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DELANVAN L. PIERSON, *Editor*

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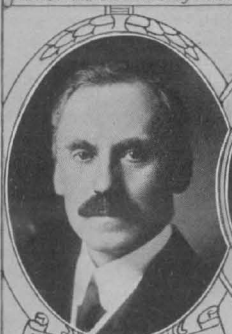
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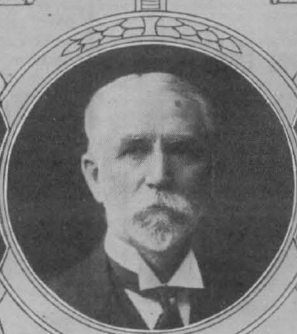
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# THE MISSIONARY REVIEW *of the* WORLD

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NUMBER  
ONE

## A MISSIONARY PRAYER

**E**TERNAL GOD, our Heavenly Father, who hast made one all the diverse peoples of the earth, and hast breathed into them Thine own spirit of life that they might seek after Thee and find Thee, we pray for those who are still in darkness and in the shadow of death, where the light of Thy glorious Gospel, as revealed in Jesus Christ, our Lord, has never shone. We pray that soon the good news of His redemption may be carried to the uttermost bounds of every land so that the earth may be filled with the knowledge of Thy love and of Thy offer of Eternal Life to those who come unto Thee through Him who is the Way, the Truth, and the Life.

We remember also before Thee the lands where the Light now shines in the midst of darkness, and where Christ is being lifted up that He may dispel evil and may draw all men unto Himself. May the Truth triumph over error; may the Way of Life be made clear; may fear and hatred be banished by love and may superstition be overthrown by the revelation of Thyself.

We commend to Thy grace and protecting care all who are laboring in Thy Name at home and abroad and who are seeking to give the Gospel to mankind through the spoken word, the printed page, through works of healing and mercy or through lives that manifest Thee. Sustain these Thy servants in their loneliness, defend them in all perils and fill them with Thy Holy Spirit, giving them wisdom and patience for their task and an unquenchable love for the souls of men. May they have the joy of seeing many turn from darkness to the One True Light and from the power of Satan unto God. We pray especially for those in positions of responsibility in the Church and State, that they may set forth the true example of godly living and Christian faith and by justice and sympathy may commend Christ to all those with whom they come into contact.

We beseech Thee to deepen among us in the homeland the realization of our great debt to Thee and the sense of shame for the many

evils for which Thy professed disciples are so largely responsible and which bring dishonor on Thy name. Lead us to repentance for our national and international injustices which engender strife, for our social selfishness and the resulting miseries, for our industrial conflicts bringing poverty and ill-will. Grant that we may proclaim with new sincerity and zeal Thy regenerating power not only by word of mouth but by the promotion of social justice and international brotherhood in order that liberty, peace and friendliness may be established throughout the earth.

So may Thy Kingdom come and Thy will be done on earth as it is in Heaven. May the nations all be brought under the banner of the Cross of Christ so that all mankind may rejoice in the glorious liberty of the sons of God, that all creation may echo the song of the redeemed, that He may come whose right it is to reign, and that Thy holy name may be glorified forever and ever. Amen.

## TWENTY-FIVE YEARS OF MISSIONARY PROGRESS

**W**HEN the great Ecumenical Foreign Missions Conference was held in New York in 1900, a review of progress made during the nineteenth century showed tremendous strides in organization, equipment, workers, budgets, methods of work, attitudes of governments and peoples, and the results seen in converts, in social betterment and in the development and influence of the native churches. This month another great missionary convention is called to meet in Washington, D. C., and it is an appropriate time to note signs of progress during the last quarter century.

The statistics for 1924 are not yet published, but in studying the latest figures available, we find that, in 1900, the year of the Boxer uprising and of the Ecumenical Conference, in the United States and Canada there were reported 54 Protestant organizations conducting foreign missionary work, while today there are over 200.

The total amount of income of these American societies has grown from \$6,115,000 to over \$40,276,000, while one denomination alone had last year a budget of over \$8,000,000 for foreign missions.

The number of American foreign missionaries twenty-five years ago was about 4,500, while today it is over 13,000, and the native staff has grown from 16,000 to over 60,000.

The stations and outstations occupied by American societies have greatly increased, especially in China, Africa and Latin America, while the number of baptized communicant church members has grown from 400,496 to 1,500,000 and the total number of those baptized or under definite instruction is over 2,000,000.

The schools and colleges in American missions have increased from 6,252, with 240,263 pupils, to over 20,000, with over 622,000 enrolled. No doubt, these reports are far from complete.

But statistics do not tell the whole story of progress. The greatest change has come in the type of institutions established. Many of the small and poorly equipped enterprises have been replaced by large and beautifully housed schools and colleges such as the Peking Medical College, Peking, Canton, Nanking, Shantung and other universities in China, the seven women's colleges in Asia, Cairo University in Egypt and other schools for higher education.

Another still greater and more important sign of progress is seen in the larger responsibilities assumed by the native churches. In India, Japan and China, native Christian Councils have been formed to direct the united Christian Church program. Educated native leaders have come forward, able and willing to give themselves to this work. They have formed home missionary societies, are developing an indigenous Christian literature and are taking a large part in the political, educational and reform movements of their countries. The Sunday-school work has been put on a new basis with teacher-training classes and specially prepared lesson helps for each country. The Y. M. C. A. and Y. W. C. A. are now largely in the hands of native secretaries and have put new and greater emphasis on physical culture, social service and industrial betterment.

There are still many lands to be possessed, millions of souls to be touched with the message of Christ for the first time, and many lessons to be learned as to effective methods of work; the Christians of each nation must be trained and directed into truly living, active Christlike churches that manifest the spirit and power of God in daily life and by effectively witnessing to their fellow-countrymen.

Meanwhile, great changes have taken place in political situations that seriously affect missionary work. Korea has been absorbed by Japan; China has become a greatly disturbed republic; India is eagerly seeking self-determination; Persia has had upheaval after upheaval in an effort to gain stability; Turkey has become a republic, has overthrown the Sultan, banished the Caliph, has murdered and banished multitudes of her best citizens, and has been divided into separate states; Africa has been extensively developed and has been reapportioned in mandates since the World War. Europe is still suffering and bleeding, Russia divided between godless materialism and a socialized Christianity, and other nations wandering in search of light and peace.

Latin America is less changed than most of the Asiatic countries, but Mexico has been in an almost continued state of revolution and several other Latin American governments have been overthrown. Marked progress has been made in Peru, Bolivia and Ecuador in religious liberty and there is vastly better understanding between Latin Americans and North Americans. This has con-

tributed to the progress of evangelical Christianity, largely through the influence of the Committee on Cooperation in Latin America.

At the Home Base, the Laymen's Missionary Movement has come, accomplished a worthwhile work and has departed; the Inter-church World Movement created a great stir in a spasmodic attempt to unite all missionary forces in one great effort to survey and save the world, but the infant prodigy has died as one born out of due time; the Federal Council of Churches has come into being and by wide publicity and energetic leadership has brought most of the Evangelical Churches of the United States into cooperation for world peace, international friendship, better race relations, improved industrial conditions, national righteousness and help to war-worn European Christians.

These are only a few of the outstanding features of the last quarter of a century as they touch missionary endeavor. The "Youth Movement" has greatly affected the Student Volunteers; social service has captured the Y. M. C. A. and Y. W. C. A.; theological controversies have threatened to divide churches and missionary bodies; great "Five-Year Programs," with large financial undertakings, have been adopted but have been weighed in the balance of experience and have been found wanting in beneficial results.

Many changes have come in the missionary situation during the past twenty-five years, but the basis of the missionary enterprise has not changed. Jesus Christ is the same yesterday, today and forever. Men need Him and His salvation as much as they did nineteen hundred years ago. New methods have been adopted but no method has been discovered to rescue men and women from the results of their weakness, foolishness and sin that can displace the divine method of bringing individuals into vital personal relationship with God through Jesus Christ. New machinery has been set up and some new material and social forces have been harnessed to the missionary enterprise, but no substitute has ever been found for the power of the Holy Spirit as the one power required to enlighten, enliven and transform men. Emphasis on different aspects of the message of Christ has changed from time to time, but no message has proved effective that has left out the offer of pardon and life from the loving Heavenly Father on the basis of faith in His Son, Jesus Christ, with complete surrender to His control. This message, this power, this Divine Saviour comprise the only Gospel that suffices for old folks and for little children, for the weak and the strong, for the ignorant and the learned, for the black, the yellow, the red and the white, for the pagan and the civilized, for the African, the Asiatic, the European and the American.



## LOOKING BACKWARD OVER 1924

THE YEAR that has just closed cannot be acclaimed as one remarkable for many outstanding signs of missionary progress. The unsettled state of Europe, of India, of China, and of the Moslem world has been a deterrent in those fields. England has been suffering from business depression, while the churches in America have been seeking to reorganize their missionary work and to recover from the effects of great financial drives and inflated programs.

Some important conferences have been held among leaders, and their influence may be seen in future progress more than in the immediate present. These conferences and conventions include the great Student Volunteer Convention in Indianapolis, the C. O. P. E. C. (Conference on Politics, Economics and Citizenship) in England, the Pacific Conference in Hawaii, the Federal Council of Churches' Quadrennial Convention in Atlanta and Women's Law-Enforcement Conferences in Washington and at Vassar College.

In *America*, many new methods have been tested or adopted in missionary work—including radio broadcasting of missionary addresses, the development of city-wide missionary campaigns, and the strengthening of study classes, conferences and summer schools. Missionary deficits have been attacked and some of them conquered. Interracial cooperation has made real progress and interdenominational fellowship has advanced in work for immigrants, Indians, Spanish-Americans, and in cities and rural fields.

In *Latin America*, Mexico has made progress toward normal conditions so that missionary work is prospering, and successful evangelistic campaigns have been conducted in Central America and the West Indies. Tours of exploration have been undertaken to open the way for mission work among neglected Indians in South America, and the work for lepers has been advanced through the efforts of the American Mission to Lepers. The coming missionary conference in Montevideo will doubtless mark a new era in evangelical work for Latin America.

*Europe* has reported revivals in Belgium, Czecho-Slovakia, Serbia and Poland, and campaigns have been conducted in America to help students and struggling churches in France, Germany, Italy and Austria. Christian forces in Russia have been struggling against material famine and anti-religious propaganda but, while some Soviet leaders have stimulated religious strife, the peasants have pursued the even tenor of their ways.

In *Moslem Lands*, Turkey has abolished the Caliphate with its religious dictatorship but still shows unfriendliness toward Christian missionary enterprises. Mesopotamia (Iraq) has been occupied as a joint mission field by American Presbyterian and Reformed Churches, and a series of important conferences of workers for Moslems have been held in Egypt, Jerusalem, Bagdad and India. In

Persia, Urumia, whence missionaries were driven out during the war, has again been occupied and mission schools are attended by Moslems and Christians.

In *Africa*, self-government has been restored to Egypt by Great Britain, but riots and assassination in Cairo and the Sudan have caused the British again to assume control, at least temporarily. Abyssinia has been occupied as a mission station by the American United Presbyterians, and the Africa Inland Mission has pushed its outposts far into the interior toward Lake Tehad. The Phelps-Stokes Commission has made another tour of investigation into the educational work and needs of Africa, and the British have held a conference on the subject in England. Dr. Donald Fraser has been undertaking a wide evangelistic campaign in British South Africa.

In *India*, the Gandhi movement for self-determination by non-cooperation with England has apparently lost ground since the liberation of the leader from prison. Moslems and Hindus have come into fierce conflict but later have agreed to respect each other's prejudices and rights. The National Christian Council of India has selected its officers and has outlined its program for evangelism, education and cooperation. A Neo-Hindu Movement has arisen and a Christian Sadhu Mission has been formed to advance their separate causes.

*China* has had another political upheaval which has led to the overthrow of President Tsao Kun by the Christian General, Feng Yu-shiang, while the conflict continued between Dr. Sun, General Chang Tso-lin and General Wu Pei-fu in battles near Shanghai. A number of missionaries have been captured and killed or released by bandits in various parts of China. Opium culture is increasing and famine and flood have visited certain areas. In the meantime, however, the Christian educational and evangelistic work progresses and the National Christian Council is functioning effectively to unite Chinese Christians in working for a better China, industrially, politically, educationally and religiously.

The situation in *Japan* has been adversely influenced by the American exclusion legislation and many have bitterly expressed their disapproval. The Japanese Christians have, however, rallied to express their appreciation of the sympathy and help of the missionaries. Yokohama and Tokyo are slowly being restored after the earthquake, from the shock of which the government and country are recovering. Korea is externally quiet but the people still cherish the desire and determination for independence. Christian evangelism has progressed and the Church is developing strength and independence.

The *Island World* is seldom heard from in the daily and weekly press but the failure of Filipinos in self-government is being broadcasted simultaneously with the celebration of the twenty-fifth anniversary of the release of the islands from Spanish rule. It is reported also that the New Hebrides are suffering from the condoniam

between Britain and France which permits French traders and military men to exploit the islanders to their detriment.

Apparently, this is not a great record for the year, and yet the Spirit of God moves in a mysterious way and events and individuals that seem great or small in human eyes are oftentimes reversed in the divine estimate and program. Among the 150,000 or more new converts received into the churches in non-Christian lands and among the million new communicants received into the home churches during the year, who can tell what evangelists, teachers, apostles, and prophets of Christ may develop? The forces that seem weak in 1924 may confound the mighty, and the laws and programs that seem foolish may bring to nought those that seem wise. Jesus Christ will prevail not by human wisdom or mighty armies but by the work of the Spirit of God in the hearts and lives of men.

### PLANS FOR THE WASHINGTON CONVENTION

**A** RICH feast is being prepared for the Washington Convention (January 28 to February 2) at which five thousand delegates are expected.

The opening session in the new auditorium will be devoted to a review of the spiritual motive and the ground for hope in the successful outcome of the world-wide work of the Church. Next will follow a review of the present world situation. Christ and His message will be exalted as the one solution of the problems of the individual, of society, and of all nations and races. Another session will be devoted to personal testimonies as to the effectiveness of living the Christ-life among men, of Christian education, of humanitarian work, and of Christian literature. The cultivation of the Church at home and the development of the Church abroad will be dealt with on Saturday by a number of speakers of wide experience and on Sunday the themes will be the appeal of Christ to His followers and the qualifications required for His service. The closing sessions will be devoted to Christ and international relationships and to a consideration of our great unfinished task.

Separate simultaneous conferences are planned for the afternoons to study the various phases of work, the different mission fields and the problems of the Home Base. Among the speakers expected to take part in the program are President Coolidge, Premier King of Canada, Robert E. Speer, Rev. J. H. Oldham, John R. Mott, Samuel M. Zwemer, Bishop C. H. Brent, Dr. W. H. P. Faunce, Miss Jean MacKenzie, Dr. E. D. Mouzon of the Southern Methodist Church, Hon. N. W. Rowell of Canada, Bishop Tucker, James L. Barton, Rev. E. Stanley Jones of India, Miss Ida Belle Lewis of China, Miss Helen Hunt of Burma and Dr. William Axling of Japan.

Any who have an opportunity to attend this Convention, the first of its kind in America in twenty-five years, cannot afford to miss it.

## MISSIONARIES AND THE EXCLUDED JAPANESE

**M**ANY Americans do not know the Japanese and so do not appreciate the fine points in their characters. There are Japanese and Japanese as there are Americans and Americans. The following resolutions adopted by the National Christian Council of Japan show the truly Christian attitude of that body:

The immigration act of 1924, in the United States, in its present form is neither in accord with the spirit of Christianity nor with the standards mentioned above. Furthermore, at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel is an additional matter for regret. The majority of Christians in the United States, through their representatives, as a matter of fact, condemned this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to work against it in order to restore the friendly relations historically existing between Japan and the United States. This Council desires to cooperate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public opinion of the world. The purpose foreign missionaries have in coming to this country is solely the preaching of the Gospel of Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their posts unperturbed.

A similar spirit is shown in the resolutions passed by a group of about sixty missionaries who met in Tokyo, last summer. A committee was there appointed to secure as wide an approval of American missionaries in Japan as possible to the resolutions, and give them a wide publicity, both in Japan and in America, among Christian bodies and individuals, and 330 missionaries have already agreed to these resolutions:

Both as citizens of the United States and as Christian missionaries in Japan, we are intensely interested in the maintenance and strengthening of the most cordial friendship and cooperation between these two countries for the sake of the material, cultural and spiritual welfare of both countries.

Accordingly we desire to put on record our conviction in regard to the exclusion clause in the Immigration Law, recently passed by the American Congress, as follows:

1. The exclusion clause is not characterized by that international justice and courtesy upon which all governmental acts of one nation towards another should be based.....

2. We sympathize with the Japanese people in their deeply felt grievance over the passing of this law with its exclusion clause.

3. We join in the strong protest against the exclusion clause in the new immigration law, a protest which has gone forth from so many public bodies in America and which has appeared in the American press.....

4. We record with pleasure the courtesy and kindness accorded us as Americans by the Japanese people in the face of their strong feeling of resentment over the treatment they as a nation have received in the immigration law passed by the American Congress.....

# A New Year Meditation—First Things First

BY REV. S. M. ZWEMER, D.D., CAIRO, EGYPT

ONE of the tests of sanity is a sense of proportion and a sense of the law of priority. An unbalanced mind dwells on the petty, the insignificant, the trivial, or, on the other hand, magnifies that which is small until it stands out in colossal proportions that seem grotesque to all others save the patient. Megalomania is that form of insanity in which the patient imagines himself to be of more importance than all other persons or objects.

It is only when we "come to ourselves" or rather when Christ comes to us, that we see everything in right proportions. John Bunyan's parable of the man with the muck-rake, whom Christian saw in the house of the Interpreter, teaches the same lesson. How often we gather rubbish and are blind to the glory of the angels and the Crown.

In 1922 it was my privilege, when visiting the Dutch East Indies, to meet a missionary of the Rhenish Mission who had spent many years of faithful service on the west coast of Sumatra. He met me on the landing-stage at Sibolga and insisted on carting my luggage in a little wheelbarrow to the mission house nestled in the palms with its adjoining church and dispensary. That night I slept in their neat, though simple guest room, and I shall never forget the German verses which hung on the wall. They were written by one of the mystics and, translated, read as follows:

"Light of Eternity, Light Divine,  
Into my darkness shine,  
That the small may appear small  
And the great, greatest of all.  
Light of Eternity shine!"

It is a beautiful prayer for a sense of proportion. This little mission station, like a candle burning in the night, was far greater in its influence than the huge tobacco trade of Medan, the rubber market of Singapore, and the wealth of the Indies. It was because "the small appeared small and the great, greatest of all" that this band of pioneer missionaries have, within a single generation, lifted whole tribes of cannibals from heathen darkness into the inheritance of God's sons. Meditating on this prayer, I was led to study three passages in the New Testament which give the law of priority and insist that first things must be put first.

In the great prophecy of our Saviour, concerning the last days, the troublous times when wars and famines and earthquakes would make men's hearts fail for fear, He tells us that "*And the Gospel must FIRST be published among all nations*" (Mark 13: 10). The only

hope of the world is the Gospel; all other questions that perplex men's minds, all other problems of history, the chaos and clash and commotion all around us, are after all secondary. Our *first* duty is to carry the Gospel to every land and every nation. Amid the winds of politics, the earthquakes of social upheaval and the fires of national or international disaster, we must listen for the still small voice, and it always has the same message—*this Gospel first*. When the waiting disciples desired to gratify their curiosity on the Mount of Olives, they asked a threefold question and Christ's reply was a threefold rebuke. It was not for them to know the times and the seasons; they were not to be over-curious about the fulfillment of prophecy, but to attend to their business, which was to extend the message of the Kingdom. That Kingdom was not limited and localized; its bounds were beyond Israel, even to the uttermost part of the earth. The imperative of a primary duty demands that secondary things shall take a secondary place, both in our thoughts and in our activities.

A second passage in the New Testament also refers to this law of priority and this sense of proportion. It occurs in the great resurrection chapter, (1 Corinthians XV) where Paul explains the character and content of his Gospel which he received and delivered "*first of all*," namely, "That Christ died for our sins according to the Scriptures." Other foundation no man can lay than Christ crucified. This is the real fundamental of the Gospel. Everything else is secondary. No other Old Testament or New Testament teaching can occupy this supreme place. When we realize what this involves for ourselves and how it determines our attitude toward others, then we are true Christians. If Christ died for our sins, His death is a reality. Our sins are exceedingly sinful, so that we experience the good news of forgiveness and are constrained to carry the message to others. This truth also determines our attitude toward all who love our Lord. It was a Roman Catholic, Thomas à Kempis, who put this great fundamental first in "*The Imitation of Christ*." It was a layman who, although professing to be a Unitarian, wrote the great hymn, "*In the Cross of Christ I Glory*." Where men agree to preach the Cross, to glory in the Cross of Christ, to rest beneath that Cross, to find there the solution of the deepest problems in the universe, then we find in this great fundamental our one Lord, our one Faith, and our one spiritual Baptism. To put this message first, foremost, at the front, is the secret of moral conquest and world-wide victory. Mr. D. E. Hoste, of the China Inland Mission, recently wrote:

"As time goes on, it becomes more than ever apparent that little, if anything, can be hoped from changes in forms of government, and we are brought back to the fundamental fact that the Gospel of Christ alone provides a solution of the prevailing sin and disorder, whether in individual, social, or political life."

Once more Paul uses the striking phrase, "first of all": In his first Epistle to Timothy he says, "I exhort, therefore, that *first of all prayers and supplications be made.*" Prayer had priority in his program. Our first duty always and everywhere is to pray. If we do that, all other duties become easier. Unless we know the power of prayer, no great task is feasible. It is far easier to give of our substance to the missionary cause or to go in person than it is truly to pray for the Kingdom. In the light of eternity, it is astonishing how much time we spend in organization for big appeals, when the real work of missions must be accomplished on our knees. Dr. Paul W. Harrison says in regard to one of the hardest mission fields, Arabia:

"Working out here one comes to realize what is true, of course, everywhere, that nothing but God's own divine power can open men's hearts for the entrance of Christ, and nothing but His entrance will meet their needs. That means, I suppose, that the one thing we need is prayer. . . . It is a hard field, but it is in God's will to see it brought to a knowledge of Christ and God's will is something greater than all the difficulties in Arabia."

By putting these first things first, we will have an outlook and an insight and an outreach worthy of sons of God. Is there not a grave danger that in the present-day emphasis on the social problems of our age, men will turn to every remedy except the one supreme hope of the world, the Gospel of God's grace? Is there not a danger that in carrying this Gospel, we may fail to emphasize the heart of its message, which is the death of Christ for human sin? Dr. Denney, in his book entitled "The Atonement and the Modern Mind," drives it home unmistakably:

"If the atonement, quite apart from precise definition of it, is anything to the mind, it is everything. It is the most profound of all truths and most creative. It determines more than anything else our conception of God, of man, of history and even of nature; it determines them, for we must bring them all, in some way, into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering . . . . . The atonement is a reality of such a sort that it can make no compromise. The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point: the Cross of Christ is man's only glory or it is his final stumblingblock."

If the whole Protestant Church would put these first things first—evangelism, the message of the Cross and intercessory prayer—the revival for which many are longing and waiting would be here.

"Light of Eternity, Light Divine,  
Into my darkness shine,  
That the small may appear small  
And the great greatest of all.  
Light of Eternity, shine!"

# Religious Malnutrition in America

BY JAY S. STOWELL, NEW YORK

**I**S America surfeited with religious workers and religious opportunities? The thought that we are over-churched is soothing to the economical soul who feels that he has been over-taxed for church upkeep and that the way is open for a radical reduction of the "overhead."

As a matter of fact, America is far from being surfeited with churches. It is true that there are evils in the present system that should be done away, but, if anyone is laboring under the delusion that the cost of carrying on our religious enterprises in America is going to be reduced radically when we really face the total religious needs of our communities in a statesmanlike way and undertake to meet them, that individual is a candidate for disillusionment.

America is not "over-churched" whether considered quantitatively or qualitatively. Certain communities in America are "over-churched," if we consider the total number of institutions in a given community, but not if we have in mind a "more-than-adequate" religious ministry.

First: What is a church? Do four dilapidated walls held together by a leaky roof constitute a church? Does it consist of a list of names on a roster? Is it a group of people who come together once a month to hear a farmer-preacher interpret the meaning of religion? Is it an organization without a leader? These questions are pertinent, but we will not quibble. Let us look at some figures.

Including everything that can be classed as a church—Jewish, Roman Catholic, Mormon, Greek Orthodox, Jacobite, Holiness, Christian Science, Salvation Army, Spiritualists, Vedanta Societies, Volunteers of America and all the other Protestant and non-Protestant organizations—there were reported in 1922, 243,578 churches in the United States. In 1920, there were 271,319 public school buildings in actual use in the same territory, not including several thousand private and independent schools. In other words, the number of public schools for one third the population exceeds by 27,741 the number of churches of all sorts for the whole population. There is also this difference that the schools were active while many of the churches were not functioning. One denomination with less than 6,000 churches reports more than 1,000 of them without religious ministry. Considered quantitatively, is America over-churched?

We get a still more accurate conception of the situation when we consider the number of workers involved. For the years cited 679,274 public school teachers were at work while there were only 214,385 ministers of all creeds and sects in the same territory. In



other words, there were more than three times as many public school teachers as ministers and for one third as large a constituency. Note also, that a teacher is a teacher only when he is at work at the job while a minister is a minister from the time of his ordination until his death. In other words, a large number of preachers are not in actual service. The number of unordained directors of religious education and other special full-time workers in local parishes would not balance this deduction.

Protestantism is too much divided to be sure, but if our chief aim in getting together is to "cut down the overhead" then our hope is in vain—if we are really to do our work. Once we get together and face the task we shall find that it is larger than we imagined.

Let us illustrate by a concrete instance. In a certain community of approximately 9,000 population, there are nine churches (omitting the Roman Catholic) each with a salaried pastor. The combined congregations of these nine churches would fill one good-sized auditorium and the combined Sunday-schools would make only one good-sized church school. Here we may say is a case of flagrant "over-churching." Why pay nine men when we could get along with one? But wait! In the same community nearly seventy-five teachers are employed in the public school at salaries ranging from \$1200 to about \$3000, while not one person in the entire community is employed to teach religion to boys and girls or to train them in the Christian way of life. Reading, writing, and arithmetic are important, but so is religion. From the standpoint of an adequate religious ministry the town is tremendously "undermanned." The trouble is not that too many are employed, but that too many of the same kind are employed to do similar pieces of work. Nine men give their time to the preparation of eighteen sermons each week and the conducting of nine prayer meetings, but no one is employed to place the church school on a high level of efficiency, to organize and carry on week-day religious instruction, to conduct daily vacation Bible schools, to lead clubs, to supervise wholesome recreation, or to do other things for which the young life of the community is crying out.

From the standpoint of unsuitable and inadequate buildings and indifferent sermon-makers, the town may be over-churched, but from the standpoint of an adequate staff and an adequate religious program for the community—"No." A united program would not mean a smaller staff or a smaller budget. It might, however, mean really doing the task.

The tragic thing about communities which employ seventy-five teachers to teach the three R's and not one to teach the fourth R, Religion, is the fact that so few people realize the inconsistency, or recognize the small value which they thereby place upon the religion which they profess. The tragedy is made worse by the fact that they really think the community is blessed with religious opportunities.

When we do face our task we find that it has two aspects, the one in communities which have the potential spiritual and financial resources to carry it through to completion and the other in those marginal communities, which for one reason or another are not able to meet their own needs. Those are the home mission communities. Few people realize the enormous progress which home mission centers have made in the putting on of a comprehensive program in our neediest communities. By increasing the number of staff members and by differentiating duties these missionary centers have, in many cases, blazed the way for laggard self-supporting communities by demonstrating that results can be achieved in the face of large difficulties when we are ready to pay the price in more comprehensive programs, trained workers, and consecrated effort.

In spite of achievement there remain literally thousands of communities unreached by the Church. Those communities are not figments of the imagination. They actually exist. In them boys and girls are growing up who have never heard a Christian sermon, who have never been in a Sunday-school and never have read the Beatitudes or heard the Ten Commandments.

A recent survey of 573 communities with populations of 1,000 or less, in western Washington, revealed that 379 of them were without the ministry of any church. Similar conditions exist in many other parts of America. Possibly our man-power is not wisely distributed, but if every paid religious worker in America were used to the very best advantage there would still be large gaps in a very thin line.

Shall we condemn to religious illiteracy all individuals who fail to reside in communities of certain required specifications? Has the Church a program comprehensive enough to reach all? Shall we, like Pilate, wash our hands of communities which do not promise speedy "self-support" or shall we face seriously the task of bringing a religious ministry to all the people?

If the Church does not do this work, it will not be done. The church must provide religious training for the rising generation. Bobbed-haired bandits, bootleggers, rum runners and a large host of their kin will disappear if we extend to every community in America the opportunities which are now being made available for some boys and girls now being reached by our best-trained Christian workers.

*Is the task too big for the Christian people of America?*

We do not believe that it is.

There are many adjustments which need to be made, but one which must not be tolerated is that of retrenchment, except as a seeming retrenchment on the part of a given denomination in a given community may open the door to a real advance in personnel, budget, and those other material resources through which we work to build the spiritual kingdom of God in America.

# Features of Wesleyan Missionary History\*

BY PROFESSOR HARLAN P. BEACH, D.D., MADISON, N. J.

**F**OREIGN missionary interest and activity among the Wesleys of England date from half a century before the founding of the Society in 1813. In his Oxford years, John Wesley refers gratefully to the weekly missionary instruction given her children by his mother. She had read the story of the early work of Ziegenbalg and Plütschau in India, and resolved that her sons should be inspired by the same enthusiasm and convictions that filled her heart, so that, as she says, "For several days I could think or speak of little else." A more indirect influence was that of Wesley's grandfather who, nearly a century before, had earnestly sought to go as a missionary to Dutch Guiana but was prevented by family circumstances. His own father also had formed a scheme of the same sort, proposing to the Archbishop of York that the British East India Company should be induced to facilitate the spread of Christianity, an object which he said "would be well worth dying for." Personally, he wished to go as a missionary to India, China, or Abyssinia. It was the desire to serve as missionary to the Indians which led his son John to go to Georgia in 1735, though he found it impracticable to do more there than to have a few important conversations. This Indian prospect had so delighted his mother that she said, "Had I twenty sons, [she had nineteen children, John being the fifteenth], I should rejoice that they were all so employed, though I should never see them more." Though actually devoting his time to work for his fellow countrymen, his two years spent on the edge of the pagan world in Georgia established the future trend of his work. It is true that a sentence often quoted from his lips, "I look upon all the world as my parish," was uttered in defiance to the veto of the English parish priest who desired to restrict his evangelical tendencies at home, and was not a missionary dictum. "The world expansion of Protestantism, however, commenced from this date."

To John Wesley's "right hand," Dr. Thomas Coke, however, belongs the main credit for the world-wide expansion of Methodism. His commission was given by Wesley in the words: "Brother, go out and preach the Gospel to all the world." Two years before Carey's great appeal had so moved the British Baptists, Dr. Coke issued his "Plan of the Society for the Establishment of Missions

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\* In the book reviews of the November issue was printed a general estimate of the five-volume "History of the Wesleyan Methodist Missionary Society," probably second only to the History of the Church Missionary Society among all Protestant missionary annals. The work is of such importance that we here call attention to a few of the outstanding facts of those volumes because of their general importance. Hundreds of colorful incidents and biographical notes of special interest to English Wesleyans would not be worth recalling for American readers. Here we too briefly jot down a few of the many items which have missionary values and inspiration for Christians the world over. H. P. B.

Among the Heathen," the precursor of the Wesleyan Society, which was founded in 1813. The islands of the West Indies were the first part of the "heathen world" to be touched by Coke. There the British settlers were part of his parish, quite as much as the Negro slaves. Though he was "father" of the West Indian Churches, and was also a worthy coadjutor of Francis Asbury in the early planting of Methodism in the United States, not to mention less important efforts for the European Continent, Dr. Coke said in his latest years, when approached concerning another enterprise: "Excuse me; I am dead to all things but Asia." This holy passion led him to a watery grave off the East African coast when going to establish missions in Ceylon and Java. Yet his norms and personal object-lessons long influenced Wesleyan foreign missions.

The initial Wesleyan Missionary expansion was colonial, together with chance contacts on the Continent. Early Wesleyans went as soldiers, merchants and colonists to all the recently opened sections of the world and either insisted upon having trained leadership from Britain, or as laymen they started worshipping communities that later brought a regular ministry. In this way Methodism was planted in North America, where very little was done for the Indian, but where the greatest body of Wesley's followers in the world were from 1771 led by Francis Asbury, whom Professor Findlay calls "the second greatest man in Methodism."

After the formation of the Foreign Society, work for "the heathen" increased decade by decade, until today that is almost its sole issue. The latest available report of the Wesleyan Methodist Missionary Society shows that missionaries are now working in 105 churches of France, Italy, Spain and Portugal; in 82 churches of Ceylon; in 210 churches of India; in 140 churches of South and Central China; in 1,318 churches of South and West Africa; and in 405 churches of the West Indies, a total of 2,260 churches, in foreign fields. The "other preaching places" are far more numerous than the head stations. Most of these stations are giving their main attention to the "natives" of the countries mentioned; yet their missionaries are also mindful of what Dr. Coke made primary in his day: "My prime motive was to be useful to the Europeans in India; and my second, though not the least, was to introduce the Christian religion among the Hindus by the preaching of the Gospel, and perhaps also by the establishment of schools." At the end of 1921 the Wesleyans were conducting eight colleges with 3,103 students, thirty-one high schools with 7,547 pupils, and twelve theological and normal institutions with 713 students, besides a vast number of lower schools, swarming with pupils. The medical work, apparently not contemplated by Dr. Coke, is also extensive and very important. The wonderful work of the Society in the South Seas during the last century of which the Fijis was the crown, is no longer carried on

by this Society, having become unnecessary by being taken over by the native church.

The "diversities of operations" of the Society are set forth in the fifth volume, where (on pp. 213-391) the work in the eight Indian districts is described under the headings of these parables, distinctive of the circumstances in each: "The Sower," "The Leaven," "The Draw-net," "The Good Samaritan," "The Seed Growing Secretly," "The Marriage of the King's Son," "The Pearl of Great Price" and "The Mustard Seed." The breadth of the Wesleyan author of that chapter is seen in his closing paragraph: "His [the author's] view of our Church in the future is not that it will be a separate Conference of Methodism, but that it will become a part of a great Indian Church. The idea of an Ecumenical Methodism is no more likely to be realized in India than in China. For many years—no man can say how long—India will need the services of our missionaries and the gifts of British Methodism; but the time may come when the missionaries whom we send abroad will be 'permitted to labor in connection with' an Indian Church, and our Missionary Society will enjoy the affection and esteem of that Church as a welcome auxiliary."\* This is a far cry from an utterance of Dr. Coke in 1812, when in alluding to Wesleyan contributions to the London Missionary Society, Congregationalist and hence Calvinist: "When we are so pressed with debt, and if we are to employ hundreds or thousands of pounds in Asia, shall we employ them in establishing Calvinism in that immense country instead of Methodism?"

These five monumental volumes end with these words, expressive of the teaching and spirit of the "History" as a whole: "These, then, are some of the notes of the Chinese Church of today and tomorrow—*unity, liberty, evangelism; and in loyalty to our common Lord who is the Way, the Truth and the Life, the best of all His gifts, the grace of charity.* It is not desirable that the old divisions of the Western Church should continue for long in China. Methodism as such, as all the other communions, should probably cease to be, but into the great United Chinese Church of the future it will have poured its riches and live again. Its genius for using laymen in all the activities of the Church, its evangelistic zeal, its toleration of opinions, its insistence on religious experience as the basis of the Christian life, will have a deeper meaning and a wider usefulness in the day when all the separated children of God shall have been gathered into one." Such an evolution and such a goal of a century's efforts are worthy products of Wesleyan missionary history.

\* The author's footnote here reads thus: "The National Christian Council of India has already effected a federation of the Protestant Churches of India, and as at present constituted it consists of Indian and foreign missionaries in equal numbers."

# Pastor Sang—A Concrete Example

BY W. B. COLE, HINGHWA, FUKIEN

Missionary of the Methodist Episcopal Church, 1909-

PASTOR SANG HAH LENG steps out of a strange background. His home village is in that part of the Hinghwa region of the Fukien Province known as "Beyond the Boundaries." When the Manchus attempted to establish their reign over China, they met with the most stubborn resistance in Fukien. Hinghwa City was one of the centers occupied. From the city, authority was gradually extended over the surrounding territory. But out towards the sea-coast to the southwest there was a region of untamable people whom they never succeeded in governing with any degree of completeness. To this region they gave the name of "Beyond the Boundaries," meaning that it was really outside the limits of complete jurisdiction. In this region there is a famous combination of thirty-six villages banded together for mutual support in dealings with other powerful organizations of the same region. Pastor Sang's home village was one of the number of this combination.

When Sang Hah Leng was a lad just entering his 'teens, a Methodist "circuit walker" penetrated "Beyond the Boundaries" and held services in his home village. With several of his neighbors, Sang joined a class that was established and from the beginning of his Christian life took an active part in church work. Often he led his neighbors in the little group prayer-meetings as they met in each other's homes. These meetings made a lasting imprint upon his life. Although his early decision to become a preacher soon led him away from his home in the pursuit of an education, yet he always looked forward to a homegoing and to meeting again with the little circle of neighbors who began the Christian life with him. In that little village of "Beyond the Boundaries," surrounded on every hand by the marks of heathenism, in a little chamber with earthen floor, with mud walls smoke begrimed, with a few pieces of crude furniture and with all the marks of poverty in their midst, it seemed, he tells us, that heaven was nearer than in any other place in the world.

For over thirty years the pastor has been a member of the Hinghwa Conference of the Methodist Episcopal Church, being now the pastor of the largest church in that conference, a church which at the present writing is the center of a great revival movement. His church not only has a student congregation of over five hundred but also has a large city and country membership. In the territory covered by his church there are over one hundred villages ranging in population from several hundred to several thousand, besides a city of some forty thousand inhabitants. In at least eighty of the



PASTOR SANG AND HIS FAMILY

villages there are to be found Christians belonging to his church. His program includes plans for visiting every one of these villages one or more times each year for the purpose of holding meetings and visiting the members in their homes. With the already heavy duties of a large city church, such a program is a large undertaking, but he carries it out in a striking way.

If one should invite Pastor Sang to attend a convention or to some other function that would take him away from his work during the opening months of the year he would refuse with the explanation that it was his harvest time and that it would be a poor sort of a farmer that would leave his ripened grain standing in the field and be drawn away by less important matters. He calls the first three months of the year his harvest time because they contain the greatest holiday season of the year and are the months when the people have the most leisure. It is the time of the year when the Gospel gets the largest hearing. Pastor Sang takes the fullest advantage of this season.

A program covering a month is announced and posted in the church. For instance, it is announced that on Monday he will visit such and such a village, on Tuesday such and such a village, and so on down through the days of the weeks and month, reserving only Saturdays for the preparation of his Sunday sermons. He has a twofold object in posting a month's program in advance. In the first place, it gives the villagers notice of his intended visit, so that

they can make preparation for the meeting. In the second place, it burns all bridges behind him. "For," he explains, "although on Monday I should feel a bit lazy, or the sky should look a bit lowering and the temptation came to put off my intended visit until the next day, with a fixed program I could not yield for those villagers are expecting me and I must not disappoint them. But without a fixed program I might yield to the temptation."

The villages to be visited vary from one to six miles in distance from the parsonage. Pastor Sang reaches them on foot. He goes out in the early morning, taking three or four lay workers along to assist in the meetings. He says that he has observed that the street vendors usually have something to call attention to their wares. The fish peddler blows a horn, the seller of sweetmeats beats on a brass cymbal, and so on. So he believes that the preacher ought to have something to call attention to the gospel wares. In keeping with this view, he has purchased an accordion and has learned to play a number of gospel hymns upon it. As he approaches the village where he is to hold a service, he takes his accordion and begins to play, "Come to Jesus," or some like song. As the sound of this instrument and the tune are strange to the Chinese, they come running out of their houses or from their work in the fields to find out what is going on. As he marches through the streets playing, he beckons for them to follow, and with an increasing crowd he directs his steps towards the village temple or to some other public place where a meeting may be held. By the time he reaches it, he has a large audience.

The problem is to hold his audience until he has given the message. He now resorts to more of his "gospel baggage." He has with him a light bamboo frame which he proceeds to set up. On this frame he hangs a roll of the large lithographed pictures which some of the Sunday-schools of this land use and which a good many of them send out to the missionaries after they have done with them. These pictures never fail to take the eye of a crowd of Chinese. They like colors; and their homes seldom have pictures of any sort in them because they cannot afford them.

When Pastor Sang turns over the cover sheet and exhibits the first picture, he has at once an interested audience. Let us say that these pictures are about Abraham, for it is a favorite subject of our preacher on these occasions. The first picture introduces Abraham and his wife. They are old and have no son. That fact arouses the profound sympathy of the Chinese everywhere. The man who has no male descendant is to be pitied above all other men. But listen, the preacher is saying that God promised them a son. The interest grows intense. And so he begins to unfold unto them that great promise which was to bring blessing to all the nations of the earth, even unto those who are standing there. If signs of restlessness



should be noticed he turns over another picture which continues the story. Or if he is not ready for the next picture he may twirl the corners of the pictures just to show them that there are more to come. Thus the attention of the audience is held until his message is finished. In conclusion, he holds up a copy of one of the gospels saying that he has had time only to touch upon a few of the truths of this wonderful salvation, but that in his hand he holds a book which will tell them all about it. This book may be had for a penny.

After selling copies of the gospel to all who want them—and usually a large crowd presses around for them—he spends the rest of the time in talking to those who express special interest, in enrolling new inquirers, and in instructing the members living in the village. All are urged to leave off work on Sunday and come to



PASTOR SANG WITH A GROUP OF CHINESE VILLAGERS

attend worship at the big "Gospel Hall" in the city. At the close of the day he returns weary, but happy that he has had the privilege of service.

Once I heard Pastor Sang state that he was reading four chapters from the Bible per day in his devotions. "I read one chapter from the Old Testament to learn how the men of old served God. I read a chapter from the Gospels to find out how Jesus worked. I read a chapter from the Acts of the Apostles to learn how Jesus' disciples worked. And I read a chapter from the letters to find out how Paul and the Apostles taught men."

In his life and ministry he exhibits much of the character of the men of old. Like the prophets he frequently teaches by striking object lessons. One of the hardest reforms which the Church has to make is that which pertains to marriage customs. The marriage customs differ in various parts of China. In Fukien these customs

have some very objectionable features. Wives are obtained by purchase as a rule. A large sum which often handicaps the husband with debt for years must be paid to the parents of his wife. Again, it is thought to be a calamity to be without sons in a family, chiefly for the reason that there will be no one of the family name to keep up the ancestral rites and thus appease the spirits of the dead. Frequently there are daughters in a family and no sons. To remedy this the father will seek for one of his daughters a young man who will be willing to give up his own name and "marry in," taking the name of his wife's family and becoming subject to his father-in-law. In other words he sells himself for a wife. As the purchase of a wife is sometimes impossible for the poor youth, many are to be found who will agree to this arrangement. The custom of selling daughters and of "marrying in" sons is so deep rooted that the Church has made little progress in uprooting these practices among its clergy, to say nothing of among its membership.

Pastor Sang felt that it was not right for Christians to make merchandise out of their daughters, nor was it right to cater to an old superstition which took from young men their independence just because they chanced to be poor. When a very poor but otherwise promising young man sought the hand of his eldest daughter he took the opportunity of preaching his convictions in a striking way. In this he was helped by rumors, which started upon the announcement of the engagement, to the effect that this young man was to be married into the Sang family. Pastor Sang gave a church wedding and there before a large audience he prefaced the wedding ceremony with a statement as to his position towards needed reforms in marriage customs and by the announcement that this young couple were to establish a home of their own. He declared that not a cent had been paid for the bride and that the groom was to retain his own name and all the freedom which went with it. He made a strong plea that the Church should stand for marriage customs in keeping with the spirit of the teachings of the Gospel. By his act he put the sincerity of his words beyond question.

Again, in the recent crisis growing out of the Japanese demands upon China, he exhibited some of the qualities of Isaiah in his preaching to the people. Feeling was running high. The Chinese people felt that undue advantage was being taken of their weakness. To them the country seemed to be in grave danger of domination by a foreign power. They feared enslavement and loss of nationality. To an audience filled with such fears, Pastor Sang, a few months ago, preached from the texts, "By their fruits ye shall know them," and, "Even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

In his sermon he reminded the people of the continual com-

plaints which were to be heard on all sides about the corruption of the soldiers and the officials. "But," he asks, "from whence do the soldiers and officials come? Do they not come from the ranks of the people? Will a good tree bear such fruit? Then let us put the blame where it belongs. Let us say that our civilization is bad. That is why it produces bad soldiers and corrupt officials." He then declared to them that the civilization of China had the fundamental lack of the moral basis which only Christianity can give. After emphasis upon this point he came to the thing that is uppermost in all minds. He called their attention to the situation in Shantung province, saying that not only had the German concession of Tsingtau been contrary to Germany's former declaration to the nations, but that other interests in that province were now under their con-



A PART OF ONE OF PASTOR SANG'S SUNDAY CONGREGATIONS

trol. He then spoke of the mysterious presence of several thousand Japanese in Fukien Province; which to them could only presage some new aggression and one which they well knew that they were powerless to resist. He then enforced the text: "Brethren the axe lieth at the root of the tree. The axe is Japan, the tree is China."

In his words one is reminded of Isaiah walking among the throngs in the city of Jerusalem or mixing with the crowds on the housetops and city wall watching the rising smoke from burning cities in the distance that marked the approach of the invader and telling them that it was the scourge of God sent against them for their sins. It was not a tirade against Japan. Japan was only the instrument. God had laid the axe at the root of the tree. And so he continues, "The gardener is not pleased with the tree, for its fruit has been evil. And now he has determined to cut it down and

cast it into the fire. What can we do to prevent it? We read in the Bible that once upon a time a man had a fig tree planted in his orchard. It had been there a long time but it had borne no fruit. So he told the keeper of the orchard to cut it down and not let it occupy the space. But you remember that the keeper of the orchard begged his master to spare the tree until he had dugged about its roots and fertilized it. Then if it would not bear he would cut it down. Perhaps if we will fall on our knees and earnestly plead with God He will give us a little more time with this unfruitful tree to see if we can make it produce good fruit. Oh, that I could be changed into ten thousand Sang Hah Lengs! I would go up and down the breadth of this land, through the streets of these cities and villages and cry out to the people to repent and change their ways that we might find favor in God's sight and avert the calamity that hangs over us."

Naturally, with such a program and with such a type of ministry, we would expect an impression upon the region to which he ministers. And we are not disappointed. During the year of 1914 over thirteen hundred inquirers were enrolled in his church. His church has a Sunday-school with an average attendance of over one thousand, using eight different buildings for the accommodation of the scholars during the teaching of the lesson and requiring three different sessions each Sunday. Four preaching services are held each Sunday with four different congregations in order to give all who come an opportunity to hear. These four preaching services together with the three sessions of Sunday-school make services in the city church on Sundays almost continuous.

As we look upon this man and his work, it comes to us that the Gospel is just what Jesus claimed for it, and that it has the same power in the hearts of those far off in the ends of the earth that it does in the hearts of men of these Christian lands.

**THE LORD WORKING WITH THEM. MARK XVI. 20.**

**O**UR Lord has never withdrawn from the compact of partnership with His ambassadors. If we count on Him, we find that he is cooperating in church, and Sunday-school, and mission. There are a few rules to be observed, however, in this partnership: (1) We must be clean in heart and life. He cannot identify Himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the Word of God as our sword, our laver, our balm, our cordial. (4) We must be in loving harmony with those who name His name, as He cannot countenance seclusion or uncharitable feeling. (5) We must by faith reckon upon Him—as to the message before it is delivered, relying on Him during its delivery, and conferring with Him about its effect.—*F. B. Meyer.*



CONVICTS IN COLOMBIA CARRYING THE IMAGE OF THE VIRGIN IN A RELIGIOUS PROCESSION

## Facts About Unknown Colombia

BY REV. ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

Missionary of the Presbyterian Board of Foreign Missions

**I**N 1836, when the Rev. A. W. Murray, after a five months' passage round Cape Horn in a small sailing ship, settled on the island of Tutuila, Samoa, where the population was less than 4,000 people, he passed by the immense continent of South America, peopled by millions of diverse races, to whom the Bible and its vital message were almost unknown. At that time there was not one Protestant missionary working in that great continent.

Protestant Christianity is strangely ignorant about conditions in South America and seems reluctant to embrace the fine opportunities there offered to assist those young democracies into a rational, democratic and spiritually vigorous state. Japan, a compact nation with a population about equal to that of South America, has received much more attention than has the whole continent to the south of us. As to education alone there is at least sixfold more illiteracy in South America than in Japan. The more southern republics of this continent, having colder climates and a greater amount of European blood, are more progressive than the northern countries. They are also more predominately Roman Catholic. Colombia, the most northerly of all the South American republics, is equal in size to all the Atlantic coast states from Maine to Florida, with Ohio and West Virginia added. She is equal in area to Ger-

many, France, the Netherlands, Spain, Portugal, and the British Isles. Snow-capped peaks 18,000 feet high tower over the ridges of the Andean Cordillera.

Mighty rivers flow through her rich valleys. Immense cattle plains, over which a man may ride for weeks, border on endless primeval forests where red men tap the rubber trees in solitudes alive with alligators, mosquitoes and snakes. Coffee plantations also abound in the temperate regions. Gold, silver, emeralds, platinum and petroleum are mined. With the exception of some primitive red Indian tribes, who still subsist by hunting and fishing, all Colombians speak Spanish, even the large numbers of poor Indian agriculturists who form the backbone of the 6,000,000 inhabitants.

After two centuries of Spanish misrule, political independence was achieved in 1810. Priestly domination has, however, checkmated openly the advance of this republic and is responsible for many revolutions. One of the Scotch soldiers who helped General Bolivar in his effort to free the country from Spanish rule, was Colonel James Fraser. Realizing that a military victory would be futile if Christian light and life did not help form the character of the people, he wrote urging Scotland to send missionaries. Failing in this appeal Colonel Fraser wrote to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. and in 1856 the Rev. H. B. Pratt was sent to open work in Bogota.

For forty years, one or two families, with poor equipment, wrestled for the spiritual conquest of the republic.

Today there are only three stations, occupied by thirty Presbyterian missionaries and four undenominational missionaries working on the Pacific coast and two on the Venezuelan border. The missionaries being largely occupied with work for about 1,200 children in their schools, the force available for aggressive evangelism is small. Even if trebled, it would be far too small. About fifty Colombian teachers, colporteurs or evangelists cooperate under missionary direction, ten organized churches and various groups maintain active work in a spirit of faith and prayer. The working classes are very sympathetic; they welcome the Scriptures and desire Protestant schools. Scores of towns invite us to enter but Bibles, unless sold by Protestants, are almost unknown, and eighty per cent of the people cannot read or write. Any misgivings that one might have about the need of Protestant missions in South America will disappear when we understand the facts and see the life of the people.

#### A SCHOOLMASTER'S CONVERSION

S— M— was a school teacher with a wife and family in a fanatical and backward province. Dissatisfied with ceremonies, and feeling a heart-hunger which masses in Latin could not satisfy, he appealed to a high church dignitary for permission to read the Bible.



A PRESBYTERIAN MISSION SCHOOL FOR GIRLS IN BOGATA, COLOMBIA

“What do you mean prying into those things which God has placed in the hands of His prelates; can’t you trust them?” was the haughty reply. M— insisted, however, that he could be trusted to read the Bible, and finally, as a special concession, he was allowed to purchase a large Catholic Bible, at a cost of \$30.00—about one month’s salary for M—. He saw the ill-favor into which this step would bring him and could not pay the price required. Later, he purchased one from a Bible Society agent for sixty cents and he and his wife nourished their starving souls. They came to believe in the evangelical Gospel and through us supplied Bibles to many others. M— wrote exhilarating letters about his new-found freedom and joy. He ceased to attend mass and joyfully bore witness to their friends of the liberty of the Gospel of Christ. As a result he lost his position as village schoolmaster and was driven hither and thither, compelled to be idle for a long time. His children were not allowed to attend the public school, lest they contaminate others with their heresy. After his death, the wife removed to another town and strove to eke out an existence and educate her boys by means of a small store.

Colombia spends about \$2,000,000 a year on education, but this public instruction must be carried out in accordance with the State Church, which selects all textbooks and supervises the schools. In practice it means that the country is paying for parochial schools,

insufficient and inefficient, whose chief object is the buttressing of the Roman Church.

From Girardot we rode into Espinal, the town where the priests sell the holy belts, believed to have curative powers over men and beasts. One evening a large group of young men came to talk with us in the sitting room of the inn. We were explaining the Scriptures to them when the church bell began to ring out furiously. It was a dark night and heavy warm tropical rain was falling. Pandemonium let loose seemed to have assembled suddenly on that narrow, sandy street, where, at the call of the bells, boys, women, and the worst elements of the town were shouting, whistling and battering tin cans.

I continued with a discourse until a lump of mud smothered my glasses. While I was cleaning my eyes and face, my fellow-missionary, Mr. Chapman, took up the thread of the discourse. Soon the chief of the local police burst into the room with some policemen, shouting, "Out of this, all of you, there's no permission to hold this meeting." When he saw determination on the faces of the young men who stayed close to us, and noted the vigor of the muscular preacher from Kansas, he contented himself with protests. The landlady ran across the fields to an encampment of National Police, and besought them to come at once. A dozen uniformed soldiers hurried to the scene, took in the situation, showed the local policemen the door, and grounding their muskets on the tile floor, said, "Now you can preach all you want, the National Police protect you." Many of the people were in doubt whether to obey the priests or to respect the soldiers, but we continued the service. Many of the soldiers had attended our meetings in Bogota, and knew that freedom of worship is established in Colombia by law. The young men congratulated us, asked questions, and bought books.

#### SEMINARY STUDENTS WITHOUT BIBLES

I once asked a priest how it was that he received money for the repose of the dead, without giving any guarantee as to the time of the soul's exit from Purgatory. He explained that masses for the dead shorten the term of suffering meted out to the souls undergoing purification, but that as not even the Pope knows the length of the term imposed on each one, the Church cannot set dates for the liberation. He denied my statement that Bibles could not be purchased except from us but we sought all the stores in vain. In the Roman Catholic Seminary where thirty young men were in preparation for the priesthood, a Greek and a Latin Bible were the only ones in evidence. They were placed on special desks, but the students did not possess Bibles or study them as textbooks. The Seminary had none for sale.

Is it strange that many thousands in Colombia and in all South America beckon to evangelical Christians to "come over and help"?



# Training India's New Woman

BY MISS CHARLOTTE C. WYCKOFF, RANIPETTAI, MADRAS, INDIA

Missionary of the Reformed Church in America, Teacher in the Girls' High School,  
Arcot Mission

**T**HE other day, in reading the *Madras Weekly Mail*, my eye was caught by the following letter:

To the Editor of the *Madras Mail*:

Sir,—

The state of complete dependence in which the Hindu women are kept from birth to the end of their lives, makes it impossible for the Hindu women to have self-reliance, without which a human being becomes a pitiful parasite. Women of the other religions are better off than their Hindu sisters for in many cases they are obliged to depend upon themselves and an opportunity of cultivating self-reliance is thus afforded them by which they largely profit. But the Hindu woman, unless her family is actually destitute of means to keep her, is shut up within the four walls of her house. If the Hindu woman is left in this world as a widow without a male relative to support and care for her, she does not know what to do with herself. Having no self-reliance, she has no strength to withstand the trials and difficulties which must be encountered by a person on her way toward progress. Mr. Editor, is it not idle to hope that the condition of the Hindu woman will ever improve without individual self-reliance? In view of this I earnestly call upon the enlightened population of India to teach the Hindu women how they may become self-reliant, to consider it their duty, to the very end of their lives, to maintain and to advocate female education, bravely fighting the oppositions that may arise against their noble cause, bearing in mind that Almighty will always side the noble cause. Mr. Editor, is my call too much for the enlightened public? I trust not.

F. RAMAKRISNA VIJAYARANGAM.

The writer is evidently one of a host of us who believes that, as someone has concisely put it, "what India needs is a new grandmother."

## INDIA'S GRANDMOTHERS

Picture the old grandmother of India. We walk down the palm-bordered street of the caste-section to her home. At the carefully swept threshold we step aside with exclamations of delight at the clever design, wrought so symmetrically with powdered chalk upon the smooth earth by her skilled fingers, as token that the blessing of Lakshmi might rest upon that thrifty house, swept and garnished and sprinkled with cow-dung water before the first light of dawn. Across the narrow porch, through the heavy carved wood door we go, through the men's room at the front and out again into the pleasant inner courtyard, snug and secure from the outside world. Here we find our grandmother enthroned as queen of her little kingdom. And she is every inch a queen—draped in rich-colored silk, with massive gold

ornaments at neck, ears, arms and feet, proud and dignified of bearing, patrician of face, courteous and hospitable to the visitor, yet eager and curious as a child to examine the visitor's strange apparel and know the reason for her queer ways. Her kingdom is the family;—the slender, bejewelled maidens who stand demurely attentive are her sons' wives, every act of whose life she directs. The adorable children, from the newest baby in his thirteen-year old mother's arms, to the sparkling-eyed little twelve year old awaiting her approaching marriage, and all that motley group of poor relations and other hangers-on that fill the background—these too are her loyal subjects, who love or hate her as the case may be, but in any case fear, obey and respect her.

But the grandmother's sway does not end there. Those handsome young sons, with their keen, intelligent faces may be free to go and come, to study arts or practice law, to break their caste at social reform gatherings where she may never go, or take part in mass meetings that make fervent demands for "female education," for abolition of child-marriage, for freedom from caste and superstition. Let them once enter the walls of the house, and these new-fangled ideas never come out, or are silenced with the first murmur. Does the son rebel against religious ceremonies that seem to his grown-up mind childish and futile? He does them, just the same, at his mother's bidding. Does he desire freer and more companionable intercourse with his girl-wife, after the fashion of Western families of whom English novels tell him? There is little privacy for such conversation, and less encouragement in the frowns of his mother and the timidity of his wife. As his daughter grows older, and he makes a firm stand about sending her to school, to school she goes on such days as she is not wanted for household tasks, and as long as she is in her boisterous, troublesome childhood. But the day comes when she stays at home, and then even the most ardent debater for postponed marriage and higher education for girls, (i. e., up to eighth grade or through high school) finds himself face to face with a rocky barrier that can be scaled only by the use of a dynamite of force which he is unwilling, if able, to apply. Despite all the debates and the mass meetings and the social reform societies and speeches, the little girl is married, forgets nearly all that she has learned of a wider life, and becomes, in time, after a long apprenticeship, hardened into the same mould, and a queen over a little kingdom of her own.

Walk through the town, visiting homes of higher and lower castes, visit the villages which are the real India, and penetrate the pariah slums whose men and women toil side by side in the fields all day and return to their wretched mud huts with their wage of rough grain at night, and everywhere you will find the influence of the woman—the real barrier to India's progress. The writer of the

letter quoted above states the reason as being "lack of self-reliance" and mentions as the most concrete solution of the difficulty, increase of "female education."

### WHAT INDIA'S WOMEN NEED

We agree that self-reliance, both physical and intellectual, is a very important part of what India's "new woman" needs, but it is evident that she will gain it, not merely through going to school, but by a type of education which is carefully adapted to her needs. In the large cities where, as a result of enlightened parents, large numbers of girls now study, before or after marriage, in high schools, normal schools and even in medical schools and colleges, it is noticeable that mere attendance at classes and passing of examinations does not solve the problem. If the school has what parents admiringly call "very good discipline," the girl may emerge from her years of training very glib at reciting History and English but otherwise as docile, as dependent, and as much of a clinging vine as if she had spent the years grinding curry-stuffs under her mother-in-law's supervision. If, on the other hand, she has plunged too suddenly into freedom, she comes out full of an unreasoning restlessness and rebellion which may lead her into tragedy. Those who are engaged in the business of training India's new woman, whether as administrators or teachers, whether Indians or outsiders, are faced with this problem of building up for her an education which will send her forth strong and courageous, clear of thought, capable of hand, combining with all her natural grace and dignity the vigor, sincerity and devotion that will enable her to meet wisely the problems life brings to her as a citizen of the New India.

Every school has its own way of meeting this problem. The Girl's High School at Ranipattai is located in an obscure corner of the great Madras Presidency, which was the first to grant the right of suffrage to women owning property. We are far from the progressive city, in a conservative old town ringed about with rice-fields—a town where intelligent Hindu men attend and applaud school exhibitions and make frequent eloquent speeches on the education of women, but do not succeed in securing for their own daughters more than three or four years of schooling. "Learning?" say the grandmothers of our town. "What is learning for? How will learning help a girl to blow the fire?"

### A VISIT TO THE GIRLS' SCHOOL

It is Friday noon in our school and in the shade of the inner veranda the children lie in rows on their grass mats for the rest-hour before afternoon classes. Out in the kitchen and dining-hall, some of the "big sisters" are still cleaning up after the noon meal—carrying earthen pots of water on their hips from the well, mixing a

disinfectant with each pot, and then washing and scrubbing the stone floors and the drain. Others are in the store-room with the Matron, measuring out the food-stuffs for the next meal, for they will start to "blow the fire" as soon as the kitchen is clean. (Perhaps it is not too much to hope that if we realize to any extent our ideal of training them to think and act for themselves, they may not only learn to blow the fire more efficiently but may devise a better sort of fire than that over which their ancestors have squatted for generations.) Rajammal, who is the head of this "set" of four workers, is in a hurry to start the cooking, for she is commissioned by the Sixth Form Domestic Science class to try an experiment. For two weeks the Sixth Form have been on the subject of "Food Values," and already they have turned the searchlight of their new knowledge upon the school menu, and discovered a deficiency in proteins and fats. The Domestic Science teacher, who is also, unhappily, Chancellor of the Exchequer, is obliged to confess that the budget permits of no more meat and eggs. Can the class suggest anything else? So the class has been poring over caloric lists of Indian grains and foods, obtained from a government bureau, and each member of the class is going to try out a new idea in cheap proteins when it comes the turn of her set to cook. Rajammal is experimenting with the possibilities of introducing peanuts into the curry—unheard of combination! Even the Matron, who is hardened to innovations by this time, hands over the peanuts with a skeptical smile and, washing her hands of the matter, departs. Rajammal, whose shyness in class reminds her American teachers of a certain "wee, sleekit, timorous, cowerin' beastie" now jumps to her work with a vigor and a sparkle that make the younger members of her set stand around. When the two o'clock bell summons the "head" to her chemistry laboratory and the others to various classes, preparations are under way so that the meal can be cooked between four and six. Then the school will give its verdict on the new curry.

Meanwhile, during the hot noon hour while Rajammal's set are washing rice, grinding curry-stuffs and shelling peanuts, Kamala, head of the cleaning squad for the day, is having an unhappy time. Soon after her gay departure from the scene of action, a "queen" came around to inspect, with the result that Kamala has been recalled and faced with the unmistakable evidences of a Third Repetition of an Unforgivable Sin. This must be capitalized, for emptying the garbage out of the back door is an "unforgivable sin." Kamala's own mother at home, and her neighbors in the village, share her attitude toward garbage—that "out of sight is out of mind." Before this Kamala has been obliged to recall her scattered squad and convey the garbage to its proper pit and burn it; but now on her third offense—oh why did she cast her vote for that girl to be Queen—she must not only do this, but must be summoned to the Court!

With this ultimatum the Queen hurries away, to slip her written statement of this "case" into the box, before it is opened. This Queen or *Ranee*—as we call her in Tamil—is the elected representative of one of the four groups into which the six upper classes of our school are divided. Each group—called a "house" in anticipation of the day when we shall really have four separate cottages—elects its own Queen and Princess at the beginning of the year, and the four houses acting together as the "United Nation," elect a member of the Sixth Form to be Maha-ranee or Chief Queen.

As Kamala's accusing Queen reaches the box with her slip, the Maha-ranee is in the act of performing her weekly duty of opening the box and taking out the other reports of offences against the law. Ten minutes later the "Low Court"—or Court of Common Pleas—has begun its weekly session in an empty class-room. At the desk stands the Maharanee, aged eighteen, conducting the session by parliamentary procedure with a quiet dignity that little suggests the timid, inarticulate child of four years before. At the desks sit the eight members of the jury—the four Queens or *Ranees*, who are Fifth or Sixth Form girls, and four of the *Sitthi* (aunts) who are teachers, making two representatives from each house. The accused with their accusers and witnesses are tried one by one until the two o'clock bell precipitates a hasty adjournment. The teachers fly to their classes, and the Maharanee, all through the ensuing class in English History, is mentally comparing the Constitution and Laws of our "United Nation" with the Constitution and Laws of England in the reign of the Stuarts—somewhat to the advantage of the former!

Across the hall in the chemistry laboratory, Rajammal and others who prefer Science to History, are absorbed in proving the identity of a new and unknown substance. In the Fourth Form classroom, the teacher is on the back seat, and a member of the class, at the desk, conducts a discussion of Home Rule for India by "Gandhi, Tagore and Lord Reading." On the time-table this class is called English Oral Composition. At half-past three today classes stop to give way to the Friday "Literary and Debating Society" for which the older girls gather in the main hall. The Third Form, arriving just in time from their two hours of "Home Nursing" at the near-by hospital, make their debut in debating on a subject chosen by themselves, "Is it right to kill animals for food?"

At half-past four, the older girls gather for their "gym. class." The victrola plays a gay tune and the long line marches in, eyes brightening, bangles and anklets clinking faintly in time to the music. The teacher looks them over with a critical eye. She has suffered for this class! First she has cajoled an overworked doctor into making a thorough physical examination of each girl. She has labored with superstitious parents to secure necessary treatments. She has teased, coaxed and driven the girls into class, when they would far

rather lie down with a headache, or languidly stroll in the garden, or embroider on the veranda. She has carried them through their first days of stiffness by the attraction of music and her own enthusiasm—and now, look at them march! Despite their graceful, but hampering draperies, they can walk alertly, follow orders quickly, and do exercises with real snap and vim. To be sure, this girl and that and that have slight curvatures from carrying heavy baby brothers on their hips when they were little, several are still stooped from early schoolroom days, but that is what you would find in any class the world over. What is not so apparent to every eye is the physical heritage of these girls—the long line of child-marriage and seclusion back of them which must be responsible for these slight, delicate bodies which may grow fat and flabby with age, but have so low a power of resistance to disease. Add to this a nervous instability that leads many into hysteria and neurasthenia, and you see what a grave responsibility lies with those who guide such girls through a difficult and taxing high school course of study. The setting-up exercises are over now, and the girls laughingly choose partners for folk-dancing. Under the spell of the catchy music and the jolly companionship they will jump and skip and bend without a thought of stiff muscles or lost dignity, and with the joyous abandon comes a growing freedom in every sort of expression. Many a repressing bond first breaks and disappears in the physical work, leaving the stiff and inarticulate girl more free, the lackadaisical one more active. Then they run outdoors to play, in the cool shadows of late afternoon, so limbered up that they romp and skip about like children, who have been accustomed to it. Up goes the tennis-net, up goes the badminton net, with a scramble for bats. The whistle blows as basket-ball and volley-ball begin. The left-overs join their “little sisters” in skipping-rope, hop-scotch or Indian games. Lazy girls, who sneak off into quiet corners, are beguiled into their “house team” to practice for the matches at the end of term. Sometimes a group leaves the playground for a “Bird Walk” or “Botany Walk,” and after dark on Saturday nights, a “Star Walk,” with a nature-loving teacher. The outdoor world, in the cool resplendent sunset hour, is our greatest classroom, where many a lesson is learned of working together, standing up under hard knocks, playing fair—and where eyes once blind are opened to a “glory and a dream” that can never pass, however dull and narrow their future range of vision.

On this Friday night the supper bell rings early, and the girls hurry off exclaiming excitedly “Drama! Drama! Drama!” This is the first Friday of the month and the Fifth Form’s turn to entertain the school during a festive evening. Some inquisitive youngster, flattening herself against the outer wall of the classroom where rehearsals took place, has discovered and spread the news that this is no ordinary performance gotten up by the girls themselves with

impromptu lines and a buffoon making everyone merry, but a real play, coached by the *pandit* or Tamil classics teacher, so excitement runs high. While stage properties and seats are being arranged at one end of the moonlit court, after supper, the impatient children give vent to their feelings by skipping and clapping their rhythmical *kummi* around a palm at the other end. Their song, taken out of its flowing Tamil syllables, is something as follows:

"Mr. Moon, hold up your light! Look down tonight and see us playing!  
Happy children in a ring so sweetly singing all together.  
In the palace all is dark. The reason? Hark! A *girl* is born!  
Heed not, maidens! Speed not, maidens! Dance and sing till early morn."

Faster and faster spins the laughing circle round the palm in the moonlight; springing in and out and snapping fingers, till the bell precipitates a mad rush for seats near the stage.

Only the cement floor for both stage and pit, with the veranda for balcony, a bench or two for boxes, a *sari* for back-drop and our dignified *pandit* with his hand-harmonium for orchestra—yet for three hours we are carried to another world as we live over the old, old story of Harischandra and Chandramathy as sung and acted by our transfigured Fifth Form. The pathos of the tale, and the lovely, haunting melodies in which it is told, silence the boisterous mirth and bring tears to our eyes.

The girls also work hard at Indian music, practising away at the violin, *thambool*, *veena* and hand-harmonium, learning the science of the different *rahas* and scales, in the hope of developing a real *bajanai* or orchestra. And thus we are trying, beside bringing to them all the best that the West has to offer, to help them to develop all that is finest in their own heritage.

Who are these girls who are permitted to live year after year in such a mixture of castes in a boarding school, playing basket-ball, learning to govern themselves, studying everything from calories to Shakespeare, at eighteen and twenty still unmarried and free to decide whether they will become nurses or doctors or teachers before marrying? Is this not a contradiction of all that has been said about the conservative old town whose girls, if of the higher castes, spend their days for the most part in the seclusion of their inner court-yards, or if of the lower castes, toil beside the men from sunrise to sunset?

Fortunately we do not have to wait until we can convince India's grandmothers by words that education can help a girl not only to blow the fire but to do much else that is really worth while. We can convince them by showing them, for we have at hand plenty of material for our experiments in the girls of the Indian Christian community. This community, which now constitutes about one sixtieth part of the population, while sharing the traditions and social customs of a great variety of castes, is with each succeeding generation in-

creasingly free from many of their impediments to progress. They have a passion for education, and most of them educate their girls as well as their boys. The laws of the Church forbid marriage until at least sixteen, so the Indian Christian girl is generally allowed some measure of girlhood between childhood and womanhood. It is the girls of this community that fill our high schools and colleges to their utmost capacity. Those who have the intellectual ability to complete a university course have before them unlimited possibilities for a great career, especially in these days when, with the transfer of education into Indian hands, there is great demand for women qualified for administrative positions.

So the grandmothers of our town see before them year in and year out a group of a hundred and seventy-five girls who, though they defy every tradition of caste and sex, yet emerge as capable housewives, good neighbors and something more. The "something more" first shocks, then interests, then attracts them. Little by little they come to see and go away shaking their heads, but send their little granddaughters to our elementary branch school which is at their very door-steps in the town, and yield to persuasion to keep them there yet one more year, and then again one year! Four or five are so bold as to send girls by cart daily to attend classes shoulder to shoulder with Christian girls of who-knows-what caste extraction in our boarding school, where the sight of older classes stirs their ambition to continue. Perhaps the ambitions of these girls must be laid aside and they must marry as the others have, at twelve, but they will not forget the glimpse they have had of other possibilities. When they become grandmothers and mothers-in-law they will not so lightly brush aside the ambitions of their daughters for some period of carefree girlhood and stimulating study before marriage.

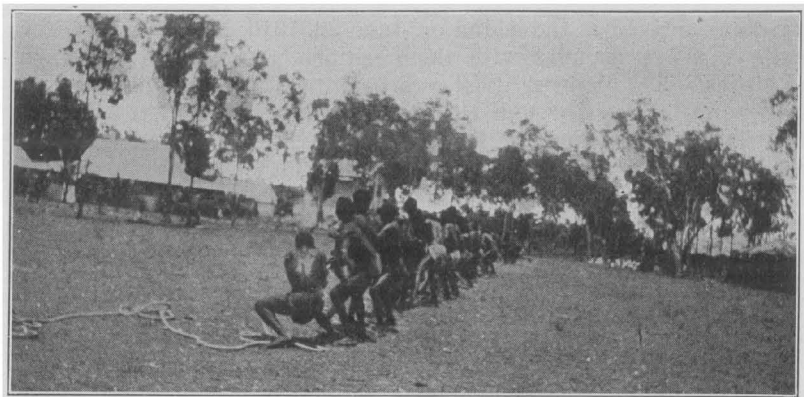
And so, as years go by, in the conservative old towns and villages as already in the big cities, the daughter of Sita and Savitri and Damayanti becomes the "new woman"—the self-reliant leader of the New India. If we can seize our opportunity to make her education thoroughly Christian in principles and ideals, it is this "new woman" who will lead the New India to Christ.

#### A CHANGE OF VIEW

"THE sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the *beginning* of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the *close* of the nineteenth century.





AUSTRALIAN ABORIGINES ENGAGED IN A TUG OF WAR AT CHRISTMAS TIME

## “Beyond the Never Never”

*Among the Australian Aborigines*

BY “LARLA” (MARGARET MATTHEWS), GOULBURN ISLAND, NORTH AUSTRALIA

**T**HIS little letter was handed me by a messenger tonight, from one of my brown pupils.

“Dear ‘Larla’—

I want to tell you something. Please Larla when ‘Tala Tala’ (our missionary) comes back, please will you tell him, that I got no boy, to sweet-heart with to me. Please Larla, I like to be a single girl, just like you Larla. I like to be a teacher, and tell the boys and girls about Jesus Christ. This is quite true. Nothing else to tell you with best wishes and

Love from MARDECK.”

Far, far from any city, lives Mardeck, an Australian Aboriginal—seventeen years of age. She lives on a small island two hundred and forty miles from a post office or store. She has been on a mission station for only about five years. Her people were cannibals and when she came to us she was a wild child of the bush. What a great change has taken place in her in a short time.

This Australian Methodist mission is the outcome of the interest shown by Mr. J. M. McBride in the Australian Aborigines. A sum of money was placed in the hands of the treasurers of the Missionary Society, stipulating that it would be available for the work if a mission should be opened within a specified time.

Reverend Jas. Watson was appointed to visit the Northern Territory in 1915 and chose the Goulburn Islands as a suitable site for the mission. The Board accepted the suggestion and appointed Mr. Watson superintendent. He and a lay missionary (Mr. A. E.

Laurence) arrived at the island on June 22, 1916, in a 12 ton lugger *Venture*. They brought with them materials for house buildings and stores. The pioneers lived in a bark hut for a few days, while they cut their way through the dense undergrowth to the chosen site. The Blacks came in large numbers and rendered valuable service in various ways.

On September 5th a gunshot fired in the bay announced to the lonely men the arrival of a little launch, the *Dow*, with Mrs. Laurence and a mission "Sister" on board. In the eight years since that time other workers have come and gone and many changes have taken place. A new mission at Elcho Island (one hundred and forty miles east) was opened in 1912 but has had to be abandoned, owing to an oil company prospecting there. The Crocodile Islands, whither the natives went from Elcho Island, were then occupied and other tribes came, some of whom had never yet seen a European. One advantage in this work is that we are not obliged to learn the native languages for the pupils are very quick to learn English.

Reverend and Mrs. Keipert (who have been in charge for the past four years) arrived at Goulburn Island Mission on June 19, 1920. Two years later I arrived as a "Sister" missionary. We are a happy little community of three adult Europeans and a baby boy, the native helper and his wife and children. Some of the Aborigines to whom we have told the wonderful message of God's love have already accepted the Saviour of the world.

During four months of the year, the hurricane season makes it impossible to send our mission yacht to Darwin (our nearest town) for mail, and so we are cut off from our dear ones at home. It takes from four days and nights, tossing about on the sea, to three weeks, to reach Darwin.

Considering that this mission is barely eight years old, the progress is remarkable. One hundred and fifty natives, forty-six of whom are children, are cared for in our dormitories. Mothers and fathers and friends are able to see and speak to them, and watch them grow in wisdom. There is daily instruction and employment for the adults.

*Medical Department.*—This is the work by which we can reach the hearts of many. There has been only one death recorded among the dormitory children since the mission began. They live the simple life and soon overcome their ailments. There are many serious diseases among the adults, which need professional attention; not being able to secure such aid, we treat the patients with the remedies required, trusting in the Lord Jesus to use our efforts, and pray that the sick may trust Him. There is still much superstition among them. From infancy they make hideous faces, to represent a "miny" (devil) and frighten each other in play. As they grow older they have a fear of being under a spell, when some evil de-

signed "medicine man" has speared them. There is no visible wound, but a day is fixed when they will die. This affects them so mysteriously, many become ill through fear and some succumb.

"Dick 'im close up finish." Dick's *lubra* (wife) was informing me that her husband was dying. "What is the matter?" I asked. "Some black fellow been kill 'im longa bone." It appears he found a bone in his throat on waking up one morning and believed an enemy had some evil design on him. He was certain it would be the cause of his death. His *lubra* too was sure his end had come. I asked him if he "savvy (understand) that One Father longa Heaven? Suppose one man kill you, Dick. God He look. We ask that One Father make you better, you no more die. You savvy? You think that true, Dick?" Fortunately Dick had some knowledge of the



SOME CHRISTIAN AUSTRALIAN ABORIGINES AND NATIVE MISSION WORKERS

Saviour and was convinced He could cure him and today he is still a living witness of what God can do for these dark souls.

Another case was one of my dormitory girls. She was trembling uncontrollably. Her pulse was below normal and she was unable to answer me; a fear possessed her. We discovered later a "medicine man" had cast his magic spell on her. He had taken some of her hair. She told me later these men have power to cut out a person's heart and put in a stone, without it being known. A day is fixed when that person will die. A short time ago this girl had professed to give her heart to Jesus. Now an opportunity came to show that she had cast this superstitious fear aside. She did and was delivered.

A native teacher said recently, in his prayer: "Bless all these people and bring them out of the jungle into the Light." Another native helper said in an address:

"Now we come here to thank Jesus. He look after me. Now I tell you Jesus, He been speak 'Knock and it shall be opened unto you.' Balanda (white man) been teach me, knock at the door first time, then Balanda talk, 'You come in.' Remember, Jesus talk, knock and it shall be opened unto you."

# BEST METHODS

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

## FIRST STEPS

Mr. Foster's book, "First Steps for Little Feet," has helped thousands of mothers and fathers to direct the first steps of their children in Bible ways.

"First Steps" naturally suggests "Little Feet." Unfortunately in missionary practice there is need of a volume on first steps for feet in larger sizes.

In hundreds of churches there are yet men and women who had no missionary training in childhood and who have no missionary interest now. Too frequently the missionary plans of a church reach only a small inside group.

Five suggestions for reaching those who have not yet taken their first missionary steps should prove helpful:

1. "In our church we have found that a *series of public missionary programs in which the children take part* has enlisted the interest of parents and friends who have previously had no missionary training. We have had special missionary programs for Christmas, Easter and Thanksgiving. On each occasion the church has been filled with people, more than half of whom never come to a regular missionary meeting. People always attend meetings in which their children have part. We choose programs that have a real missionary message and give real missionary information.

"Then there is an offering with a clear explanation of the work to which it is going. When people have made a gift for any cause they are always interested in hearing about what their money is accomplishing, therefore, all during the year we publish notes in the Church Bulletin about the work for which certain offerings were made."

2. "*Budget your time*" has come as a new thought to many people and has not come at all to some churches. Bewildered spendthrifts of money who formerly asked, "Where does the money go?" are learning to put it down in black and white in these days of budgets, but in many churches three hundred and sixty-five days slip by without any definite missionary budgeting, as to their use. Why not look a year in the face as we are learning to look our incomes in the face, and set aside certain days for missions, and make definite plans for them, in addition to using the everyday missionary opportunities?

Most churches have good intentions and very indefinite plans, with little idea of how many missionaries or Board Secretaries spoke in their church last year or how many will speak next year. Set your sails instead of simply drifting along. Determine that a certain number of missionary leaders and speakers shall have place in your program for the year. The little groups reached by the missionary societies are far too small. Plan to have strong missionary presentations made to your entire congregation not once but a number of times each year, and give your members a chance to hear your missionaries and your secretaries.

3. For several years the first Presbyterian Church of Norristown, Pa., has held an *annual Missionary Conference*. The Conference includes two Sundays and five week days. At this year's Conference a Secretary of the Board of Foreign Missions spoke on the first Sunday at both the morning and the evening service. On Monday evening there was an address by a missionary from China. Tuesday eve-

ning was given to India, and Wednesday to the Moslem World while Thursday and Friday evenings presented Africa, with addresses by a Presbyterian missionary and a representative of the China Inland Mission. On the second Sunday morning a secretary of the Board of Christian Education spoke, and in the evening the address was given by a Secretary of the Board of National Missions.

A pamphlet recently issued shows that during the last five years fifteen Mission Board Secretaries and forty-four missionaries have spoken in this church. The missionaries represent the countries of Africa, Arabia, Brazil, China, India, Japan, Korea, New Hebrides, Persia, Philippines, Syria, and United States of America.

A majority were Presbyterians but among the speakers were Congregationalist, Lutheran, and Dutch Reformed missionaries. In many other churches it would be possible to hold a week's missionary conference once a year with missionary speakers for two Sundays and five week days, even though such a varied assortment of missionaries was not available.

Such a plan not only affords opportunity of enlisting those who have not been interested but also strengthens all the missionary forces of the church.

4. Lack of interest is frequently due to lack of information. One of the best methods of getting missionary information is through *personal contact with missionaries*. A missionary physician on furlough was placed, as a convention guest, in a home in which there was no missionary interest. Her thrilling stories of her work enlisted the entire family and every member came out to hear her address. Their personal interest in one missionary was gradually enlarged into a general interest in all missionaries and in the entire cause of missions.

5. *A very capable woman*, who was well known in her woman's club, and little known in her missionary society, was asked to present in a comprehensive way the last year's accomplishments in missionary work.

"Why, I don't know a thing about it myself," she answered.

The President, smilingly, agreed to her statement.

"But I do know," she added, "that if you did know something about it, you have the ability to present it as very few of the members of our church could present it. I can let you have the magazines and reports containing all the facts about the work, and I am quite sure that if you would give some time to studying them, you could get the facts clearly in mind yourself, and give us such a survey of the year as we have never had before in our missionary society. You have had experience and training as a speaker and a club leader that very few of our women have had."

As a result of a definite assignment, with the necessary materials furnished, the next meeting of the Missionary Society had an exceptionally clear presentation of the work, and a leader who had never before been interested was enlisted.

#### RURAL MISSION STUDY

Not many years ago the pastor and a small number of elderly ladies in each parish, were the only individuals who knew and appreciated the needs of the non-Christian world. There were no opportunities for the rank and file of the women in the churches to get the necessary information for the creation of enthusiasm, and for the development of consecrated workers. This condition was particularly true of the women in the rural churches. They knew of no world except the one bounded by their natural vision. A change has taken place. The organization of mission study classes has brought missionary information to hundreds of thousands of people. In city churches the idea was comparatively easily developed into a reality, but much is still being written and asked about the possibility of mission study in rural districts. Such classes are possible, if properly organized and directed. Unimproved roads and lack of efficient

leadership are the greatest hindrances to all progressive work in country districts. What methods must be used to establish classes and arouse interest under such conditions? Iron-clad rules of organization are not feasible, yet all localities demand the fundamental principles of system, punctuality, and faithfulness.

In one rural community there is a large church situated on a prominent elevation. From miles around the farming folk come to worship. With the pastor's wife as Superintendent, all of the women of the congregation were divided into groups of about ten members each. There was a group for each country road and village street, each group forming the nucleus of a mission study class. The Superintendent found a teacher and an assistant teacher for each class. The leaders were devout, Bible-loving, self-sacrificing women, who were consecrated to the cause of missions. To the first meeting only the Superintendent, the teachers and the assistants were invited. They planned and prayed, and agreed on the following policies:

All classes to meet at the same hour on the same day.

Meetings to be held every two weeks.

All teachers report attendance and other items of interest to the Superintendent.

Place to be given at each meeting for a Bible reading, prayer, lesson study, and an offering.

No music and no refreshments.

Meetings to last one hour.

If any unusual situation arose the Superintendent to be consulted.

In addition to the regular mission study, the items of interest from reports of synodical and general conventions were discussed and all the women present had opportunity of becoming familiar with the general work of the church. Literature of the Extension Department was also distributed.

After four years results of the plan are evident:

The attendance has been nearly one hundred per cent which means that practically all the women of the church have been intelligently interested in the mission study books of the last four years.

Many women are now willing to take part in the lesson study. New teachers and leaders are being developed constantly.

The regular and systematic study has created a taste for general missionary information, and has vitalized Bible study and prayer.

Christian character has been developed in its highest sense.

In each rural community there are women of prayer and consecration who are meeting to work for their Master. The power and influence of mission study classes under such leadership cannot be estimated.

Bad roads are forgotten, and efficient leaders and teachers are trained for the future.

ALICE SMITH RICHARD.

### EXPRESSING MISSIONARY IMPRESSIONS

Mrs. Taul White, Mission Study Chairman for the Baptist Women's Missionary Union of Georgia is not content with mission study that does not follow up its impression with expression. She not only reports the number of study classes and the textbooks used, but mentions also these practical and concrete expressions of impression:

One class sent a stereopticon to a kindergarten in China.

Following a vivid presentation of the needs of the people of the Southern Mountains another class provided a scholarship in the Mary P. Willingham School at Blue Ridge Mountain.

After studying China's sick millions, a class sent a box of hospital supplies to Dr. Ayer's Hospital in China.

At the close of a series of addresses on South America, a hymn was sung, followed by prayer and the benediction, but no one left. The need for a missionary to be sent to Chile had been laid upon every heart and no formal dismissal could send the people home. Finally the Superintendent of the Sunday-school broke the silence by saying, "I don't see how I can give any more than I have already undertaken, but I will."

With such a start everyone was ready to follow and in a few moments a sufficient amount to equip and send out a missionary and his wife, had been subscribed.

### A SIX WEEKS' SCHOOL OF MISSIONS

The First Baptist Church, of Rome, Georgia, conducted a successful six weeks' School of Missions during February and March, 1924. To plan the work the following chairmen were appointed: *Chairman of Publicity*, who was charged with the responsibility of furnishing notices for the daily papers, and the church bulletins. *The Map Chairman*, who was to make maps, charts and posters.

*The Chairman of the House Committee*, who was responsible for seeing that everything was in readiness for the classes. *The Chairman on Program*, to make arrangements for the most inspiring speakers that could be obtained.

Six circles of the women of the Missionary Society served a supper for each of the six meetings. Many intercessors prayed earnestly in advance of the meetings as well as during the six weeks' period.

Every Wednesday afternoon for six weeks the Primary Children met from 3:30 to 4:30 to study the book, "Taro."

From 4:30 to 5:30 the Juniors studied "The Honorable Japanese Fan."

At six o'clock supper was served and at 6:30 the adult mission study classes were ready for work. About thirty-five men were in the class studying "Stewardship and Missions," while fifty women studied "Creative Forces in Japan."

At the same hour the young women were in a class with "Woman and the Leaven in Japan" as the textbook.

After an hour of mission study, members of all the classes met in the Sunday-school Assembly Room to hear an inspirational address. The subjects promised live, stimulating thought:

"Bible or Bullets—Missions or Munitions."  
 "Opportunity in Needy Fields."  
 "Call of China's Children."  
 "The World's Baptist Alliance."

One night was "Shorter Night" with a splendid program presented by the Student Volunteers of Shorter

College, and a pageant, "The Challenge of Today."

The last lecture was given by a well-known missionary from Japan. The audience were surprised to find the assembly room literally transformed by a Japanese setting, and the missionary's presentation of her work in Japan was so vivid that the whole audience felt they had seen their work in the Sunrise Kingdom with their own eyes.

A quickening of missionary interest, and an increase of missionary intelligence, and a renewed consecration to missionary service have been among the results of the six weeks of mission study.

### CIRCULATING THE LIBRARY

Mrs. William Harris, of Thomasville, Georgia, suggests, in *The Christian Index*, the following plan for the circulation of a Mission Study Library:

"We found that the way to get interested in anything is to study and learn about it, so we have been having a good time studying missions, and accumulating a lot of good books, by having several circles take different books at the same time and then pass them along. The circles have been donating their books to the library, consequently we have more than 200 books with which to begin. The Baracas loaned us a bookcase so we are all fixed up now for business.

These are the rules for The Circulating Library of Mission Study Books, of Mercer Association:

1. There is no charge for the use of books. They are sent prepaid to borrower and are to be returned by the borrower, prepaid. If you study the book you get a seal, if you read the book you receive a stamp.
2. Society or circles may keep books eight weeks. The borrower is responsible for the books.
3. Societies or circles must return books to library and not pass them on to other circles. This will enable the librarian to keep a correct record of books.
4. Reading books may be kept three weeks.
5. The library fund is drawn from the annual associational budget. Gifts of books will be accepted.

### BOOK OF MISSIONARY HEROES

The teachers of a week-day class of fifth and sixth grade boys and girls were confronted with the problem of making an imposed course more interesting and educative for the scholars. They were expected to cover a certain amount of ground in the lives of missionary heroes and memory work. In spite of their limitations, they decided to work for the accomplishment of certain definite goals, in the matter of the practical application of lessons to the daily problems of the boys and girls, to develop their ability to pray and lead a worship service, and to start the formation of a habit of helping others.

They began their work by having a class divided into seven groups, each of which was to be a committee primarily responsible for the work in connection with one country. There were committees on Japan, the South Sea Islands, India, China, Africa, the Near East, and America. Usually three sessions were devoted to each country. The first session was devoted to getting acquainted with the country by such means as stereopticon pictures, telling stories, playing the games of the country, or studying pictures from magazines and newspapers. For example, the approach in the case of the first country, Japan, was made by discussing the great earthquake and showing pictures. The other two sessions were given over to telling a story of some hero connected with the missionary work in the country. Following the stories came a discussion, with particular reference to certain problems discovered in the lives of the pupils. The Christian treatment of foreign children in their school and play life came up for discussion frequently.

Following the discussion, the pupils rewrote the story in their own notebooks. From their examination of these the teachers selected the four best (two boys' and two girls') from which the class, by vote, chose a boy's and a girl's account to go into the

large scrapbook. This book, which was suggested at the beginning of the course, was to contain in addition to these stories of heroism, a map of each country and the best pictures the class could gather illustrating the life of the people. Particular attention was paid to pictures with a religious significance. On the first page was a picture of children looking at a globe and the inscription, "A Trip Around the World." Each Committee had one section of the book to make. The suggestion that the book, when completed, should be given to children in a hospital met with a hearty response from the pupils. At the last session a friend of a hospital for tubercular children told of the work being done and through her the book was sent with a letter to these children.

At first the worship programs were conducted by the teachers. The prayers were centered about the particular country being studied. Later on, the children were asked to write sentence prayers and these were embodied in a group prayer and read as a prayer service, or each child repeated his sentence prayer as his turn came. Toward the close of the year's work the class was divided into three groups. Each group in turn took over the devotional service entirely, planning and carrying it through. In this connection it is interesting to note that a group of boys, who thought they were going to be deprived of leading the service, insisted upon being allowed the privilege, which of course was granted.

The values of this procedure for the children included a wider knowledge of the work of Christian missions and the heroic sacrifices which have been made in the mission fields, closer contacts with the children of other lands, a definite piece of service for children near at hand, learning to worship with definite needs in mind, and working together as a cooperative group to produce a common piece of work.\*

\* From The Project Principle in Religious Education, by Erwin L. Shaver, University of Chicago Press.



### PROJECT FOR JUNIOR BOYS AND GIRLS

Reported by JOHN LESLIE LOBINGIER, Educational Pastor, United Church, Oberlin, O.

During the first semester of 1922-23, the regular course of study for the children of the fifth grade of United Church School, Oberlin, Ohio, was called: "Our Friends, Near and Far." The selection of the American Indians as the first group of "our friends" was not surprising, because of contacts that these boys and girls had had during the previous year with Mr. Philip Frazier, a fine young Indian student of Oberlin College. On one or two occasions he had visited the Junior group, dressed in Indian costume, had told them about Indian life, and had sung Indian songs.

It was assumed in the beginning that the children would be permitted to choose other racial groups in succession, but as it developed, the entire semester was devoted to the one people.

As usual, the boys and girls met in separate classes. It was their avowed purpose to find out more about the American Indian, how he lives, what he does for us, and how we may help him. Each group decided to use notebooks, in order to keep a record of what they discovered. The teachers had copies of the same outline to follow, except in so far as the decision of the children might lead them in another direction. The outlines covered such topics as these: "The Indian Among Us"; "Why We Should Help Him"; "What He Has Given to Us"; "What We Have Given to Him"; "How Christianity Is Being Given to Him"; "What Their Own Religion Is"; "Which Religion Is Better"; "A Christian School for the Indians."

The children's librarian in the public library put a number of books dealing with Indian life on a special shelf, and many of the children read the books or looked at the pictures in them during the week. At different times they also brought to the class

pictures of Indian life, and these were supplemented by Perry pictures which the teachers secured. Many of these found a permanent place in the notebooks. The boys' group used some of the larger pictures for a chart, which told the story of what the class had done, and served as a permanent class record, as the notebooks served as a permanent record for the individual members of the class.

The girls' group spent their last few weeks working up a little play. It was their own work, built out of certain Indian stories they had read and information they had received during the course. The first scene centered about the futile attempt of the Indian medicine men to cure a snake bite. The second scene introduced the Christian doctor from the mission school. The third scene portrayed the daily life at a Christian school for Indians, the Santee Normal Training School.

The girls presented this little play at a meeting of the Women's Association of the church, to which the parents were also invited. At the same time the boys had their chart and notebooks on side tables for exhibition.

Early in the fall the group voted as usual on the cause to which its contributions were to go for that quarter. Naturally enough they decided to use them for the Christian school among the Indians at Santee.

The value of such a project for the pupils is obvious:

1. They were interested in it, for it was their own.
2. They developed an attitude of increasing friendliness for the American Indian.
3. Their giving was intelligent, self-determined, and based on appreciative friendliness rather than on pity and condescension.
4. They acquired a valuable fund of knowledge in regard to another racial group, and they acquired it by means of their own effort and activity.\*

\* From *The Project Principle in Religious Education*, by Erwin L. Shaver, University of Chicago Press.

# Woman's Home and Foreign Mission Bulletins

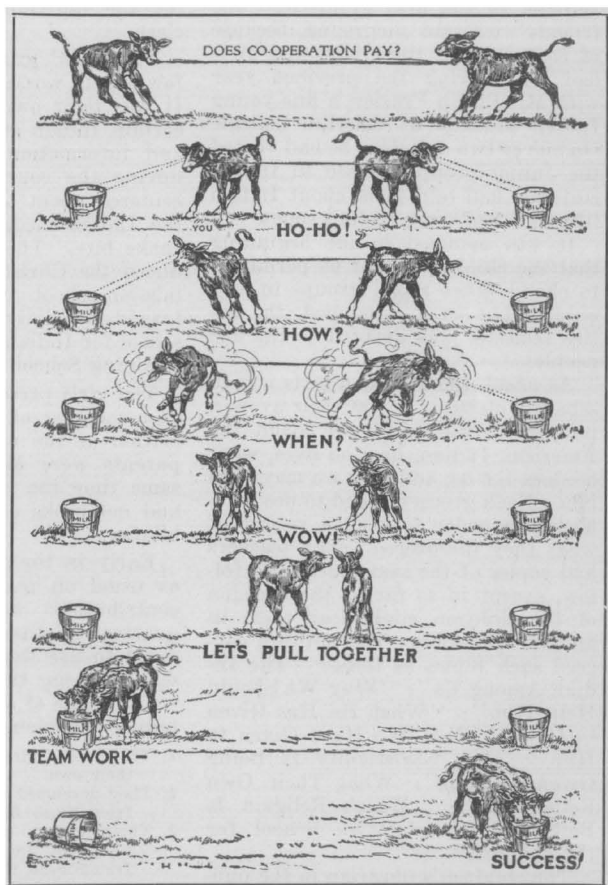
COUNCIL OF WOMEN FOR HOME MISSIONS AND FEDERATION OF WOMAN'S  
BOARDS OF FOREIGN MISSIONS

## COOPERATION

WOMEN'S  
CHURCH AND MIS-  
SIONARY FEDER-  
ATIONS ARE DEMON-  
STRATING THIS  
LESSON.

The Federation  
of Woman's  
Boards of Foreign  
Missions, Council  
of Women for  
Home Missions,  
Home Missions  
Council, Foreign  
Missions Confer-  
ence, Federal Coun-  
cil, Councils of  
Churches in states  
and cities—all are  
examples of the  
principle depicted.

We are indebted  
to Armour and  
Company of Chi-  
cago for loan of  
the cut. It was  
recently used by  
the Church Federa-  
tion of St. Louis in  
its *Bulletin*. Here  
is a suggestion for  
other Federations.  
Why not borrow  
the cut for your  
announcement of  
program?



## EVEN AS THOU WILT

The theme for the Day of Prayer  
for Missions, February 27, 1925, is  
this text taken from the fifteenth  
chapter of Matthew's gospel. Last

month information as to the card and  
program was given, also suggestions  
in regard to preparation for the ob-  
servance, and publicity hints. The  
following quotations will be found  
useful in promotion:

### From the Card

Let all women who long for the coming of the Kingdom of Christ in the hearts of the people of earth meet together in their several communities to make intercession and to give thanks on Friday, February 27, 1925.

*Pray*—That God's people may seek "in the unity of the spirit" the setting up of His Kingdom on earth, striving to see eye-to-eye in establishing the basic principles of Christ's program.

*Pray*—That Christian people may stand together for obedience to law in this land, and in the preservation of those great principles of equality and justice for which our fathers struggled and suffered, that they might found a free country.

*Pray*—That the effort to secure world peace may be honored by all Christian nations and that America may assume her full share of responsibility in promoting world cooperation and goodwill.

### THE UNTRODDEN WAYS

And forward, forward turn thy gaze,  
Lift up thine eyes and see!  
The New Year brings untrodden ways,  
Thy God shall walk with thee.

—CAROLINE HAZARD.

### THE CHRISTIAN CHURCH IN THE MODERN WORLD

Students in colleges and universities have frequently challenged the value of the Church. Secretaries of recruiting, representing denominational missionary organizations, the Student Volunteer Movement, the Christian Associations and similar bodies, have been confronted by the challenge and have long realized the need of a book to discuss the question in a fair and adequate manner. A group of these representatives asked Dr. Raymond Calkins to write a book, and consulted with him in the planning. It is his book; but they have helped it take shape.

The book is entitled, "The Christian Church in the Modern World," and is a frank, comprehensive discussion of the character and place of the Church among men and women of today. No criticism is ignored or glossed over. The author shows fearlessness and candor. His judicial spirit commends all that he says to any who may be hostile to organized Christianity or skeptical concerning the future of the Church. Despite past

vagaries and present divisions and imperfections, the "corporate continuity and consciousness" of the Church are clearly seen to "overtop the losses."

It contains ten chapters, dealing with these subjects: the Church and its critics, the necessity of churches, the character of the modern church, the mission of the Church, the Church and the social conscience, the teaching of the Church, worship, the Church and human brotherhood, church unity and church loyalty. In brief compass and interesting form it gives an account of the missionary movements, home and foreign, and social influences and effects of the Church, and of the organizations and agencies through which the Church proclaims her message and does her work.

The book has 223 pages and is well indexed. It is published by the Macmillan Company, New York, cloth, \$1.75. The Home Missions Council and Council of Women for Home Missions made themselves responsible for a special edition in paper, in order that the book might be available for those who desire it but do not want to pay the larger price. Write the Council of Women for Home Missions, 156 Fifth Avenue, New York City, for copies at 85 cents each.

### FOR LOCAL FEDERATIONS

The joint Committee on Women's Church and Missionary Federations has been systematizing its service this year. "Some Helps to Success" appeared in the September issue of the *Bulletin*, and "Suggestive Program and Activities" in the October issue.

In the September issue a program for the fall meeting was printed. Inadvertently a heading was omitted which indicated that the program was intended for the use of federations and made it appear as if the program were for a local church. It is hoped that notwithstanding this, many federations availed themselves of the suggestions. Tell us results of its use by

your group. Also give us suggestions for future programs.

The committee now presents the following as a standard, attainable by every local federation. Has the federation in your community covered every one of these points? Are there other items or phases of work that should be included?

Send answers or suggestions as to programs or standard to the secretary of the joint committee, Miss Florence E. Quinlan, 156 Fifth Ave., New York.

#### Standard

1. Every woman's organization which is eligible under the "Suggestive Constitution" a member of the Federation.
2. A Department of Missions and at least three other departments.
3. Observance of annual Day of Prayer for Missions.
4. Presentation of the suggested interdenominational objects for gifts: Women's Union Christian Colleges in the Orient, Christian Literature for Women and Children in Mission Fields, Work among Farm and Cannery Migrants.
5. Interdenominational mission study.
6. Children's or Young People's Rally held annually.
7. Participation in service to the community.
8. Promoting subscriptions to: *MISSIONARY REVIEW OF THE WORLD, Everyland*.
9. Affiliation with, and annual payment of fee to the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions.

### FOREIGN MISSION BULLETIN

#### MISSIONARY MEDICAL SCHOOL FOR WOMEN, VELLORE, INDIA

BY IDA S. SCUDDER

Eighty-five miles northwest of Madras we find Vellore, and we feel that our part of India is beautiful in its quiet way. The railroad station is three miles to the north and the roads leading from Vellore are lined with large trees. There are many cocoanut and date palms with here and there a flame of the forest tree ablaze with its brilliant red blossoms. The graceful bamboo also adds an artistic touch. Stretching away from the road are the vivid, ever beautiful, ever green rice fields which often look like soft green cut velvet.

To the east of Vellore rise the rock-hewn hills—"our hills" the medical students all call them—and at their base nestles the city of Vellore. The Indian houses are small, usually one story, and it amazes one to know that here in Vellore we can find about sixty thousand people, for the city does not seem large.

To the west lies an interesting old fort dating from the thirteenth century, which makes Vellore a place of historic interest. The stone carvings found in the temple, which stands in the center of the fort, are some of the finest in India. As the temple was

deseccrated during the mutiny, one is able to penetrate the very holy of holies—a small, dark, bat-filled room where an idol stands. There are many Hindu temples in Vellore as well as some beautiful Mohammedan mosques, for Vellore is a large Mohammedan as well as a Hindu center.

In our drive from the railroad station we cross the Palar River, nearly a half mile of sand—or "desert," as a newcomer once called it. Occasionally during our monsoon season we find water in the river. After crossing it we enter Vellore, and soon pass the "junka stand" where the two-wheeled junkas with their patient little ponies await the traveler. Here, too, a few motor buses can be found. Turning abruptly to the left at this point, we pass some rather unattractive "shops" where a man seated cross-legged is willing to serve you with "hot tea." The basket weavers have a small place on this roadside where they build a few gipsy-like houses, and do all their cooking and basket making under the trees.

Just after passing these rather forlorn places we see a beautiful tamarind tree and beyond, a fine low-lying white building—striking in its simplicity, but very attractive—and we know by the contrast of building that

we have reached the Vellore Medical School, and this building is the Cole Dispensary recently opened by Lady Willingdon. It is large and roomy and delightful, built around an open court where during the cool weather flowers grow in profusion. Palms and crotons and hanging baskets of ferns decorate the arches which separate the wide verandahs from the court, and take away the feeling of this being a hospital and dispensary.

A timid patient came one day and looking about, said, "This isn't like a hospital. I have always been afraid of a hospital, but I have no fear here." So our palms and ferns are already doing their bit to make the sick people happier. A prominent government official when visiting the dispensary during its busy hours, when many sick and suffering were waiting, said, "People here all look so happy, even though many are so sick." Again we rejoiced that the beauty and simplicity of our first hospital are doing their quiet work of helping the suffering.

Surrounding the dispensary we have about twelve acres of land and it is here we plan to build all of the hospitals in connection with the Medical School. The plans are being drawn by two English architects who are very keen to make our entire institution a thing of beauty as well as of utility.

The hospital grouping looks most attractive on paper. Facing south we find first the Cole Dispensary, and next the Northfield Chapel, and a little beyond, the Ewert Memorial Maternity Block. To the north we find the Scripps Children's Hospital and to the west the Weyerhauser Surgical and Medical Hospital, with the Administration building in the centre block. Each memorial is to be a separate unit and all to be connected by covered passages. When complete this should be wonderfully inspiring and if our visions of pretty gardens and lovely trees all about come to pass, we shall have an institution to be proud of, for here we have plans

for the accommodation of three hundred sick people, and we ask our Master to lead us very clearly in all He wants us to do, for we want all to be worthy of Him in whose name this work is being done.

Leaving the Hospital center in the heart of the town, we drive out four miles through the residential part of Vellore to a beautiful site with hills all 'round about. It is somewhat higher than the surrounding country and the views are inspiring and wonderful. It is here on the 200 acres which Government helped us to acquire that we shall build the residential part of the Medical College, the Laura Spellman Rockefeller Administration Building, Museum and Laboratories, the Peabody Library, doctors' residences, students' hostels, and so forth. Also the Weyerhauser "Hill Chapel" is to be built in a conspicuous place, showing what we stand for.

We have the money for buildings and equipment, we have land on which to build, we see the desperate need of larger hospitals and more space, but we cannot hustle the East. Our plans must pass through the hands of our Council and then through the government offices, for we are receiving a large grant from them, and here there may be endless delay, but bricks and materials are being gathered so that the buildings may be hurried on as soon as possible when we once begin. The plans for these buildings look most attractive and when complete will be a worthy center for our Medical College. As our vision enlarges we see here, in the future, scientific laboratories where worth-while research work will be done, and as one dreams of the possibilities that lie before this college, one feels ashamed of being discouraged and rather determined to keep on trying to hustle the East even if it ends in "a white tombstone on the plains of India." It will at least have been worth while.

Such things cannot be done without a fine staff and sufficient money

to carry on and do well what we undertake to do. The Council of the Medical College feel that we must aim for a million-dollar endowment if this college is to accomplish all that is

planned for it, and we are quite confident that ere long an endowment will be forthcoming, for we know there must be those who are longing to help us carry on.

## HOME MISSION BULLETIN

### SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

From report of the 1923 committee of the Home Missions Council and Council of Women for Home Missions, Mrs. J. W. Downs, *Chairman*.

Evangelism, the Church School and community settlements are the accepted lines of missionary work with the Spanish-speaking people of the United States. Efforts to provide a literature and orphanages have not yet borne fruit, although the missionaries on the field have placed much emphasis on these needs. The demand for recreation, public health measures, better agriculture and animal husbandry are included in the list of urgent needs today, while Daily Vacation Bible Schools, Saturday afternoon religious instruction and instruction to create a civic spirit are considered necessary.

The Interdenominational Council of Spanish-speaking Workers in the Southwest, with the work of which this Committee is very closely identified, brings together the local workers within reach (distances are very great in the Southwest), field workers and representatives of the home mission boards. Some of the definitely formulated problems under consideration are:

#### Unoccupied Fields

Great areas of northern and south-central New Mexico are not being reached by any denominational agency and in these areas the public schools—such as exist—are poorly equipped both as to teachers and buildings. The need for a school in southern Arizona for Mexican boys has been urged for several years. The Methodist Episcopal girls' school in Tucson is the only denominational school for Spanish-speaking children in the whole state of Arizona.

### Cooperation with Public Instruction

As in many foreign mission lands, the mission schools serve a double purpose, in that they not only develop an indigenous leadership but also set the standards for the public schools. Teachers in mission schools are urged to conform to the plan of the State Department in securing state teachers' certificates for the sake of unifying the work and to secure accredited standing for their high school graduates. Certification entitles them to all instruction and information sent out to public school teachers, the use of which will enable them to cooperate closely with the public school system.

#### Plaza Community Programs

The responsibility of the mission boards for carrying on plaza work is affirmed, with much emphasis on its adaptation to developing conditions in the community, especially along the lines of recreation, public health, school gardens, better agriculture and animal husbandry, library and reading rooms, religious education through Daily Vacation Bible Schools and supplementary instruction outside of public school hours, with strong emphasis on the introduction and encouragement of these movements as civic enterprises.

#### The Problem of Transiency

The low economic status of the Mexican and the transient character of most of the labor which he is called upon to perform raise many problems. Ministers frequently find that congregations disappear between one Sunday and the next and often the travelers leave no definite word as to their destination. Well-established programs are completely lost to their

respective localities, but it is encouraging to learn that these same parishioners are apt to present themselves at the doors of the churches in the communities to which they go, regardless of denominational affiliation. Such conditions make necessary a close co-operation on the part of all mission workers.

It is clearly recognized that many churches should not be self-supporting at present because of the extreme poverty and frequent migrations of the membership. In some cases they should be self-supporting but the emphasis in the early stages of the work is on the "freedom of the Gospel." Efforts to aid the people in becoming home owners and established residents of a community, to improve agricultural and industrial conditions so that they can produce more, and to teach them the place of stewardship and the spirit of sacrifice in the evangelical faith are urged as correctives.

It has been said: "We cannot prevent migration, but we can urge our members to settle down, marry, and buy homes. We can secure permanent employment for them. Pastors should keep track, and when they move urge them to seek other churches. Some interdenominational agency should be devised to help in tracing members. If we keep on 'preaching to the procession' we shall some day leave the whole mass of migrant Mexicans."

Few people realize, now that European immigration is restricted, how rapidly the migrant Mexican is finding his way northward and eastward chiefly along railway lines and into mining areas. The census of 1920 shows that more than 10,000 had moved North. It is a very conservative estimate to say that this number has doubled since 1920. Since census figures are very low, it is probable that there are now 40,000 or 50,000 Mexicans scattered from Iowa to New York, Chicago alone having over 15,000.

There is urgent need for a ministry to them and for interdenominational consideration of the whole problem, with a view toward a comity arrangement which will mean efficient use of funds and workers. Local English-speaking churches can and should render service to scattered groups of these Mexicans.

#### Literature

All workers recognize the dearth of constructive religious literature, particularly of leaflet material, to combat the "isms" which are vigorously propagated among the Mexicans. A periodical suited to the needs of the Mexicans and Spanish-Americans is urgently needed.

A collection of 25 to 50 hymns, published bi-lingually, would add much to the understanding of both parents and children in the church and Sunday-school services.

#### On Both Sides of the Border

Since Latin America, and particularly Mexico, has become to Christians in the United States essentially a home missionary problem, and the work of neither the home nor the foreign boards having to do with Mexicans can be planned or carried through as an efficient, strategic program without close cooperation on the part of all agencies interested, it would seem to be good Kingdom statesmanship to plan a conference in which these agencies can together face their problems and arrive at a definitely co-ordinated program of action and plan for its execution.

#### A New Year's Greeting

The winding ways of our yesterdays  
Were a-glow with God's good cheer,  
So we turn to face with a smiling grace  
The paths of another year.

For He leads aright through the dark and  
bright  
To the land of the deal, we know,  
And no ill betides wherever He guides,  
As on through the years we go.

—Alice M. Kyle.

# NEWS FROM MANY LANDS



## GENERAL

### The Y. M. C. A. in Foreign Lands

**T**HE foreign work of the International Committee of Young Men's Christian Associations is now established in 18 foreign countries, with 384 Associations and 125,000 members. These Associations are formed under native boards, the American secretaries aiding in the direction. There are 559 native secretarial leaders, and 183 American. The lay forces have been greatly enlarged, so that Dr. John R. Mott says: "The various local boards and also the National Committees have achieved such strength that it may truthfully be said that the early vision of developing autonomous, independent, self-supporting movements is fast being realized." The development of the work of the Association in Europe is largely traceable to the war welfare work which has made the American Y. M. C. A. one of the most influential agencies for the promotion of peace and goodwill among the people of Europe.

### Lutheran World Union

**T**HE convention of the United Lutheran Church in America, held in Chicago in October, called upon Lutherans throughout the world to bridge national boundaries and present a solid front "in the conquest of the world for Christ." At present, Lutherans, to some extent even in this country, are organized along lines of national origin. Dr. J. A. Morehead called for world union: "Our foreign missionary endeavor bears testimony to the fact that Christianity knows no aliens nor foreigners," he said. "Already Lutherans of different countries have cooperated effectively in relieving distress, as in Russia, and in such

have disregarded, in the case of their beneficiaries, the lines of nation, race, class and creed. Lutherans, recognizing the just demarcation between Church and State, and cherishing no political ambitions, are fitted for international amalgamation."

### The Woman Movement Today

**M**ISS G. A. GOLLOCK calls attention to "the signs of the times" among the women of the world: "In Turkey, women—in small but significant numbers—have bounded forward politically. Not long since a Japanese woman won a breach of promise suit—which shows an amazing break with the social past of the country. In China the clan family system is gradually breaking down, and there is deep anxiety as to what will take its place. Numerous local organizations of women in China concern themselves with the passage of laws dealing with the age of consent, and the abolition of prostitution, concubinage, the selling of maid-servants, and foot-binding. In India types of women have emerged, and are emerging, which indicate what we may expect in coming days—spiritual leaders, social reformers, writers, altruists, women who in any land would hold a foremost place. In Japan and China women journalists, editors, writers, doctors, philanthropists, bankers, are all in evidence. A Chinese woman attended the International Labor Conference in Geneva in 1921."

### What Jews Think of Christ

**H**ERMAN NEUMARK, a Christian Jew, writing in *The Scattered Nation*, says: "The Jews as a people, as never before in their history, are talking of the Lord Jesus.



There are leading Jews, as for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. They insist that He was the greatest prophet that ever lived. We start there, and then we carry on: 'If that is true, then a prophet brings God's message. Christ, therefore, must be what He said He was, and He is more than a prophet.' We start right there with that challenge, 'What think ye of Christ?' and we have tested it already, and God's blessing is upon it."

## NORTH AMERICA

### American Expenditures

**T**ABLES showing in different ways how Americans spend their income appear from time to time. *The American Education Digest* gives the following tabulation on a percentage basis:

Church, $\frac{3}{4}\%$	Waste, 14%
Schools, $1\frac{1}{2}\%$	Luxuries, 22%
Government, $4\frac{1}{2}\%$	Living Costs, $24\frac{1}{2}\%$
Crime, $8\frac{3}{4}\%$	Miscellaneous, $13\frac{1}{2}\%$
Investment, 11%	

Another summary, which is being quoted in the campaign of the Congregational denomination to raise its per capita giving:

1. Americans (all ages) average for tobacco per week ..... 70c.
2. Americans (all ages) average for theater and movies ..... 43c.
3. Americans (all ages) average for ice cream and candy ..... 40c.
4. Protestant church members, for the church ..... 8c.

### Tithers' Bank Accounts

**T**HE Presbyterian Church in Grove City, Pa., has made a reputation in the community because of the large majority of its members who are tithers. There are one hundred checking accounts in one of the Grove City banks which are drawn on for nothing but payments to Christian benevolence. It is probably the only bank in the United States which has so much patronage of that character. "Quite naturally," says *The Continent*, "the

congregation has found it impossible to spend on itself even half of its tithe funds; last year its own expenses were \$15,000; its gifts to outside 'causes' \$32,000. Congregations that feel proud because they are giving to strangers as much as they spend on their own home work, should look twice at that record; they are not so amazingly unselfish after all."

### Kennedy School of Missions

**T**HIS well-known school on the Hartford Seminary Foundation reports for the year 1923-24 a total enrollment of forty-eight. Of these, thirteen were candidates for higher degrees, four were second year students, twenty-eight were first year students, and three were special students. In addition, twenty-one students registered in the other schools of the Hartford Seminary Foundation elected courses in the School of Missions. The thirty-two regular students in residence were equally divided between those who had seen service abroad and those going out for the first time.

### Progress in Negro Education

**P**RESIDENT JAMES E. GREGG, of Hampton Institute, reviews in the July issue of *The Congregationalist* some of the high points in Negro education in the past year. First, he says, "there should be noted the continuing disposition of Southern state legislatures, state, county, and city officials, and individual citizens of thoughtfulness and influence to take a liberal attitude toward the support of colored schools. Norfolk, Virginia, has completed and put into use a Negro high school costing half a million dollars. North Carolina is spending between \$3,500,000 and \$4,000,000 altogether on its colored schools. In the support of the 'county training schools' (rural high schools which, beginning with an eight grade, are pledged to add the ninth, tenth, and eleventh as soon as possible), which have been promoted mainly by the Slater Fund, with aid from the General Education Board,

the contributions from public taxes have risen from \$3,344 for four schools in 1911-12 to \$687,588 for 179 schools in 1922-23. Two hundred and six have been in operation in 1923-24.

#### More Bibles than Ever

**T**HE American Bible Society reports that in 1923 it distributed 7,101,289 Bibles, an increase of 2,538,222 over the preceding year. More than 2,901,000 were sent from Bible House, Astor Place, for use in the United States, and 3,245,090 for foreign lands, including 18,334 for American insular possessions. The nine agencies of the society all reported increases in circulation. State Bible Societies in Massachusetts, Maine, New Hampshire, Vermont and Maryland distributed 300,000 volumes in cooperation with the national organization. Bibles in forty-two different languages were required for the distribution in Massachusetts, now one of the most polyglot of States. About 17,000 New Testaments were distributed among the refugees in Greece through the Near East Relief. Despite the earthquake, the distribution in Japan last year was 343,588 volumes, an increase of 100,000. The increase in distribution in China was more than 1,000,000 copies.

#### Fifty Years of Bible Service

**R**EV. WILLIAM G. JONES has just completed fifty years of continuous service with the New York Bible Society, distributing Bibles upon every kind of vessel that has come into New York harbor. During this entire time he has missed only two weeks through illness and still continues his work visiting all sorts of shipping craft from canal boats, barges, and fishing smacks, to great ocean steamers. Upon the canal boats he often stops to read the Scriptures and offer prayer with the families. The children are born and reared on these craft and know no other homes. Upon these canal boats and barges he finds the same families year after year, but on the fishing boats and steamers

the crews change frequently. Mr. Jones has always been the seaman's friend. He has interested himself in their material as well as their spiritual welfare, and he has a host of friends along the water front. The significance and far-reaching influence of this work of Bible distribution among the sailors may be seen from the fact that the number who come into New York harbor every year is more than a million men. They are of many nationalities and come from every port on the globe and go out again to the ends of the earth carrying the Scriptures presented by the New York Bible Society. This ministry among the sailors is thus a work of worldwide evangelism.

#### Disciples Church Gains

**T**HE annual report of the United Christian Missionary Society, just made public, shows that during the last fiscal year the total receipts for benevolences from the Disciples of Christ were \$3,198,219, a gain of \$327,302. Special funds became \$379,826 the richer during the year and annuity funds \$62,866. During the same period there were reported from foreign fields 3,314 baptisms, with a present church membership overseas of 29,781, a gain of 14 per cent. Pre-Easter evangelistic services in this country were reported to have added 97,019 members, making the percentage gain in membership double that of any other Protestant body in the United States. The permanent revolving fund for the aid of churches in erecting new buildings now totals \$2,040,018, and \$559,050 was devoted to 87 such building enterprises during the year.—*Christian Century*.

#### Fisk University First

**T**HE first and only Negro college to have an endowment of one million dollars for college education.

2. The first and only Negro college to receive \$50,000 from a Southern city.

3. The first and only Negro college to be made an associate of the Car-

negie Foundation, thereby admitting Fisk teachers to the benefits of the pensions.

4. The first Negro college to be recognized by the Harmon Foundation which appropriates money for loans to worthy students.

5. The first and only Negro college to run four quarters a year.

#### Japanese Christian Students

**T**HE Japanese Students' Christian Association in North America, the dream of many a Japanese student in the past, has made a record growth during the past six months and faced the new academic year with twenty-one local chapters, covering all the large student centers of the country from the Atlantic to the Pacific.

The proposal for a national association was made at the Indianapolis Convention; a committee of twenty was appointed, and the twenty-one local chapters were formed. Since then the constitution has been adopted; the members of the Central Executive Board have been elected by the local chapters and other individuals affiliated with the movement; two regional conferences, the eastern at Silver Bay, N. Y., and the middlewestern at Lake Geneva, Wis., have been held in conjunction with the Y. M. C. A. summer conferences. At the September meeting of the Central Executive Board, the following were announced as the chief points in the policy of the Association:

"Unity of Christian Japanese students and cultivation of organized effort, development of Christian character and fellowship, stimulation of capacity for service and rendering needed services for the general welfare of Japanese students, and betterment of American-Japanese relations through spiritual and friendly cooperation."

#### Indian Dances Again

**T**HE suppression by the Department of the Interior of the immoral Indian ceremonial dances has been fully

treated in the REVIEW, the last reference being in the October issue. Interesting light has now been thrown on the subject from two new sources. Rev. J. D. Simms, missionary in New Mexico of the Reformed Church in America, writes: "We are experiencing great difficulty in combatting the propaganda of certain societies who pose as friends of the Indians and who are urging them to retain their old customs. A great many artists from the East are coming into the Southwest leaving this propaganda in their path. We have felt the reaction in the revival of ancient dances and ceremonies. The advisory council on Indian affairs, organized by the Secretary of the Interior, and made up of persons known for their missionary, educational or scientific interest in the race and a number of educated Indians, at a recent meeting in Washington, voted unanimously that the Department is exactly right in suppressing dances with which immorality is traditionally connected. Also for economic reasons it was judged right to forbid prolonged festivals which take Indians away from their farms at a time of year when the cultivation of harvesting of crops is important."

#### Earnest Indian Students

**T**HE 900 students enrolled this year in the government Indian school at Chemawa, Oregon, have come from the Indian reservations of Oregon, Washington, Idaho, Montana, California, some from the frozen lands of the far north, some from the little fishing villages along the southern coast of Alaska, with their varying degrees of civilization, education, and moral standards. The religious instruction of the pupils is delegated by the Government to established missionary agencies, which are allowed two hours on week days, in addition to the regular Sunday services, for this instruction. Of the 900 students enrolled, 560 are Protestant, and 340 are Roman Catholic. These last are served by a resident priest, and the Protes-

tant work is under the Presbyterian Board of National Missions. One of the greatest needs of the Indian people is native Christian leadership, and to that end every possible opportunity is given the older boys and girls for developing and exercising that leadership while they are in school, that they may be able to serve as strong, virile Christians in whatever community they may finally take their place. Many of the older students realize the burden of responsibility that falls upon them because of their advantages.

#### A Negro Sanhedrin

**A** MOVEMENT of many years, accentuated by the influences of the World War, which has been giving the Negro a stronger race consciousness and a greater feeling of independence, has recently headed up in an organization to be known as the Sanhedrin. Sixty-three different bodies of Negroes, represented by three hundred delegates, unanimously approved the action taken in the conference which launched the project. Professor Kelly Miller of Howard University, Washington, D. C., is the leading spirit. The Sanhedrin will meet biennially. It will function through a national executive committee, a commission of public information, and special permanent commissions of experts on the more important phases of race interests. It will first turn its attention to such subjects as public health, education, labor, politics, women's movements, public utterance and inter-racial relations, and a little way ahead are the subjects of business, fraternal organizations, the public press, race movements, Negro youth, and cultural programs. The Negroes themselves look upon the organization as the advent of the era of self-help and self-direction. — *The Christian Work*.

#### Mexican Immigrants

**D**URING the past ten years so much attention has been given to Negro migration to the cities and

to the North that the movement of Mexicans into the United States in increasing numbers each year has not received the amount of attention its significance requires. The Immigration Act, which became effective July 1, 1924, places those born in the Republic of Mexico among "non-quota immigrants," who may enter in unlimited numbers so long as they pass the literacy and other tests. Before that time, however, there had been for ten years almost a continuous increase annually of those passing immigrant inspectors, to say nothing of those entering clandestinely along the 1,800 miles of our Mexican border. In the year ending June 30, 1923, 62,709 Mexicans were admitted by the immigration authorities, and in 1924, 87,648. Even before the present accelerated migration, Mexican workmen were greatly desired in the truck gardening and cotton fields of Texas, the fruit farms of California and as contract laborers in the beet fields of Utah and Michigan.

#### A Sturdy Alaskan Church

**T**HE Northern Light Presbyterian Church at Juneau, Alaska, is living up to its name as a great light in the north. It is the only self-supporting church in Alaska. Organized in 1891, the meetings were held in a log cabin, on the spot where now stands the only elevator hotel in Alaska. The church has flourished under the leadership of such great men as Sheldon Jackson, S. Hall Young and James H. Condit, and with the help of godly men and spiritual women who gave willingly of their devotion and funds for the teaching of the Gospel to those who seek eagerly for gold. Eight ministers have served the church in the thirty-three years since its organization, pastorates ranging from one to eight years. The spirit of tithing has been so evident in the church that in late years the financial response has been about \$40 per member. Dr. George G. Bruce is the present pastor. "Church congregations are never very large in

Alaska," says *The Continent*, "as not more than ten per cent of the white population are churchgoers."

## LATIN AMERICA

### A Campaign in Santo Domingo

COMMENTING on the success of a series of meetings held in Santiago, San Domingo, by Evangelist Strachan, H. F. Johnson writes in *Missionary Tidings*: "In these Latin American countries, the priests have put the Gospel as presented by the Protestants in disrepute. In their minds it is the essence of all that is bad and undesirable. Hence, there is a strong wall of prejudice which must first be broken down before a missionary can get at the people. Mr. Strachan has used new methods to draw the crowds. He has a large tabernacle, which is something new; he does lots of advertising, which is unusual, he employs some of the best Latin-American orators which is very essential—it is a sort of phalanx movement against the enemy in the rear. Then when they see that we are not at all dangerous people, and that we preach the truth, they invariably say, 'Oh, is that what the Gospel means? We like it.'"

### A School That Mexicans Prize

CALVIN N. JOYNER, the new Director of the industrial and agricultural school which the M. E. Church South conducts at Montemorelos, Mexico, wrote in September: "School opened this week and we have new evidence every day of Mexicans turning to our church schools as the only source of good education. Some of our people are pathetically anxious to have their children in our institutions in spite of their extreme poverty. One such case arose the other day when an old carpenter came to enroll his children. He is desperately poor and so old that he finds it difficult to get work. He actually cried with joy when we told him that he could pay their tuition this year with three days' work each month. Several days later, when he was work-

ing in the shop, I noticed that he was too weak to work, and on inquiring discovered that he had not eaten a meal for thirty-eight hours. We have found him a light job where he can earn enough to eat. Two boys arrived for the boarding department who had ridden over fifty miles on horseback to get here. Bandits continue to operate in this neighborhood, but that does not appear to keep the children and young men away from school. If the present rate continues we will have two hundred students before the end of the year."

### A Live Brazilian Church

SEVEN years ago the Gospel was unknown in the Brazilian town of St. Sebastian of Paradise. The Bible was an unknown book. Protestantism was a thing to be hated and kept from the town at all costs. The religious life of the people consisted in taking part in the worthless and often shameful practices connected with the frequent *festas* in honor of the Lady Mary or of some saint. The moral and spiritual life of the people was rotten at the very core because the only religious leaders they had were openly immoral. Some of the native evangelists had made an effort to preach the Gospel here but they met with such opposition that they gave up in discouragement. But there is a live, vigorous, growing, Presbyterian church today, with an active membership of more than sixty earnest Christians. The Sunday-school has an average attendance of more than one hundred and sixty. There is a well-organized Woman's Auxiliary and three young people's societies. The church worships in a splendid new building which has been built and paid for by the people of the church themselves without any financial aid from the mission.

### Progress in Peru

THE General Secretary of the Evangelical Union of South America, Rev. Mr. Ritchie, wrote on the eighteenth anniversary of his arrival

in Peru: "What a change! Then, public services were prohibited; today, we enjoy full liberty of worship. Then, there were only six meetings being held regularly in the whole republic, and all these directly financed by foreign mission money. Today, we can point to over eighty regular meetings scattered all over the republic. In Central Peru there were only meetings in Lima and Callao. Now there are regular services held in forty different towns and villages in this region alone, and of these, twenty-nine are associated with our mission and our church in Lima; and a very large proportion of the people forming these meetings are Sierra Indians. Apart from the support of the native evangelists who are each working over a large area, and so only visiting each congregation for two or three days in the month, these congregations are all self-supporting, and, thank God, many of them are also self-propagating. So far as I can reckon, there are now approximately one thousand adult members and adherents in our congregations in Central Peru, and we are rich in young men, many of them Quechua-Spanish bi-linguals, who are willing to go forward into the work of evangelism."

## EUROPE

### In a Portuguese Prison

ON the outskirts of Lisbon there is a penitentiary where some two hundred prisoners are undergoing sentence. In former times these unhappy people used to wear hoods and were never allowed to see the faces of their companions, but since the republic was declared in 1910 this strange custom has been abolished. Among the prisoners are many desperate characters—murderers, anarchists and thieves—most of them incarcerated for long periods. About forty of the men have received copies of the New Testament from the British and Foreign Bible Society. A number of them were so interested that they bought Bibles out of their scanty earnings. There is no doubt from

their letters that some of these men have been brought into an intimate relationship with Jesus Christ. Many of them, too, have sufficient spiritual life and energy to carry on the good work among their companions. Recently one of the chief warders said he had never seen anything like the great change wrought in these men by the reading of Scripture; their discipline and general behavior had improved beyond measure.

### Baptists in Roumania

THE lack of religious liberty in Roumania is commented on by *Evangelical Christendom*, which quotes "Dr. Rushbrooke, Baptist Commissioner for Europe." He says: "The Roumanian Government has entirely failed to put an end to the oppressive, and frequently brutal, actions of its officials and police. It is alleged that meeting-houses of Baptist Churches are arbitrarily closed; preachers and worshippers are arrested and fined; congregations are forcibly dispersed and members beaten by gendarmes; books used in worship are confiscated and burned; registration of Baptist marriages is refused, and permits to build chapels are withheld."

### The Bible for Bulgarian Children

OF THE ten thousand Daily Vacation Bible Schools held around the world during the year, one of the most interesting was the *first and only* Daily Vacation Bible School in Bulgaria. The message given to the children is vividly described in the report from the Principal:

"With an experience of six years as a kindergarten teacher and special training in a missionary college in London, it was my great privilege to be invited to conduct the Daily Vacation Bible School in Philippopolis, Bulgaria. To my great surprise, the very first day over 50 children were enrolled, and later the number reached 80. Almost every day mothers and fathers brought their children and pleaded with us to accept them. I felt

sorry to send them back, but we were two teachers and not one seat was vacant. This was the first school of its kind in the whole of Bulgaria. Bible study, the Life of Our Lord, in simple stories, was the chief object of our teaching, accompanied by hymns, games, drill and kindergarten work. Mothers came every day to thank me, saying, 'You are doing a blessed work, we see the difference in our children since they started to come to your school.' Out of 80 children, ten came from Protestant homes, fourteen were Jews, one Armenian, one Russian and the rest were from Greek Orthodox families. They learned the 23d Psalm, verses from the New Testament, the Lord's Prayer, more than ten hymns and many kindergarten songs and finger plays. All that the children learn in the school they tell their parents. The need is great in our country and we must start with the children if we are to win the nation for Christ."

#### German Antichrists

THE neo-pagan movement in Germany today, says a writer in the *Sunday School Times*, is a militant repudiation of Christ. "Let us cast his hands from us," it cries, with full realization of purpose. Pastor Bublitz in the monthly *Die Sonne*, commends the "New Heathenism." Baptism he would retain in the church, but Germanize it. The ideas which Luther attached to the baptism formula—death, resurrection, cleansing from sin, must give place to the ideas of the old German forest. The formula he suggests runs something like this: "As this water came up out of the depths of the fatherland so do you remain ever faithful to the holy land of Germany which bore you," and so on. Baptism he holds to be a German custom which should be retained after its dechristianization, for the old Germans dipped the newborn child in cold springs in order to harden it for a fighting life. Another German, August Frone, would erect a purely German theistic church with

appropriate German ceremonies. Christianity he holds to have been the bane of the German people. Fritsch, the editor of *Der Hammer*, has just been elected to the Reichstag. He, too, stands for the substitution of a thoroughly German paganism for the Christianity of the past. Fritsch is a mad nationalist and Jew hater. Being such he insists it is necessary to cut loose from Christianity, the off-spring of Judaism.

#### Schools in Russia

THE survey conducted between February and May of this year by the Commissariat of Education in Russia and including a group of schools in seven separate provinces is made the subject of an editorial in the *New York Times*, which states: "Teachers' salaries have not been paid for a considerable time, and besides having to suffer financially, the teachers are treated with contempt and often forced to do all kinds of enforced labor, from taking unwilling part in the plays in the public theatre to acting as scribes to the local Soviet Executive Committee. The surprising statement is made that not even Soviet school books have reached the village schools in any considerable number. Some typical instances are cited showing that hardly more than a third of the pupils had books and that these were of a most variegated sort, some dating back from before the revolution. And as for school accessories and materials for writing, they are altogether wanting or most scanty and casual; copy-books being made out of old taxation lists and parish registers. Wood is scarce for heating or repairs and the children sit through the cold days wearing caps and coats in buildings forty per cent of which are crumbling down."

#### Sustaining German Missions

MISSIONARY workers in all countries are interested in the effort to keep German missions in non-Christian lands from disintegrating. Contributions have been sent from

practically all Protestant countries. This help has enabled the German societies in some instances to keep their own missionaries in the field. In other instances missionaries of other nationalities are manning the fields and keeping up the work, pending the return of the German missionaries. *The International Review of Missions* publishes a statement of the contributions for 1923 given outside Germany itself to sustain German missionary work. The total amount contributed in 1923 was about \$600,000. Of this amount \$319,096 went from the United States. Three fourths of this was given by Lutherans. The Moravians gave \$49,122, the Reformed Church and the Congregational Church each gave \$2,500. The Conference of Missionary Societies in Great Britain and Ireland has addressed a letter to the Secretary of State for the Colonies asking that the general ban against German missions in the British Empire should be withdrawn and that it should be open to the Conference in the future to submit applications on behalf of German missionary societies for inclusion in the list of "recognized" societies, as is now done in regard to societies in other countries on the continent of Europe.

## AFRICA

### Students in a Mud Village

**P**ERHAPS the two most outstanding impressions of a mud village are its filth and the eye diseases of its people. The men from the American University in Cairo decided that these conditions offered to the Mohammedan students an excellent opportunity for service. A small group of the very best Moslem boys was selected to undertake this work. A Cairo physician covered the points on sanitation and the treatment of the eyes which should be made clear to the people. With this as a background, Mr. Currie, a member of the faculty, went with them to a mud village. One proud Moslem boy took one look at the filth and diseases of the fellahin and said to Mr. Currie, "Sir, they are

nothing but cattle. They do not understand. Why do we bother with them?" After much persuasion, he went over to a group and started to talk. Like all Egyptians, they started to argue. They knew how to take care of their eyes, and the filth and flies made no difference. But Minshawy stood his ground and won their attention. Finally there were five speakers with five groups of the fellahin scattered through the village talking and answering questions. When the group finally started home, they were fairly bubbling over with joy and enthusiasm. El Sayed Gamil, a high-class Moslem from Mecca and a direct descendant of Mohammed, voiced the sentiment of the group when he said to Mr. Currie, "Sir, I have heard many times at the University that the way to be happy is to do something for someone else. I never understood what it all meant before. Today for the first time I have done something for someone else and I am very happy." In America this experience may seem rather commonplace, but in Mohammedan Egypt it is most significant, because it so clearly portrays the groping for light that is typical of the classes reached by the University.

### How a Missionary Lives

**R**EV. GEORGE SCHWAB, a Presbyterian missionary, writes from Sakbayeme par Edea, Cameroun:

"There are four of us families in this one house now, with six children. It was built for two. We feel quite 'slummy' and expect any day to see a 'settlement worker' appear and a neighborhood house started. The churches of Ohio gave us money for our school plants, a medical plant and a much-needed cistern. But the funds for a new residence or a church did not come. So we'll just manage and get along as best we can.

"We have to do all our work, besides get the building done. It is not easy, as we have a territory about the size of Massachusetts and Connecticut—over three hundred villages at which we have our teacher-Bible



readers. one man 's do the pastoral shepherding of the 17,000 of our constituency and one for the 8,000 school pupils who are enrolled and therefore looking to us for whatever of enlightenment and uplift they are ever to get. We have a doctor, too. But he is handicapped for want of space to put patients. As fast as one leaves the 'hospital' his place is filled. There are hundreds of miserably suffering ones in all the villages about us, awaiting their turns. One village headman recently told me that his people were all sleeping out in the open, having given over their huts to the ill of whom there were eighty at that place. They have huts for the fifty inhabitants. 'We do not wish to be hardhearted and refuse them a refuge,' he told me."

#### Education in Africa

THE Conference of Christian Missions in Tropical Africa, held in England in September, brought together over a hundred men and women, representing thirty-three missionary societies and seven nationalities. J. H. Oldham was chairman, and several distinguished government officials contributed much to the discussions. The chief subject before the Conference was the education of the African. Statistics were presented to show how largely this has been carried on by missionaries up to the present time. The following figures for the British colonies in Africa, for example, are significant:

	<i>Mission Schools</i>	<i>Gov't Schools</i>
Gambia .....	9	1
Sierra Leone ....	134 (105 aided)	14
Gold Coast .....	108	19
Northern Nigeria.	107 (unassisted)	15
Southern Nigeria.	1,602 (160 aided)	45
Kenya .....	500	5
Nyasaland .....	2,030	None
Northern Rhodesia	457	1
Southern Rhodesia	856	2
Uganda .....	79,631 pupils	None

A similar state of things existed in the German African colonies before the war, where education was left largely to the missions; and in the

Belgian Congo and in the Portuguese African colonies missions are responsible for almost the whole of the education. These facts constitute a striking testimony to the influence of Christianity in the modern world.

#### A Lion and a Prayer Meeting

MISSIONARY work in the Tanganyika Territory of East Africa is often beset by actual as well as figurative lions. Visiting one place, whose Mohammedan chief had asked for a teacher, the Rev. R. Banks, a missionary of the Church Missionary Society, found that the inhabitants were fleeing from the lions which from time to time devastate that forest country. "As things are going," he writes, "there will soon be very few people left. More than one man-eating lion has struck terror into their hearts. On the night I spent at Masawa's village, a lion actually passed by within twenty yards of where we were gathered in the open for evening prayers; and four times I had to break off because the men said that they heard the lion in the grass." One wonders how many people in our own country would attend a prayer meeting in such exciting conditions!

#### An African Christian Scholar

ONE of the most notable members of the Phelps-Stokes Educational Commission to Africa is Dr. J. K. Aggrey, M.A., a West African from the Gold Coast, who says he owes everything to missions. As a lad he was taught in a village school, and afterwards trained as a teacher. At the age of eight he came to the knowledge of Him who is the Saviour of the world, and was used of God afterwards in bringing both his parents and his brothers and sisters to Him. As a lad his father told him to learn all he could, so that he could teach him, and he would go to the spring for water with his pot on his head, and in his hand his Testament, learning as he went. When the editor of a British magazine recently asked him

in England if he would contribute an article on "What the Bible means to me, an African," he said at once, "It means everything to me."

Dr. Aggrey is going back to the Gold Coast as a member of the staff of the new college to be erected at Achimota.

#### In Line for Testaments

**D**R. E. V. HUNTER, a missionary of the Church Missionary Society at N'gora, in the Eastern Province of Uganda, writes that during the first six months of 1924 the Teso Scriptures were out of print and the people could not be supplied. In order to expedite things, 500 copies of part of the New Testament in Teso were sent out by post. When they arrived there was a long line waiting for them, and the first 500 people had one copy each. A groan went up from the others when they heard there were no more. When a further supply arrived in July, more than £100 was taken in two days, and a stock which should have lasted for six months seems likely to be exhausted in six weeks. Dr. Hunter says: "The next time you pass a cinema and see the long line of people, just think that this is how the folks in Teso...stand outside the bookshop waiting for their turn to obtain a gospel or a testament."

#### Sunday-schools in South Africa

**T**HE first conference of denominational Sunday-school leaders in South Africa was held recently at the call of the South African Sunday School Association, of which J. G. Birch of Elizabethtown is the General Secretary. The sessions occupied two days and were participated in by all but two of the denominations working in that country. Resolutions were adopted looking to active cooperation between the denominations and the association which represents organized Sunday-school work. Plans were made to obtain classified information concerning everything that is being done in the realm of religious and moral education of the youth in

South Africa and the data will cover all the races there. This will be the first step in the construction of an inter-church program of Christian education for the nation. When the survey has been completed its results will be presented at a national convention in which all the evangelical denominations will be asked to participate.

#### Churches Too Small

**T**HE Anglican Bishop of Bloemfontein, South Africa, the Right Rev. Walter Carey, quoted in the *Christian Work*, says that he has preached in only three churches in his diocese, because the congregations are always so large that his services have to be held in the open. The churches hold six hundred or seven hundred, and the people number thirteen hundred or fourteen hundred. The difficulty of the missionaries is not how to get the people in, but how to keep them out.

#### A Madagascar Product

**R**AMAMBASOA is a man who lives in Madagascar. There is a Sunday-school Union on the island and Ramambasoa is a result of the teaching in a Protestant mission Sunday-school. He was sent by the Inter-Missionary Sunday-school Union of Madagascar to the West Hill training school for Sunday-school workers, near Birmingham, England, to study modern Sunday-school methods. He is now the Sunday-school specialist for Madagascar and writes as follows: "When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practiced openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching. The good results seen among the children and rising generation, since the advance of the Gospel, are a marked feature in the life of the Malagasy."

## THE NEAR EAST

### Building Up Native Churches

**A**T a two-day conference held in September at Bronxville, N. Y., between the executives of Near East Relief and responsible leaders of church bodies, it was resolved to work much more closely in harmony with the indigenous churches of the Near East, rather than to look forward to the building up of new Protestant or other ecclesiastical organizations in that part of the world. "A closer contact with the ecclesiastical bodies in the Near East, growing out of mutual cooperation in relief measures, has caused religious leaders to re-evaluate the native churches. The realization that these churches are evangelical and democratic has caused religious agents to think of the Eastern churches in terms of larger and closer cooperation." The committee on religious education, after pointing out the need for special religious instruction for the children gathered in Near East orphanages, went on to recommend "that the program of religious nurture undertaken by Near East Relief be consciously directed toward leading into loyal and aggressive membership in the indigenous churches of the Near East all those children whose parents were connected with those churches."

### Persian Christian Forgiveness

**H.** A. LICHTWARDT, M.D., tells the following incident of his experience in Meshed, Persia: "One morning at the Sunday morning public service, after I had been speaking about 'forgiveness' and the necessity for us to forgive our enemies if we expected divine forgiveness, a man came into my office, bringing his little girl whom I had examined just before church. This six-year-old child had been struck in the eye a short time before by a fifteen-year-old neighbor boy and her vision was entirely destroyed. The father said to me: 'What shall I do to this boy who deliberately blinded my girl, following a petty dispute? I had decided that unless he paid me a large sum of money, I would de-

stroy his sight, as I have a right to under the law. However, I have been thinking more about it, and I think the way that Jesus Christ demands is much better, so I will try to stop the hurt in my heart, and the hatred of this boy, and sincerely forgive him.'"

### Educational Outlook in Iraq

**P**ROFESSOR ANIS KHURI, of the University of Beirut, conducted an interesting educational campaign in Mesopotamia during the past summer. His headquarters were at Bagdad but he radiated out in all directions to Basrah, Kut, Najaf, Kerbela, Amara, Hillah, Mosul and Kazimiyah. This country, Professor Khuri discovered, is badly in need of teachers. All the schools are struggling toward higher levels with the enthusiastic patronage of King Feisal, who frequently expresses his appreciation of the work of the University of Beirut. The university is looked up to as the finishing place for academic training and fifty-five students from Iraq were in attendance last year. Professor Khuri was able to get in touch with many of the government schools as well as private schools, Moslem, Jewish and Christian, in the various cities. He interviewed classes, teachers and presidents, and distributed pamphlets of information about "the great Oriental queen," as the University of Beirut is called. Professor Khuri was also cordially received by religious leaders of the Shiah Moslems.

### An Arab Converted

**M**ISS CHARLOTTE KELLIEN, of the Arabian Mission of the Reformed Church in America tells the story of a young man from a fanatical Shiah village, who has now removed to Basrah, where he can go to church and put his little boy in the mission school. "He and his older brother were grain contractors for the army of occupation and in that way he came in touch with various English officials. One of them used to talk to him about the falseness of Islam, and he says he was so indignant the first time that he would have

killed the man except that he knew he would be punished by the English. Their conversations continued, however, and finally he asked this officer where he could get books that would make plain the real beliefs of Christians. From our Mission Bookshop at Nasariya he began getting books by mail and reading them in secret. When his wife and brother found out about it, they were very angry and their religious leader threatened him with business and social ostracism if he would not burn the books. He continued to study the Gospel, was convinced of its truth, and during the last three years has won his wife to the same belief."

## INDIA

### Two Ideas of an Eclipse

**M**ILLIONS of American citizens, young and old, will be watching with interest the eclipse of the sun which astronomers have announced for January 24th. Rev. T. C. Carne, an English missionary in India, tells the story by which a Hindu explains an eclipse. "Vishnu the Preserver commanded that the ocean be churned, to get the ambrosia required by the gods to overcome the demons. The churning stick was a mountain, and the churning rope a serpent. From the sea of milk which resulted from the churning came butter, but there also came a blue poison. Shiva, the god of Destruction, swallowed the poison and held it in his throat. The physician of the gods brought a golden cup brimming with ambrosia, some of which Rahu, a famous demon, managed to get; but before it had got past his throat Vishnu threw his discus and cut off Rahu's huge head. The ambrosia drunk had, however, made his head immortal, so it soared to the sky. Since then it has followed the sun and moon with open mouth, and when it swallows either there is an eclipse."

### Scotch Mission Centenary

**A**SERVICE worthy of a great occasion was held in the Ambroli Church, Girgaum, Bombay, when

Miss Dhanjibhai Nauroji, the oldest living Indian Christian connected with the United Free Church of Scotland Mission in Bombay, in the presence of a large company unveiled a bronze tablet, commemorating the centenary of Scottish Missions in India. The ceremony was presided over by the Rev. J. R. Cuthbert. The inscription on the tablet read as follows: "In the centenary year of Scottish Missions to India this tablet is erected by the Scottish Churches in grateful remembrance of those who as messengers of Scottish Christianity first claimed India for Christ. Donald Mitchell—January 1823, John Cooper—Aug. 1823, John Stevenson—February 1824, James Mitchell—Aug. 1823, Robert Nesbit—Sept. 1827, Alexander Crawford—August 1823, John Wilson—February 1829. 'The earth shall be filled with the knowledge of the Lord' (last words of Donald Mitchell—November 20, 1823) Amen and Amen." Two eloquent addresses were delivered by the Rev. R. B. Douglas and the Rev. D. S. Sawarkar, the former speaking on Scotland's pioneer missionaries to India and the latter on the new India that is being created by missions.

### Outcastes in Church Council

**T**HE striking testimony of the late Bishop Whitehead of Madras to the surprising capacity of India's reclaimed and Christianized outcastes is a lesson, says the *Dnyanodaya*, which Church leaders and politicians alike may well take to heart, for it is a demonstration of the fact that Christ is building up a great community of witnesses to Himself even in these days of political ferment and religious disunion: "During the time that I was in charge of this area as Bishop of Madras, the administration of the ten districts was entirely in the hands of European missionaries. A benevolent autocracy seemed to be the only possible form of government. When the diocese of Dornakal was formed, Bishop Azariah (the first native bishop to be appointed) tried a bold experiment. He divided up the

ten districts and put the administration in the hands of an Indian council, presided over by Indian priests, all of outcaste origin, with the European missionaries in the background, no longer as autocrats but as advisers. The experience so far has been a striking success. Both the Indian clergy and the Indian councils have risen to the occasion, and shown unsuspected powers of initiative and management."

#### The Sadhu's Latest Book

**T**HE paragraph on Sadhu Sundar Singh in the September REVIEW referred to his new book, "Reality and Religion." Further details about this volume are given by the *Dnyanodaya*. It consists of twenty-seven "Meditations on God, Man and Nature," written out first in Urdu and then put into an English form by the Sadhu and Dr. Appasamy working together, Canon Streeter adding a useful Introduction. "In this little book," says the author in his Preface, "I have put down some of the ideas and illustrations which are the outcome of my meditation. I am neither a philosopher nor a theologian, but a humble servant of the Lord, whose delight it is to meditate on the love of God and on the great wonders of His creation." The Sadhu's father, who before he died became one of the Sadhu's own converts, insisted on buying a house at Sabathu two or three hours' railway journey from Simla where his son could retire for rest, meditation, and study. The book was written here, the Sadhu working on the Urdu *ms.* "about twelve hours a day for twelve days."

#### Government Consults a Missionary

**E**DUCATION, it will be recalled, is one of the departments of the British administration of India entirely transferred to the Indian Government. In spite of the prejudice, even bitterness, against everything Western which has marked the spirit of nationalism, the educational authorities of the Madras Government have recently called into consultation

Rev. J. H. Warnshuis, the capable missionary of the Arcot Mission of the Reformed Church in America. He writes: "One of the very encouraging features of the past year has been the awakening which Government has experienced. In June I was summoned with two other missionaries to discuss with the Minister for Education of the Madras Government a program for the extension of elementary education. The objective which the Minister had placed before himself was the establishment of schools in every one of the four thousand and odd villages of the Madras Presidency with a population of over 500 within the next three years and the extension of elementary education to the 25,000 villages of the Presidency in ten years. He was not dismayed by the task of training 70,000 teachers required for this extension. That there are many obstacles to the translation of this program into accomplished fact is obvious but one cannot but take heart at seeing the newly elected Government conceive projects with such boldness and faith."

#### Christians "Until Death"

**T**HE story of the village of Daurala, near Meerut, India, is told in *Evangelical Christendom*: "Almost the entire community of 500 expressed a wish to be taught the religion of Jesus, and to be prepared for baptism. The C. M. S. missionaries pitched their camp in the village, and instructed the inhabitants. Attempts were made to drive them away, but they stood their ground, and inquirers were not in any way terrorized by the efforts. Finally, when the time came no fewer than 206 were baptized, and their conviction was expressed by one who said: 'We and our wives are Christians until death—even if you grind us to powder.' After the baptism, prominent Hindus from Meerut visited the village, and did all in their power to win them back. They failed, and as a sign of their failure a notice was posted, saying, 'They were not willing to give up Christianity, and any Chamar who holds any communication

with them is also outcasted, till he shall have paid a fine of 50 Rs. and a feast to the brotherhood.' After six months not one of the converts has gone back. All remain faithful."

#### **Burmese Buddhists Violent**

**A**FTER the forcible breaking up by the authorities of a street meeting in Rangoon, early in October, following the conviction of U. Ottona, a prominent Buddhist monk and a leader of the Extremists, the Buddhist monks were alleged to have vowed to wreak vengeance on the police. This threat was not taken seriously, but a few days later the monks assaulted a native police patrol, who were told they would be killed if they failed to resign from the police force. This assault was not very serious and was regarded as an isolated affair, but a gang of some twenty monks savagely assaulted Professor and Mrs. Gleason of Judson College while they were walking along the street. Both were badly cut about the head and were removed to a hospital. Military police surrounded the monastery where the monks reside, and seven monks connected with the assault were arrested.

#### **A Busy Burmese Pastor**

**T**HE Kachins in northern Burma are a people that not long ago were considered hopelessly wild by the Government but who now in large numbers have been "tamed" by the Gospel and have become useful law-abiding citizens. Mrs. Hanson, an English missionary, says of Saya Zaw Tu, one of their leading pastors: "He is indeed a busy man. We have attended with him in the past month, three sending-the-bride-off parties, seven weddings, three housewarmings, one church dedication, one semi-annual church meeting, twenty baptisms and two funerals. This gives an idea of some phases of his work beside his going from village to village preaching. His preaching is of an unusually high order. Would that we had more men like him! The schools in this

village and the government Kachin school are doing good work and are in greatest harmony. The government school is a model of order and cleanliness. All the teachers are members of the Sinlum church and are a great asset to the work in this field."

#### **A Half-Century in Siam**

**T**HE journey from Bangkok to Chiangmai which fifty years ago took ninety long weary days in a boat pulled by men is now made in just twenty-four hours by railroad. This is only one of the changes wrought coincidentally with the advance of Christianity in Siam. In the early days the missionaries waited many months for their mail from the outside; now the buzz of an airplane announces that it has arrived from Bangkok. Bridges of concrete and steel and macadamized roads reaching out into the country in all directions from Chiangmai provide smooth thoroughfares for the motorist. The few curious listeners on the veranda of Dr. McGilvary's *sala* have become a church numbering thousands of Christians in over a hundred villages. The improvised dispensary on that same veranda where Dr. McGilvary had to coax the unwilling natives to take the foreign quinine has become the fine McCormick Hospital which serves thousands.—*The Continent*.

#### **Buddhist Activity in Ceylon**

**M**ISS KING, an English Baptist missionary in Colombo, writes of her work: "House-to-house visitation brings one into contact with many kinds of people. In Colombo most of our work lies among the people of the slums and the poorer classes, but occasionally we visit among the well-to-do. We usually have a very hearty welcome from the women, especially if the men folk are not at home. Occasionally we are told that we are not wanted, but that is rare. Even if they do not want us they generally listen quite politely to what we have to say. In connection with the Buddhist revival the young men are par-

ticularly active, directing their attention mainly to the boys and girls. Buddhist Sunday-schools are being started everywhere, and pickets are placed along the roads in order to prevent the children coming to the Christian Sunday-school. Organized women's work is also carried on vigorously by Buddhist nuns. In spite of the opposition, we have managed to keep our little Sunday-school together. The numbers are very much depleted, but we have a faithful few. Many of the children who have left would gladly come if they could, but they are afraid of their parents' anger."

### CHINA

#### Suffering by Chinese Christians

**R**EPRESENTATIVES of the China Inland Mission have opportunities to see conditions in some of the provinces which other people do not realize. *China's Millions* reports some of these: The evangelist at one of the outstations of Kopu, in the province of Kweichow, has been killed by bandits. From Tating, in the same province, Mr. J. H. Robinson writes, that he continues to receive reports of the barbarity of robbers, the rapacity of officials, and of many persons being obliged to eat roots to avoid starvation. He adds: "As an example of the first, an evangelist writes about a church member who was hung by his wrists and burned with fire till he died, because a ransom of \$600 was not forthcoming. Another church member was beaten almost to death."

#### Social Reform Movement

**L**AST spring the Nanking Church Council, composed of Chinese and foreign representatives of all denominations working in the city, started a movement to organize a Social Reform Society. They prepared a prospectus and gave copies to about seventy-five of the leading officials and citizens, who gave their signatures of approval. A dinner was given at which subscriptions were taken. The Military Governor gave

\$1,000, the Civil Governor \$500, and others small amounts totalling about \$500. Then a large meeting, called to organize the society and elect officers, was held in the city's public lecture hall and was well attended. The purpose of the society is twofold: to reform ten present evils, and to suggest an equal number of civic improvements. Among these are:

Opium	Public Hygiene
Gambling	Short Course Schools
Concubinage	Home for Cripples
Immoral Literature	Amusements and Lectures
Foot-Binding	Public Playgrounds
Cigarettes	Industrial Training
Immorality	for Beggars
Extravagance	A Museum
Idolatrous Practices	A "Relieving Calamities Society"
Strong Drink	

#### Chinese Church Fights Opium

**A**LARMED over the rapid spread of the opium evil in China in recent years, the Christian churches of China observed the last Sunday in September as anti-opium Sunday. Parades, demonstrations and mass meetings were planned for in order to show opposition to the opium traffic. The National Christian Council distributed among the churches a number of suggestions to aid them in observing the day. In the outline prepared by the Council it was explained that the recrudescence of opium in China (the planting of the poppy was completely stopped in 1917) is due to overproduction during the World War, the surplus naturally seeking a market in the east. Also on account of the high price and the large profits of this traffic the local cultivation of the poppy was encouraged by militarists in league with bad merchants who are seeking nothing but civil war and gain. Christians were urged to cooperate with hospitals and the churches' social service work in helping people break the opium habit, to cooperate with all Christian and non-Christian forces in working to make their region poppyless, and to make known to the public the facts about their city, whether favorable or unfavorable, so as to

arouse nationwide pressure on the government and local authorities to help China free herself from the bondage of opium. A National Anti-Opium Association, supported by more than thirty Chinese organizations in Shanghai, among them the China Red Cross Society, the Chinese Newspapers Union and the World Chinese Students Federation, has been organized to fight the opium traffic.—*The Continent*.

#### Chinese Extravagance

**T**HE custom of spending more on weddings and funerals than can well be afforded seems to have been handed down through the ages. It is done in America and other English-speaking countries. It is done in China, where millions and millions are so poor that from their cradles to their graves they do not know what it is to have enough to eat. And yet friends say there as here, "We must give him a good funeral without thinking of the expense," and "She must have a nice wedding." For instance, a man died in Tsian, and, although the family was exceedingly poor, they donned coarse white garments and wailed. Mourners were hired to make a louder wailing and money was spent for incense and candles and for images to be burned. The Chinese also waste much money on weddings. In contrast with the poverty of the masses this seems to us inexcusable. But they will not hear of anything else. When a Chinese girl child rides through the streets sitting beside her future husband, old enough perhaps to be her grandfather, there ride in front of her innumerable red boxes carrying the customary gifts. On the other hand, there is great objection to spending money for needed medicines for the sick. A girl may stay away from the factory, but a dollar for cod liver oil is considered out of the question. The family steadily delay buying it, giving as an excuse, perhaps, that they must consult the grandmother who lives up in the country.

#### A Chinese Bible Student

**R**EV. JOHN F. STEINER of Hainan, writes, as quoted in the *Record of Christian Work*: "A certain man out here had never heard a sermon or attended a religious service. Through our evangelist a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and the New Testament, and finds chapter and verse without the use of a concordance. Best of all, he has been instrumental in leading eighteen of his villagers to become Christians, and they have provided their own chapel. His house is at the roadside, and he always has some interesting direct gospel message posted up for the benefit of the passerby."

#### New Standards for Husbands

**T**HE report of the work carried on in Tsinanfu, China, by the Presbyterian Church in the U. S. A. points out as one of the indications of "a new and most hopeful spirit" the changed attitude of certain young women regarding their future husbands. "It is reported that girls in non-Christian homes of wealth and refinement are saying that they do not want to be married to men of the vicious habits to which most of the wealthy non-Christian young men are addicted, but that they want Christian husbands because they realize that the chances of a happy life for themselves and their children are vastly greater if they are the wives of clean purposeful men. A young Mohammedan woman recently widowed is said to have declared her purpose to marry again and to marry a Christian. She is intimately acquainted with the home life of two Christian families. A certain handsome daughter of a wealthy family was betrothed to a student of the University School of Medicine. She is the only Christian in her family. She broke the engagement because she became convinced that the young man's



Christianity was only nominal. He might have prospects of becoming a good doctor, but if he was to become her husband he must be a warm-hearted Christian as well."

#### JAPAN AND CHOSEN

##### Uses of a Gospel Hall

**J.** P. HASSELL, writing in the *Presbyterian Survey* of some of the urgent needs of the Japan Mission of the Southern Presbyterian Church, says: "One piece of equipment which is most needed at every mission station is what has come to be known as a Gospel Hall. This is located somewhere near the business center of the city. On the ground floor is the auditorium, which should be sufficiently roomy for preaching to the crowds who come in from the streets. Here, too, stereopticon lectures, moving pictures illustrating Bible themes, Bible classes, and Sunday-schools may be held every night of the week. The upstairs is used for reading room, for the training place for inquirers, and as a place for gathering in the young men who have absolutely no place where they may go for friendly advice. In other words, it takes the place of a church, Sunday-school building, and Y. M. C. A. combined, and is looked upon as the headquarters of the Christian activities of the province in which it is located. There are ten stations in our Japan Mission, not one of which has as yet been equipped with a Gospel Hall."

##### Korean General Assembly

**T**HIS representative body, which unites the various branches of the Presbyterian Church at work in Korea, heard especially encouraging reports at its last meeting of the growth of Sunday-schools and vacation Bible schools. The Assembly voted to make this coming year one in which there would be a united effort to deepen the spiritual life of the teachers and bring each pupil to a definite acceptance of Christ as Mas-

ter and Lord. To this end there will be institutes held all over the country in each worker's territory, in which the teachers from near-by churches will be assembled in a three days' consecration meeting. The Assembly also took a forward step in establishing an Assembly's Home Mission Committee to have charge of all the work for Koreans outside the bounds of the presbyteries, or in presbyteries which are not able to overtake their work. Heretofore this has all been under the Korean Foreign Mission Committee, with the result that this committee had more work than it could finance or overtake, and many were becoming discouraged.

##### Lepers Support Lepers

**H**OW the lepers in Fusan, Korea, helped one another was told in the September REVIEW. The same principle is illustrated in the following story, told by Rev. J. Kelly Unger, of Kwangju, Korea: "The winter leper beggars have always presented a pathetic problem at Kwangju. When the cold weather starts they come in large numbers, begging to enter the Home, and they are placed in mud huts, where they are kept alive through the cold weather. Last winter we had one hundred such cases: the three huts were built to accommodate about thirty-five. Consequently they could not all sleep on the floor at one time, and they slept soldier-fashion in relays—some sitting up while others slept. These lepers are taken for only the six months of winter; the rest of the year they must beg for a living. On May first, the day on which they are turned out, they protested violently last year. One hundred despised lepers to be turned out on a world steeled against them. No funds were on hand for such a crisis. Who was to act to prevent this calamity? I could do nothing. Then the thought came to me that this was an opportunity to test the hearts and characters of the lepers who have been Christians for years, and who realized more than any other people, the life

to be faced by those who were to go out. I called them into the church building. All seemed touched; it was a crucial moment. Before this big audience of lepers, I made an appeal for one hundred other lepers. After some discussion, they decided that if every four lepers would adopt one leper, they could, by each giving a part of his food, support all their adopted fellow-sufferers. All consented to do their part, and by the next morning all of these hundred cases had their new parents. The Kwangju leper colony is, therefore, itself supporting a leper colony."

### ISLANDS OF THE SEA

#### Loyalty in Loyalty Islands

**T**HE Loyalty Islands, long a field of the London Missionary Society, have now been transferred to the Paris Missionary Society, which is placing there a stronger staff than the L. M. S. ever had. A letter from the leading native pastor, from which the following extract is taken, represents the mingled pain and anticipation of a period of transition and at the same time shows how deep a hold the English missionaries had gained upon the affections of the people.

Great is our gratitude and joy that you, our father and mother the L. M. S. have not forgotten us, and we cry sorely again to hear the counsel and blessing of you, our father. We cannot forget how you have fostered us in the Gospel of Jesus through your missionaries, from a time long ago, and until now, when you hand us over to French missionaries. We now accept with pleasure that which you our father have commanded, namely, that we should strictly obey God according to the missionaries and church of Paris. We are so acting towards them now. But oh, father and mother, we were consecrated with you to the holy work of God. Now will this be? There is doubt as to the issue, and we do not know as yet if the measure of the French missionaries will accord with yours, although, by our faith in God, we say "good," and what more can we say now?

#### Indians in Fiji

**T**HE year 1920 saw the abolition of the indenture system, by which, for many years, men and women had been brought from India to Fiji to

work in the sugar industry. The years immediately following witnessed a very unsettled state of the Indian people. About one half of the Indian population in Fiji took part in a prolonged strike; there were riots in the capital, and the cry "Back to India" was raised throughout the whole country. Thousands of Indians applied to the Government for free passages to India, to which they were entitled. Hundreds were shipped off by every available coolie boat. After a while numbers began to return. They told of the intense summer heat of North India, after the cooler summer of Fiji; of the great rise in the price of foodstuffs since they left the land of their birth, 10, 20, 30, or more years before; of the terrible toll of life taken by disease; the ravages of bubonic plague, smallpox, cholera, etc., which are unknown in Fiji, and which struck terror into their hearts. They found it not a simple matter to get back into their own caste again. They were far better off materially in the newer, healthy home of Fiji, and their tale checked, to a great extent, the rush back to India, so that at the present day there is a population of 65,000 Indians settled in Fiji; a population already increasing in numbers by a steady natural increase.

### A Correction

#### THE CHRISTIAN ALLIANCE IN ECUADOR

One of the active and effective evangelical missionary agencies in the neglected land of Ecuador is the Christian and Missionary Alliance, an undenominational work that has its headquarters in New York City. An article on Ecuador in the November Review made reference to the work of the Alliance but did not adequately present the importance and full results of the enterprise.

Mr. Jordan, the agent of the American Bible Society, states that the missionary activities of the Alliance in Guayaquil have produced a very favorable situation for the Gospel in Ecuador. The Alliance congregation in that city "taxes to the limits the largest buildings" they have secured. Evangelical missionary efforts in behalf of the people of Ecuador are very inadequate, but the Alliance is doing effective work and in Quito has put up a building which with the property is worth over \$22,000. There are on the mission staff of the Alliance in Ecuador twenty-five missionaries, not including two at home on furlough and two loaned to the American Bible Society. The Alliance has stations in Quito, Guayaquil, Ambato and among the Indians at Agato. Rev. W. M. Turnbull reports that the Alliance plans to largely reinforce their work in Ecuador.

# THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these pages will be sent from the office of the REVIEW on receipt of listed price, postage prepaid.

**Christianity and the Race Problem.** J. H. Oldham. 280 pp. \$2.25. New York. 1924.

Without discussing the anthropological and biological phases of the race problem, (except briefly in chapter X) Mr. Oldham addresses himself to the task of pointing out the contribution which the Christian Church should make to the solution of the multitudinous racial contacts and frictions of our turbulent time. As Secretary of the International Missionary Council and Editor of the *International Review of Missions*, and especially because of his relation to the British Government in its world-wide relations of alien rulership—where his counsel is often asked and given—he is qualified as few other men to discuss this theme. While others have written helpfully upon this subject, including our own Dr. Robert Speer, this is probably the best general discussion that has appeared recently.

For American readers chapters VII and VIII, "The Ethics of Empire" and "India and the British Commonwealth," might have been given to some wider international themes, yet even as it is, this selection of topics for discussion could scarcely be improved upon. The chapter on "Immigration" is not satisfactory for America where its problems are acute and complicated.

After presenting salient points in the relation of the past to the greatly changed present and the Christian view of race relationships as related to facts, Mr. Oldham takes up fourteen vital studies: The causes of racial antagonism; the significance of

race; the fact of inequality; the truth of equality; the ethics of empire; India and the British Commonwealth; immigration; intermarriage; social equality; political equality; population; guiding principles; practical steps; and the universal community of the loyal.

His discussions of the guiding principles in interracial relationships and the practical steps which may be taken to meet Christian ideals and remove racial enmity and friction are perhaps the most valuable. His three guiding principles are that race must not be ignored or underrated; it must not be allowed to obscure uniqueness and the value of the individual; and the racial differences are intended to minister to the fulfilment of a common purpose.

The value of the volume is indicated by an outline of the practical steps suggested for reaching Christian ideals: (1) The conversion of our own minds; courtesy, kindness, friendship, love of justice. (2) Study and research: The picture in our own minds, need of a machinery of knowledge; the Church and social and international problems; personal and impersonal aspects of modern life. (3) Interracial cooperation in counsel and action: Interracial movement in America; cooperation in South Africa. (4) Formation of public opinion: Education, the Press. (5) The missionary movement.

Page 247 is a fine illustration of Mr. Oldham's ability to condense into a brief paragraph the achievements of the missionary enterprise. His final paragraph of that chapter states his opinion as to altered conditions facing the enterprise: "New conditions call for changes in the missionary outlook and in missionary methods. Leadership must pass more and

more into the hands of the growing Christian Churches. But the call to the disinterested service of other peoples is as insistent as ever. Such positive service is the most powerful counteractive of the disintegrating and estranging forces of national selfishness. So long as men believe in the Incarnation, those will be found who esteem it their joy and privilege to spend their lives in ministering to others, regardless of differences of nationality and race,"—an indication of the power which holds thousands of our missionary workers happily to their arduous tasks. H. P. B.

**The Law of Apostasy in Islam.** S. M. Zwemer. Illustrated. 8vo. 162 pp. 8s. London. 1924.

The paucity of converts to Christ from Islam has puzzled many Christians and has discouraged some from attempting to conduct missions among them. It did not discourage Raymond Lull and does not discourage Dr. Zwemer who, in this volume, gives some reasons why there are so few converts. It is a book to read thoughtfully and should act as a stimulus to prayer and more earnest effort. The law of apostasy, and Moslem intolerance and persecution have led to many martyrdoms, but Dr. Zwemer points encouragingly to the signs of the dawning of a new era. Missionaries to Moslems and those interested in this difficult work should read Dr. Zwemer's book.

**Hawaiian Historical Legends.** W. D. Westervelt. 8 full page illustrations. 215 pp. \$1.50 net. Fleming H. Revell Company. New York. 1923.

Anything pertaining to the Hawaiian Islands is of interest to the student of Christian progress for here was wrought one of the greatest achievements of modern missions. This book is the sixth in a series written about the islands by Mr. W. D. Westervelt who has resided there for thirty-five years. Twenty-one brief but well-written chapters trace the history of Hawaii from the dim days of fabled gods and demigods down to the pres-

ent by means of myths, legends and historical stories.

The amount of missionary information in the book is small, for there was not space to tell, even in outline, of the transformation wrought in these islands by Christian missionaries. Full credit is given to them for the double development in Christianity and civilization. One paragraph deserves to be quoted: "Foreigners from all over the world called on the Hawaiians and remained with them forty years before the missionaries came. Their influence was negative. They did not study the people nor help them to study. . . . No earnest effort was made by any one to help the natives intellectually until the missionaries came."

**Human Australasia.** Charles Franklin Thwing. 270 pp. \$2.50. Macmillan Co. New York. 1923.

Considering the brevity of his visit to Australia and New Zealand, Dr. Thwing has given us a surprisingly accurate record of the living conditions in those island continents and an unusually penetrating interpretation of the life, the ideals, and achievements of the people. The two countries are far too little known and understood in a day when such lack of knowledge is largely the cause of animosity between races. Dr. Thwing's book is certainly written with a humanitarian pen.

The author has attempted to give the sifted results of his observation of what he terms "the newest, the most interesting, the most quickening to reflection, and apparently the final outpost of Anglo-Saxon civilization." The student of political science and of sociology, as well as fair-minded observers of events in the Far East, will be especially interested in the original and courageous experiments in industrial legislation that have been made in both the Commonwealth of Australia and the Dominion of New Zealand. A chapter is devoted to the relation of both these countries to the lands of the Orient.

In some of his comparisons between the people of the Commonwealth and those of the United States of America, Dr. Thwing is in some cases a little wide of the truth. For example, he asserts that "the priest, the clergyman, and the theological teacher are distinguished rather for their activity than for their scholarship." From a close acquaintance with the clergy of both countries the reviewer can testify that the rank and file of the clergy in Australia are more thoroughly educated than the rank and file of their brethren in the United States.

Dr. Thwing also states that these southern lands seem to have "a special affinity with unique forms of faith, of feeling, and of healing, and many cults abound outside of the more historic faiths and associations." The fact is that there are fewer cults in Australia than in most of the other countries in the world, and decidedly fewer than in North America. Dr. Thwing has entirely missed the mark, when he states that "the people of these new lands are not primarily religious."

With a population comprised almost wholly of English, Irish and Scottish peoples, the religious element in Australia and New Zealand is a force that is silently and unobtrusively but nevertheless surely moulding the character of those nations.

On the whole, however, the book is a fair and decidedly interesting survey of the life of these two new and growing nations of the southern seas. In easy, conversational style, the author has poured the distillation of a keen, human observation of a people, who, in the opinion of a distinguished interpreter of conditions in Australasia, "are the finest human raw material in the world."

W. W. R.

**American Bible Society.** 108th Annual Report. New York. 1924.

This Society issued last year 7,101,289 volumes, an increase of over 2,500,000 compared with the previous year. The Society has distributing centers, not only in America but in Mexico, Central and South America,

the West Indies, Philippines, Siam, China, Japan and the Levant. The cost of this great work last year was \$1,172,319.

**Our Neighbors.** Annie Marion MacLean. 288 pp. \$1.75. New York. 1922.

One finishes reading this book with a decided feeling that he has actually lived with "Our Neighbors." Miss MacLean takes you right into the actual home life and work life of our immigrants and our Negro neighbors in the most skillful way. The book is marked throughout by first-hand knowledge of our neighbors, a deep sympathy with our neighbors and a keen appreciation of their struggles. It is a timely book—a real contribution to a better understanding of our future Americans.

J. McD.

**A New Missionary Map.** Size, 41x98 inches. Price, cloth, \$3.75; paper, \$2.00.

The Missionary Education Movement has met a need by the publication of a new missionary map of the world which contains several distinctive features. Professor Goode's new Homolosine Projection gives the true relative sizes of all countries and political divisions are shown in seven colors. Two inserts give tables of religious areas and population.

**The Pharisees.** R. Travers Herford. 239 pp. and 4 indices. \$2.00. New York. 1924.

This is Mr. Herford's second book on Pharisaism, the first having been published in 1912. The author denies that he offers in this any more than in his former book, an apologia for the Pharisees, but in the judgment of the reviewer he is their advocate and eulogist. He has convinced himself of the moral and spiritual superiority of Pharisaism. This involves of course an inadequate view of Jesus, whom he does not hesitate to characterize, by implication, as ignorant of the true nature of the Pharisaism He denounced. He speaks of Paul as one who, "whether by conscious intention or not," distorted the facts to fit his special theory. He declares, "Judaism was widely different from

the misshapen phantom conjured up by Paul." The sentiment of the author is contained in a paragraph near the end of Chapter VIII: "But Christianity, whether preached by Paul or the Church since his day, had not, and has not, anything to offer to Judaism of which Judaism stands in vital need."

It was said of a great botanist that "in his quest for grasses he trampled down oaks." This is exactly what the author of this book has done. If he had lived in Jerusalem about the year 29 A. D., doubtless he would have counseled the Master to make terms with the Pharisees—to graft His new ideas into the stalk of Pharisaism—and had he been a contemporary of Paul, he could have enlightened the apostle as to the true nobility of the sect to which Paul himself had once belonged!

Edersheim, who, like Paul, was himself a Jew before he found in Christ the power of God and the wisdom of God unto salvation, characterizes the theology of the Pharisees as "a terrible mass of conflicting statements and debasing superstitions," and Wellhausen speaks of the Pharisees as having "killed nature by legal prescriptions." C. C. A.

**War: Its Causes, Consequences and Cure.** Kirby Page. 204 pp. with appendix and index. \$1.50. New York. 1924.

The author of this book is one of the leaders of that group of younger men who, since the World War, have given themselves wholeheartedly to the preaching of the doctrine of a radical pacifism. However candidly we may confess society's responsibility for an outbreak or epidemic of crime, we do not relax our efforts to discover and to restrain actual criminals. The author's chapter on "What Did the War Accomplish?" is a rehearsal of the failure of the Peace Treaty to secure peace. The chief value of the book is in the discussion of the question, "How can further wars be prevented?" Mr.

Page sees clearly the imperfections of the League of Nations, but believes in its possible use as an expression of the "international mind." The closing chapter on "Churches and War" points out possible channels of action for individuals and groups. He believes that "the churches of America have it within their power to kindle the imagination and enthusiasm of the warsick masses in these lands (Europe and the Near East) and to aid them in breaking the vicious circle of fear and armaments, greater armaments and more intense fear."

C. C. A.

**The Year Book of the Churches—1924-25.** Edited by E. O. Watson. Baltimore. 1924.

No religious handbook for America is so complete and reliable as this which is published for the Federal Council of Churches. Its directory, synopses, statistics and bibliography are very valuable.

**Tarbell's Teachers' Guide to the International Sunday School Lessons, 1925.** 8vo. 416 pp. \$2.00. 1924.

For twenty-five years, Miss Martha Tarbell has been writing these Bible lesson guides. They are rich in suggestions to teachers and have maps, illustrations, questions and home readings related to the study of the life of Jesus, the Acts, and the Epistles. The expositions consist largely of quotations from well-known evangelical preachers and teachers.

**Fifty Years' Work for Lepers. 1874-1924.** London.

Few forms of philanthropic work make such an appeal to the heart as the ministry to sufferers from this dread disease. The Mission to Lepers has rendered and is rendering a remarkable Christlike service in ninety-four stations in fifteen countries among over eight thousand lepers. The story of the work in these stations gives hope for ridding the world of leprosy.

**The Old Testament—A New Translation.** James Moffatt. Volume I. 12mo. 500 pp. \$2.50, net. New York. 1924.

The first thing that strikes one about this "new translation" of the historical books of the Old Testament is that it is not altogether a translation but is at times a paraphrase. The second thing is that it lacks the sublimity of the King James and Revised Versions. There are a few omissions and changes which many Bible scholars declare unwarranted and there is an acceptance of unproved modern critical theories in regard to authorship and text. The language at times is inappropriate to Bible times and themes. Nevertheless, the translation is an interesting attempt to modernize the Old Testament and offers a good basis for comparison with the established versions which this one cannot by any means displace for study or devotional reading.

**One Generation to Another.** Harris Elliott Kirk, D.D. 8vo. 225 pp. \$1.50. New York. 1924.

These sermons on characters and incidents in the Old Testament by the well-known Baltimore pastor make the Old Testament a living book, and obscure texts yield rich treasures. The Old Testament, except the Psalms and perhaps the Book of Isaiah, is much neglected by many contemporary preachers. We welcome therefore every earnest effort to reveal how largely the principles of Christian faith are not merely latent in the Old Testament but in good part are plainly proclaimed.

Dr. Kirk is modern in his views, yet not "modernist" and he carries with him into the pulpit a powerful searchlight and hesitates not to flash it into dark corners of our minds. The book warrants more than a casual reading for, next to Hubert Simpson, the author of "The Intention of His Soul," a brother-in-law of the late Dr. Alexander White of Edinburgh, Dr. Kirk helps the practical Old Tes-

tament student to perceive that the Hebrew Scriptures constitute a *living* book.  
C. C. A.

**Scripture Calendars for 1925.** 1s to 2s, 6d each. Pickering and Inglis. 229 Bothwell Street, Glasgow, Scotland.

There is nothing more helpful than to begin each day with a message from God's Word. A comment, interpretation, an illustration or application from some Christian student and teacher is also stimulating to spiritual thoughts. These are both supplied in the assortment of fifteen attractive calendars of various sizes and prices. One on the wall of a bedroom may change the course of thought and life for a day, for a year, or, perchance, for eternity. The calendars make excellent Christmas and New Year gifts.

**The New World of Labor.** Sherwood Eddy. 12mo. 216 pp. \$1.50. New York. 1924.

There are two sides to the labor problem, but most laborers and capitalists and their friends see but one side. Both have abused power and have sought selfish ends. Dr. Eddy, while neither a laborer nor an employer, has been stirred by the sights and stories of wrongs of laboring classes in China, Japan, India, Russia, America and in other lands. He describes many evils and abuses and rightly advocates the application of Christian principles to settle labor difficulties, to give a living wage, to establish reasonable hours and healthful conditions in industry. He does not, however, sufficiently emphasize the unity of interest in capital and labor, and need for honest, faithful work and adherence to agreements by laborers, or the rights of employers and workers to make and abide by contracts without dictation from bosses and unions or bankers. Many laborers escape the tyranny of selfish employers only to come under the tyranny of labor leaders.

Many will welcome Dr. Eddy's statement of facts who will not agree with all of his conclusions. The remedies that he suggests or advocates are generally wise and Christian.

**The 105th Report of the Board of Foreign Missions of the Methodist Episcopal Church.** New York. 1923.

The story of the year's work of this society is a record of great achievements in fifty-two fields where 1,900 missionaries are working. The amount expended in 1923 was \$5,351,540, an increase of \$230,000 over the previous year.

**Christian and Missionary Alliance. 27th Annual Report 1923-24.** New York.

This independent "Faith" mission has about five hundred missionaries on twenty foreign fields. Their work is largely pioneering and is encouragingly fruitful in spiritual results.

**The Place of Boyhood in the Nations of the World.** 12mo. 355 pp. World's Committee of the Y. M. C. A. Boys' Division. New York. 1924.

This is a report of the conference of workers among boys held in Austria in June, 1923. The addresses and reports of commissions are full of information and inspiration and show what a far-reaching and important work this is. Among the addresses published here are those by Bishop Nicolai (Jugo-Slavia), Prince Bernadotte (Sweden), Dr. Karl Fries (Switzerland), Lord Radstock (England), Dr. Sherwood Eddy and Dr. John R. Mott (America).

### NEW BOOKS

**Authentic Literature of Israel.** Elizabeth Czarnomska. 422 pp. \$4.00. Macmillan Co. New York. 1924.

**Beyond the Moon Gate.** Welthy Honsinger. 174 pp. Abingdon Press. New York. 1924.

**Blue Tiger.** Harry R. Caldwell. 261 pp. Abingdon Press. New York. 1924.

**A Doubter's Doubts about Science and Religion.** Third Edition. Sir Robert Anderson. 176 pp. 3s. 6d. Pickering and Inglis. Glasgow. 1924.

**Fifty Years Work for Lepers, 1874-1924.** An account of the founding and growth of the Mission to Lepers. 86 pp. Mission to Lepers. New York and London. 1924.

**Law of Apostasy in Islam.** Samuel M. Zwemer. 162 pp. 6s. Marshall Bros. London. 1924.

**Missionary Lives for Children.** Three Volumes. 65 cents each. George H. Doran Co. New York. 1924:  
*Livingstone of Africa*, by C. T. Bedford, 61 pp.

*John Williams of the South Sea Islands*, by Norman J. Davidson. 59 pp.  
*Bishop Bompas of the Frozen North*, by Nigel B. M. Grahame. 60 pp.

**Mimosa.** Amy Wilson Carmichael. 152 pp. 75 cents. Miss Cora A. Kane, 281 State Street, Albany, New York. 1924.

**Problem of Immortality.** R. A. Tsanoff. 381 pp. \$3.00. Macmillan Co. New York. 1924.

**Race and Race Relations.** Robert E. Speer. 428 pp. \$3.50. Fleming H. Revell Co. New York. 1924.

**Roman Christianity in Latin America.** Webster E. Browning. 96 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

**Some Modern Problems in the Light of Bible Prophecy.** Christabel Pankhurst. 192 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

**The Supreme Virtue: Loyalty to God's Anointed King.** Katharine C. Bushnell. Pamphlet. 50 cents. 127 Sunnyside Ave., Oakland, California. 1924.

**Charles Lemuel Thompson, an Autobiography.** Edited by Elizabeth Osborn Thompson. 289 pp. \$2.50. Fleming H. Revell Co. New York. 1924.

**The Virgin's Son.** John R. Champion. 160 pp. \$1.25. Bible Institute Colportage Association. Chicago. 1924.

**Who Shall Command Thy Heart?** Thomas Hall Shastid. 367 pp. \$2.00. George Wahr. Ann Arbor, Michigan. 1924.

**What Did Jesus Mean by "The Kingdom of God?"** Charles W. Eakeley. Pamphlet. 15 cents. 15 for \$1.00. Author. Newark, New Jersey. 1924.

**Year Book of the Churches, 1924-25.** Edited by E. O. Watson. \$1.50. Federal Council or J. E. Stohlmann, 129 Park Row. New York. 1924.

**Old Testament—a New Translation.** James Moffatt. \$2.50. George H. Doran Co. New York. 1924.

**Two of Us in Africa.** Dicie M. Rittenhouse. 218 pp. \$1.50. Fleming H. Revell. New York. 1924.

**Tales from the African Jungle (Pie Series).** Various Authors Who Have Lived in Africa. 62 pp. 1s. Church Missionary Society. London. 1924.

**Model of a West African Hut with complete material for making a realistic thatched hut with people and household properties.** Marjory Palmer. 2s. Church Missionary Society. London.



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#### PERSONALS

MISS KATE LAMSON, who has been connected with the Woman's Board of the Congregational Church since 1889, and has been its Foreign Secretary since 1903, has resigned. She is to continue as a director of the Board.

\* \* \*

MISS ALICE KYLE, who was elected Assistant Secretary of the same Board in 1893, but whose work since 1910 has been chiefly editorial, first in charge of *Life and Light* and then as one of the editors of the *Missionary Herald*, has also laid down her active duties, but has also been elected a director.

\* \* \*

REV. JOHN E. MERRILL, D.D., President of the Central Turkey College, Aintab, from 1905 until World War days, has returned to Turkey with his family, and will now be in charge of the Aleppo High School, whose 156 students are nearly all exiles from the interior of Turkey.

\* \* \*

Dr. W. G. SHELLABEAR, formerly a Methodist missionary in Malaysia, has recently removed from Modeston, N. J., to Hartford, Connecticut, having accepted a professorship in the Kennedy School of Missions.

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REV. W. MYLES PHILLIPS, formerly a Presbyterian pastor in Scranton, Pa., has gone to Carville, Louisiana, to become chaplain of the Leper Colony (U. S. Marine Hospital 66). He is supported by the Woman's Home Mission Society of the Methodist Episcopal Church, through the American Mission to Lepers.

\* \* \*

REV. PERCIVAL STACY WADDY has been elected Secretary of the Society for the Propagation of the Gospel (London).

\* \* \*

GENERAL FENG YU-SHIANG, whom the daily press recently reported as taking a month's "sick leave" from Peking, is intending, according to the *Christian Advocate*, to visit Europe and America in the near future.

\* \* \*

MISS ELEANOR GIBBONS, an educational missionary of the Presbyterian Board at Kolhapur, India, was married in December to Mason Oleott, a son of Mr. and Mrs. E. E. Oleott of New York and a member of the Aroet Mission of the Reformed Church in America.

\* \* \*

HON. W. W. YEN, Prime Minister of the Chinese Cabinet which resigned late in October, is of the second generation of Chinese Christians, and an active member of the Protestant Episcopal Church.

\* \* \*

REV. THOMAS C. HORTON, out of whose Bible class and missionary work grew the recent Los Angeles Bible Institute, has resigned as superintendent of the Institute. Dr. A. C. Dixon, Baltimore, has been invited to become Dean of the Institute to take the place of Dr. R. A. Torrey, resigned.

\* \* \*

SIGNOR GUIDO COMBA, pastor of the Waldensian Church at Pomaretto in the Waldensian Valleys, is now in the United States and expects to be one of the delegates of the American Waldensian Aid Society to the Washington Foreign Missionary Convention.

\* \* \*

#### OBITUARY

RIGHT REV. FRANK WESTON, Bishop of Zanzibar since 1908, died at Tanga, East Africa, November 2, 1924.

\* \* \*

REV. JOHN FOX, D.D., formerly secretary of the American Bible Society, died at his home in Easton, Pa., December 23d.

\* \* \*

REV. LEE TOW, one of the most devoted Chinese Christian workers in New York City, died early in December.

\* \* \*

THE REV. JOHN G. MEEM, archdeacon in Northern Brazil, and veteran missionary of the Protestant Episcopal Church, died in Rio de Janeiro in November. He was one of the first four men to go to that field under the Board of Missions of his Church, and served there for thirty-three years.

# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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MEMBERS OF THE YAO TRIBE, WEST CHINA, AS THE MISSIONARIES FOUND THEM



MEMBERS OF THE YAO TRIBE, WEST CHINA, WHO ACCEPTED THE GOSPEL  
A TRANSFORMATION WROUGHT AMONG CHINESE  
ABORIGINES.

# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLVIII

FEBRUARY, 1925

NUMBER  
TWO

## TWENTY-FIVE YEARS OF UNITED MISSION STUDY

ONE of the most useful outcomes of the great Ecumenical Foreign Missionary Conference, held in New York in 1900, was the formation of the Central Committee on the United Study of Foreign Missions, the first organized interdenominational committee of women for mission study. The plans for the committee had been made several months before under the wise, far-seeing leadership of Miss Abbie B. Child, for many years secretary of the Congregational Woman's Board of Missions. The first committee consisted of representatives appointed by five of the leading Women's Boards of Missions: Congregational, Methodist Episcopal, Baptist, Presbyterian and Protestant Episcopal. Among the names we note Miss Child, Mrs. John Talbot Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing and Mrs. Norman Mather Waterbury (now Mrs. Henry W. Peabody). The first secretary was Miss Clementina Butler.

The committee, without financial backing, began by issuing a series of lessons on missions in leaflet form. Five Boards pledged as an initial sum \$10, giving a working capital of \$50 to the committee in 1900. Since that time the Central Committee has not only financed its own publications but, by a generous discount on its books, has enabled the Boards to make a considerable amount of money each year based on the number of books sold.

Being urged by Professor Harlan P. Beach to go on with its plan to issue study books, Miss Louise Manning Hodgkins, then professor at Wellesley College, was asked to prepare an historical mission study from the time of the Apostles to the Nineteenth Century, under the name of "Via Christi." Boards had almost unanimously refused to adopt a program for seven years which Miss Child and her committee had asked. They were willing to try the plan for one or two years, but not on any account would they take the responsibility of covering seven years with united study courses. We note in the early records that after these discouraging replies from the

Boards, in spite of the unwillingness of Mission Boards to *announce* a seven-year course, the United Committee quietly planned such a course and the Boards gradually became converted to the plan. The result has been, not seven, but of *twenty-five years of united study* in which almost every Board has heartily cooperated.\* While the publishers planned to issue only 5,000 copies the first year 20,000 were required. Through ten years the committee endeavored to hold the Macmillan Company to the rising tide of demand for their books, but without success, and in 1910 they took the publication into their own hands. During the past quarter of a century the committee has published over three millions of Senior study books, besides nearly half a million Junior study books. This is one million more volumes than the Congressional Library in Washington has on its shelves and would require seventy-five miles of shelving.

The Committee has paid its bills, and has been able to assist with considerable amounts other organizations which grew out of the Central Committee. This present year, in addition to furnishing \$3,000 toward the maintenance of the Federation of Women's Foreign Mission Boards, the committee has paid \$1,000 to the Committee on Oriental Literature and has met the entire deficit on the magazine *Everyland*, which came to the committee after the cessation of the Interchurch World Movement. Christian women have ever been most devoted supporters of Christian Missions and this Central Committee has been very conscious of Divine leading through the years.

An important outgrowth of the Central Committee's work was the demand for a Summer School of Missions, the first of which was opened in Northfield in 1904, and was followed the next year by one in Chautauqua and one at Winona. These schools have multiplied and have proved a valuable aid to foreign and home mission study, for many have included both departments. The Central Committee was the first attempt of church organizations to come together in an organized group to present a definite plan for missionary education. The Council of Women for Home Missions, the Missionary Education Movement and others entered the field later.

One by-product of United Study is the contribution which this

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\*During the first seven years the authors followed Miss Hodgkins' example, each taking Latin titles, and after "Via Christi," came "Lux Christi," a study of India, by Caroline Atwater Mason; "Rex Christus," China, by Dr. Arthur H. Smith; "Dux Christus," Japan, by Rev. Wm. E. Griffiths; "Christus Liberator," Africa, by Miss Ellen C. Parsons; "Christus Redemptor," the Island World, by Helen Barrett Montgomery; and "Gloria Christi," Missions and World Progress, by Anna Robertson Brown Lindsay. Other books followed: "Nearer and Farther East," by Samuel Zwemer and Arthur I. Brown; "Gospel in Latin Lands," by Dr. Francis E. Clark; "The Light of the World," by Robert E. Speer; "Western Women in Eastern Lands," by Helen Barrett Montgomery; "China's New Day," by Isaac Taylor Headland; "The King's Business," by Maud Raymond; "The Child in the Midst," by Mary Labaree (Platt); "The King's Highway," by Helen Barrett Montgomery; "Education of Oriental Women," by Margaret Burton; "The Crusade of Compassion," by Dr. Belle Allen; "The African Trail," by Jean Kenyon Mackenzie; "World Missions and World Peace," by Caroline Atwater Mason; "The Kingdom and the Nations," by Eric North; "The Bible and Missions," by Helen Barrett Montgomery; "Building with India," by Daniel Johnson Fleming; "Creative Forces in Japan," by Galen Fisher; "Ming-Kwong, the City of the Morning Light," by Mary Ninde Gamewell; and this year, "Prayer and Missions," by Helen Barrett Montgomery, and "Moslem Women," by Dr. and Mrs. Samuel Zwemer.

vast volume of illuminating international Christian literature, studied by millions of women and children, has brought to the better understanding and friendship of the nations. The Kingdom of God, His League of Nations, is first spiritual and comes not through politics nor diplomacy nor state craft. He alone can give to men that spirit of good-will which will solve the problems of this divided world. It is not by chance that at this crisis, when the nations look for some deliverance, the women of this nation will study humbly the record of God's power bestowed on men and women who ventured all on His promises.

### MISSIONARY GIVING vs. MISSIONARY DEFICITS

**M**ULTI-MILLIONAIRES give of their accumulated wealth to establish universities, museums and libraries and to provide funds for exploration and research. Meanwhile most of the churches and other organizations working for the spiritual as well as the material welfare of humanity at home and abroad are greatly hindered by lack of funds. It is fortunate that the efficacy of God's work is not to be measured by expenditures in dollars and cents. Money is needed in the work but the greatest need today is not money; it is spirit-filled, fully-surrendered men and women acting under the guidance of God. And yet even these men and women are greatly hampered and handicapped by lack of adequate support from those who "hold the ropes" at the home base.

Almost all of the denominational mission boards, home and foreign, are struggling with deficits. For example, the Methodist Episcopal Church (North) diminished the gifts to foreign missions forty-one per cent last year (\$2,197,510) as reported at the annual meeting of the Board held in Pittsburgh last November. As a result, the Board has a debt of \$3,100,000 (on which the interest alone cost \$140,965 last year), and has been obliged to reduce its appropriations from twenty-five to fifty per cent. If seventy-five per cent of the Centenary pledges had been paid, the Board would be free from debt and would have been able to increase equipment and carry on an enlarged program.

The Methodist Episcopal Church, South, also faces a serious debt of \$1,216,159 in their foreign mission work, due to an uncollected balance of \$15,000,000 on Centenary pledges. Instead of an increased income for an enlarged program there has been a decrease of receipts amounting to about \$250,000 a year.

This decrease in giving reported from many sources is in spite of the fact that in the meantime savings banks deposits in the United States have increased by over one billion dollars and the invested wealth of our country has increased by twelve billion dollars. Evidently, increased prosperity has not been accompanied by greater liberality in the support of God's work.

What is the trouble? Surely we are not undertaking too large a task. Are Christians losing their sense of obligation and devotion to God? Are we overlooking or becoming callous to Christ's sacrifice for us? Do we forget that all that makes the present life worth living and a future life worth contemplating—all come through Him?

Some of the devices used to stimulate giving are entirely inadequate and unworthy, however praiseworthy their motive. Rev. Kingsley Birge, the well-known Congregational missionary formerly in Smyrna, reports that some churches, in their efforts to raise money for missions, resort to dinners and to such appeals as

"Good morning, Mr. Church-Church Member,  
With your check book just as small as mine,  
Good morning, Mr. Church-Church Member,  
You've got to get in line;  
You simply must or the Church will go bust, etc."

Mr. Birge asks if we shall substitute such songs and sentiments for the Christian appeal contained in the lines:

"When I survey the wondrous Cross  
On which the Prince of Glory died;  
My richest gain I count but loss  
And pour contempt on all my pride."

This falling off in missionary gifts surely is not due to increased cost of living, though it may be due in part to the desire for more luxuries. Those whose eyes are anointed to see the world as Christ sees it, whose hearts burn with love and loyalty to Him, who realize their debt to Him for His gift of Himself, who believe that He is the only sufficient saviour of men here and hereafter, and who have faith that His cause will triumph over all obstacles—these Christians will not need any worldly slogans and appeals to stimulate their giving. Christian missions are not a "side-show" but are the chief business of the Church. They take precedence of automobiles for selfish purposes, of expensive amusements and unnecessary accessories that do not really help to bring men into harmony with God.

When our faith in God's Word is unshaken, when we "seek first the Kingdom of God and His righteousness" and when "the love of Christ constrains" us, then joyful giving will fill the coffers of mission boards and will replenish the ranks of Christian ambassadors, and God will give the victory.

### MISSIONARY EDUCATION IN LATIN AMERICA

**A**LTHOUGH extensive educational work has been carried on for a number of years by the missionary societies represented in Latin America, little or no attempt has been made until recently to coordinate the existing institutions or to plan for future cooperative effort. Each Mission, on the contrary, has been very largely opportunist in the establishing of its educational efforts, and



has maintained its schools with little or no regard to a strategic occupation of the territory. Since the Panama Congress, however, a number of movements have been instigated looking toward cooperative educational endeavor.

In Peru, the missionaries have decided to recommend union theological work, and steps have been taken toward the organization of a Union Theological Seminary. This move is of special importance, in view of the vast unoccupied interior where there are millions of Indians who are still absolutely untouched by Christian missions. In this cooperative effort in Peru, it is hoped that the missions of Bolivia may participate.

The missionaries in Chile have made unusual advance in proposed cooperative educational work, including equipment of the Union Seminary, a special Training School for Christian Workers, enlarging the "Instituto Inglés" and the "Santiago College," and a Normal School for Women, to prepare teachers for the extensive system of primary schools which have had such a notable success in Valparaiso.

On the other side of the high Andes, in the three republics that border on the great water courses of that region, extensive plans are under consideration for the cooperative occupation of the territory by the principal missionary organizations now in the field. As a consequence of these plans, the neglected Republic of Paraguay is occupied by the Disciples of Christ, and this church, in union with the Methodist Episcopal (North), cooperates in the educational work of Buenos Aires.

The energies of these two missions are centered, for the present, on the boys' school known as "The Ward Institute." This is the only missionary institution of its class in all the Argentine Republic, with seven million inhabitants, and under the impulse of this cooperative effort should now become a great power in the education of the young men of the country. Steps are being taken toward the incorporation of this school with the official programmes of the Government, in order that its students may receive their degrees from the University of Buenos Aires. This measure becomes more and more necessary in all Latin America, since the influential families lay great stress on providing for their sons a course of study which will lead to the Bachelor's degree, thus making it possible for them to enter the learned professions.

In Montevideo, the capital of the Republic of Uruguay, the most important of all union educational institutions of South America has been established, the "Union Theological Seminary and School of Social Sciences." This is designed to serve all South America in the preparation of ministers and other Christian workers. With the establishment of this seminary in Montevideo, the various missions are able to take advantage of its strong faculty and complete

equipment for the thorough preparation of their most promising students for the ministry.

If Latin America is ever to be taken for vital Christianity, it must be done by the Latin Americans. To this end, no expense and no sacrifice are too great, if made in the interests of the thorough preparation of the young men on whose hearts has been laid the responsibility of the evangelization of their own people.

The Republic of Brazil presents a set of problems all its own. Its language is distinct from that of its Spanish neighbors and its people, of Portuguese descent, have characteristics that distinguish them from the citizens of the surrounding countries. Brazil is a country of vast extent. Its territory is about equal to that of the United States of America and occupies the half of the continent of South America. This enormous stretch of territory is an element of weakness, as well as of strength. This is especially true in the organization or coordination of movements which extend through a large part of the country, as in the case of the Evangelical missions.

In spite of the distances to be traversed, and other obstacles, Evangelical work has advanced in the Republic of Brazil as in no other country of Latin America. There is a strong and influential national Church which is progressing toward a satisfactory solution of its problems. A movement has been started, by those who are engaged in educational work, for the coordination of all schools of certain grades, looking to the formation of a National Evangelical University. In view of the enthusiasm and experience of those who are responsible for this movement, there can be no doubt of its final success and Evangelical education in all Brazil will be immensely benefited thereby.

In Panama, where all nations of the earth meet, it is planned to establish a high class academy, or high school, which shall meet the educational necessities of the countries immediately contiguous to the Caribbean Sea. To this end, it is hoped that a generous grant of land will be given by the Government of the United States, in the Canal Zone, or by the Panamanian Government in the vicinity of the city of Panama.

In Mexico, in spite of internal wars and dissensions, a Union Theological Seminary has been established and is now in operation; while in Porto Rico there has been a union effort carried on for some years past, in the training of native ministers, and several other plans are under consideration in Cuba and in Porto Rico for the cooperation of the various missions in educational work.

In view of these movements, it would seem that the day of sporadic, opportunist educational endeavor in Latin America is past. Strategic points are now to be occupied in conformity with plans that have been well thought out by the interested missions. The time is ripe for a cooperative movement all along the line.

## A PLATFORM FOR CHRISTIAN SOCIAL SERVICE

THE NATIONAL SOCIAL SERVICE COMMISSION of the Congregational Church suggests a social creed for churches that shall be up-to-date. As an example of present-day thinking in America, this document is of interest. It says:

A Christian social standard necessitates taking Jesus Christ in earnest, making individual and community life develop along the lines of His social and spiritual ideals. It insists on a strengthening and deepening of the inner personal relationship of the individual with God, and a recognition of his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love God and love thy neighbor." It involves the recognition of the sacredness of life, the supreme worth of each personality, and the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and in the development of a better social order. Translating this ideal into *education* includes:

(1) The building of a social order in which every child has the best opportunity for development.

(2) A thorough program of religious education designed to help Christianize everyday life and conduct.

(3) Conservation of health including careful instruction in sex hygiene, abundant and wholesome recreation facilities, and education for leisure.

(4) Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible but with kindly segregation for those who are hopelessly feeble-minded.

Translating the ideal into industry and economic relationships includes:

(1) Group interest whether of labor or capital always subordinated to the welfare of the nation.

(2) A frank abandonment of all efforts to secure unearned income, that is reward which does not come from a real service.

(3) Abolishing child labor and raising the legal age limits to insure maximum physical, educational, and moral development.

(4) Freedom from employment one day in seven.

(5) The eight-hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.

(6) Providing safe and sanitary industrial conditions, especially protecting women.

(7) Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

(8) A minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.

(9) Adequate means of impartial investigation, and publicity, conciliation, and arbitration, in industrial disputes.

(10) Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.

Applied to agricultural standards it means:

(1) That the farmer shall have access to the land he works on such terms as will insure his personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(3) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(4) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

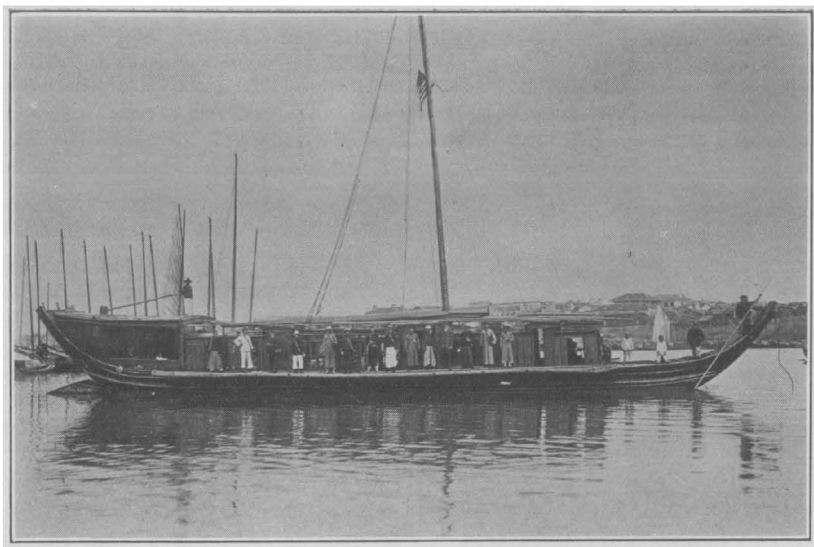
The great lack of such a platform is its failure to recognize any standard of authority other than the general acceptance of the spirit of Jesus. There is no emphasis on the necessity for the acceptance of the claims of Christ to be the Son of God and Saviour of the world. There is no suggestion as to the obligation to obey the command of Christ to all men as to His Gospel. In other words, it either omits the foundations for Christian character and society or it takes the foundations for granted—a thing that cannot be done today even in churches. The teaching of Jesus Christ clearly demonstrates that the individual must first come into right relationship with God through Christ and then must get right with his fellowmen.

### THE NEED IN PARAGUAY

**P**ERU, Bolivia, Paraguay, these three are the most needy of all needy South America. But the greatest of these is Paraguay!

As large as New England, in the very heart of this great continent, touching four other republics, and destined to be the great crossroads for friendly exchange in the years when South America's population will number hundreds of millions! The climate is perfect and the soil rich but the people and government are poor, the state Church impotent, leadership scarce, moral conditions low, with a large per cent of the children born out of wedlock, and a system of concubinage which is universal. The people are warm-hearted, however, unmoral more than immoral, for they have no spiritual leadership. The people show great hospitality and greatly desire more intimate relationships with the intellectual life of North America.

This territory has been assigned to the United Christian Missionary Society of the Disciples. The Inland South America Mission is also at work there.



THE BIOLA EVANGELICAL BAND, (NUMBER TEN), AND THEIR GOSPEL BOAT

## The Power That Transforms Chinese

BY REV. FRANK A. KELLER, M.D., CHANGSHA, HUNAN, CHINA

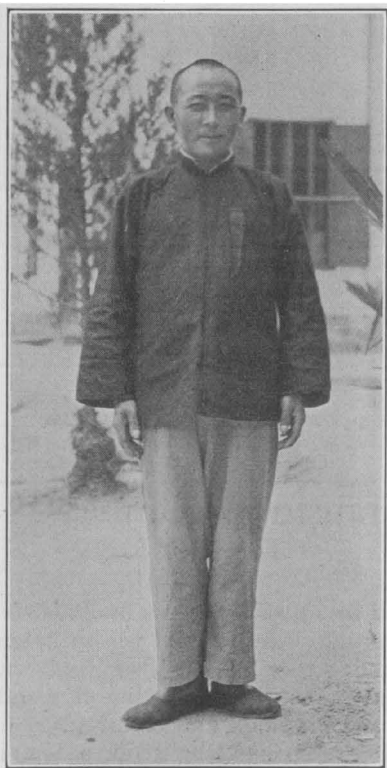
Superintendent of the Hunan Bible Institute, Changsha

**C**HINA has again been plunged into great distress by extensive and destructive floods. The great suffering and the threatening disaster caused a recrudescence of idolatry that was appalling. Day and night there was a continuous beating of gongs, firing of crackers and shouting of men, women and children.

A deified mummy was brought into Changsha from a temple ten miles away, enormous dragons made of bamboo frames covered with cloth were carried about by stalwart men, while aged men with whitened beards and little children who could hardly toddle along followed the processions about the city. Even the Governor made a pilgrimage to a celebrated shrine over a hundred miles away to make offerings to appease the angry gods who were causing the flood. It was the most extensive and universal exhibition of idolatry seen during twenty-seven years in China, and it demonstrated with terrific realism the awful bondage in which idolatry and superstition hold the millions of this land.

But we turn from this scene and behold every province of China now open to the Gospel, nearly 400,000 Chinese Christians worshipping in about 5,000 organized churches and over 28,000 of these Christians devoting their lives to the work of spreading the Gospel.

Some mighty power must have opened these doors of steel, and snatched these hundreds of thousands from the darkness and bondage in which they had been born, and brought them out into the glorious light and liberty of the sons of God.



MR. CHOW HAING CHIAO

An opium smoker and desperate character,  
saved by the power of Christ

The power that has opened all these doors and that has completely transformed all these lives is the POWER OF THE WORD OF GOD.

In China there are five so-called "Sacred Mountains" to which at certain seasons hundreds of thousands of pilgrims resort to worship at the shrines in fulfilment of vows they have made, or to seek special favors from the gods. At the foot of one of these sacred mountains, Nanyoh, a Bible conference is held every year at the height of the pilgrim season. Those attending the conference spend part of each day in united Bible study under the guidance of prominent teachers, and the remainder of the days is given to personal work among the pilgrims as they start homeward.

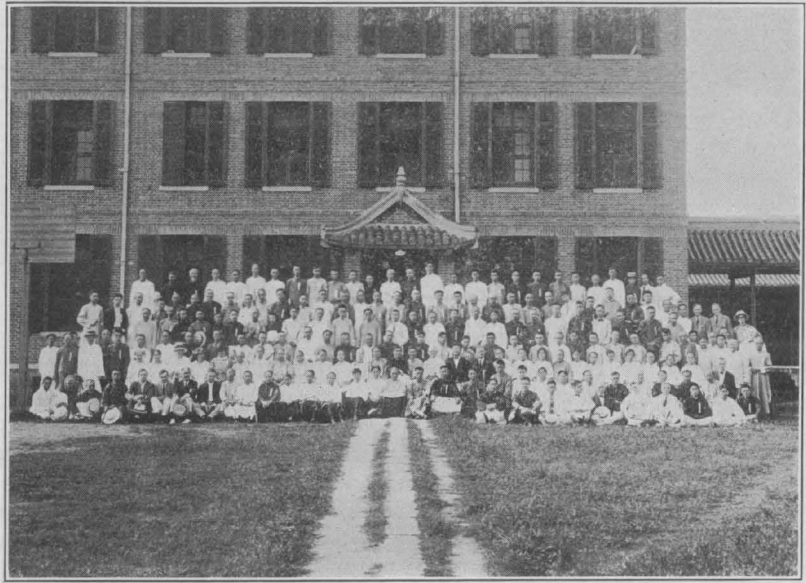
Three years ago a fine-appearing young man came to the conference and during one of the meetings asked to say a few words. He said: "My name is Deng Gwoh Ren, and my home is in — —. Eight years ago I came to Nanyoh as a pilgrim to worship at these heathen shrines, and one of the

delegates to this conference talked with me and gave me a little book, 'Selected Portions of Holy Scripture.' I took the book home with me, studied it, and being convinced that what it said was true, I renounced my heathen practices and gave my heart to the Lord Jesus Christ. This year I have come to Nanyoh to do three things: To look over the old shrines where once I ignorantly worshipped; to try to find the man who gave me that book and thank him for the joy and peace and hope that fill my soul, and finally to bring to this conference the Christian greetings of the church of which I am now a deacon." Mr. Deng was himself saved and used to bring the other members of his family and many of his fellow villagers to a living faith in Christ—

all by the POWER OF THE WORD OF GOD. He is now an honored evangelist in one of the leading missions in China and has yielded his life to Christ for service.

"The seed is the Word of God" (Mk. 4: 26-29; Lk. 8: 11). This seed is bringing forth rich harvests every day in China. Christ's promise that His disciples should do greater works than those over which they marveled, is being fulfilled in the miracles that are being wrought continually in the lives of the Chinese.

Twelve Biola Evangelistic Bands spend the early hours of each day in united, earnest Bible study and prayer and then go out



A HUNAN CHRISTIAN CHURCH CONFERENCE, JUNE 28 TO JULY 2, 1924

two-by-two into the homes of the people in faith to "Preach the Word." They fully expect results, *and get them*. A few extracts from recent letters will prove the wondrous POWER OF THE WORD OF GOD.

The leader of one Band writes that in the last center where they worked this summer twenty-seven heathen turned to the living and true God. Then they raised money to furnish a chapel and one of the converts gave up a large room to be used by this newly formed church for its religious meetings. This merchant's wife had been an idolater for twenty-one years, but she was brought to repentance, and became a true follower of the Lord Jesus Christ. In that same community a man who had been a slave to opium for



A CHRISTIAN ENDEAVOR SOCIETY ORGANIZED AMONG YAO CHRISTIANS  
These were almost naked heathen when first found by the missionary and the evangelistic band

twenty-seven years was given strength to cast off the shackles, and is now rejoicing in victory and health through Christ his Saviour.

In the last center where another Biola Evangelistic Band worked before breaking up for a brief summer vacation, sixty-seven persons gave up their idols and turned to God. One lady fifty-seven years of age gave up heathen practices that had bound her for forty years. A man who at one time was a highly respected and influential scholar, but had been a slave to opium for over twenty years so that he had neither food, clothing nor home and even his wife deserted him, heard the Word preached, and was saved and cleansed and restored to a position of confidence and honor.

A recent letter from a missionary contains this stirring clause: "I wish you could have seen one of the men of a Biola Evangelistic Band starting off with a donkey load of boards on his shoulder, in the broiling sun, with forty-five li to traverse (45 li equal 15 miles). He is spending his summer vacation helping to erect a building for a little self-supporting church at his home; into this building he is putting not only his last dollar, but no end of good, hard, honest toil to get it ready for the dedication service before he leaves for Nanyoh. What do you think of that? These are the kind of workers to duplicate. God be praised for them!"

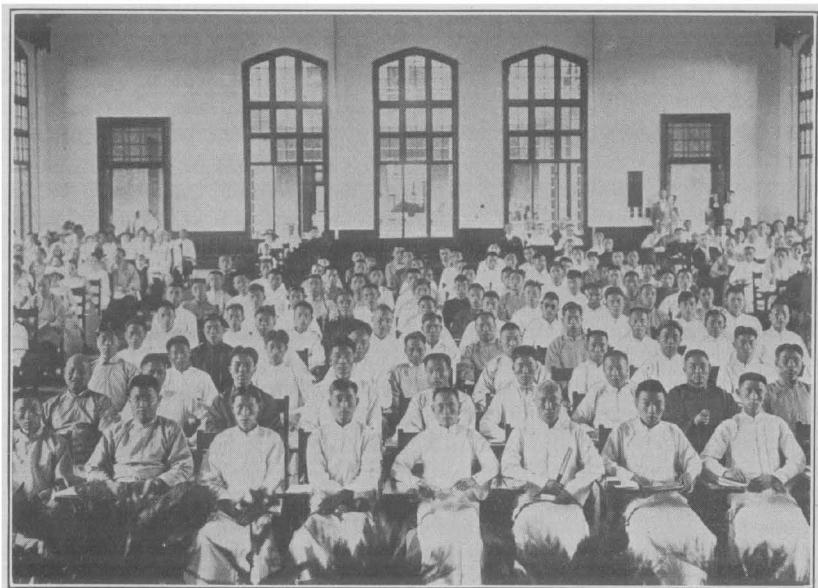
Only a few years ago this man was one of the millions of idol



worshippers in China but he heard the blessed message of the Cross, and the wondrous *POWER OF THE WORD OF GOD* laid hold on him, made a new man of him and filled him with an intense enthusiasm to tell the "Good News" to others.

Thirty years ago Hunan was still called "The Closed Province," for the people said that they would never let the missionaries in. A few weeks ago there was held in the auditorium of the Hunan Bible Institute a conference of the Hunan Christian Church. Over two hundred Chinese pastors, evangelists and church officers, representing some 240 churches and over 12,000 Christians, gathered in conference for five days. A leading Chinese Christian was elected chairman. What has brought about this great change in Hunan? It is the power of the Word of God. About 450 delegates registered this autumn at the Bible Conference at Nanyoh. Missionaries write, "We have seen the effects of the conference in the lives and service of our evangelists throughout the entire year." The secret is "the power of the Word of God."

How beautifully the Apostle Paul put it in his farewell interview with his beloved Ephesians: "And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Acts 20:32.



A CHRISTIAN SERVICE IN MILTON STEWART HALL, HUNAN BIBLE INSTITUTE  
Some graduates of the 1924 class are seated in the first four rows

# Chinese Christians at Work for China

## *A Glimpse of Some Chinese Home Mission Activities*

BY MRS. MARY NINDE GAMEWELL

Author of "Ming Kwong," "New Life Currents in China," Etc.

"CHRIST has come for China, let us take China for Christ!" exclaimed earnest Mrs. Luke Chang, president of the Women's Missionary Service League of the Anglican Mission. Then she added, "When children are small and weak, mothers expect to do everything for them, but when they grow up they ought to look out for themselves. Missionaries have long been working to evangelize China, but the Christian Church here is now old enough and strong enough to begin to carry this responsibility itself."

Mrs. Chang was voicing the conviction of a rapidly increasing number of thoughtful Chinese. It is a strong proof of the Church's genuine vitality and healthful development.

The first organized home missionary work of which we have a record—that sponsored by the Methodist Episcopal Church, South—began about forty years ago. Still earlier, scattered groups of Christians voluntarily banded together from time to time to raise sacrificial offerings in "cash" and coppers for the support of their own missionary evangelist in unoccupied fields. A few years ago when that remarkable volume, "The Christian Occupation of China," was in process of preparation, an effort was made, under the heading, "Missionary Activities of the Chinese Church," to tabulate the various home missionary movements of the Chinese carried on by them either alone or in cooperation with foreigners. The compiler was greatly surprised to discover that there were twenty-five or more distinct organizations besides a still larger number of unorganized activities. Indeed, it was found impossible to list all of the latter. One of the most significant features of this work is the wide area over which it is distributed, from Tibet to Shanghai, and from Manchuria to Hainan, an island off the southern coast.

If, from an airplane, we could drop down on one after another of China's home missionary fields, we should find a study of them intensely interesting and profitable. History is ever repeating itself, and the problems, handicaps and difficulties which tax the patience and test the faith of Chinese missionaries are much the same as those that are faced by workers from the Occident.

Let us glance a moment at several of the more prominent movements in China. In Manchuria, home missionary work dates from 1907, when two volunteers, one an ex-Taoist priest, went from Kirin to the northern province of Heilungkiang. (Some of the most zeal-

ous, consecrated propagators of the Christian faith were once Taoist priests). The journey did not take long—two or three days, perhaps—by ox-cart or on foot, but to the stay-at-home Chinese it was a momentous undertaking. People of the south, those from Canton and thereabouts, are the travelers. Other Chinese often know little or nothing of the world outside their own village, and it is not uncommon for women of the better class to pass unbroken decades with no wider horizon than the bounds of the courtyards in which they were reared. After a time, a Chinese Woman's Missionary Auxiliary sent the wives of the men missionaries as workers to Heilungkiang. These two women became efficient, sympathetic co-laborers with their husbands. There are, today, six missionaries in the Manchurian field and as many flourishing centers of work, besides outstations. If this seems a small showing for seventeen years of toil, we must not forget that this work, which is very largely in the hands of the Chinese, has been new to them and that beginnings are difficult. Like ourselves, these people learn by doing. The next ten or fifteen years doubtless will see the work growing much more rapidly.

A most hopeful feature is the effort put forth by the Chinese themselves to secure local self-support so that, with the money raised at the home base, new cities may be entered. One of the first purchases of the ex-Taoist priest on beginning his work was two pieces of land, one for a church and another for a cemetery, that, as he said, "The brethren in the Lord may have a place to rest both in life and in death."

The Anglican Mission—a union of the Church of England, the Canadian Church and American Episcopal Missions—made definite plans at the first meeting of its General Synod in 1912 for the conduct of home missionary work. This was to be in addition to the much older home missionary activities of each separate diocese. In 1915 an organization, the "Chung Hua Sheng Kung Hui," was effected through the combined efforts of Chinese and foreigners, and a year later, three eager missionaries went to the chosen field of labor, Sianfu, capital of the province of Shensi. A peculiar interest attaches to this quaint old city, once the proud capital of the empire, and the spot where the Nestorians, first Christian missionaries to China, settled in the seventh century, and left as the sole surviving record of themselves a far-famed stone tablet inscribed with the Maltese Cross. It is fitting that the Chinese missionaries should have placed a replica of this emblem on the gateway leading to their mission property. Recently Sianfu was for a short but memorable period the headquarters of General Feng Yu-hsiang, who left an impress on the city likely to be even more lasting than the historic stone tablet.

Expanding evangelistic, educational, and social welfare work—

such as a free reading room, games, a charity school for famine children, and classes in phonetic script—keep the days crowded for the missionaries and their staff, (the entire Chinese staff now numbers eighteen) and ever calls loudly for new recruits. The devoted Bible woman on the field has from the first been supported by the students of St. Mary's mission school in Shanghai, and this responsibility, voluntarily assumed, has kept the girls' interest in the work at high-water mark. In a most encouraging way, the Mission has won the good-will of the influential gentry of the city, many of whom are glad to send their sons to its high-grade middle school and to contribute toward its support. The number of converts grows steadily and among them are some promising candidates for the ministry. The missionaries are wont to reiterate, "All our work centers in one thing, the purpose to save men and women." Showers of blessing are certainly descending on historic Sianfu, notwithstanding wars and rumors of wars, bandits and the soaring price of commodities. It is the expectation that this work will soon pass from the hands of Bishop Norris to the care of a Chinese bishop. Last March, at the triennial meeting of the General Synod, a woman's auxiliary was formed, called "The Women's Missionary Service League." Much is expected from this new and enthusiastic organization.

The Chinese Home Missionary Society is unique in that it is indigenous, national and non-denominational. It had its birth at a conference of Christian Chinese gathered at Kuling, among the mountains of Central China, in the summer of 1918, though the formal organization did not take place until two years later. After much prayer, it was decided to open work in Yunnan, that wildly picturesque province in the southwest which borders on Burma and Tibet. A scouting party was to be sent out first to study conditions and to report at the end of a year. The necessary funds were to be raised from Chinese sources by voluntary subscriptions. A watchword was chosen that ran about as follows:

*"It remains to be seen what God can do in and through and for and by a group of individuals wholly committed to Him."*

The news of the undertaking spread rapidly and met with an immediate response. In fact, so strong was the appeal it made, that Dr. C. Y. Cheng, one of the principal organizers of the movement and an outstanding leader among his people, declared solemnly, "This work is of the Lord and so *cannot* fail! But if failure were possible, it would put the Church back a hundred years."

Six volunteers, three of them women, set out for Yunnan in the spring of 1919. The preceding Sunday, an impressive commission service was held in Shanghai which closed with the singing in Mandarin of the well-known hymn, "From Greenland's Icy Mountains." An American who was present said that although he had been famil-

iar with that hymn from childhood it took on an entirely new meaning as he listened to those hundreds of Chinese voices pealing forth the words:

“Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted,  
The Lamp of Life deny?”

A book could be filled with the varied and thrilling experiences of the six first missionaries to Yunnan. From their headquarters in the capital, Yunnanfu, 6,400 feet above the sea, the men set out to familiarize themselves with conditions in the interior, one going north as far as the Yangtze River and crossing it into Szechuan. Another journeyed south to Kochiu, the seat of the great tin mines, and barely escaped capture by bandits. Ding Li Mei, the widely known evangelist, penetrated nearly to the borders of Tibet, traversing almost impassable trails, scaling difficult mountains and crossing torrential rivers. Once his pony stumbled and threw him over the side of a steep precipice and had not his clothing caught in a tangle of underbrush, fifteen feet below, he would have lost his life. Again and again he fell into miry paddy fields to come up covered with slime but invariably smiling and good-natured. One evening, haggard and worn, he reached an inn in a certain frontier town about nine o'clock. All day he had traveled on foot in a drenching rain and was wet to the skin. A China Inland missionary, also stopping at the inn, saw his condition and begged him at once to dry his clothes, eat and sleep off his fatigue. Pastor Ding looked into the faces of the curious crowd surrounding him and shook his head. “No,” he replied, “I must eat or rest until I have preached Jesus Christ to these people!”

When the great National Christian Conference opened in May of 1922, nine Chinese missionaries, four men and five women (not counting wives and children), had been stationed in Yunnan at three strategic centers. The work is evangelistic, educational and medical, and, with the exception of help from the Milton Stuart Evangelistic Fund in covering expenses of delegates to and from the annual meetings, and occasional small voluntary gifts, it is entirely financed by the Chinese.

In 1921, the work in Manchuria was affiliated with the national organization and became known as the Heilungkiang Mission of the Chinese Home Missionary Society, the original offshoot being the Yunnan Mission. Within the last year or two, a third branch has been added, the Mongolian Mission, for more and more the eyes of Church leaders are turning wistfully to the darkened “regions beyond,” veritable foreign lands to them. Up to this time nothing has been done for Mongolia further than issuing a monthly bulletin to disseminate news concerning it. But at the Society's recent

annual meeting it was decided definitely to enter this Macedonian field at an early day, and to begin work by sending out a doctor and several evangelists.

A few general statements may be made in closing. As in the West, so in China, the interest of people in missions depends very largely on a wise use of educational and publicity methods. Chinese missionaries home on furlough are kept busy with deputation work and some are able to make eloquent pleas that stir their hearers to a high pitch of interest and voluntary giving. Increasingly it is coming to be the custom for pastors to preach annual missionary sermons. Mission study classes in mission schools are rapidly multiplying and growing in popularity with the young people. The Anglican Mission has found its high-grade field secretary an inestimable blessing. Believing "responsibility for missionary work rests upon every member of the Church," the Anglicans have a rule that each new communicant shall automatically become a member of the missionary society with his or her quota to pay into the treasury. This plan has proved very successful despite a certain unavoidable shrinkage.

Though the Manchurian constituency is for the most part poor in this world's goods, it is not lacking in generous subscribers. This generosity is the result of no hit or miss policy. For instance, in one town at the close of the Sunday morning service all the women are gathered in mission study classes under carefully selected leaders. In another place Bible women periodically visit the people in their homes, explaining the meaning and needs of the work. A fortnight before the annual missionary collection is taken, in which each church, no matter how small and weak and whether self-supporting or not, is expected to have a share, circulars from headquarters are sent to all the pastors and, a week in advance, a subscription card is carried to the house of each member. In a third center, forty thousand "cash" (twenty cash equal one cent, American money) were given for missions in a single day, the people, poverty-stricken though they were, being swept along as on a tide by the stirring appeal of one of their Chinese deacons.

The Chinese Home Missionary Society publishes an official organ called *The Gospel Bell*. Eighteen thousand copies are now issued each month and scattered free of charge. The interest its news awakens may be judged by the number of small subscribers to the work, gifts once amounting to four thousand dollars calling for more than eight hundred receipts. The salary of two Yunnan missionaries is paid by the students and alumni of the schools from which they graduated and for a while an independent church in Shanghai maintained its own missionary doctor. Many are hoping the support will be resumed and other churches led to follow this good example.

Obedience to the missionary call involves sacrifice in China as well as elsewhere. The superintendent of the mission in Shensi writes in one of his reports, "Mr. Yang is the only son of his widowed mother and his coming here is a great sacrifice to them both." And again: "All our workers have kindred very dear to them who shed many tears when they see them start for our far-off and little known province."

A young doctor left a lucrative practice in Central China to go to distant Kansu. He and his brave little wife pushed far inland where never a Christian had gone before, and for long months cheerfully endured persecution, loneliness, and often actual want while gradually building up a fine, self-supporting work.

A blind girl from Dr. Mary Niles' school for the blind in Canton responded to a call from the Chinese Home Missionary Society for some one to teach the blind in Yunnanfu. A touching farewell service was held, and the young missionary fared forth, literally "in the dark." But God's love and light filled her heart and she soon won her way to the homes of the most exclusive families in the capital, opened a school and is doing a much-needed work.

Some wealthy Chinese contribute of their abundance to missions, but the offerings of multitudes are accompanied with genuine self-denial. Eating the poorest quality of rice in place of a better kind, going without meals, walking on tender, once-bound feet instead of riding in rickshas or wheelbarrows, making and selling bits of fancy work, how impossible it is to name all of the many ways found for raising money! One poor soul in Hongkong gave the carefully hoarded coins with which she meant to buy her coffin, an act of supreme sacrifice that no one, unfamiliar with the customs of the Far East, can appreciate. Little wonder is it, that as the missionary spirit grows, prayer circles are forming in the interest of the work, missionary volunteers are rising up faster than they can be accepted, and young people are meeting together to renew their consecration and to pledge themselves to a life of Christian service in whatever calling they may be engaged.

The Chinese are a reasonable people; what the Christians need is to understand the work and have its aims and purposes made clear to them. Once a task is undertaken nobly they can stand by it. Gifted Paul Pu, of the Anglican Mission, was urged to resign his work in Sianfu and accept the pastorate of a large metropolitan church at a tempting salary. But he promptly declined saying that he was called to be a missionary.

A Chinese scholar, teaching in a tribal village far removed from the outside world, receiving a salary of nine Mexican dollars a month, bade goodbye to a little band of his visiting countrymen with the unwonted tears coursing down his cheeks, but with never a thought of abandoning his post.

Yu-ling is a college graduate, a young woman of rare culture and refinement. After two years of missionary work in Yunnan, letters began pouring in upon her offering every inducement to return to North China. Shutting herself into her bare upper chamber, she wrestled for hours in prayer to come forth at last with shining countenance and the quiet declaration, "Nothing is too good for God and Yunnan. This shall be my work for life."

One hundred and seventeen years have rolled by since Morrison first set foot on Chinese soil, yet missionary maps of China still show vast reaches of unoccupied territory. As we look around on these fields, white for the harvest, the work of evangelization seems scarcely more than begun. But the Chinese Christian Church has heard God's clarion call, "Go ye!" its hosts are arising to obey the command and the future is bright with the promise of a glorious ingathering.

#### A CHINESE EDUCATOR'S TEST OF VITAL CHRISTIANITY

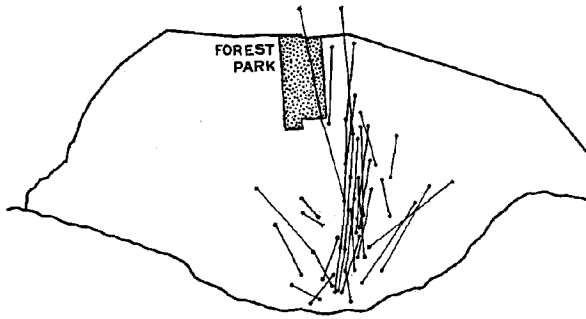
**D**R. CHANG PO LING, who was, a few years ago, studying at Columbia University, New York, is one of North China's foremost educators and a member of the board of directors of the Tientsin Young Men's Christian Association. He was invited by Pastor Wang to speak in the Chinese Christian Church in Tientsin and addressed himself mainly to the large number of young men who had recently signified their intention to follow Christ. He said:

"The final test of the value of our religion is whether or not it drives us to service for others. The Bible is filled with statements which show this to be the case. Christ says, 'Ye are the salt of the earth.' What value is salt if it remains to itself? A hungry man does not ask for pure salt alone. Salt becomes of value only as it mingles with food and seasons it. So Christians living to themselves are of little value, but mingling with men and influencing them, Christians become of as great value to the world as salt is to food.

"Christ says, 'Ye are the light of the world.' But of what value is light if it is shut up to itself? It becomes of value only as it lights the objects around it. Christ relates, too, the parable of the talents, and tells how the talent is taken away from the inactive man and given to the one who has gained ten talents by use.

"In the face of these facts are you young men going to accept Christ and become members of the Church, and then fold your hands and do nothing more? If you do you will miss the main teaching of the Christian religion as I have found it in the Bible."





THE PATHS OF MIGRATION OF 69 CHURCHES  
1870 - 1921

## City Churches on Wheels

*Some Facts Discovered by the "St. Louis Church Survey"*

BY REV. H. PAUL DOUGLASS, NEW YORK

Project Director of Institute of Social and Religious Research; Author of "The St. Louis Church Survey"

THE "St. Louis Church Survey"\* constitutes the most thorough-going of recent attempts to appraise the organized religious forces of a great American city from the Protestant standpoint. One of the most amazing aspects of its results was to show how transient and unsubstantial a thing the urban church is under present conditions.

While Protestant church membership and Sunday-school enrolment have both increased faster than population over the two decades investigated, the fortunes of the local church may be judged by the following summary: Between 1899 and 1919, the twelve largest denominations of St. Louis organized sixty-seven new churches, dropped fifty-seven old ones and moved thirty-eight. This totals one hundred and sixty-two cases vitally affected by population movements within little more than two decades. The average number of churches for this period was about two hundred. Three fourths of the total number, therefore, faced at some time the ultimate institutional crises of birth, death or removal of location.

The story of these removals is the theme of the present article.

Protestantism has sprinkled its churches over the city of St. Louis, with its three quarters of a million people, until all parts of the city are provided with them. The present suburbs illustrate the usual method by which the city church, whether in St. Louis or

\* Survey made under the joint auspices of the St. Louis Church Federation and the Institute of Social and Religious Research; published by George H. Doran Company, New York, 1924.

elsewhere, occupies territory. As new population comes in at the edges of the city, some denomination starts a Sunday-school which develops into a regular place of religious services and finally into a formal church organization.

Most of the Protestant churches of St. Louis have been located where they now are in accordance with this process, but a significant number, including some of the oldest and most influential, have reached their present sites as the result of a series of removals following peculiar movements of population. They have been migratory churches. One is almost justified in calling them "churches on wheels," "parking" in one location for awhile and then moving on.

The experiences of these migrating churches profoundly reveal many of the most perplexing phases of urban society and explain some crucial issues of Protestant policy. The representative Protestant church has moved whenever the character of its immediately surrounding population has radically changed in character.

In the growth of St. Louis, newcoming population has not in the main occupied the circumference of urban development. It did not begin to build houses where the older population left off. Rather it tended to occupy the center, thus pushing out the older inhabitants toward the edges of the city. The chief reason is that the main body of city populations is always poor, and the expansions of cities are first of all industrial expansions. These new, poor, industrial populations filter into habitations abandoned by their predecessors and left stranded in the grasp of industry. They fill the nooks and crannies among its factories, railways and wholesale establishments. Such tenement districts are continuously renewed in population by the latest comers to the city, whether of foreign birth or of American rural stock.

The more desirable residential districts, on the contrary, progressively detach themselves from the expanding industrial and business areas. Whenever the growth of the city requires more room for factories and stores, the people who are able to do so put distance between their homes and these undesirable encroachments, leaving their old habitations to be filled in by the enlarging army of poor workers whom the growing industries demand. There is thus a circulation of population in connection with the growth of cities—new populations evict old ones with their institutions and turn the expanding movement of the city into a retreat of the "nice people" toward the suburbs.

Such a process in St. Louis has been sweeping one Protestant church after another from location to relocation for more than half a century.

The First Presbyterian Church erected its first building in 1827 at the foot of Market Street, close to the river and the levees. In

the decade ending with 1850, soon after St. Louis's boom period, it moved four blocks uptown. As the city grew, the descendants of the early American settlers moved westward, separating themselves from incoming foreign groups. The church again responded to the westward urge and moved, in 1890, to Locust and Fourteenth Streets. By 1912, this block was submerged in the business district. The building was abandoned and became the Gaiety Burlesque Theater, while the church erected its fourth building at Sarah and Washington Streets, where already its permanence is menaced anew by Negro migration into the district. The length of each of these three migrations reflects the accelerating expansion of the city. In 1850 the church moved four blocks, in 1890 twelve blocks and in 1912 nearly two and one half miles. Its next move is likely to take it beyond the city limits.

Sixty-nine migrations similar to that of the First Presbyterian Church have been studied by the St. Louis Survey for the period of 1871-1921. All of them were carried along on a general tide that bore westward the kind of population to which the older Protestant churches were accustomed so that the period from 1870 to 1890 witnessed the virtual abandonment of the "downtown" section by the English-speaking churches. Decade by decade the "nice people" living in the American sector between the parallel western movements of Negroes and Jews felt the jaws of a trap closing in upon them. District by district these supposed "undesirables," the one moving up the Mill Creek Valley, the other along the axis of Cass and Easton Avenues, overflowed toward each other until they met farther and farther from the center. The older populations fought a continually losing battle against the invasion and often moved their institutions barely in time to escape the encircling movement.

All denominations shared in this retreat from the older sections. By reason of their parish traditions, the Protestant Episcopal churches and those of German origin remained a little longer than the others.

To an amazing degree, the removals of Protestant churches followed a beaten path, in the direction of prestige and supposed advantage to themselves. They trod upon each other's heels until they had rutted out a well-known trail toward the prosperous West End. New church organizations sprang up to evangelize other sections of the city, but they lacked the momentum and influence of this main historic movement, and made a permanent qualitative difference in the churching of the city.




























As a net result of these migrations within the American sector, thirty-one churches moved out of the original central district below Grand Avenue and nineteen churches moved into the three contiguous districts immediately west of it.

How lacking these migrations have been in any well-defined or

previsioned plan becomes apparent when one analyzes what happened in a single district just west of Grand Avenue. As a net result of the sixteen migrations into and out of its boundaries this district actually lost but two churches. In other words, at the end of the process there were almost as many centers of organized Christianity (white) as there ever were—though very few of the original ones were left. Institutionally speaking, the migrations were mainly lost motion. The real explanation is the non-interchangeability of Protestant institutions. Old churches do not do for new people, when the new people are of a little different tradition, experience or economic status, even though they be of the same faith and even of the same sect.

### SECOND-HAND CHURCHES FOR SALE

A rather searching inquiry by precise schedules as to what measures a retiring church originally took to insure the deserted community against spiritual loss suggested some inclination to dodge

MISSION HALLS	GREEK ORTHODOX CHURCHES	HEBREW SYNAGOGUES	NEGRO PROTESTANT CHURCHES	WHITE PROTESTANT CHURCHES
				
	 	  	     	         

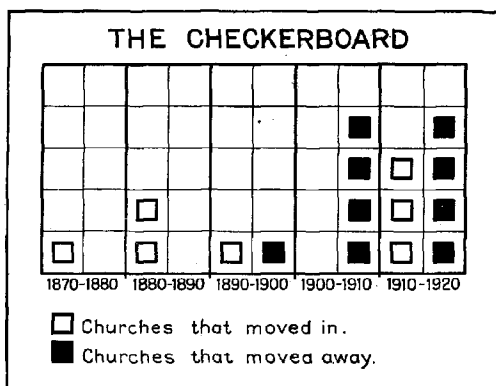
OUT OF 36 CHURCH BUILDINGS THAT WERE SOLD, 22 WERE SOLD TO OTHER RELIGIOUS BODIES.  
THIS GRAPH SHOWS WHAT KINDS OF RELIGIOUS BODIES THEY WERE SOLD TO.

that issue. Each church doubtless satisfied itself on general grounds that its move was on the whole well advised. This point of view is perhaps practically justifiable but is not fully scientific and does not show a sense of institutional responsibility on the part of the Protestant body as a whole, either for the localities or for the people involved. The issues were really too serious to have been settled with as little information, sense of responsibility and evidence of common counsel, as the churches showed in meeting them.

The disposal of old property furnishes, however, evidence that there was generally a succession of religious forces. When a given church or group of churches left a neighborhood other churches came in to occupy the property. Twenty-two of the thirty-six church properties reported sold in connection with the migrations under consideration were sold to other denominations, including four sold to

Jewish congregations, six to Negro churches, one to a Greek Orthodox denomination and one to an unclassified religious mission. Of properties reported as not sold to other denominations, one was acquired by the Board of Education and one turned into a residence.

Viewing the whole spectacle of the shiftings of population and the migration of Protestant churches since the growth characteristic of cities began in St. Louis, one is led to the conclusion that on the whole these changes of locality have probably brought under the influence of the churches the maximum of Protestant material of the kind to which the particular churches are accustomed to appeal. What the churches as a group have been after is Protestant people *of their own sort*. These have been sought both as converts and as supporters. The churches have been habitually seeking the easier



7 CHURCHES MOVED INTO AND 9 CHURCHES MOVED OUT OF DISTRICT XIV.  
1870 - 1921

way—albeit the only practical way so long as single parishes were left to work out their own social and financial fortunes unaided and without direction. So long as there was no city-wide plan of Protestant strategy and religious occupancy, the expedient of following the crowd has brought frequent success to the Church's enterprise, but also it has brought failure and loss often concealed and never fairly confessed.

Besides the tragical permanent losses of members from the Church and the frequently fatal weakening and final death of individual churches, there are losses of strength to the city at large even where removal appears to be successful. The present general location of the regularly organized Protestant churches and constituency is largely in the more prosperous and wealthy districts.

Of the Protestant churches having fewer than 100 members each, 62 per cent are below Grand Avenue and 38 per cent are above. Of the churches of the 19 Protestant denominations cooperating in the

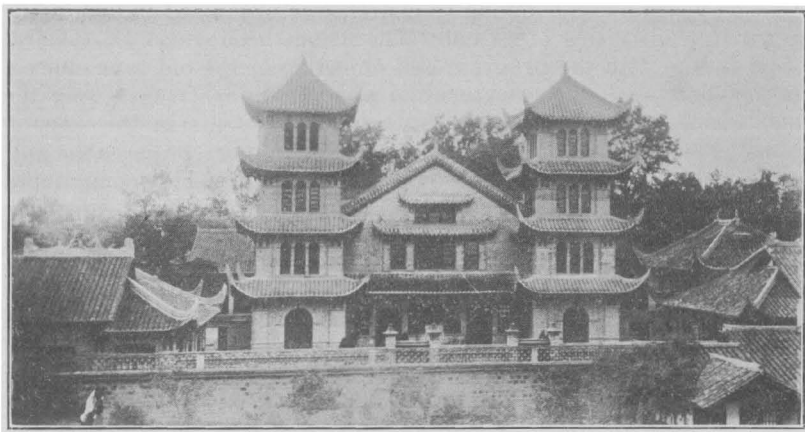
Church Federation, only 37 per cent are below Grand Avenue, but 58 per cent of the "other" less conventional and well established denominations and sects are below Grand Avenue, as well as 69 per cent of the Negro churches.

This showing means that the older, better organized and more conventional Protestant organizations have disproportionately taken themselves to the less congested and more desirable parts of the city, leaving the heavy end of the work below Grand Avenue to that irregular type of church which a witty New Yorker has called the "bootleg religions," or else to the Negroes. This in itself subtracts from the moral and social ascendancy of Protestantism and from its place in popular respect. It constitutes a cause for heart-searching on the part of the churches themselves.

Protestantism, then, has habitually sought institutional advantage by change. Historically speaking the chief clue to its story is that it has followed the more desirable population from place to place. On that basis it has largely succeeded. But is this success? Was it the thing to do? Catholicism, on the other hand, with its fundamental idea of the geographical parish, attempts—not always successfully—to stay by the people who have to stay and provides definitely for whatever new people enter a given area.

The working out of these strikingly contrasting policies has had no little share in fixing the zones and levels of social advantage and disadvantage which hold the fortunes of different elements of St. Louis's people in such glaring contrasts.

Protestantism up to date has no method of effective planning for, nor of adequately financing churches through periods of strain and transition by reason of shifts in population, nor of supporting them for permanent service in regions of permanent disadvantage. Some of the denominations do better than others, but all together do not do nearly well enough in these respects. Neither single churches nor denominations alone can meet the challenging changes of the city. Local churches without adequate guidance and backing will continue to follow the lines of least resistance, finding their clues in individual advantage and systematically running away from the major problems of the city. Yet the obvious test of the success of the church as a social factor in a city is its ability to meet this essential urban fact of change and to equalize religious opportunity for the entire people. Economic handicaps should be no barrier to the most adequate religious ministries to all the people, while effective religious organization permanently related to localities and neighborhoods should have definite and even controlling influence upon many of their environmental fortunes.



A COMMUNITY CHURCH CONDUCTED BY THE AMERICAN METHODISTS IN CHENG TU,  
WEST CHINA

## The Community Church in China

BY REV. A. R. KEPLER, SHANGHAI, CHINA

Missionary of the Presbyterian Church, U. S. A., 1901—; National Secretary of the  
Community Workers Association of China

THE Community Church in China is the expression within the several denominations of the effort to Christianize the individual *and his community*.

This type of church, sometimes known as an institutional church, is in China a product of the last decade. Of the eighty or more such churches, less than ten have been organized for more than seven years. They are now found in thirteen of the eighteen provinces and represent eleven denominational groups.

Those who are promoting the community program in the churches, do so primarily because of the conviction that this is in line with Christ's program for the realization of His kingdom. The Community Church also multiplies the points of contact between the Christian forces and the non-Christian constituency by reducing the attitude of mistrust misconception of the missionary and the missionary's message and motive.

The attitude of the Oriental non-Christian to Christianity, is similar to what would be our reaction to a Buddhist propaganda in our own home town. The non-Christian may have difficulty in understanding the Christian vocabulary, and teaching; but he can understand a program of Christian social service and responds readily to its appeal for cooperation. Merchants, gentry and students will readily support this phase of the community church work and are thus prepared for the full message of Christ.

Ten years ago a community church was organized in one of the larger interior cities of China. There had been years of faithful effort in line with the program and objective of the old type church. Its membership had been recruited almost wholly from among the coolies and small shopkeepers, with a few students in the mission boarding schools. There seemed to be an almost impassable gulf between the church and the more influential classes of the community.

The church leaders decided to change their mode of approach and proceeded to build up a varied comprehensive program, adapted to the needs of the community. Local conditions arising out of political unrest, afforded an opportunity to lay this program before the gentry, merchants and guild leaders and to solicit their cooperation. Now after seven years this church is a real civic force for righteousness and Christian living and is recognized by the city functionaries and gentry as the one dependable organization around which to rally in times of famine, flood and war relief. It is the acknowledged leader in all sorts of projects for the promotion of happier homes, healthier bodies, popular enlightenment, cleaner living, wholesome recreation, better industrial relationships, good government and genuine patriotism. It is a living demonstration that all these objectives, so commendable to the community, are a religious product; they find their dynamic in God, and gain their working principles from the life and teachings of Jesus Christ.

This community church has made such a place for itself in the city that, when a retiring or newly appointed official makes his formal calls upon the Chamber of Commerce and guild leaders, he includes a call on this community church. A staff of more than fifteen paid workers is employed, exclusive of the foreign missionaries, and the annual budget calls for approximately \$10,000 Mex., nearly all of which is provided by fees and local contributions. Some of the foremost citizens assist in soliciting these contributions from their friends and acquaintances.

Last year, at the time of the annual nation-wide week of special evangelism, the best homes in the city were opened to the pastor and his associates for daily evangelistic services.

In assisting in the preparation of the report of the commission on "The Future Task of the Church" for the National Christian Conference, the writer made inquiry in all parts of China concerning the number of communicants who lapsed from their Christianity in the course of ten years after baptism. It was found that approximately thirty-three per cent of our communicant membership thus reverted, if not to a condition of absolute disbelief in Christianity, at least to an attitude of withdrawal, from Christian fellowship. While at first these figures may seem staggering, it must be recognized that in a non-Christian land, the currents of sin and selfishness and material pursuits are so strong that only ceaseless vigil and



unwearied effort will prevent one from becoming a victim of the tide. The Laodicean Christian knows his fate much sooner on the mission field than in America. It is difficult to maintain one's Christian experience and convictions amidst non-Christian relationships. In China, a decision to accept Jesus Christ as Lord and Saviour, involves a re-orientation of the convert to all of his old relationships, nearly all of which are opposed to his new-found faith. Apart from the agencies which drew him to Christ, all associations, home, business, friends, and the existing social and industrial order, combine to make the stoutest heart falter and the firmest faith to waver. It



A STORY-TELLING HOUR FOR NEIGHBORHOOD CHILDREN IN CHINA

is hoped through the community church service many of those who might otherwise lapse from their faith may be conserved to Christ.

China's population increases at the rate of more than 2,000,000 a year. Before the church can overtake this rate of increase, we must produce a Christian environment in home, school, business and society which will produce and develop Christian ideals in place of the Confucian and Buddhist ideals which now find natural expression in a Chinese soul.

The activities of community churches reveal the comprehensiveness of the program, and the many ways in which the Christian impact may be directed upon the individual lives and the social order. There are projects to combat disease and promote community health. Filth; dark, damp, overcrowded homes; undernourishment; ignorance of germs, multiply the victims. Hence wherever



PRIZE BABY CONTESTANTS AT BABY WELFARE EXHIBIT

possible the church conducts a community clinic. A neighborhood nurse may be employed to visit the homes of the vicinity, advising the mothers concerning their own and their children's ills and aches, prescribing for the more common ailments, preaching the gospel of cleanliness, and offering Christian sympathy of their woes and trials. Small-pox is constantly an endemic so that annual vaccination campaigns are conducted. One church this last year vaccinated over 6,000 people, enlisting the volunteer services of fifty or more doctors, nurses, educators and students.

Extensive plans are made to educate the people on public health by charts, stereopticon, moving pictures, pamphlets, posters, lectures, and health exhibits. The people are thus taught the necessity of swatting the fly, screening the food, eliminating the muck heap, and protecting the water supply from contamination. Students and teachers of government schools and others socially minded in the community are recruited to assist in these campaigns, and thus become accessible to friendly Christian cultivation.

It has been estimated that seventy per cent of the infants born die before the age of adolescence. This situation justifies the churches in including "Baby Welfare Week" in their program. Mothers are taught proper bathing, feeding, and nourishing of children; infants are weighed, measured and charted, and prizes are offered to the one who has made the greatest progress since the

previous contest. In China, as everywhere, the shortest road to a woman's heart is by way of her child.

Since the childhood years are the formative period of a person's life, the church is trying to make the most of its opportunity through kindergartens, supervised play, club work for boys, sewing classes and organized activities for girls, story telling hours, games and athletic contests, music, dramatics, entertainments, the Vacation Bible school, etc. All these activities are utilized and directed so as to enrich the life of the child, physically, mentally, socially, and spiritually, while assisting them to grow in wisdom and stature and in favor with God and man.

Never have the Chinese people felt so keenly the need for popular education as at present. Schools and vocational courses therefore find a large place in every community church program. These include not only the kindergarten and grammar school grades with religious instruction, but classes in English, typewriting, bookkeeping, cooking, music and sometimes tailoring.

In all these churches there are those who offer their services to promote free schools for poor boys and girls and evening classes for apprentices. The "Popular Education Movement" is a growing, nation-wide effort, by means of specially prepared textbooks, to teach the illiterate the use of 1,000 of the most frequently used Chi-



A COMMUNITY SEWING CLASS FOR NEIGHBORHOOD CHILDREN

nese characters. The community churches help to promote this movement and many conduct classes in the new phonetic script.

Every community has its poor, and since the days of the Apostles, the church has recognized its obligation to minister to such. Flood, famine, and war leave misery in their wake, presenting an unescapable challenge to the church for organized relief. Special programs for national festivals, occasional entertainments, socials, and fellowship gatherings must needs be included among the projects of all community churches. An indispensable part of the equipment is also the reading room and social hall.

Each community church must adapt its projects to its community needs. Moreover, these programs must be so organized, executed and followed up as to realize the objective of making Jesus Christ



STAFF OF EMPLOYED WORKERS—NANTAO 'CHRISTIAN INSTITUTE.  
PRESBYTERIAN COMMUNITY CHURCH, SHANGHAI

the acknowledged Lord in the lives of all in the community, and His principles dominant in all their relationships. The need for individual salvation from sin is not being overlooked and reliance on human plans must not be substituted for divine power. Social reform can never take the place of spiritual regeneration. This is expressed in a resolution unanimously adopted at the close of the conference of the National Association of Community Church Workers which met in Shanghai in May, 1923:

"If in these recommendations, methods and social service have been stressed, it is well to remind ourselves that, in its finality, it is not by might nor by power nor by methods but by the Spirit of God that the church can accomplish her task; that the only effective way to regenerate society is by individual regeneration; that the individual's social relationships can be perfected only by first establishing right relationships with God; that these programs must be begotten and maintained in the spirit of prayer and still more prayer, by the individual and the group."

# The Development of Indian Leadership

BY WILLIAM PATON, CALCUTTA, INDIA

Secretary of National Christian Council

THERE is almost no subject of greater importance to right understanding of the work of Christ in India, than the question of native Christian leadership. In the last few years a considerable advance has been made in the success with which this problem has been tackled in India. Indian Christians recognize a new relation between the missionary and the Indian Christian, due in large measure, to the fact that a number of missions have placed more responsibility on their Indian Christians.

The Indian Mission Board of the American Marathi Mission, the American Presbyterian Mission and the United Free Church of Scotland in Western India, and the Church Missionary Society are seeking to transfer authority from a distinctively mission body to bodies representative of the native churches. There are still, however, many missionaries, who do not appear to accord full support to this policy.

The fundamental principle is that *the leadership of the work of Christ in India must be Indian or fail*. Some argue that men should be chosen solely on the ground of fitness without regard to race. But in a Church of Christ in India, the expression of God's Spirit in Indian terms must be predominantly Indian in thought and vision.

It would be very hard for Americans to receive the Gospel if it came through an organization both controlled by Eskimos or Africans and in all its ways reflecting the foreign mentality. The Church in India is to be the instrument and organ of Christ's Spirit in reaching the hearts and minds of Indians.

This Indian interpretation of Christianity requires Indian leaders in positions where they can express themselves effectively. It is perhaps one of the anomalies of the present situation that a missionary who tries to introduce Indian forms in worship and buildings will often find himself most resisted by the elder Indians. The ways of missionaries have been all too faithfully copied.

There is only one thing that will permanently render the Church in India an Indian church, and that is the control of it by Indians. In the long run the way to rid the Church in India of the many slavish imitations of the ways of Western Christians—elements which contribute to the estrangement of the mind of India from the Church—is to make the Indians effective in the organization and life of the Church.

For missions and missionaries this principle should be applied to *money*, to the *choice of workers*, and to the *outlook of the Church*

in the West. It is around the question of *money* that practical difficulties center. The argument is frequently heard that as the money by which Christian work in India is supported is still predominantly derived from foreign sources, it is right that it should be administered by people of the same race as those who gave it. But the money which missions dispense is given to them by God's people for the furtherance of His work. It is only necessary that it should be used in the best way, not only the most efficient way, but the way in which the ultimate goal—the building up of the Church—will most surely be realized. On this ground much can be said for missions making to Indian church boards grants of money for the aid of the work, and for handing to them work which has previously been in the charge of missionaries and the money for its support—provided that it is reasonably certain that the work will be done.

Indians understand as well as anyone, that gifts for Christian work are given by those who believe in it, and that the gifts cease with the weakening or disappearance of confidence. When a mission entrusts to a responsible Indian Christian body the care of work and funds, such action both develops initiative and confers experience, while it draws out the generosity of the Indian Church.

There is no foundation for the view that what Indians want is to have the money from the missionary societies and to do without the missionaries! Here and there some may be found who say this, but it represents no widespread opinion among responsible men. One of the most prominent and advanced of Indian Christians, a man widely known for the vigor and boldness of his Nationalism, says that in the partnership which he desires to see, between the Indian Church and the missions, "the missionary factor is absolutely valueless except in the personal equation of the missionaries, men and women. Not the colleges and schools, not the philanthropic foundations, not the ecclesiastical organizations, but it is the personalities that matter." The Indians want the missionaries, but they want us not as masters but as helpers.

Some types of work can in many cases be made over to Indian control; others are more difficult or even impossible to transfer, owing to the lack of sufficient experience and knowledge in the Indian Church. But in any enterprise under foreign control, there should be *effective* Indian representation.

As to workers there are many qualities needed in a missionary nowadays, but none is so essential as *willingness to serve*. It should be made abundantly plain to those who are sent out that this is a dominating principle in our work; and those who do not show every sign of desiring humbly to cooperate with Indian leaders should not be sent.

An American leader suggests that it has been a fault in missionary addresses that the work of missions have been presented as an

extension of American Protestantism. It is perhaps true that a large number of supporters of missions think of the work in this way. They know little about the lands to which their representatives are sent; they sincerely believe that they are in an extremely rotten condition and they associate the Gospel with a certain type of social structure to which they have themselves grown accustomed; and conceive of missions as conferring the benefits of American foreign ideals and modes of life upon a needy people.



ARCHDEACON IBSAN ULLAH  
One of the leading Christians of North India

In India at least the tide is now the other way, for they do not wish Western civilization. There is something, much more beautiful than the Christianity of my own tradition, waiting to be born. We that have learned of Christ have not learned all of Him. There are notes of praise that India and China and Africa can sound, not contained in our harmonies. We take to India what we have, the good news of Christ, and in the providence of God that message strikes chords in the Indian heart. It is a part of the glory of missionary work that one is able to see the new and wonderful expressions of that universal Christian faith, and to contemplate in reverence the many ways in which He is fulfilled, who filleth all things.

We should admit the right of Indian Christians to make their own experiments along the many lines which have been traversed by our Western feet. They will not ignore our experience, but they will not be tied by it. It will always be a matter of difference among Christians as to what is essential and what secondary in their faith and practice. But if we believe that the Holy Spirit will guide us into all truth, then we should be ready to find Indians expressing in their own way what "the Spirit says to the Churches."

We missionaries must learn instinctively to think of the Indian Church and not only of "our Mission"; to watch for what it will do, not only to initiate action ourselves; and to think of Christianity not as a religion whose springs lie in America or Europe, but one whose life-centers are in the East as well as in the West. It is our privilege to share with the Christians of India the blessings and the responsibilities of the Gospel in Christ Jesus our Lord.

# Classroom Experiences in Cairo University\*

*Views of Seniors Reported by Prof. Wendell Cleland*

SIR, tell us of our future."

Someone had written this on the blackboard so that it would catch Mr. Conscientious Teacher's attention as he entered the room.

"What can I tell you of your futures? This is an English class."

"Sir, we like to know what you think we can do," interposed Omar.

"Yes, sir. Yes, sir," came a general chorus.

Seizing the opportunity to have a lesson in conversation on a subject which would hold their attention, Teacher put aside his program and turned the class into a forum on "Openings for the Egyptian student."

"Well, what do you want to be?"

The vote showed the doctors to be overwhelmingly in the majority.

"Abdullah, why do you want to be a doctor?"

Abdullah adjusted his tarboush and rose eagerly. "Because, sir, doctors make much money ['Umhmm,' thought Mr. Teacher] and if a doctor is very wise and clever, many people will come to him and he will become very rich."

"But, if so many want to become doctors, there will not be enough rich sick to go around, and then some of you will starve to death, or else go out into the villages and treat the fellaheen, who cannot pay very much," Teacher objected.

"No, sir. The fellaheen are very rich now. They used to be poor, but since the war prices of cotton and grains have advanced from three to ten times and they have made lots of money. Their land has become very valuable, too. It is worth, on an average, \$1,000 an acre, and many of them own the land they work. The number of fellaheen who own land is increasing at the rate of two and one-half per cent each year. Now 450,000 more farmers own land than ten years ago, and that means that eventually the majority of the peasants are going to own their own farms, and so no longer be the slaves of the big landlords."

"Where did you learn all that?" interjected the astonished Teacher. "Are you sure of your facts?"

"Yes, sir. They are in the last Government Year Book," exclaimed Said, grabbing the top of his tarboush and rising hastily to interject his opinion. "There are 4,000,000 peasants in Egypt, and

\* From *Blessed Be Egypt*.



nearly 2,000,000 Egyptians own farm land, so that means that almost every family owns a little bit, at least one or two acres. The average amount owned by Egyptians has decreased from three and one-half to two and three-fourths acres, or nearly 25 per cent in the last ten years, which means that the people who were once poor and almost like slaves are getting the land from the rich pashas who used to own it all. So if a man owns even one acre only he is worth about \$1,000, and can afford to pay us well for our work."

"But," continued Teacher, "how do you know that these people are going to get sick? This is said to be a very healthy country. It never gets very cold, the sun disinfects the place, and diseases do not get much of a hold. What makes you think there is going to be any work for the doctors?"

Naseef's hand shot up, and Teacher knew his answer, for he had seen him intensely interested in an illustrated lecture given to the students by Dr. Abd ul Malik on the subject "Bilharzia."

"Sir," he said, thrusting forth his hands in an argumentative way, "eighty per cent of these fellaheen have bilharzia, and when they discover it they will all want treatment. And then they all have trachoma, and many have hookworm and other diseases. Of course there will be lots of work."

"Sir, sir!" Hands were going up all round, so one more representative of the doctor group was called upon. Ibrahim rose with an interested, eager look on his face, and making the habitual adjustment of his tarboush, spoke up.

"Sir, my friends have said that the future of our country holds great wealth for the doctor because of his ability to cure diseases and get paid for it. But, sir, I think there is a better reason for becoming a doctor. I don't care whether I get rich or not, and I would treat all the fellaheen and poor people alike, whether they could pay me or not. But as a doctor I would rather study how to get rid of these diseases by purifying the water, killing the mosquitoes and fleas, and teaching the people, and especially the children, how to avoid these bad diseases. Then, sir, the death rate among children under one year of age would not be twenty-three per cent every year. For this reason, I would rather do most of my work at 'preventive' medicine, and so free Egypt of these bad diseases. ['Long live free Egypt!' Ahmed, the patriot, could not restrain himself.] Then, sir, there is no reason why Egypt should not be the healthiest, wealthiest and most famous country in all the world."

"When that great day comes and Egypt has no more diseases what will happen to all the doctors who think they are going to get so rich?" is the question which Mr. Teacher naturally asks.

"Then, sir, it will serve them right for wanting to take advantage of people's misery to make themselves rich. They can find something else to do. Perhaps by that time they will have learned

that a man's duty to his country is not finished when he gets rid of its evils. He must assist the process of evolution as well as obstruct devolution. He should help to develop good things, and if he becomes rich incidentally, that is his reward and is no crime."

Teacher recalled that Ibrahim was the leading student of the class, and had delivered several fine orations along this line in the literary society to which he belonged.

"But, sir," he continued, almost pleadingly, "where can we get this kind of medical education? The one government medical school already has too many students, and nearly a hundred are turned away every year. And it is very expensive for us to go to Europe or America to study. Why does this University not have a medical department, so we can continue our preparation right here? It would be very much better for us to go on with you and be able to stay here in our own beloved country."

Prof. Teacher had no answer to that question. Personally, he was willing enough to have a medical school as part of the University, where boys wanting to work under the stimulus of such high ideals would find themselves encouraged, but, as the Arabic puts it, "not with us money." So Teacher dodged the answer and started on a different track.

"Yacoub, you are planning to be a teacher. Why?"

Now, some students are inclined to think that a man becomes a teacher only after he has failed to get into the medical or engineering or law schools, so Yacoub got to his feet with something of defiance in his eye.

"Sir, I am planning to be a teacher because I think my country needs education more than anything else just now. I know that all of our people are very intelligent and have good minds. [Yacoub is a proud defender of the Nationalist cause also.] If you talk to the average fellah, you will not find him stupid, for he does his work very well and knows many things. He may not know how to read, but that does not mean that he does not have a good mind. Mohamed Aly Pasha (the founder of modern Egypt) could not read nor write, and now Fulan Pasha, of the Constitutional Commission, though he cannot read nor write, yet is recognized as having a very fine mind. However, in spite of this fact, I know, sir, that ability to read will help very much to open the poor man's mind and let him see the bigness of the world and the Truth of God, and release him from being the tool of wicked men who tell him lies to excite him for their own bad purposes. So I wish to be an educator and spread education in every village and city among the 93 per cent of our people who cannot read and write now. And especially would I like to assist in the education of the women and girls, for only 1.2 per cent of the women over five years of age can read; and the others cannot be even as well educated as the illiterate men, for our customs

prevent women from travelling very much from place to place and learning new things. I had hoped, sir, when I entered this college three years ago, that I would be able to learn the teaching profession in this University, so as to become a teacher and trainer of teachers myself, but you do not have that department yet, sir."

These veiled reproaches were getting a bit under the skin of Mr. C. Teacher, so he shifted the subject again, and called upon Mohamed, who had lustily voted to make himself a journalist.

"Arabic journalism, sir, is going to furnish one of the most useful occupations for young Egyptians. There are now seventy-seven Arabic newspapers and magazines printed in Egypt, though only 800,000 people out of Egypt's 13,000,000 read Arabic. As Yacoub gets the other 93 per cent educated, there will be a big demand for newspapers in every city and village, just as there is in your country. Then, too, sir, you know that the Cairo papers are read not only in all parts of Egypt but also in every Arabic-speaking country, all the way from Morocco to Persia, and these countries are affected by what takes place in Egypt. I think you know that one of our new students this year, who came from Mecca, learned about this University by reading an article about it in the *Mokattam* [a Cairo Arabic daily]. But, sir, I want to reach many people with my paper, not only to make a living for myself, but because I believe the security of our country's independence rests upon all the people knowing the truth about events. Some newspapers print only lies, so as to prejudice their readers. I want to print the truth, so that those who read can form unbiased judgments. I saw, sir, in your printed program that you were going to have a School of Journalism, but—"

Teacher could not bear it any longer, so he tried to divert the train of thought back to the English lesson, but one other profession insisted on being heard from. Abd ur Rahman, who had his heart set on commerce and his hand set on his tarboush preparatory to launching forth, was given the floor. He talked staccato, for he was not the most fluent in English.

"Sir, Egypt is a land of agriculture. One fourth and more of the Egyptians live and work on farms. All of our commerce depends on our soil, which Father Nile brings us as a new coat every year. The water of the river is full of fresh soil. Irrigation by means of 11,000 miles of canals deposits this continuously, so that there is always a new surface. This enables the farmer to get three crops a year easily. Never does our river fail us entirely, and we never have cold to kill our plants. So we are very fortunate in agriculture. We are sometimes called the granary of Europe. During the war we sent much food to the Allies—sugar, wheat, rice, barley, dairy products, etc. In 1919, 90 per cent of our exports were cotton and cotton goods alone; and also the total goods exported were almost double the importations. Therefore we should become increasingly

wealthy. And since we are on the great trade route between Europe and the Far East, our opportunities for trade with all the world are tremendous. We are the front door to Central Africa, too. I wish, sir, the Americans would start a school to teach the young man of Egypt all about economics and the great science of commerce, so we could be experts, like the men in New York and London and Paris, and manage all our own affairs to the gain and honor of our country. You will have many students, sir, and some who now go to England and America to learn this at great expense will remain here."

That was the last straw, and Mr. Conscientious Teacher, who had spent three years encouraging these boys to see big visions with increasingly lofty ideals, felt that he was about to turn them loose into a cold world where high purposes so carefully cultivated might be nipped in the bud, and so bear no fruit. But he was in for another jolt, albeit somewhat of a comfort, too. This time it was Suren, an Armenian boy and a leading student, who hopes some day to be a structural engineer.

"Sir, we are all here in this college, Armenians, Egyptians, Syrians, Jews and Arabs—different races and religions; but you have taught us to be brothers, to love each other and our Father, God. We will never forget our beloved college. We are sorry to leave her, and we would stay longer if you would keep us. We hope, in the future, our successors will be more fortunate than we, and be able to finish their educations for their professions right here in the American University. We are glad that we came here."

Mr. Conscientious Teacher wandered back to his study, fervently thanking the Master for what he had seen, but also realizing how much more certain would be the results if he could see in the near future a completed University.

#### SIX REASONS FOR BEING A CHRISTIAN

1. *Because*

The Son of God loved me and gave Himself for me. Galatians 2:20.

2. *Because*

As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name. John 2:12.

3. *Because*

Being justified by faith we have peace with God through our Lord Jesus Christ. Romans 5:1.

4. *Because*

If any man sin we have an Advocate with the Father Jesus Christ the Righteous. 1 John 2:1.

5. *Because*

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. 2 Tim. 1:12.

6. *Because*

Unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:28.

## A Christian Statesman of Chile

**I**T is not easy to preach the Gospel in Chile today, as Church and State are nominally one, if not practically so. Wherever the Roman Catholic Church controls the officials, they may bring to bear the inquisitorial power of the Middle Ages. The difficulties today, however, are as nothing compared to those of the time of Bishop William Taylor and Samuel Torregrosa, for those pioneers persisted and wrought mightily, and the present generation of preachers and Christian workers are reaping the benefits of their labors.

The Rev. Moises Torregrosa is a second generation Christian. His father, Samuel Torregrosa, was a native of Spain and upon his conversion felt a call to go out to Chile, where he began his work of evangelization in an independent way without any society supporting him. As a tribute to the work of his father, Moises wrote a biography a short time ago entitled "Forty Years of Battle," which in a picturesque way represents the early labors and conquests of a patriarch of Christian missions in Chile.

Fortunately for Moises, the early missionaries established schools for boys as well as for girls, and he was enabled to secure an intellectual foundation which has stood him well in hand in the time of his increasing responsibility. Young Torregrosa began preaching at an early age and the success attending his efforts might well have spoiled one of less sincerity and consecration.

When the Union Theological Seminary was opened in Santiago, Moises was one of the first students and studied hard, learning not merely from books, but from devout and earnest Christian missionaries of the Presbyterian and Methodist Missions. He was a young man of fine talents and manifested unusual brilliancy in everything he undertook. So well did he perform pastoral duties that some of the largest churches invited him to become pastor at greatly increased salary. He had sufficient grace, however, to carry on in the appointments given him, and in time has entered into the largest



REV. MOISES TORREGROSA  
One of the Evangelical Pastors of Santiago,  
Chile

places of influence and power within the gift of his own church in Chile. "To whom much is given, much is demanded," and this has been especially true in the case of Moises Torregrosa. He is large in build, handsome and dignified in appearance, and he has both the physique and the voice of an orator. These natural abilities, coupled with his unusual passionate devotion to the gospel message, have made him a flame of fire wherever he has gone.

At present Mr. Torregrosa is serving as Superintendent of the Central District, the largest and most important district in the Methodist Episcopal Church. At the same time he is editor of the union weekly paper, President of the Good Samaritan Dispensary, and professor in the Union Theological School, besides having a part on



TREATING PATIENTS AT METHODIST DISPENSARY AND CLINIC, SANTIAGO, CHILE

the most important committees of the Mission and the Church in Chile. He was elected a delegate by his fellow preachers and missionaries to the General Conference of the Methodist Episcopal Church which met at Springfield, Mass., in May, 1924, and as such was an outstanding figure, able to interpret the South American Church so as to give a better understanding of it to the North American leaders.

Chile in transition needs many Moises Torregrosas, men who have consecrated all of their powers to Almighty God and who are fearless and courageous in setting forth the teaching and will of the Master in such a way that lives will be transformed, manhood remade, and the teachings of Jesus adopted as the principles and laws of conduct and of life.



# BEST METHODS



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## IN THREE YEARS

The three-year record of the School of Missions of Temple Church, Los Angeles, California (Dr. J. Whitcomb Brougher, Pastor), should be studied by every one who is interested in Schools of Missions.

In actual figures in black and white this record shows:

Year	Attendance	Average
1921	2,404	401
1922	2,714	452
1923	4,391	732

Of course if your church is a small one you may say, "It's easy to put on big things in a big church with three thousand members!" but it is just as easy to put on big things on a small scale in small churches.

**HOW IT BEGAN.**—The School of Missions grew out of a summer conference of the Missionary Education Movement, as so many other splendid things have grown. A group of delegates, including the Director of Religious Education, was sent to Asilomar to the Conference. They studied missionary methods, programs and objectives, and came back home with new information and inspiration.

**HOW IT GREW.**—For the six weeks' period of 1921, the attendance was 2,404, averaging 401 a night. The second year the attendance was 2,714, averaging 452 each evening. The third year the school was held in January and February, so as not to interfere with the School of Religious Education, and also to lay a foundation for a great effort to complete the New World Movement. The attendance totaled 4,391, more than 1,000 different people being enrolled. The last night the actual attendance was 916. There were two months of in-

tensive preparation for the six weeks' school.

**HOW IT WAS ORGANIZED.**—The General Committee consisted of the Director of Religious Education, all chairmen of subcommittees, the Director of Dramatics, secretary, treasurer and librarian. There were committees on music, decorations, electric lighting, advertising and special features. The faculty and assistants numbered twenty-five and there were numerous other helpers.

**HOW IT WAS ANNOUNCED.**—A circular was prepared for general distribution giving names of courses, teachers, age, classifications and the list of dramatizations to be given each night. These were distributed by the Sunday School pupils in their own homes and immediate neighborhoods. At the women's social circles, for weeks prior to the school, thousands of yellow paper chrysanthemums were made. These, with enrollment cards, were given to every member of the congregation on the Sunday morning preceding the opening of the school, by young Japanese men and women, after a missionary sermon by the pastor.

Burdette Hall, where prayer meetings and social functions are held, was decorated as a Japanese garden. Paper lanterns (lighted by electricity) were hung. Popcorn, colored pink, fastened to boughs, made a perfect mass of "cherry blossoms" as a stage background. The great Buddha was drawn on the blackboard, and Mt. Fujiyama, and pagodas, etc. All this was done a week before, for advertising purposes.

A special enrollment card was prepared. Perforated in the center, one-half gave name, address and tele-

phone, and on the reverse side, a place to check the courses selected. The other half listed the dramatizations, textbooks and school directory. A button was also prepared, weeks before, bearing this inscription: "Temple Baptist School of Missions," in red lettering on a white ground.

**HOW TIME WAS FOUND.**—Sunday night at 5:30, covering the time when seven Christian Endeavor Societies met, all of which were temporarily absorbed in the School of Missions, was chosen as the time. This is a better time than prayer meeting night, if it is worth while to reach others than the prayer meeting crowd. The Christian Endeavor Societies formed a nucleus. The School of Missions at that hour related itself to the church services. It tempted outsiders to come early. It discovered a large number, young and old, for an evangelistic field. It widened the reach of missionary instruction. It made it possible for the whole family—even when there were small children—to attend.

**HOW THE PRAYER MEETING WAS RELATED.**—Simultaneously, however, on Wednesday nights, the Associate Pastor gave a course of addresses on "The Authority for Missionary Enterprise." These were given an hour before prayer meeting, and were attended by hundreds. The subjects were: "The Authority of the Scriptures," "The Authority of a Christian Conscience," "The Authority of Human Need," "The Authority of Success," etc.

**THE PROGRAM.**—At 5:30 sharp the School of Missions was called to "attention." Necessary announcements were made. Next, some feature of interest was put on, such as a group of singing Japanese children; a Japanese choir in costume; a tea ceremony, etc. At 5:45 all were dismissed for separate classes, these being arranged for men and women, and for young people and children, according to age. Classes lasted for fifty minutes, when they were promptly recalled to witness a dramatization re-

quiring twenty minutes. Then all were dismissed, and went to reserved seats for the evening service.

**THE CLASSES.**—Little folks from six to nine were told a missionary story. Ages ten to twelve were taught "The Honorable Japanese Fan." The Intermediates, thirteen to fifteen, were given "Young Japan." The high school group, sixteen to eighteen, took "Japan on the Upward Trail." Ages nineteen to twenty-two, under another teacher, took the same course, as did also the next older group, twenty-three to twenty-eight. Young women over twenty-eight studied "The Child and America's Future." Mrs. Lena Leonard Fisher, a returned missionary and Professor of Missions in the University of Southern California, interpreted "Creative Forces in Japan" to the adult women, while the adult men studied "The Debt Eternal." Mrs. Fisher was the only paid instructor.

**THE FINANCES.**—There were no collections taken. There were no charges made. Before the closing night there was the suggestion that there be an offering, purely voluntary, of a dollar or more, made at the last session. No one was urged. It was to be merely an expression of appreciation. The offering was four hundred dollars.

**THE DRAMATIZATIONS.**—The six pageants used for the closing twenty minutes were full of color, and enlisted many people, young and old. Each represented some missionary appeal. An electric spotlight and colored footlights aided in giving beauty and attractiveness.

On the Friday night after the closing Sunday night, a great concluding pageant was given, representing people of many nations: Italian, Mexican, Japanese, Russian, Indian, Negro, etc., and the church as the agency in Christian Americanization. These different groups sang their national anthems and folk songs.

**THE RESULTS.**—The results of the School were far reaching. The whole church was awakened, as never before, to think "Missions." The



Christian Endeavor was given a vision. The importance of pageantry was clearly shown. The School was a feeder to the church. The whole family had something in common for home conversation, and a common interest in the Christian world program.

Temple Church believes in a Sunday night School of Missions once a year, conducted with all the pep and color and character that its versatile people can put into it.

### STARTING A MISSION STUDY CLASS

BY GILBERT Q. LESOURD

About twenty years ago I learned a little scheme that seldom fails to work when you are looking for a good way to launch the initial meeting of your mission study class. A pastor's wife taught it to me and many others have used it, so it claims no copyright, but even if old it remains just about the best opener I know. It is simplicity itself. Pass out blank sheets of paper and ask your class to draw a rough outline of the country to be studied, locating one or more important points. I always reassure the timid ones by telling them they need not hand in their maps and do not even need to show them unless they want to. I draw one myself and usually exhibit mine first. Since I can't draw even a crooked line and make it look natural, the sight of my map usually creates so much excitement that others venture to show theirs and so the ice is broken. Before the maps are exhibited I ask the class to locate certain important features. If we are studying Africa I never fail to ask them to put in the equator. This is located all the way from the extreme north to near the middle, but usually much farther north than it belongs. One or two well-known cities are asked for and never fail to prove too much for the limited knowledge of the class. But just to realize how little they do know serves to kindle a lively interest in the country. After several maps have been voluntarily exhibited and the class has enjoyed a

good laugh at the discrepancies, I exhibit a wall map and we compare. This produces ten times more interest than if the map had been shown at the start of the class.

Sometimes I vary the process. Last year I asked my class in *Japan on the Upward Trail* this question, "If you should start in an airplane from Tokyo, Japan, and fly due west around the world would you strike the United States? If so, where?" This was great fun. Some were sure you would pass completely to the south of the United States. Others were equally sure you would go to the north. Many said frankly that they had no idea. But all were interested. Then we made the comparison showing that the plane would land on the coast of North Carolina.

To do this effectively you need a world map. The Missionary Education Movement has recently issued a new missionary map of the world which is admirably adapted to this use. It is 41x98 inches in size. Printed on paper it can be purchased for the low price of \$2.00 postpaid, but it will be economy to pay \$3.75 for the map printed on cloth, as that will wear much longer. Practically all denominational boards now are selling this new map of the world.

### LOOKING THE WORLD IN THE FACE

The new missionary map of the world of which Dr. LeSourd writes should be hailed with joy by all missionary leaders. It is likely that later a booklet of suggestions on how to use the map may be issued. In the meantime put a committee in your own church or Sunday School to work on plans.

When that great missionary pastor, Dr. D. M. Stearns of Germantown, was asked, "What methods do you use for visualizing missions to your people?" he responded, "I always keep the world before their eyes."

A five or ten minute map talk or exercise will help an entire school or congregation to look the world in the

face. A few advance suggestions for using the map in Sunday Schools, Missionary Societies, Brotherhoods or other group meetings are:

1. Pray for various mission fields, with the map before you. Take China, for instance. Have a leader point out the capital, then pause for prayer for that great nation and all its officials. Pass on to various mission fields or institutions, calling attention to the accomplishments for which thanks should be given, and to the needs for which intercession should be made. Pause at each station or institution for prayer. The leader may voice all the petitions, or different leaders may be assigned in advance, or some or all of the prayer may be silent thanksgiving and intercession.

2. Last year Court Street Methodist Episcopal Church, Lynchburg, Va., had a lighthouse seven feet tall in its Sunday-school auditorium. On the Sunday on which the financial goal for missions was reached the lights were turned on and for a month the lighthouse report was before the school.

This year the lighthouse has been replaced by a map of the world, with an electric lighting device. When the financial goal is reached, eleven lights are to shine forth showing the location of the eleven mission fields of the church.

3. The map may be used in connection with a flag exercise. In a map study of a certain continent or section have boys or girls carry flags of countries to be presented and each give a fact or several facts about the country as they point out its boundaries on the map.

A single country may be taken each Sunday and a number of boys and girls may carry flags of that country and each give a striking fact about it, or about one of its cities or sections.

4. "Around the World in Thirty Minutes" may be given by some one who knows the mission fields of the church, and knows how to make a

map talk with a pointer. The thirty minutes may be changed to five or ten for a Sunday School and still make possible a clear presentation of the location of mission stations.

5. A series of five minute map talks on our various mission fields may be given on several successive Sundays.

6. Much interest may be aroused and much information given by assigning to various classes responsibility for presenting in five or ten minutes mission work in certain countries by means of the map.

#### WHAT TO DO WITH MISSION STUDY BOOKS

A request has been received for suggestions in regard to what may be done with Mission Study books. Their actual use in regular Mission Study classes is only a part of their possibility.

"The New Mission Study Book in Every Home" is a good slogan. Create a sentiment for adding to the family library a new book each winter and another each fall. This will add two new valuable missionary books a year for a permanent library.

READING CIRCLES.—If a number of people will buy books, name a week as Reading Circle Week during which each member is asked to read the book, and a report of readers is made.

If people will not buy a book, try the plan of a reading circle which passes several books around, allowing each member to keep a book for a week.

SECOND-HAND POSSIBILITIES.—In many of the churches in which there is little interest in Mission Study one of the difficulties is to get the books with which to begin a class. Individual members will not buy books unless they are interested. In a number of districts a Mission Study leader has met this difficulty by asking that used books be sent to her. She keeps a large assortment on hand and announces that books will be loaned to start classes that are not able, or not yet sufficiently interested, to buy their own books. She reports that books on

various countries are in constant demand, and many classes are doing successful work because the books were made available for their use.

**LEND A BOOK.**—One of the best things to do with Mission Study books is to lend them.

"By the way, Bill," said a business man to one of his office employees, "I read a tremendously interesting paragraph about conditions in China in a book called '*China's Real Revolution*.' You ought to be up-to-the-minute on that. I brought my copy to the office today. Take it home with you and let me have it back by Friday. Tremendously interesting it is." Bill is entirely unconscious of the fact that he is reading a Mission Study book, but he does want to be an "up-to-the-minute," well-informed man, and he is learning some things about China that are not published in the daily papers, and is surprising the men with whom he lunches down town by his knowledge of China and things Chinese.

"As soon as I saw *Land of the Saddlebags* I thought of you," said a friend to a home-coming tourist. "You've been down in the Blue Ridge mountains, haven't you? I know you'll be interested in this latest book that I've added to my library, *Land of the Saddlebags*, so I brought it over to you. Too bad you've sprained your ankle, but you know I almost envy you the opportunity of being propped up here with nothing to do but to read."

"Do you recall our discussion in our Twentieth Century Club the other day about the women of China?" said a woman to a prominent club leader. "When I went home I found a book, *Ming Kwong*, that answered nearly every one of the questions raised. I ran in to bring it to you. You'll find it most interesting. The author has spent many years in China and is a recognized authority." So it was that the book was passed from one member of the club to another until half a dozen or more members had read it.

### For City Libraries

See that missionary books are added to your city or community library. Recently a missionary leader visited the library of one of the largest cities in the United States, a city famed for its denominational and interdenominational Mission Study classes. She asked for Mission Study books, and was shown the cards of the missionary section. There was not one book in it that had been published in recent years and only about a half dozen of all the Mission Study books of the past twenty-five years. Whose fault is it? Not the librarian's, or the library's. Librarians give out the books that are called for. Libraries have on their shelves the books that are in demand.

If the missionary leaders of a community will furnish to the libraries, annually or quarterly, a list of the books to be studied by all the churches, together with the best reference books, these books will likely be placed on the shelves. If the people of all the churches know that the latest and best missionary books are to be found in the library there will be enough demand for them to make their value apparent.

### TAG DAY

The world groans under the multiplicity of tag days. Of them there is no end. Miss Carrie Lee Campbell in her small and suggestive book, *Mission Methods*, tells of something new in tag days.

Any Sunday-school or missionary society may follow out the suggestion, and add to it. Name a certain day as Tag Day. Announce "No financial solicitation. Memory, not money, involved."

Prepare tags on which are plainly written or typewritten short striking facts about mission lands and mission work.

Have two, four, or six members at the doors to pin a tag on each person who attends.

Allow several moments for "tag study," during which each one is ex-

pected to memorize the fact on his tag. Then have tag holders rise and recite their facts in any order planned.

Different colored tags may be used for the work of the various Church Boards.

### A SERVICE FLAG OF PEACE

How shall ideals of peace be substituted for ideals of war?

How shall records of peace be ennobled above records of war?

How shall heroes of peace be ranked above heroes of war?

The following clipping from a city daily is suggestive:

#### SERVICE FLAG DEDICATED AT FIRST CHURCH

Sunday noon a most impressive ceremony took place in the First Parish church school when a new Service Flag of Peace was dedicated. This beautiful flag is the gift of the Junior Department led by Mrs. Charles Goss. Miss Margaret Varney, who cared for the war service flag, will be the guardian of this one.

The Rev. Lewis E. Purdum took charge, using as a framework for his talk, a worship service written by Ruth Davis, D. H. S. 1926, with the service director. He called attention to the church service flag of 1916-1918, draped on the wall, in order to bring back to the boys and girls what this record had meant to the church in the years when the young men enlisted in the service of their country and went away, two of them never to return.

"Boys and girls of today can enlist for service in other ways," explained the pastor, "in the work of their church, their community, their world. When you enlist under your government, there are certain conditions that you must fulfil. So it is with our new service flag. You must fulfil certain conditions when you enlist here, and when you have done so, your star will go on the flag.

"The five stars already there represent the five of you who have already met those conditions. It is not possible to measure the spirit of service, but certain results of it can be seen and measured. There are certain definite things you can form the habit of doing for your church and community. If you do, your star will be added to show your enlistment. This is a thing of beauty that we are making together."

In the army, enlistment is only the beginning. So in the First Parish program, there will be special recognition for conspicuous all-round, habitual service. Small red crosses similar to that on the Christian flag belonging to the church, will be substituted for the stars of those who make distinguished and persistent records.

The whole program, built around the beautiful flag, was noble and impressive. The church hopes to adapt for permanent use a valuable symbol of service that has been all but lost since the war.

### MONEY TALKS

After all is said, that may be said about money, it has a few things to say itself.

Money is not the main objective in missionary work, but money often tells whether or not missions are the main objective of the life of an individual or an organization.

Where our money goes is at least a clue to the deepest interests of our heart.

Howard Park Sunday School, Toronto, Canada, gave \$471.30 for missions in 1915-1916.

In 1921-1922 its gifts had almost quadrupled, being \$1,800.00. The following record tells of increasing interest for six years:

1915-1916	.....	\$471.30
1916-1917	.....	800.00
1917-1918	.....	975.00
1918-1919	.....	1,200.00
1920-1921	.....	1,500.00
1921-1922	.....	1,800.00

Mr. M. A. Love, the Missionary Superintendent of the Sunday school, has given the following synopsis of the Howard Park system of missionary education and plan of work:

#### I. ORGANIZATION (after eight or nine years' growth).

##### (a) Missionary Superintendent:

Appointed at annual election of S. S. officers and holding position on the Board, with all other Assistant Superintendents.

##### (b) Two or more representatives from Senior, Junior and Primary School, and one member from Brotherhood and Ladies' Bible Class and Secretaries' office—on the Missionary Committee.

##### (c) Missionary Librarian and Assistant.

##### (d) Missionary Publicity Agent.

##### (e) Each organized class has a Missionary Secretary.

Missionary representative assigned for us to support in China—Rev. Gerald Bell.

#### II. OBJECTIVES.

##### (a) Missionary education of all the pupils and teachers of the School.

##### (b) The creation of missionary enthusiasm by variety of methods in work.

- (c) The gathering in of as large a sum of missionary money as is possible for our School.

### III. METHODS.

- (a) A five-minute missionary program is put on each alternate Sunday in each section of the School. Whenever possible, we use some member of our own School for these programs. The program is planned by the Missionary Committee and carried out by the representatives on the Board from each section. We use great variety in these programs—slides, readings, returned missionaries, missionary stories, travel talks, etc.
- (b) Missionary Library. We had a book shower to start this and each class donated at least one missionary book. To encourage their use, we have short stories told from some of them, and then show names of books on slides or blackboard. We add new books and keep the library up to date. We encourage the teachers to use the missionary books with their classes.
- (c) We have our missionaries' pictures in large size in our schoolroom and teach children who they are and what work they are doing. We are also adding pictures of young people who have gone out from our own church.
- (d) We have given several parties, motor rides, etc., to missionaries home on furlough. This has been a great help to our people and given the missionaries a pleasant outing at the same time. After meeting these people they seem real to us, instead of shadows, and we follow them with great interest on their return to the field. Particulars of our plans for these festivities will be gladly furnished, if desired.
- (e) Letters go regularly from our classes to our Mr. and Mrs. Bell, and when the answers come back they are of great interest to all.
- (f) A missionary Christmas box was sent out to Mr. and Mrs. Bell—each class adding a gift with a letter. This was a great joy to our children and young people.
- (g) We receive missionary contributions on the first Sunday each month. Each class is set an objective to work for by the Committee. We create interest in the growth of the funds by showing on a great thermometer, large clock, or on slides, percentage raised by each class. Our money growth has been from \$200 to \$1,800 in about eight years. We do not make money first in our campaign, and so this growth represents real missionary zeal. We

encourage the children to earn their own money for missions.

- (h) We send three representatives to Whitby Missionary Summer School and hear their reports at our Annual Teachers' Banquet in the autumn.
- (i) Last year two out of three of our Whitby delegates offered themselves for the foreign work. One of these sailed for China in September of this year.
- (j) Some of our organized classes aim at a cent a day (at least) for missions. By this means one class of boys, from twelve to fourteen years of age, gave last year \$200.
- (k) Some of our older classes have workers at Fred Victor, Euclid Ave., Dufferin St., and various city missions and settlements.
- (l) We have made the Missionary Program the vital part of our school by considering it a big job and picking key men and women to plan and carry out a continuous, strong, interesting program and campaign.
- (m) Our publicity man keeps our church public well informed on all matters of missionary interest.

### HOW MONEY TALKS

*It may say:*

"Hold me and I will dry up the fountains of sympathy and benevolence in your soul, and leave you barren and destitute.

"Grasp me tightly, and I will change your eyes that they will cease to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans, and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right, and your love and reverence for God.

*Or it may say:*

"Spend me for self-indulgence and I will make your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and powerful."

*Or, it may say:*

"Give me away for the benefit of others, and I will return in streams of spiritual revenue to your soul. I will bless the one that receives, and the one that gives me.

"I will supply food for the hungry, raiment for the naked, medicine for the sick, and send the Gospel to the benighted,—

"At the same time, I will secure joy and peace for the soul that uses me for these."

*Job's Testimony—*

"If I have made gold my hope, and have said to the fine gold, thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much... this also were an iniquity. Job 31: 24, 25, 28."

# Woman's Home and Foreign Bulletins

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

## AMERICA AND CATHAY

BY EVA CLARK WAID

A poet of an earlier generation presented his ultimate contrast of civilizations in the oft-quoted line, "Better fifty years of Europe than a cycle of Cathay." But we today, in our round of mission study for this current year, link both of these civilizations under one general thought: *Finding the Way of Christ in Race Relations*. And, what is more, the longer we study Europe, America or Cathay, the more we realize the likenesses rather than the differences in the essential human traits found in their inhabitants. Therefore we feel more sure that the Way of Christ in Race Relations is not so deeply concerned with color, caste and climate as it is with character, conditions and circumstances, not so troubled about the varieties of citizenship on earth as about the universal citizenship in heaven.

Dr. Speer's book, *Of One Blood*, and Miss Giles' book, *Adventures in Brotherhood*, enunciate for Christians in America exactly those basic principles which must underly the study of the books on China, *Ming Kwong*, *China's Real Revolution*, and *China's Challenge to Christianity*.

What are some of these principles that link this year's study books on home and foreign missions?

1. *Human solidarity is greater than racial diversity*. Such a principle should not need long argument and proof to a Christian conversant with the story of the Scriptures and the growth of God's plan for His Kingdom. But in this day of destructive literature, of wholesale preaching of conflict and division and distrust between races, it seems very fitting that all of the authors of our missionary

study books have laid particular stress on the great underlying traits of life that link all men. The tales of Chinese stability of character, their respect for traditions and their confidence in national destiny—how familiar they sound to an American fresh from Thanksgiving sermon or Fourth of July oration!

The love of home, the building of the child into the family fabric, the grief of separation from old associations, the shrine for future meetings of spirits—all of these, depicted in Chinese life, are matched in the varied races which make up our polyglot America.

The stirring restlessness of China's student generations, the high resolves, the unguided or misguided demonstration of exaggerated ideas, the impatience with old trammels or traditions—are they not repeated in every college of America? Is there not a human solidarity of anxiety about the youth of today in the hearts of parents of all races?

China's cities begin to hum with the machines of modern industry and, reproduced in Oriental guise, every peril and injustice of America's industrial system appears to ravage the strength of the workers and diminish the usefulness of China's next generation. Do not public minded citizens find ample cause for dismay and need for constant vigilance both in China and America?

Shelter and sustenance, joy and sorrow, hope and fear, aspiration and failure—are they not elemental in all races, whether in America or Cathay? Is not this a basic principle for all of us as Christians to believe and act upon—"and hath made of one blood all nations of men"?

2. *Diversity of race, with this un-*

*derlying solidarity, provides a great instrument for giving a larger, fuller interpretation of the Gospel of Christ.* America is blest in having a great interracial heritage in religion, enriched from great sources and given great freedom of expansion in a new free country. The study of our religious obligations to devoted groups of Christians from far-scattered countries of the world brings instinctively to one's lips the old acknowledgment uttered by Paul, "Brethren, we are debtors."

But great as is our religious heritage and precious as is the manifestation of the Gospel here in America, China itself is one of the greatest proofs of the possibility of the Gospel's enlargement. The growth of leadership, the assumption of responsibility, the formation of home mission enterprises within the Chinese domain, the pronouncements of the Shanghai Conference—all of these point to a new development in God's kingdom, a different racial expression of the great universal gospel truths.

Perhaps we have been slow in learning this lesson, undoubtedly suggested in the wondrous Day of Pentecost. As one has said, "God did not seem to be afraid to entrust this new gospel to varied races and tongues for their individual interpretation." How great those individual interpretations are is evidenced from the matching of great Christian experiences all 'round the globe. Are we great enough Christians to believe in a gospel larger than our own interpretation of it?

3. *Our attitude toward race questions is one of the great tests of our real faith and our full acceptance of the Gospel of Christ.* Do we believe that the Chinese has the same inalienable right to the fulness of the Gospel? Do we believe that color is not regarded in the clear white light of God's truth? Do we believe that the "lowest may reach toward the highest"? Do we believe in a "who-soever gospel," in practice as well as in theory? Do we believe that "we that are strong ought bear the in-

firmities of the weak"? Do we believe that the glory and honor of all the nations shall be there? Most of all, do we believe Christ when He said, "I am come that they might have life and might have it more abundantly"?

If so, the test of our Christianity, here in America as well as in China, is our ability to reduce our beliefs to such practical every-day Christian terms that there can be no misunderstanding of our attitude toward race questions. Justice, trusteeship, unity, service, love—all these are the clear ideals of the Gospel.

If this year's study can bring to the mind of the Church a clearer realization of what these ideals involve, in practical acts and public opinions, we shall come a long distance on

*The Way of Christ in Race Relations.*

#### FEDERATED STUDENT COMMITTEE

BY MUKIEL DAY, Secretary

The Federated Student Committee is continuing its cooperative efforts in thinking and planning in student work. This Committee is composed of representatives of the Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Young Women's Christian Association, Student Volunteer Movement, Student Fellowship for Christian Life-Service and Council of Church Boards of Education. Mrs. D. J. Fleming, the chairman and ever the guiding spirit of the Committee, was welcomed at the September meeting after an absence of over a year.

The Committee has again made plans to have a group of secretaries representing different denominations visit certain colleges. Six colleges in the Northwest were in the first itinerary: Whitman College, Washington State College, University of Idaho, University of Washington, Oregon Agricultural College, University of Oregon. In January, a group of men and women visited Ohio State University when Mr. Allyn K. Foster

gave a series of addresses. It was also planned that a team should visit the following colleges in the South: Winthrop College, Trinity College, North Carolina College for Women, Virginia State Normal.

The purpose of such a visit as outlined by the Committee last year is:

- a. To present to the students on the campus the work of the Church at home and abroad.
- b. To provide for each church secretary an opportunity to do her own particular work through the local church.
- c. To unite the students, faculty, student pastors, and Association in a study of campus problems in the light of the experience which those who have come in touch with other campuses can give.
- d. To stimulate the girl who is not a part of any denominational program to an interest in the Church's task.

The Student Conferences of the Association have also given large opportunity for cooperative efforts between the Association and the churches. The range of thought on the part of students may be seen in the following topics used as discussion themes in these conferences: Christian internationalism as related to "Peace on the Pacific"; the Japanese question; war and peace; rural community citizenship; the place of the Church in the life of students; racial relationships; industry; politics and religion; men and women.

The relationship of Church representatives to these conferences is being considered especially by the Executive Committee of the National Student Council of the Association. It was expressed by the representatives at the Estes Park Student Conference as:

1. To discover latent leadership in the Church.
2. To use this opportunity to interpret the Church to students.
3. To use this opportunity to interpret student thinking to the Church.

While the Committee has been working along these practical lines, it has also been giving large consideration to the question of the relationship of the various religious agencies on the campus and the correlation of

activities for the truest Christian education of students. To this end, it was planned that at the January meeting of the Committee, major emphasis be placed on the discussion of this question. Students representing the National Student Council of the Y. W. C. A. and the various denominations were invited to be present and share their convictions.

The Committee continues to further the interests of the following two co-operative enterprises in mission fields: the Union Christian Colleges in the Orient and Work among Farm and Cannery Migrants.

### STUDENTS AND FOREIGN MISSIONS

BY TWILA LYTTON

One of the easiest and most pleasurable things in the world is to generalize on the subject of students and their thoughts. It is easy because one can always rest assured that whatever his thesis or conclusion may be there will always be some among the vast crowd who will be thinking in terms of his pet theory of the student mind. It is pleasurable because students are the hope of any group of people who are laboring in a cause whose end is not yet and who need intelligent and trained young people to carry on. Consequently one enjoys ascribing to the younger generation those thoughts which to the older ones in the midst of their labors would seem to guarantee the active participation of the young in that particular cause a little later on. But in this case as in many others, that which is easy and pleasurable is not necessarily intelligent or constructive. Consequently, in this brief discussion of "students and foreign missions" the attempt will be made not to ascribe to students those interests and motives which one would like them to have, but simply to give a few of the major emphases which in their own searching for their proper relationship to the foreign mission enterprise they themselves are making. It may



be added that every point of view presented in this article is one which might be given in quotation marks indicating a student's expression. For the sake of brevity, the writer is condensing some considerations concerning the foreign mission enterprise which have been expressed to her by leading Christian students throughout the country.

In the first place, it needs to be said that in these days of "Youth Movements," so-called, and at least of increasing self-determination on the part of students, there is very much less of the handing down of any program, for instance of "missionary education," from a headquarters somewhere than there was, say, ten years ago. It is an increasingly difficult thing to assemble statistics of those "engaged in mission study as such" on any campus. On the other hand, there are a great many groups of students who are assembled in discussion and study groups considering international, inter-racial, economic and social problems and seeking solutions for them according to the Christian "Way of Life." Last year, for example, students reported the following as some of their methods of focussing attention upon subjects relating to foreign missions—discussion groups in 126 colleges, study groups in 102 colleges, curriculum mission classes in 58 colleges, forum meetings in 24 colleges, stereopticon lectures in 115 colleges, plays and pageants in 95 colleges. The following were some of the general subjects under consideration in their groups: "Women's Work in the Foreign Field," "Social Problems Abroad," "Social Problems at Home," "Comparative Religions," "World Problems and Christianity," "Missionary Biography," "Racial and Inter-racial Problems," studies of China, India, Japan, Korea, Near East and Latin America, from various standpoints, "Medical Missions," "Missionary Principles and Problems," "Immigration" and "Denominational Missions." Of course a very great variety of mission study books

and collateral material was employed in carrying on these group considerations.

Encouraging as this array of interests is, there are at least two other important factors in the missionary education of students which ought to be emphasized: the one, the great Indianapolis Volunteer Convention; the other, a more constant factor in the life of present-day students—an increasing number of students from other countries. The former has probably been sufficiently discussed to have everyone conscious of its major emphases.

In the case of the students from abroad in our American colleges, it is impossible to overestimate the significance of this—one of the great, historic migrations of those who travel up and down that knowledge may increase. The new International House in New York City, with its family group of 635 from 67 nations, epitomizes the possibilities of the mingling of the streams of student life from all nations. There are more than a hundred American students living in this House whose legend carved above the main entrance is "That Brotherhood May Prevail." Among them are many Student Volunteers who are experiencing the most excellent kind of missionary education and preparation. There is no doubt but that many of the characteristic major emphases in minds of students throughout the United States in reference to foreign missions are the result of their contacts with these friends from abroad. One Student Volunteer living at International House looks forward, as do many others, to a missionary career devoted to the adventure of fellowship, to outliving any tendency to patronize those among whom he will live and to concentrating not so much on *giving* the message of Christianity as on *sharing* it—toward the end of developing mutual respect.

What are some of the other growing ideas which will be the tools of

the oncoming generation of missionaries?

In the first place, there is certainly a growing tendency *not* to think of the Kingdom of God in terms of the geography "at home and abroad," or, to state it positively, as one student said: "To recognize that America is a part of the non-Christian world." Evidently with some background of experience, a student prophesied that "our Oriental friends will help us see more clearly the beam in our own eye and help us solve some of our own problems." Such attitudes are hope-creating, far-reaching, and involve spiritual adventure in fulfilling them. They promise well for the future missionary's approach to the aspirations and difficulties of the indigenous church and for his exertion as a Christian ambassador in behalf of an America which shall see a way better than that of proud isolation and exclusion.

Not all, but a good many students interested in the Kingdom of God are burdened with a new sense of responsibility in facing the facts of the depleted incomes of some of the mission boards and the lack of financial and spiritual responsibility on the part of the Church as a whole for the foreign mission enterprise.

Many students feel that the spirit of devotion which has characterized the foreign mission enterprise should be emphasized by the Church in relation to all vocations. In this connection Student Volunteers say that they do not wish to be put on a pedestal because of their decision for service abroad. They ask that the Church should emphasize the relations of the missionary and his task to the business man, the diplomat and the newspaper correspondent in foreign lands who are building either for or against the Kingdom of God. The student contention is that until these men and women who represent business and diplomatic interests abroad, and until Christian men and women at home, go forth and serve in the same spirit and with the same devotion as the

missionary, the latter's aim cannot be fulfilled. Consequently, the student interested in foreign missions seeks for a greater burden of responsibility to be laid upon all Christian students intelligently to promote and support the missionary enterprise and to consider their vocation in or out of the organization of the Church as a means of furthering Christian world brotherhood.

It is also interesting to note that the Student Council of the Student Volunteer Movement is now requiring of all students desirous of enrolling with the Movement a preliminary medical examination, whose purpose is to show the student what will need to be done to overcome a physical defect and in case of a weakness incapable of being overcome, to guard the student from the disappointment of finally being rejected by a board after years of preparation. Such a step is indicative of what seems to be an increasingly thoughtful consideration on the part of students who are contemplating service abroad.

And finally, what of those spiritual values which are the *raison d'être* of foreign missions? Are students conserving the gifts of the past, are they seeking new values, and are they learning how it is that in their weakness lies their strength? Let me quote from one student who speaks for a great body of students in a middle western state. "We felt that last year at Indianapolis we heard enough of problems of the world and of what we ought to do. As we saw these needs before us and talked of them—all at once we seemed to see how utterly helpless we were, how really much in need we were of God and Christ in our lives." I wish I might tell you of the experiences of a little group of twenty students, many of them Student Volunteers, who spent two beautiful weeks together in the country up in New York State, seeking to know of Jesus, and His Way of Life for them. Some of them whom I have met, have the peace of God in their eyes and show His spirit

in their daily contacts in difficult situations. It is significant to know that throughout the country many similar Retreats are being planned.

And so it would seem that the heaven is working as of old. One candidate secretary said the other day, "I have twenty girls finely prepared, ready to go to far countries—and no money to send even one of them." It is surely not within the purpose of God that students who have rarely, if ever, before considered with greater earnestness their possibilities as interpreters of Jesus throughout the world should be kept from fulfilling their hopes. Therefore, encouraged by their acts of faith and devotion, it is perhaps the supreme task of us all so to awaken the Christian Church that, as one leader said, it may fully use the "army of young people who, each year, are climbing 'Mount Inspiration' and coming down into the valley eager to build the Kingdom."

### AIDS TO OBSERVANCE

#### Day of Prayer for Missions

The objects suggested for freewill offerings at observances of the Day of Prayer for Missions are Work among Farm and Cannery Migrants, Christian Literature for Women and Children in Mission Fields and Women's Union Christian Colleges of the Orient.

These lines of service and the work of the committees have been described in more than one previous issue of the *Bulletin* and we trust are well known to all our readers. In order that those preparing for the Day of Prayer for Missions may know what leaflets have been recently published or will be most helpful, the following lists are given:

#### Farm and Cannery Migrants

*America in the Making.* Reprint from *The Playground*, December, 1923, of article by a student at Mt. Holyoke College who served at one of the stations. Brightly presented information as to conditions, needs and

service rendered, including the daily program. Nine illustrations; 5 cents.

*Little Gypsies of the Fruit.* Reprint of article by Arthur Gleason from *Hearst's International*, February, 1924. Migrant conditions in California most interestingly depicted. Information added in regard to the interdenominational committee and service. Map and five illustrations; 5 cents.

*Sadly Handicapped.* Reprint of three articles from *Review*; (1) outline of various types of migrant workers, (2) history of service to Farm and Cannery Migrants, and (3) general information. Eleven illustrations; 10 cents.

*A College Girl's Summer Diary; Number Three.* Extracts from actual diaries of college undergraduates who served at the stations. Entertaining as well as descriptive. Fifteen illustrations; 10 cents.

*"Share" leaflet.* Two-page flier. Synopsis of project. One illustration; free in small quantities.

Write to Council of Women for Home Missions, 156 Fifth Ave., New York, for all of above.

#### Christian Literature

*Objectives of the Committee.* Describes (1) *Foh Yu Pao—Happy Childhood*, magazine for children in China, (2) *Women's Messenger*, magazine for women in China, (3) *Ai No Hikari*, little newspaper sheet for the coolie and fisherwomen of Japan, (4) *The Treasure Chest*, magazine for boys and girls of high school age in India, and the vernacular editions in Urdu, Tamil and Marathi. Free in small quantities.

#### Women's Union Christian Colleges of the Orient

Latest information about each of the seven colleges. Free in small quantities.

*News Bulletins.* Four previous issues, all of which give information in regard to each of the colleges. Illustrated; free in small quantities.

Write to Federation of Woman's Boards of Foreign Missions, 25 Madison Ave., New York, for above.

# NEWS FROM MANY LANDS



## NORTH AMERICA

### Daily Vacation Bible Schools

AT the annual meeting of the International Association of Daily Vacation Bible Schools held in New York, it was reported that the principal new work initiated by the association last year was among the 600,000 Mexicans in Texas. The European field was entered with the establishment of a school in Bulgaria. Important centers of the work in the United States are in the coal-mining camps of West Virginia and Colorado, and the frontier schools of Arkansas, which now number about a hundred.

Although the final figures are not available it is estimated that the past season has seen 10,000 schools in operation all over the world, with a million children enrolled. The Association has established relationships with the International Council of Religious Education in North America, and with the World's Sunday School Association in other countries, thereby enlarging its scope of action. Its policy of working through local agencies, such as the church federations in large cities, whenever possible, has proven highly successful.

### Lutheran Missionary Expansion

THE United Lutheran Church, in its recent convention, voted to purchase from the Berlin Missionary Society its entire work in the province of Shantung, China. The purchase price is said to be \$185,000, to be paid in ten annual instalments. This is one of the many readjustments made necessary on mission fields by the war. The Lutherans also voted to build a college in Delegu, India, to cost \$300,000. There are 106,000 Lutherans in India at the present time.

### "That Brotherhood May Prevail"

THESE words, carved above the door, express the spirit of "International House," the fine new building on Riverside Drive, New York City, which a \$2,500,000 gift from John D. Rockefeller, Jr., has provided as the headquarters of the Intercollegiate Cosmopolitan Club. This organization is an outgrowth of the work begun some fifteen years ago by Harry E. Edmunds, then a student secretary of the Y. M. C. A. It includes more than 800 students from 70 foreign countries attending 52 colleges and professional schools in Greater New York. By continents, Asia leads the number with Chinese predominating in the group. There are 280 students from Asia, 251 from North America, 233 from Europe, 32 from South America, 14 from the South Pacific, and 11 from Africa. Women constitute more than 40 per cent of the total club membership and come from Japan, China, Russia, Finland, Norway, and France, as well as from this country. The admixture of 25 per cent of Americans is made up of the finest types to be found in order that by contact and example American youth may serve and be served in the common meeting-place of students of all races.

### Law Enforcement Conference

THE New York Women's Committee for Law Enforcement will hold a large conference in Albany at the Ten Eyck Hotel on the 16th and 17th of February, to focus the attention upon law enforcement and a law enforcement code for New York State. On Monday, there will be round table discussions led by the heads of the cooperating organizations—Mothers,

Congress and Parent-Teacher Association, State League of Women Voters, Daughters of Rebecca, Eastern Star, Woman's Christian Temperance Union, State Federation of Women's Clubs, American Legion Auxiliary, Lend a Hand Society, Young Women's Christian Association, Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Jewish Council of Women, Kings Daughters, and State Federation of Colored Women.

The officers of the Committee are: Mrs. Samuel J. Bens, Chairman; Mrs. Roswell Miller, Honorary Chairman; Mrs. Cleveland H. Dodge, Mrs. John Grier Hibben, Mrs. John D. Rockefeller, Jr., Honorary Vice-Chairmen; Mrs. Gordon Norrie, 1st Vice-Chairman; Mrs. John Henry Hammond, 2d Vice-Chairman; Miss Mary Garrett Hay, 3d Vice-Chairman; Mrs. Halsey W. Wilson, 4th Vice-Chairman; Mrs. James M. Pratt, Recording Secretary, and Miss Louise Edgar, Treasurer. Further information may be had by addressing the New York Women's Committee for Law Enforcement, 129 East 52d St., New York City.

#### Federal Council Meeting

**A**T the fifth quadrennial meeting of the Federal Council of the Churches of Christ in America, held in Atlanta, Ga., the first week in December, an impressive program calling for a war-free world was adopted. This included American membership in the Permanent Court of International Justice; Congressional action demanding the complete outlawry of war; effective cooperation by the United States Government in universal and drastic reduction of all armaments and preparation for war; mutual agreement by the United States with all nations to abjure resort to force and to utilize instead only the methods of peace in the settlement of every threatening international dispute; the discovery and prompt adoption of the necessary steps for the re-establishment of right

relations with Japan and all Asiatics. Reference was made to the work which had been done during the past quadrennium in inculcating respect for law, particularly the Eighteenth Amendment, and in creating public opinion against the twelve-hour day in industry. The subsequent action taken by the U. S. Steel Corporation was cited as a proof of the effectiveness of this work.

#### The Economic Side of Crime

**I**T seems incredible that the actual cost of crime in the United States is from twelve to fifteen per cent of the total income of the country. Our army of criminals costs us many times more than our military budget. *The Literary Digest* puts in this way the gravity of the burden imposed by the criminal class: "Crime piles up such a staggering loss to the country every year that it costs more than our Army and Navy, more than our police systems, more, in fact, than any other item in our national ledger. Most people think of crime cost as a slight burden on the state and national revenues. But it is a drain on every man's purse, as certain as the income tax. The total annual levy which crime places on the country is probably not less than \$10,000,000,000, writes Edward H. Smith in *Business*, a magazine published in Detroit. This sum is about three times the amount of the national budget for 1923, two and one half times the total ordinary receipts of the nation for the same period, and twelve times the annual cost of the Army and Navy. A sixth or seventh of our total earnings is wasted on crime."

#### Fifty Years of the W. C. T. U.

**M**EMBERS of the Woman's Christian Temperance Union from all over the United States celebrated in Chicago November 14th to 19th the fiftieth birthday of the organization. With a membership of 500,000—an increase of 200,000 in the last five years—and the completion of a jubilee fund of \$1,000,000, the members

of the W. C. T. U., while rejoicing in the progress of the past half-century naturally felt that even a greater future awaits their body. The emphasis of the golden jubilee was therefore placed, not so much upon the victories of the past, as the tasks of the future. While keeping at the head of the list the winning of a "dry" world, the W. C. T. U. plans also to bear a large part in the work of the Church against war, to support the Child Labor Amendment, to teach Christian citizenship and to engage in various social reforms. The national board of the Union voted, following the adjournment of the convention, to devote funds next year to help the temperance movement in Mexico, Lithuania and Esthonia, as well as in China, Argentina, Chile and Brazil, where help has been given in the past. To encourage the teaching of temperance in Germany, Austria and India, provision was also made for the subsidy of teachers in those countries.

#### Presbyterian National Action

**T**HE National Conference of the Presbyterian Church (North) held in Chicago the second week in December brought together eleven hundred men and women, who not only learned much about the fields, methods and needs of the various church boards, but also felt the inspiration of being a part of the great organization of Presbyterianism and committed to service through it to the worldwide cause of Christianity. While this conference was going on, the General Council also held a two-day session, during which a number of important conclusions were reached. A "sacrificial loyalty week" in behalf of the budget and benevolences was fixed for Feb. 15-22, 1925. March 15th was designated as every member canvass Sunday. The budget of the boards was continued exactly as last year, both in amounts and percentages:

National Missions .....	\$5,171,040
Foreign Missions .....	3,939,840
Christian Education .....	1,842,956

Ministerial Relief .....	1,231,200
Am. Bible Society .....	92,340
Federal Council .....	24,624
	<hr/>
	\$12,312,000
Woman's National .....	1,344,000
Woman's Foreign .....	1,344,000
	<hr/>
Total .....	\$15,000,000

#### Adventists' Missionary Jubilee

**S**EVENTH-DAY ADVENTISTS of the United States are celebrating the fiftieth anniversary of the founding of the missionary work of their denomination. In the last twenty-three years they have sent out 2,292 missionaries, of whom 1,335 sailed for foreign fields during the last decade. Work is now being done in 194 languages.

#### Rural Religious Conference

**A**T the seventh annual conference of the American Country Life Association, held in Columbus, Ohio, November 7th to 11th, the discussion centered around the theme of Religion in Country Life. The attendance at many sessions was over three hundred. While rural pastors, rural church secretaries and professors in theological seminaries were probably the three largest groups, there were a score of deans, professors and extension workers from agricultural colleges, an equal number of social workers, and even more Y. M. C. A. or Y. W. C. A. secretaries.

Running through the whole conference, coming up from every group, was the demand upon the denominations that they cease competition. Pastors declared that overchurching was the death of religion. Laymen pointed out how it made a modern church program impossible in hundreds of communities. A dozen or more church administrators, who were present, opened a strong series of resolutions by declaring cooperation to be the only way out. Representatives from all parts of the country, from all types of rural occupations and from all denominations, joined in similar expressions.

### Y. M. C. A. Reorganization

**T**HE National Council of the Young Men's Christian Associations of North America was formally organized December 3-6, 1924, at Buffalo, New York, in accordance with provisions of the constitution formulated at Cleveland in October, 1923. This council, which will solidify and unite the work of the Y. M. C. A., and bring local associations into direct and official relationships to state and national association work, is composed of elected members from districts representing 4,000 active members, each district choosing three members of the council for a three-year term. At least two of the council members must be laymen. As organized, it has 345 members. All association, legislative functions of the former International Convention, except a few matters that have to do with relationships between Canada and the United States, are taken over by the Council. The International Convention will continue to meet, but largely for information and inspiration. Also, all work, both home and foreign, formerly directed by the International Committee and Convention are taken over by the Council. A general board of thirty-seven members of the council will form an *ad interim* body and will meet quarterly, its acts being reviewed by the general council at its annual meetings. The general board represents geographically the Y. M. C. A. constituency. John R. Mott, for many years general secretary of the International Committee, was elected general secretary of the Council. F. W. Ramsay, Cleveland, was elected president.—*The Continent*.

### Disciples' Jubilee Funds

**T**HE United Christian Missionary Society of the Disciples of Christ has already allocated \$800,000 of the million dollar golden jubilee fund recently completed. Building enterprises in the United States will be carried out with \$397,800 to include four school buildings; five church

buildings at various centers; a special building at Disciples Community house, New York City, and Yakima Indian mission, White Swan, Wash.; six benevolent homes for children and the aged; and in addition, \$402,200 was appropriated for building enterprises in Africa, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, South America, and Tibet.

### Pima Indians and Progress

**A** MASS meeting of the Indians of the Pima Indian Reservation in Arizona adopted resolutions repudiating the tribal customs in favor of modern progress. They also endorsed the act giving citizenship to American Indians and the law authorizing the construction of the San Carlos Dam, both of which passed the last session of Congress. The following telegram regarding the meeting was addressed to President Coolidge, Secretary of the Interior Work, and Commissioner Burke of the Bureau of Indian Affairs:

"Whereas, the United States Government has restored our water rights by the passage of Senate bill 966, and whereas every Indian born within the United States has been made a citizen,

"Therefore be it resolved that we, Pima Indians, urge every member of our tribe to clear and fence his allotment as soon as possible so that our land may be ready for the water when it comes and further urge that our homes be made models for cleanliness and morality. We believe that our tribe should set an example for the whole state in obeying the laws of God and man. And be it resolved that we believe it to be the best for the welfare and progress of our tribe that all heathen dancing and drinking be abolished from our reservation. And be it resolved that we urge our medical authorities to wage a relentless war on trachoma and other eye diseases which have caused untold suffering among our people."

### LATIN AMERICA

#### Missionaries and Mexican Law

**T**HE question has been raised whether, since the Mexican constitution of 1917 limited ministerial functions to Mexicans, American missionaries at work in that country might not be considered lawbreakers.

Rev. George B. Winton, of the M. E. Church, South, explains the situation clearly. He says:

"It is difficult to get Mexicans of character and social standing to enter the priesthood of the Roman Catholic Church. In recent decades, France and Italy, and perhaps other European governments, have taken rather drastic action against the monastic orders, resulting in the exile of a great many monks. These European friars had been coming in great numbers to Mexico, and getting into many lucrative positions as chaplains, curates, etc. A priest's income is from fees, for masses, funerals, marriages, christenings, etc. To perform the functions that bring in these fees is to *ejercer el ministerio* the duties which the constitution says only Mexicans may perform. In the Protestant missions it is rare that a missionary is a pastor. He is supervisor, manager, teacher, treasurer, presiding elder, etc. Even as pastor, his income would not be derived from fixed charges for the different acts of his ministry. Simply to preach, without exacting a fee for the sermon, would hardly be thought of as a part of 'the ministry,' taking the word in the accepted Spanish sense. Our position, therefore, is that so long as the pastoral functions are left to our Mexican collaborators, the missionaries taking a merely general relationship to the indigenous church, we are not violating the law."

#### The United Seminary in Brazil

SUNDAY, the 30th November, was a great day in the annals of the Evangelical Churches in Brazil. The auditorium of the First Presbyterian Church of Rio de Janeiro was full to overflowing with an enthusiastic congregation of over 1,600 people who had met to show their appreciation of the work of the United Seminary and of the ten men who have just been graduated. Of the twenty ministers on the platform three were ex-priests, two of whom are on the teaching staff. The Rev. Alvaro Reis, President of the Faculty, the Rev. Paulo Buyers,

Rector of The Seminary, and the Rev. Dr. Waddell of Mackenzie College took part.

It is a matter for thanksgiving to God that, after five years of labor, the United Seminary has produced ten well-equipped men for the ministry, men who are sound in the faith, true to the fundamentals, and full of evangelical fervor. The United Seminary has passed the experimental stage and has gained the confidence of the churches.

The fruit of the Seminary is a splendid answer to the charge that the Evangelical churches are not united.

#### EUROPE

##### C. M. S. Finances

A STATEMENT issued by the Church Missionary Society, announces that it seems highly probable that its estimated expenditure of £500,000 for the year ending March 31st next will be exceeded by £20,000, largely as a result of adverse Indian and Chinese exchange. The income of the Society for the present year is rather below that received during the corresponding period of 1923-24. The Committee have resolved to sanction an estimate at the rate of £500,000 per annum for only the first three months of the next year, believing that God will guide them for the remainder of that year by the response which His people make during the ensuing weeks of this year.

#### Jews and Christians Confer

A REMARKABLE and significant proposal was made recently by the Liberal Jewish Synagogue in London. It was nothing less than that a conference of Christians and Jews be held in the Synagogue. An approach was made to various Christian organizations, with the result that the conference was fixed to take place on November 27th to discuss such subjects as "The Education of the Young," "Belief in God," "The Responsibility of Organized Religion," etc. The fact that members of the Synagogue are conscious that the



Jewish community finds itself in a certain isolation was the immediate motive for the conference; they desire to be in closer touch with Christian people. Such names as Dr. Herbert Gray of Crouch Hill, Mr. G. K. Hibbert of the Society of Friends, Mr. C. C. Montefiore and the Hon. Lily Montagu of the Liberal Jewish Synagogue, Principal Workman of the Wesleyan College, Westminster, figure among the speakers, with Rabbi Mattuck, minister of the Synagogue, as chairman. The occasion is believed to be unique, but that Jews should at all desire to discuss with Christians the subject of responsibility from a religious point of view is indicative of the upbreak of the age-long isolation of Jewry.—*Record of the U. F. C. of S.*

#### French Clergy and Militarism

**M**ONSIGNOR JOSEPH F. SMITH, Vicar-General of the Catholic diocese of Cleveland, Ohio, who is described as "one of the best beloved and honored priests in this great diocese," has recently returned from a ten-weeks' trip to Europe. He is quoted as saying in reply to a question regarding the neglect of religion in France: "The reason, so far as I can see it, is that the Catholic Church in France is identified with the political movement for the monarchy which is supported by the royalists who still have the wealth. The real militarists are the clergy of France looking for restoration of the monarchy through war and hoping for the renewal of France's ancient glory."

#### Rift in Czecho-Slovak Church

**T**HE Neo-Catholic Church in Czecho-Slovakia, independent of Rome, whose fine purposes were described in the REVIEW in November, 1923, has been having internal troubles of its own to settle. Two parties appeared. One sought the moral and ecclesiastical support of the Serbian branch of the Orthodox Church, which meant subscription to the

creedal and administrative principles of the Eastern Church, while the other party inclined to modern Protestant views of creeds and clergy. Last July the issue was brought to a vote, and of about a hundred congregations, ninety voted for the modern wing, seven for the Orthodox, and the rest did not vote. As a result, the majority has been cut off by the Serbian Orthodox Church, and the minority has formed a Czecho-Slovak Orthodox church under Serbian jurisdiction.

#### Russian Village Teaching

**R**ECENT reports in the Russian daily press indicate that the work of carrying anti-religious teaching down to the villages has been given a new impulse. In one rural district in the Ukraine, a school was conducted for fifteen days with four sessions, each an hour long every day. The school was divided into two main departments. In the department of natural sciences instruction was given in six subjects: the universe, the earth and its life, the biology of plants, the biology of animals, man, nature and society. In the department dealing with questions of religion there were nine subjects: the origins of belief in God; the religions of the ancient east, with their ideas of suffering, dying, and resuscitating gods; the Bible and the gospel; Judaism and Christianity; the origin of religious holidays; religion and science; sectarianism; religion, morality and communism; methods of anti-religious propaganda.

#### Greeks and the Bible

**T**HE Greek Government has removed its ban on the importation and sale of the Modern Greek version of the Bible. Formerly it was illegal to circulate the Word in Greece in the present-day language of the people, and the measures for the prohibition were sternly carried out. Although Greeks returning from the United States or Great Britain were accustomed to bring in copies, when they were detected they were arrested and fined, and the books were seized. The

change in the law was due to the presentation of a Bible to Papanastious, the Prime Minister, by a zealous man who had been in England and who expressed the hope that the Word might play such a part in Greece as it had had in English history. Many cases of Bibles and New Testaments in modern Greek had long been detained in the customs house at Athens, having been shipped there by the American Bible Society in the hope that some day they could be used. As soon as the ban was removed, there was a tumultuous demand by crowds of people for the books.

## AFRICA

### Egypt's Moslem University

**M**ANY who have heard the name of El Azhar University in Cairo may not be familiar with some features of its life which are here described:

"It dates from the tenth century, is strictly Mohammedan and only Arabic is spoken. There are between 7,000 and 7,500 students taught by about 250 professors. The life is in many respects simple and inexpensive. The students sit on matting on the floor while the teacher sits cross-legged on a wide wooden chair facing his class. The teacher declaims at great length, asks no questions and uses no blackboard or diagrams of any kind. The study of religion and the Koran forms a very large part of the course. The student brings with him his padded quilt, in which he wraps himself up at night and lies on the floor. During the day it is rolled up and laid on a shelf. El Azhar has always been more of a monastery or seminary than a university, and the institution still retains that characteristic, notwithstanding the introduction of such subjects as algebra, astronomy, drawing, natural history and hygiene. The syllabus, however, is still deficient in subjects comprising modern science, literature, history, philosophy or foreign languages."

### Unshepherded Sheep

**T**HE mission of the Church Missionary Society in the Ijo district of Southern Nigeria contains thirty churches in the care of but two trained and seven untrained teachers. When the superintending missionary of the district paid his annual visit to some of the Christians they met him with a banner bearing the words, "Forget Us Not." Many of the Christians are deeply in earnest, and they meet day by day, week after week, often without a teacher, to help each other in the Christian life. They have only St. Mark's Gospel and a very small portion of the Prayer Book in their own language, and few of them, perhaps one or two in a congregation, can read. A catechist visits them three times a year, and the missionary once a year if he can manage it.

### Many Congo Baptisms

**A**MERICAN Baptist missionaries in the Congo region have been conducting a long-continued evangelistic campaign. In Sona Bata during this fourth year of the revival, 1,192 have been baptized, according to Rev. Thomas Moody, who recently returned to the field. Mr. Moody says: "About 1,000 sat around the Lord's table for communion where thirty-four years ago there was not a single professing Christian. What hath God wrought! We have here a big field for service — 10,000 square miles, 80,000 people, twenty-seven churches, 9,000 church members, 200 schools and 7,000 boys and girls to look after." In 1921, the first year of the revival in this section of the Congo, more than 1,500 were baptized, in 1922 more than 3,000, and in 1923 more than 1,800.

### African Christian Homes

**M**RS. A. H. HOYT writes from East Africa to *The American Friend*:

"Another of our girls was married last week, this making the third one within a few months. She went to Malava Station to live as her hus-

band works there. It is so interesting to see the Christian families moving out to districts to start Christian villages. Usually it is the teacher of a school who has in the past been living there and going out to his school and back each day. But when the wife becomes a thorough Christian, they usually move out to the school to live and we will never know the good they do. Month by month we hear of additions to the saved ones because of their faithfulness. Sometimes there is a failure and a new one must be sent out. Last week a woman came walking back home, carrying her little sick six-months'-old baby, and her husband following behind carrying their blankets—a distance of ten miles. I could see the anxiety on her face. They had moved out to their school two weeks before. They first wanted medicine as the baby had been sick five days. The mother said that each day her husband was away his mother would come and fuss at her to sacrifice for the child so that it would get well. When her husband was in the house the old mother would not say much because she knew that he would absolutely refuse, but she thought perhaps she could frighten the timid wife into submission. So Shidogo said, 'I wanted to come back here and stay until the baby gets well because I was afraid of those old people and their customs.'"

#### Boers Now Help Natives

THE Phelps-Stokes Commission to East Africa, which has often been referred to in the REVIEW since it was sent out, has recently been quoted as having noted in South Africa a remarkable change in the attitude of the Boers toward the natives. In the old days a church is reported to have put a notice on the door with the legend "Dogs and Hottentots not admitted." Natives were not allowed to walk on the sidewalks and the theory that they did not possess souls was held by many. Today the sons of these old "vortreckers" are furnishing the most modern type of

mission to their neighboring black brothers. They recognize that the blacks have not only souls to save, but homes to keep and a society to be made self-supporting on a higher plane. So they supply agricultural instruction and community leadership along with evangelism. Hand industries are taught, schools are maintained, better homes are builded and the leaven of civilization is replacing their old customs. The problems of the color line in the new Africa are not much different in the essentials from those in the United States.

#### Native Christians Carry Work

THE loyalty of certain African Christians, converts of German missions before the World War, has been commented on by F. W. H. Migeod, a traveler quoted in *The Christian Century*. "In German days," he says, "it was the practice for the Roman Catholics and the Basel Mission to divide out tribal areas. Hence in one tribe may be seen only Basel Mission buildings, and in the next only Roman Catholic establishments. An exception was made in the large towns, where both worked. With the war the German missionaries disappeared. The Roman Catholic mission, that of the Sacred Heart, has sometime since resumed operations, but the Protestants are still left to themselves. Nevertheless in many villages services are kept going by a catechist or teacher, who receives no salary or assistance and who has no one to whom he can appeal for help or guidance in any way. It seemed to me most creditable the way in which teaching was still carried on; and the end of their struggle is not in sight for no British Protestant mission has yet seen its way to take over the work."

#### THE NEAR EAST

##### Dr. Barton's Belief in Turkey

REV. JAMES L. BARTON, D.D., secretary of the American Board of Commissioners for Foreign Missions, believes that the Turks are

sincerely trying to maintain an independent government, with freedom for religion and for the press. "The officials of Turkey," he said at the annual meeting of the Board in Providence, R. I., October 22d, "without a period of preparation, find themselves confronted with the intricate problems of government over a people who have never known national freedom and independence. It will require time and experience to convince the ruling forces in Turkey that there can be in no country absolute national independence from foreign commerce, trade, and enterprise. Naturally, the Turks are friendly toward the United States. They know that we have no territorial ambitions for any part of their country, nor are we seeking for spheres of influence. There is an open and friendly approach to the Turkish officials, many of whom show increasing eagerness to maintain cordial relations with missionaries, teachers and Americans of all classes. Wherever there are American schools children of these officials are under American instruction. In some features there is unusual encouragement for missionary work in the country. The press is remarkably free. The state is not dominated by a religious hierarchy. The leaders widely proclaim religious liberty. The American schools are crowded with pupils. One of the most potent agencies operating today for the regeneration of the country is the Near East Relief."

#### **Building a New Near East**

**T**HE testimony paid to the work of the Near East Relief by the Rev. Samuel McCrea Cavert of the Federal Council of Churches after his recent tour of inspection has been widely quoted. He said in part: "Wrapped up in this work of relief is something that may well prove to be of greater significance even than the saving of physical life. For the boys and girls who are today our wards in these orphanages are a part of the Near East of the coming generation, per-

haps the decisive part so far as the higher life of this chaotic area of the world is concerned. To train 50,000 children under the influence of devoted Christian workers and then to send these young people back into the towns and cities with that spirit of service to the Near East that was responsible for their salvation, is to do the greatest thing imaginable in the building of a new Near East. The work of the Near East Relief is, in the widest sense of the word, a great missionary enterprise, a mighty reinforcement of the noble task begun decades ago by the mission boards and by agencies like Robert College, the University at Beirut and the Constantinople College for Women."

#### **Mission in Damascus**

**I**N the city of Damascus which now has a population of 300,000, estimated at 25,000 Christians, 15,000 Jews, and the rest fanatical Moslems, the Christian Reformed Church has a fine church building, where every Sabbath services are held in Armenian, Arabic and English. One of their workers writes:

"We have three schools—one for Jewish boys, another for Jewish girls and a mixed school—where a fair education is given gratis, including Hebrew, Arabic and French, and, of course, daily Christian instruction in the Holy Scriptures. We have also a reading-room in the Jewish quarter, which is fairly well attended. During Passover and Easter I paid a visit to Palestine lasting seventeen days. While the work in Damascus is very difficult, the work among the Jews in Palestine is comparatively easy. I had wonderful opportunities in presenting the Gospel to the Jews in Tiberias and had quite an open-air meeting among the strict Chassidim in Safed. In the Jewish colonies we found the Zionists without prejudice and open to hear our Christian message."

#### **INDIA**

##### **Outcaste Mass Meeting**

**F**ROM the Islampur district, India, comes an account of a mass meeting held in Peth village by the Mahars, Mangs and other outcaste communities, from villages far and wide. The local committees had built a large

tabernacle of corrugated iron walls and burlap roof, decorated with flags and evergreen. In this, seated on the ground, were gathered some 400 or 500 outcastes. On the platform were a number of educated men who were leaders in the meetings. The chairman was a Mahar, a member of the Bombay Provincial Legislative Council. A few Brahmans and a large number of Marathas of the middle class were sitting with the Mahars. It certainly was an omen of the early doing away of the untouchability of the present depressed classes. Resolutions were passed forbidding the eating of carrion, asking for compulsory education for their own communities, and for privileges such as admission to public wells, courts, rest houses, etc. The last resolution was an appreciation of the work of the missionaries in education and other uplift work, and a request for them to continue the same kind of work in the future.

#### Census Returns

**T**HE *Church Missionary Review* for December contains an interesting article on the Indian census returns for 1921. Instances are given showing the spread of Christianity during the last decade. In one country district of 7,000 square miles, containing 100,000 people, there are now 27,000 Christians where ten years ago there were only 2,000. In this district it is quite the fashion to be a Christian, and even the chiefs are joining the movement. The accuracy of the census returns was doubted, and it was suggested that zealous Christian enumerators might have made entries according to their own wishes rather than the facts. It was found, however, that the case was rather the reverse. The returns also show that in India eighty-two persons per 1,000 are literate, that is able to write a letter and to read one. The most literate area is Burma, where monastic education of an elementary character is traditional, and where 510 men and 112 women per 1,000 are literate.

The lowest figures are Kashmir, and Haidarabad, only three women per 1,000 being literate in the latter.

#### Diamonds Past and Present

**T**HE American Baptist Missionary Society has been carrying on work since 1884 in the important native state of Hyderabad, Deccan, in India. Their largest church now is in the city of Bezwada, and it has been self-supporting since 1913, when the present church building was put up. One of the missionaries writes: "One interesting thing about this church is that it was erected by the Salvation Army who have a Criminal Settlement just across the river. Many of the criminals were employed in work on the building. The famous Golconda diamond mines are on our field. The diamonds were mined here and then taken to the old capital, Golconda, near Hyderabad and polished and sent from there to the North India kings. The Koh-i-Noor in King George's crown was found here as well as the Pitt or Regent diamond now in the Louvre at Paris. Many other famous diamonds were found here. Occasionally diamonds are still found. What is more valuable is that we have a church here, and many diamonds in the rough are being polished."

#### Indian Christian Council

**T**HE biennial meeting of the National Christian Council of India, held in November, marked, according to a writer in *The Indian Witness*, "a definite and real step in advance in the matter of corporate Christian thinking in the Indian Empire. Here were sixty-eight accredited delegates and visitors from the different parts of India, Burma and Ceylon who for five days under the experienced leadership of the chairman, the Right Rev. F. Westcott, the Bishop of Calcutta, devoted themselves to prayer, discussion, and the most careful consideration of problems pertaining to the Kingdom of God. There were more

Indian delegates present than formerly, for under the new constitution half of the delegates at least must be Indian nationals. . . . Never before has the Council devoted so much time, prayer and earnest consideration to the spiritual side of the work of the Church, and it was surely an indication that there is a keener realization than ever before of the need for a united emphasis on the truly spiritual message and life for the salvation of India."

Among the resolutions passed was one calling on missions to provide specially trained workers to establish "the closest and most fruitful contacts" with the almost 69,000,000 Moslems in India, Burma and Ceylon.

#### South India Unity Conference

A CONFERENCE representing the various religious communities in South India was held in Madura in the late autumn along lines similar to those which made the gathering in Delhi described in the December REVIEW so remarkable. Principal Lorbeer of the American Board Training School in Pasmalai writes of it: "A friendly spirit pervaded the whole meeting. People of many castes and creeds exchanged many forms of greetings, but whether it was the hand-shake of Western practice, the *salaam* of Islam, or the Brahman *namaskaram* (bowing with two hands united as in the act of prayer) the greeting was always cordial. A Western audience would have been surprised by the casual way in which folding chairs were set up, candles were brought in, and the organizers were arranging the program, long after the hour set for the meeting to begin. The hall was packed to the doors, but the two or three thousand people were unusually quiet. . . . One of the Christian speakers was the Y. M. C. A. secretary, Mr. Popley. He spoke in a dignified Tamil, quoting pleasing proverbs which won for him an eager hearing. No speaker was more applauded and I'm sure

this talk increased the size of the audience which the next night heard him lecture on 'Jesus Christ and India's Problem of Unity.'"—*Christian Work*.

#### Eager Telugu Villagers

AN Australian missionary among the Telugu people, South India, writes of appeals from various villages to come and preach to them, and continues: "After a terrible shaking for twelve miles in an Indian cart over a bad road, I was resting for a while, when two boys arrived with a note from a village seven miles away which read, 'Please come to our village.' For several days we had great gatherings right in the village temple. I do not remember seeing people more eager or more attentive. After one of the meetings the following petition was handed to me:

'Sir: Our village has about four hundred families and we number about two thousand. Until now we never heard this gospel story. No one ever came before to our village to preach this word. You are the first to bring the message to us. We believe that Jesus Swami is our Saviour and we beseech you to receive us and our children, teach us and baptize us, make no delay.

(signed) 15 names.'

#### Bible in Calcutta University

THE Bible is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of Calcutta University. The following questions set at a recent examination prove that no merely superficial knowledge will suffice: "Give in your own words an account of the betrayal, trial, and crucifixion of Christ." "Give a general idea of the teachings inculcated by St. Paul." One candidate came to one of the C. M. S. women missionaries in Calcutta to borrow a Bengali Testament. On returning the book he said that he had read the whole of it and had come to the conclusion that Jesus was more than man; he asked for further teaching.

## CHINA

### The Nation's Chief Problems

ARTHUR RUGH, Y. M. C. A. student secretary in China, writes in interesting fashion in *The Christian Century* of "the varied reports that three representative groups made on China's condition. Seventy Chinese college students representing eight government and Christian colleges of East China were one group. Fifty-two missionaries in the Kuling summer school of religious education representing fifty-seven varieties of theology were another. Sixteen Chinese Christian leaders were a third. The college students, after much discussion, named as China's three greatest problems, militarism, illiteracy and militaristic industrialism. The group composed of sixteen Chinese Christian leaders give one new hope for China. They know their country and its needs. They are real Christians and they are free in mind and heart. After studying the hindrances to a rapid Christianizing of China they finally put at the head of their list these three: (1) The unchristian exploitation of China by Christian nations; (2) The foreign mold of Christianity as it is presented in China; (3) The hard doctrines which men are asked to accept before they can become Christians.... So the student says, militarism, illiteracy and materialism are the problems. The Chinese Christian says, 'Your religion will need to be Chinafied before it will solve our problems.' The modern missionary says, 'Go to it, Chinafy it until it works and we'll help you, and the best is yet to be.'"

### Chinese Bandit Activities

NEWSPAPER reports from China nowadays deal largely with the exploits of bandits. Late in November it was stated that two Scandinavian-American women missionaries of the Augustana Synod in Juchow, Honan Province, who had remained at their posts when other foreigners had escaped, had been carried off by bandits, but their release was report-

ed later. Early in December the capture of a group of Catholic priests and nuns was reported, but the Associated Press later announced their safe arrival in Hankow. A cablegram received December 10th by the trustees in New York City of the Canton Christian College read:

Saturday evening robbers captured the Canton Christian College launch, on board which were thirty-six Chinese staff students and visitors. The launch was returned during the night. To date twenty-eight students have been restored. It is reported here, and generally believed, all the others are in the hands of the military force pursuing the bandits. We are doing our utmost and will cable later. Foreigners are not implicated.

### Kansu Workers Confer

IN Kansu Province, on the northwest frontier of China, with its line of widely scattered mission stations, it was not easy in the earlier years for the missionaries to come together in conference. Six years ago representatives of the China Inland Mission, the Christian and Missionary Alliance, and the Scandinavian Missionary Alliance, met together. At the 1924 conference, held at Titao, fifty-three missionaries representing seventeen stations were present. The native church was represented by forty delegates. Kansu has missionary problems not found in other provinces. Not only is the spiritual need of the Chinese to be met, but also that of Tibetans, Mongolians, aborigines, and to a far greater extent that of the 2,000,000 Moslems. "Kansu has been a hard field to work," writes Rev. H. French Ridley, "not owing to hostility, but to the sheer indifference of the people. At last the barren ground is beginning to bear fruit, and we trust the days of an abundant harvest are near at hand. —Record of Christian Work.

### Keeping Faith with Robbers

ALEX BAXTER, of Canton Christian College, tells in the *L. M. S. Chronicle* this significant incident connected with the capture by bandits

of certain students in the college, and the negotiations for their release: "It was arranged that the robber chief should visit the College to get our reply. The evening before his arrival was expected, a group of our Chinese teachers, headed by the man who was carrying on the negotiations, came to see me and advocated the plan that on the arrival of the robber leader we should capture him and hold him as a hostage for the release of our men. Finding that our representative had promised this robber a safe return from our campus, I naturally objected to this proposal. I mention this because of the sequel. Some months later I had an interview with the man. He wished to become a Christian and join the Church. He told me that the idea that Christian morality meant that we must keep our word even when dealing with a robber had not occurred to him before, but he realized its truth and had gone home that night deeply impressed. Such a little incident, therefore, had led this man towards Christianity and the Church."

#### Reported Strike at Ya-li

**A**T Christmas time many newspapers printed two items, for which the Chicago *Tribune* was responsible, stating, first, that Yale College in China (generally known as Ya-li) had "been closed by a strike of students against the American Faculty. The walkout was due to the insistence by the teachers on Bible study being included in the scheduled hours, which the students regard as an arbitrary imposition of Western beliefs upon the Chinese. The strike began in the high school department, extending to the college." The later report was that the striking students "had appealed to the Provincial Assembly and the Hunan Educational Board for transfer to Southeastern University at Nanking. The students have the backing of the Anti-Imperialist Association and are forming an organization for recovering educational rights in China. This is said

to have Soviet influence and is part of a nation-wide movement attributed to the Bolshevik envoy at Peking." The authorities at Yale, however, had received no report of any such disturbance.

#### German Missions in China

**T**HE Liebenzeller Mission, Associate Branch of the China Inland Mission reports that last year four more outstations were opened and that the number of congregations rose from 62 to 67 while 330 received baptism, and the number of Christians rose from 2,522 to 2,734. The number of Chinese evangelists increased from 43 to 54, and the Bible women from 22 to 24. The total number is now greater than in 1920 when churches first were obliged to become self-supporting because of lack of mission funds to help them. Only three Chinese helpers out of the 78 are paid by the Mission, the rest entirely or in part by the Chinese, the missionaries helping from their poverty in a true spirit of sacrifice which in one case meant only two meals a day.

There are in the stations 9 day schools and 3 boarding schools, besides a Blind School, a Medical School and two Orphanages, altogether 16 self-supporting schools with 690 pupils. There are also 8 Sunday-schools, with 418 children, and 4 Young People's Societies with 204 members. Medical help was given in two hospitals, 13 dispensaries and four opium refuges, all self-supporting, and in 49,300 single treatments. The Chinese contributed for the Lord's work \$5,180.00 silver as against \$4,940.00 in 1922.

About 50 adult evangelical German missionaries in Central China, with their 35 children are members of the Liebenzell Mission, an Associate Mission of the China Inland Mission. Their dire need is due to the fact that the German "mark" has entirely rallied in value. The German China Alliance, in Kiang-si Province, consists of 25 adults and 15 children who



are in a similar plight. They ask for the prayers of American Christians. They are greatly needed in dark Hunan and Kiang-si Provinces for they are two faithful, godly bands.—*Allen Noah Cameron*, Changsha, China.

#### JAPAN-KOREA

##### New Y. W. C. A. Building in Tokyo

A NEW Y. W. C. A. building on the ruins of the 1923 earthquake has been completed at Tokyo, Japan. Americans contributed \$250,000 toward the restoration of Y. W. C. A. property in Tokyo and Yokohama following the earthquake. Of this amount \$7,500 was used for this new building, which cost in all yen 30,000 or \$15,000. Yen 10,000 was contributed by the Tokyo Chamber of Commerce. Since the earthquake, Y. W. C. A. work has been carried on from temporary headquarters in a hut. The new building is only semi-permanent, built in barrack fashion. The first floor, divided into a living room and dining room, serves also as an assembly hall. The second floor is devoted to classrooms. No gymnasium is provided but a vacant lot on which the former Y. W. C. A. building stood is utilized for games, with an army tent serving as dressing quarters. Plans are being made for a permanent building in the distant future. The Imperial Government of Japan has already donated \$5,000.

##### Printers Build Church

A REMARKABLE story comes through the *Japan Advertiser* of seven Japanese young men, who before September, 1923, were employed in a pearl factory. They are Christians and a warm friendship grew up among them. When they were discharged with seventy-six fellow workers following the earthquake, they agreed to work out their destiny together according to the Christian faith. They decided to give up a business that caters to extravagance and agreed to be printers. With their savings and dismissal allowances given them by the company they pur-

chased some type and a small foot printing press and started a card printing shop. There was plenty of work for them owing to lack of printing facilities following the disaster, and they worked day and night until they had saved enough money to rent a lot for a church. Estimates made by a carpenter for the construction of a church according to their plan called for yen 3,000, while their fund barely reached yen 1,500.

Mr. Tanaka, a young carpenter in Honjo, who is an admirer of Kagawa, well-known Christian social worker, heard of the difficulty of the printers and volunteered to build the church for them for yen 1,500. The first floor of the building will be used for an office, printing shop, dining room and typesetting room, while the second floor will be used for bedrooms and studies. On Sundays, the second floor is to be converted into a hall for Christian services.

##### Women's College for Korea

THE dedication on September 20th of forty-five acres of land near the Chosen Christian College in Seoul, intended as the site of a college for women, was a great event in the history of Christian education in Korea. A committee of both Korean and foreign Christian leaders tried for about five years to secure the funds necessary to purchase this land, which was on the market, but met with no success. On November 1, 1923, at a great missionary meeting in America, Miss Helen Kinn, an Ewha College graduate, pleaded for a gift for this purpose. None of her hearers responded to the appeal, but on that very day some tourists visited Ewha Haktang and, hearing of the need, promised more than enough to buy it. The money came promptly. Then followed tiresome negotiations until July, when the purchase was completed. The Korean preachers and missionaries, and students from Ewha, gathered on that September afternoon with hearts full of praise for a simple service of thanksgiving

and consecration. This property is being held in readiness for the time, it is hoped not long distant, when the Christian forces in Korea will unite to give to the women of this land a worthy opportunity for higher education.

#### **Aims of Korean Girls**

**T**HE Woman's Foreign Missionary Society of the Methodist Church conducts a girls' school at Pyengyang, Korea, of which the principal, Miss Grace L. Dillingham, writes: "If you had asked me four years ago what our special purpose was in maintaining a girls' high school, I think I should probably have answered, 'To prepare Christian girls better as wives and mothers, and send out a few primary teachers.' If you ask the same question now, I shall scarcely know what to say, so diverse are the ambitions of the girls who come to us, and especially of those who leave after four years' awakening. One thing I know. Our purpose is more than ever to develop Christian leaders, but the field of work for women is fast broadening in the Orient. Twenty-four girls were graduated last year. Seven of these are teaching in primary schools, two have entered the Kindergarten Normal School, two are taking nurses' training in our Union Hospital Training School."

#### **Buddhists Like Christian School**

**T**HE Eighth Annual Summer Training School for Sunday-school workers in Karuizawa, is reported to have been very successful, in spite of the absence at the World's Convention in Glasgow of the two principal Japanese secretaries and H. E. Coleman, Educational Secretary of the World's Sunday School Association, who started the school. For the first time a Japanese woman lectured in one of the full ten-hour courses. The theme of Miss Nada, Ph.D., of Columbia was "Child Psychology" and she was said to be "wonderfully good." For

the first time one Buddhist Sunday-school association in Takata sent two delegates to this training school. The daily program included a twenty-minute devotional period and an hour's lecture on the apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian training school.

#### **Korean Revival Methods**

**R**EV. FLOYD E. HAMILTON, Presbyterian missionary at Pyengyang, Korea, writes of some unusual features in a revival which recently occurred in a poor community on the outskirts of the city: "There is a unique Christian organization in Pyengyang. The Christian laboring men of the city have formed an evangelistic preaching band. The men themselves do the preaching, and the funds for their expenses are provided by contributions given by the members of the band. This preaching band decided that there ought to be a church among these poor people along the bank of the Po Tong River, so they set about establishing it. Several of their number began to do personal work among the people and before long a little group was started. Later, during a week of special meetings, 150 promised to believe, and on the Sunday following the revival, including the children, there were 350 people at Sunday-school. Probably one explanation of the fact that so many new believers have remained faithful is that we made the persons who brought them to the first service responsible for getting them out to church afterward, and in addition divided the whole district into six sections with a man and woman in charge of each section, to keep bringing the new believers out."

# THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these pages will be sent from the office of the REVIEW on receipt of listed price, postage prepaid.

**Andrew Young of Shensi: Adventure in Medical Missions.** J. C. Keyte. Illus. 313 pp. 6s. London, 1924.

The author of "The Passing of the Dragon" and "In China Now" has already won friends and was for many years a China colleague and intimate friend of Dr. Young. China and medical missionary work Mr. Keyte knows equally well; and hence this volume gives us a view of that country in its birth throes as a Republic, and also an exposition of Medical Missions. The secondary title of the book is due to the many adventures involved in the revolutionary overthrow of the Manchu Dynasty and the later outcome of that event, the greatest thrills being found in Chapter X, the section entitled "Hunted on the Hills." This equals post-Boxer miracles of escape.

Dr. Young was a Scot, with a conscience and will which were indomitably set on fulfilling duty at all costs. His life was always guided by the Bible, which he studied as his spiritual leaders, Drs. Campbell Morgan and Arthur T. Pierson and to some extent Dwight L. Moody, inclined him to do; and that was the theology which he used so effectively and eagerly in his teaching of Congo natives and Chinese scholars alike.

The African section of the volume depicts the usual "bricks without straw" procedure of many missions, which made Young a clever worker in various lines, with so few to help that he was a prey to repeated attacks of blackwater fever. These at last drove him back to Scotland. On recovering he carried out his plan of becoming a qualified medical missionary and went to China to take up work under the

English Baptist Mission at Sianfu. Of the notable men at one time on its staff of physicians, Dr. Young was the strongest on the evangelistic side and also in his determination to do his full duty to patients distant as well as near. Here floods, bandits, disease, including typhus of which he and the two other medicals finally died, were frequent experiences. His calmness in all times of peril and danger and his zeal for administering "the double cure," especially the cure of souls, are explainable only because of the life hid with Christ in God which was an outstanding characteristic of the man. Dr. Kenneth Mackenzie and Harold Scofield were parallels in these respects. Amid all the trials and deprivations of his interrupted family life, neither husband or wife lost their cheer and sunny confidence in the ever-present Saviour.

A feature of this volume which deserves especial commendation is the author's eminently true and tactful way of dealing with Chinese weaknesses—always as natural and justifiable as in Occidentals—and especially in his beautiful delineations of their points of strength. Thus the character of Mr. Ts'ao and of the scarcely less admirable Mr. Shih as they scorned peril and possible demotion that they might give themselves to their helpless hunted friends on the Shensi hills and in the uncomfortable pit where they were so long concealed. The other interpretations of Chinese faithfulness, even when the subject was seemingly hopeless as a man who "squeezed" beyond measure, often reach the point of richly deserved eulogy of a race which has been constantly depicted on its seamy side, with no attempt to picture the saintliness lying back of rough experiences and outwardly unpromising conditions.

H. P. B.

**Blue Tiger.** Harry R. Caldwell. 12mo. 261 pp. New York. 1924.

How could a Tennessee rifle prove a means of advancing the knowledge of the Christian God in the heart of Asia? The story is well told by a missionary who has lived and worked in China for twenty-four years. Interest in flowers and living things helped. A knowledge of God and a love for men helped most of all—but these are taken for granted. Mr. Caldwell describes many incidents in his life where his powerful 22 calibre rifle, a cocoon or some animal or plant were used as a point of contact in preaching Christ. There are also interesting experiences with Roy Chapman Andrews, the naturalist; stories of "mystery cats," and temple bats, of Chinese puzzles, of wild goats, of a wild boar—and bandits. All are interesting and have a missionary significance. The chapters are good for reading aloud in missionary meetings or in the family circle.

**Missionary Lore for Children.**

*Livingstone of Africa.* C. T. Bedford.  
*John Williams of the South Sea Islands.*  
 Norman J. Davidson.  
*Bishop Bompas of the Frozen North.*  
 Nigel B. M. Grahame.  
 12mo. 60 pages each. 65 cents each.  
 New York. 1924.

Heroic missionaries make a strong appeal to children. The lives of adventure here described are full of thrills for juniors, but these biographies are not particularly well adapted for that age. Of the three here chronicled Bishop Bompas is least known in the United States. He went from England to Northwest Canada. The little volumes are better suited to furnish material for teachers than for children's reading.

**The History of Religion in the United States.** Henry Kalloch Rowe. 8vo. 207 pp. and index. \$1.75. New York. 1924.

The Professor of Social Science and History in the Newton Theological Institution has not given us an ecclesiastical history, written from a clerical point of view, but treats the religious phases of American history

from the earliest settlements. The religious life of a country such as ours is like a great river which has received innumerable tributaries. Few of us know what manifold and divers streams have contributed to the volume of the spiritual currents which flow about us. In addition to the contributions made by the Puritans in New England and by the Quakers in Pennsylvania, the Dutch in New York and the Roman Catholics in Maryland. There have been innumerable other elements. We cannot understand the progress of religion in America until we know the religious experiments, movements and adventures which have taken place here and there as the stream of religious influence has widened and deepened with the years. This book is really a remarkably clear and comprehensive study in origins. The chapters on "Adventures in Altruism" and "Socializing Religion" are particularly valuable, though that on "Spiritualizing Religion" strikes the highest note. The possibilities of the future appear all the greater when viewed in the light of the past. C. C. A.

**The Students' Historical Geography of the Holy Land.** William Walter Smith. 12 mo. \$2.00 net. New York. 1924.

Forty-one excellent maps, one hundred small half-tone pictures from photographs, sixty pages of good descriptive matter, a key to the events in Christ's earthly life, a list of available books, maps, pictures and materials for hand work, and a series of questions and suggestions for hand work in connection with each chapter, make this a very useful volume for teachers and students. Dr. Smith is the secretary of the New York Sunday School Commission of the Protestant Episcopal Church.

**Hawaii, the Rainbow Land.** Katherine Pope. 8 vo. 364 pp. \$3.00. Thomas Y. Crowell Co. New York. 1924.

The "Paradise of the Pacific" is described here by one who knows and loves the islands and their people. Miss Pope lived there for ten years,

taught history to Hawaiian girls, and gathered interesting information on the history, legends, customs and superstitions. The result is a popular and sympathetic account of the Hawaiians past and present, with songs translated, conversations transcribed, incidents graphically told and characters portrayed. The work of Christian missionaries is very briefly but sympathetically described. The photographic illustrations are good, but there is no index.

**The Return of Christendom.** Various Writers. 252 pp. \$1.75. New York. 1922.

These thought-provoking essays are by a group of English churchmen who are decidedly in sympathy with the protests of the increasing number of men and women against the selfish individualism and materialism of our day. The writers seek to discover the cause of the present distressing world conditions and also to suggest a remedy.

Like all such efforts these essays are stronger and more definite in their diagnosis than in their prescription. While they show much sympathy with the protest of modern radicalism, they entirely repudiate Marxian socialism as an effective solution. From the beginning to the end this volume is a clear-cut challenge to all the prevailing theories as to the cause and the cure of modern social ills.

Bishop Gore, in his introduction, gives a clear, definite and fair appraisal of the contents of the volume, which treats in succession of Christendom in relation to modern society, the return of dogma, the return of "The Kingdom of God," the obstacle of industrialism, the moralization of property, the failure of Marxism, and the Kingdom of God and the Church today.

The primary cause of the present world conditions is found "in the attempt to organize the life of man apart from God." The writers show that this effort has manifested itself "in the divorce of the outward ma-

terial form from its inward spiritual principle in every activity of life." The effect of this divorce manifests itself most strongly in industry, in education and in the general interpretation of life. The remedy for this situation is to be found only in the Christian doctrine of God as revealed in Jesus Christ. The writers do not tell us at what period of time Christendom will attain the ideal, but they look forward to the establishment of the ideal Kingdom described in the New Testament.

The value of the volume would have been increased by the use of the language of the New Testament rather than the language of the Creeds. While one will not find himself in full agreement with all of the contentions of these essays, nevertheless he will be thankful for most of the main contentions. J. M. C. D.

#### **Erromanga, the Martyr Isle.**

The cannibal archipelagos in the South Pacific have furnished fascinating, challenging tales of adventure and achievement. Among the Great-hearts of modern missions who have been the pioneers to those remote spots are the missionaries to "Erromanga the Martyr Isle." There is real romance in the experiences of the sandal-wood traders, the death of the "Apostle of Polynesia," John Williams, and his companion, James Harris, by the clubs of the savages, and in every other chapter. Rev. and Mrs. John Geddie went to the New Hebrides in 1846, sent out by the Presbyterians of Nova Scotia. In 1861, Rev. George N. Gordon and Mrs. Gordon were killed by the axes of Uhuveli and Voou, and later James Gordon, who went out to take his brother's place, met the same fate.

The author, Rev. H. A. Robertson, went from Nova Scotia in 1864 and for twoscore years labored victoriously among the cannibals of those islands. He tells the story of the island with all its romance and adventure of missionary life among cannibals. The mysterious power of the Gospel to

tame and transform cruel, blood-thirsty, naked savages into kindly, decent Christians, clothed and in their right minds, is demonstrated all through this thrilling narrative. It is a mighty apologetic—a tremendous argument for the missionary enterprise. The "Martyr Isle" has been won for Christ.

A. C. A.

**Down Through the Ages.** Frank E. Gaebelein. 12 mo. 106 pp. 1924.

The Principal of Stony Brook School for Boys has written an exceedingly readable and helpful story of the English Bible. It is an account of how the Bible came into existence, by whom it was written, the original text, translations, and various vicissitudes through which it passed up to the time of the King James version. The last two chapters show the Bible to be at the "pinnacle of literature" and full of divine power. Those who accept this view of the Scriptures have no difficulty over Higher Criticism or modern disputed theological dogmas. The Bible is their final authority on all such matters.

**Religious Education Survey Schedules.** Prepared by Walter S. Athearn. 271 pp. \$5.00. 1924.

This is the third technical volume of schedules, tables and questions prepared by Professor Athearn and is the result of a survey of Indiana churches, scout organizations, homes, community enterprises, etc. It will be very valuable to other states undertaking a similar survey. Such a survey calls for more thorough work than most communities will be willing to undertake, especially since the facts so soon become out of date. There is, however, need of thorough work in religious education.

**The Divine Inspiration of the Bible.** W. E. Vine. 12 mo. 2s, 6d. 1924.

No extreme "dictation" theory of inspiration is here presented, but a study of the teachings of the Bible on the subject. Objections are carefully considered and answered from the

conservative point of view which maintains that God revealed His law and His great purposes to men who recorded these revelations in their own words for the benefit of their contemporaries and for the generation to follow.

**Fully Furnished.** F. E. Marsh. Svo. 390 pp. 4s, 6d. Glasgow. 1924.

These thirty-four practical scriptural studies for Christian workers take up such subjects as the worker's assurance, authority, consecration, theme, enemy, reward, etc. They are essentially Bible readings with many practical illustrations and offer many helpful hints to ministers and mission workers.

**Some Modern Problems in the Light of Bible Prophecy.** Christabel Pankhurst. 12mo. 192 pp. \$1.50. New York. 1924.

From a militant suffragette in British national affairs, Miss Pankhurst has become an earnest student of the signs of the times as related to biblical prophecy and the Kingdom of God. She presents many stirring facts and shows a devout Christian faith. Her studies relating to war, labor, women, Zionism, Romanism and the Second Coming are interesting and illuminating whether or not one agrees with her at all points.

**Christ Pre-eminent.** W. H. Griffith-Thomas. 125 pp. \$1.00. Chicago. 1923.

These twenty-three studies in the Epistle to the Colossians emphasize the title of the book taken from Col. 1:18. It is an excellent outline study with very brief treatment of each chapter so that the volume can be considered as hardly more than an introduction to the epistle. H. A. A.

**Charles Lemuel Thompson.** An Autobiography edited by Elizabeth Osborn Thompson. Portrait. Svo. 289 pp. \$2.50. New York. 1924.

The work of Home Missions in the United States owes much to Dr. Thompson, who worked for Christ and America for three quarters of a century as a pastor, secretary of the

Presbyterian Board and President of the Home Missions Council. He was also an orator, a poet and an author of real ability. He has here told his own life-story with modesty but with purpose and power. His contacts with many other noble Christian men and women add much interest to the record of his own experiences and observations.

**Theological Education in America.** Robert L. Kelly. Illustrations and Maps. 8vo. 456 pp. \$5.00 net. 1924.

The graduates of our theological institutions are the religious trainers of the coming generations. It is of great importance, therefore, to know how they are being prepared for their work. Dr. Kelly, executive secretary of the Council of Church Boards of Education, has investigated one hundred and sixty-one theological schools in North America, including evangelical Protestant, Unitarian, Greek Catholic and undenominational, with from two students (Seventh-Day Baptist) to 758 students (Southern Baptist). The survey includes equipment, finances, requirements, curriculum, libraries, methods and general information, but does not disclose the practical outworking of the various ideals and methods. The study reveals a general lack of attention to practical subjects as distinct from theoretical. More seminaries are now, however, introducing courses in rural problems, sociology, economics, education, missions and evangelism.

**The Way of Peace, a Pageant.** Laura Scherer Copenhaver, Katharine Scherer Cronk and Ruth Mongry Worrell. Pamphlet. 25 cents. Lutheran Headquarters. 721 Muhlenberg Building, Philadelphia. 1924.

Anything from these authors is sure to be well done, from a literary and a spiritual point of view, and at the same time effective. This little pageant presents the Christian solution of the war problem as opposed to the militaristic, the industrial, the scientific and the educational. The pageant calls for from fifty to two hundred

characters (twelve speaking parts), with vocal and instrumental music. The time required is from one hour to one hour and a half. It will make a good Christmas program.

**The Amateur Poster-maker.** Jeanette E. Perkins. 64 pages. Flexible paper binding. The Pilgrim Press. Boston. 1924.

Training in the Auburn School of Religious Education and studies in the United States and abroad have made Miss Perkins an expert in poster making, lettering, designing and illuminating. Her practical experience in Church School and community playground work enables her, through this book with more than 50 practical illustrations, to give first aid to amateur poster makers who are not naturally qualified to do artistic and effective work in this line. K. S. C.

**A Mosaic of Missionary Methods.** Fitted together by Stanley Sowton. 156 pages. Wesleyan Methodist Missionary Society. 24 Bishopgate, London. E. C. 2.

These are especially methods for British Wesleysans in the Circuit, in the Local Church, in the Sunday School, in the Villages, in the Anniversary, in Summer Time, in Education, in Intercession, in Finance among Laymen, Among Auxiliary Forces, in the District, At the Mission House, etc. K. S. C.

**Protestantism—Its Principles and Reasons.** R. Ditterich. Pamphlet. 64 pp. 30 cents net. 1924.

The president of the Australian Protestant Federation here gives a clear statement of the differences between Roman Catholic and Protestant claims, beliefs and practice, and tests them by Bible teachings and by history and experience.

**The High Way.** Caroline Atwater Mason. 382 pp. \$2.00. Fleming H. Revell Co. New York. 1923.

This is not only a good story, well told, but it has a timely message for this day of chaotic religious ideas. The author champions the basic teachings of the New Testament in a way

that will strengthen faith and should help to bring about a return to "the old paths wherein is the good way." The novel is a classic in the field of apologetics, and may be heartily recommended to young people who are passing through a period of doubt and are tempted to unbelief.

H. H. F.

**The Divinity of Our Lord.** Canon H. P. Liddon. 12 mo. 216 pp. 2s, 6d. 1924.

In these days of wavering faith and theological controversy, it is extremely helpful to have Canon Liddon's well-known Bampton Lectures on the Divinity (or Deity) of Our Lord and Saviour, Jesus Christ. Though these eight lectures were given at Oxford sixty years ago they are true and convincing today as they were when delivered—at least to those who accept the truth of the Bible record. Canon Liddon takes up in a scholarly way the evidences for Jesus' deity as found in the Old Testament, in the Gospels and the writings of the early Apostles. Then he describes the consequences of the acceptance or denial of this doctrine. Ministers and other students will find the volume of particular value.

**Making a Missionary Church.** Stacy R. Warburton. 12 mo. \$1.75 net. 1924.

Every truly live Christian church is a missionary church. To serve is the essential principle of Christianity. A church that does not witness to Christ and serve mankind may have a name to live, but it is dead. Wide-awake church leaders who are looking for suggestions as to how to enlist others in missionary work will find here valuable suggestions as to a practical program for a whole church and other plans for training church officers, parents, the Sunday-school and young people. Some very useful hints are given on education, dramas, socials, sermons, giving, prayers and recruiting for the field. Erroneous ideas and false methods are pointed out and are corrected by the pointing out of true principles and right methods. It is a valuable book.

**Torchbearers in China.** Basil Mathews, and Arthur E. Southon. 12 mo. 186 pp. 50 cents and 75 cents. 1924.

This is the popular young people's textbook on China, prepared for British study classes and published also in America. It is a well-written, interesting story of the efforts to plant Christianity in China—among the aborigines, in Tibet and Manchuria, in the villages and the cities. The biographical and human interest element is strong but the divine power and guidance are very evident. It is a book to stimulate faith and win co-operation in the evangelization of China.

**By a Way They Knew Not.** Mary Bennett Harrison. 12mo. 91 pp. New York. 1924.

This story of Barnabas and the days of Christ on earth would be better if it adhered to facts. The author even makes the wise men appear in Bethlehem on the night of the nativity and causes a lame boy to be healed by seeing the Babe in the manger.

**The Kingdom Without Frontiers.** Hugh Martin. 91 pp. and indices. \$1.00. New York. 1924.

The sub-title, "The Witness of the Bible to the Missionary Purpose of God," is a clear indication of its purpose. It was doubtless designed to be used as a textbook in mission study classes in churches and among college students and others who are moving towards the world-outlook of Christ. Questions for discussion on each chapter are designed to bring out the salient points in the argument that Christianity was meant to be and is a universal religion, "worthy of all acceptance"; that is to say, has the universal elements worthy of acceptance by all men of all countries in all ages. Mr. Martin's book, whether read consecutively or studied and discussed chapter by chapter, is a help to that world view which we all must acquire before we can have fellowship with the Master whose mental horizon transcended all racial, social and geographical boundary lines. C. C. A.



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# THE MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, Editor

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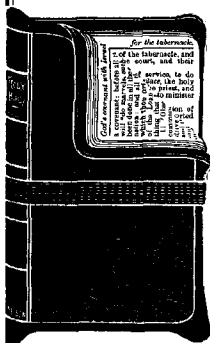
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Among his many official and honorary connections, Dr. Kelly is Consulting Gynecologist of Johns Hopkins Hospital, Honorary Fellow Edinburgh Obstetrical Society, Glasgow Obstetrical and Gynecological Society, Royal Academy of Medicine in Ireland, Fellow British Gynecological Society, Past President American Gynecological Society, Honorary Member Società Italiana di Ostetricia e Ginecologia, Gesellschaft für Geburtshilfe und Gynäkologie zu Berlin, Corresponding Member Etranger de la Société de Chirurgie de Paris, K. K. Gesellschaft der Aerzte in Wien, Roumanian Academy of Science, Obstetrico-Gynecological Society of Moscow, Past President Southern Surgical and Gynecological Association. But he counts a higher honor than any of these his heavenly degree of B.A.—“Born Again.”

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And Dr. Kelly believes the Bible, because he has tested it in rigidly scientific ways and finds that it meets every test. “I have never in my whole life met a man who really knew the Bible and rejected it,” he says. He gives from one to four hours a day to his own Bible study. He conducts a large Bible class every Sunday in Baltimore.

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(published every week)

believes that the full, personal, intimate, autobiographical testimony of such a scientist is needed today as never before. The “Science League of America,” recently formed, is denouncing the Bible and saying that science alone is the “savior of mankind.” It declares: “We must have a confidence in the natural that will not leave room for one jot or tittle of faith in the supernatural.” Dr. Kelly knows otherwise. At the earnest invitation of *The Sunday School Times* he is preparing exclusively for this journal his own full confession of faith. He will begin by telling how he came out of his uncertainty concerning the critical attacks on the Bible into his present unshakable convictions, and will then give his reasons for believing in the Great Doctrines of the Christian Faith. Thus he will write the following seven articles: *How I Came to My Present Faith; Why I Believe the Whole Bible is True; Why I Believe that Jesus Christ is God; Why I Believe in the Virgin Birth of Jesus; Why I Believe in the Blood Atonement; Why I Believe in the Bodily Resurrection; Why I Believe Christ is Coming Again.*

There has been no contribution like this from any other outstanding scientific leader in our generation. It is an event of stupendous importance in these dark days of confusion, uncertainty and outspoken denial by men who command respect in everything but their faith.

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# MISSIONARY SPEAKERS AT THE WASHINGTON CONVENTION

# THE MISSIONARY REVIEW *of the* WORLD

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XLVIII

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NUMBER  
THREE

## THE WASHINGTON CONVENTION

“THIS convention has converted me,” said a reporter on a Washington paper after he had been listening to the multitude of addresses on foreign missions for nearly a week. “I have been converted from a narrow view of the Church and its work and have come to see that the Church of Christ is greater than any sect or denomination, and that the work of taking Christ and His Gospel to all mankind is the greatest work in the world.”

This was the impression made on every earnest and open-minded Christian attending the great Washington Foreign Missions Convention (January 28 to February 2, 1925). The audiences for six days at three sessions a day numbered between four and five thousand.\* The acoustics of the large new Washington Auditorium, scarcely completed, were perfect and the electric amplifier carried even weak voices to the farthest corner of the hall. The convention was also remarkable for its character, for it included missionary statesmen from office and field, government officials, prominent women, laymen and pastors of all evangelical churches, and some leaders from Europe. There were also about five hundred students (most of them Volunteers) and one hundred or more Christians from the native Churches of China, Japan, Korea, Siam, the Philippines, Africa, Moslem Lands and Latin America.

The quality of the addresses, from that of President Coolidge on the first afternoon, to that by Robert E. Speer on the last evening, was remarkable for both intellectual and spiritual power. The attentiveness of the audience was shown not only in their appreciation of humorous anecdotes, but in their sympathetic responsiveness to earnest appeals, inspiring facts and convincing logic. It was impossible to prevent spontaneous applause in spite of requests to abstain.

\* The registered delegates, numbering 3,480, representing 59 mission board constituencies and 27 other organizations, were supplemented with many from Washington churches.

The spirit of prayer and the evidence of spiritual power pervaded the sessions, not only in the periods of intercession, but in the continued evidence of dependence on the Spirit of God both for past progress and for future achievements. Some of the most remarkable meetings of the convention were the early morning student gatherings in charge of Mr. Robert P. Wilder of the Student Volunteer Movement, when two or three hundred met for an hour of prayer and conference.

The *themes* presented at the convention included such great topics as "The Gospel for the Whole World," "The Present World Situation," "The Solution of the Problems of the World," "The Gospel at Work in Asia and Africa," "Christian Education in the Mission Field," "Medical, Industrial and Social Work in Asia," "The Place of Foreign Missions in the Church at Home," "The Church in the Mission Field," "The Foreign Missionary Movement in Relation to Peace and Good Will Among Nations," and "The Call to Our Unfinished Task." The section conferences took up on successive afternoons the different mission fields, the various types of missionary work and the denominational programs.

The array of *speakers* was in itself a guarantee of a rich intellectual and spiritual feast. The Board secretaries included Dr. James L. Barton, of the American Board, Dr. Robert E. Speer, Dr. Arthur J. Brown and Dr. William P. Schell, of the Presbyterian Board, Dr. William I. Chamberlain, of the Reformed Church in America, and Dr. James Endicott, of the Canadian Methodists. The women officials on the program were Mrs. Henry W. Peabody (American Baptist), Mrs. C. K. Roys (Presbyterian), Mrs. Thomas Nicholson, of Detroit, Miss Mabel K. Howell (Methodist South) and Miss Margaret E. Burton (International Y. W. C. A.). Among the missionaries were Miss Jean Mackenzie, Dr. Charles E. Hurlburt and Dr. H. C. McDowell, of Africa; Rev. John H. McLaurin, Dr. E. Stanley Jones and Miss Helen K. Hunt, of India and Burma; Dr. F. F. Goodsell, of Turkey; Dr. Samuel M. Zwemer, of Cairo; Rev. Watts O. Pye, Dr. Ida Belle Lewis; Dean J. D. McRae and Dr. T. Dwight Sloan and President J. M. Henry, of China; Bishop Welch, Bishop Tucker and Dr. William Axling, of Korea and Japan; and Dr. J. H. McLean, of Chile. Christians from mission churches included Prof. J. J. Cornelius and Rev. B. P. Hiwale, of India, and Mr. Toyohiko Kagawa, of Japan.

The spokesmen for laymen at the general meetings were Dr. John R. Mott, of New York, Hon. N. W. Rowell, of Canada, and R. A. Doan, of Columbus, Ohio; for the educational institutions, President Mary E. Woolley, of Mt. Holyoke; Prof. Rufus M. Jones, of Haverford, and Prof. William I. Hull, of Swarthmore; and for ministers of the American churches, speakers were Bishop Mouzon (Methodist, South), Bishop Brent (Protestant Episcopal), Canon H. J. Cody, of Canada, Rev. S. W. Herman (Lutheran), Dr. Hugh T. Kerr (Presbyterian), Dr. Harris E. Kirk (Presbyterian, South). Student Volunteers were represented by Miss Goodsell, Dr. Walter H. Judd and Mr. Warner Lentz.

The representatives from European societies and churches were Mr. J. H. Oldham, of the International Missionary Council, the Bishop of St. Albans, Rev. Robert Forgan, of Scotland, Baron von Boetzelaer, of Holland, Dr. Daniel Couve, of France, and Prof. Julius Richter, of Germany.

There were successive presiding officers and many who led daily in prayer. The devotional periods for intercession at noon were led by President W. Douglas Mackenzie, of Hartford, President J. Ross Stevenson, of

Princeton, Robert P. Wilder, of the Student Volunteer Movement, Dr. Robert Forgan, of Scotland, and Dr. John W. Wood, of New York.

But the outstanding characteristic of the convention was that its keynote from first to last was *Jesus Christ*, as the great missionary message and the one Hope for the world. No note of theological disagreement was struck, but Christ was exalted as the Son of God and the only sufficient Saviour for every race and nation. Therefore, courage and faith marked the convention; courage to undertake difficult problems in the Spirit of Christ and faith in ultimate victory.

The Washington convention was in many respects in marked contrast to the great Ecumenical Conference held in New York twenty-five years ago and to the Edinburgh Conference in 1910. At the Ecumenical Conference there were stories of pioneering and popular appeals to arouse interest in foreign missions, together with comprehensive surveys of the mission fields. At Washington an intelligent interest in world-wide missions was taken for granted and the evident aim of speakers was to enlist more devoted, united and effective cooperation of the Church at home in an adequate endeavor to complete the task of giving Christ to all the world. Edinburgh was marked by a serious study of methods, of the task of occupying new fields, of organizing and uniting forces, and of strengthening native churches, based on reports of various commissions. At Washington, there was no opportunity for discussion from the floor and no resolutions or plans presented for adoption. It was a meeting to instruct and stimulate rather than to confer; to marshal home forces rather than to determine policies. Even the section meetings on fields, methods and denominational plans gave little opportunity for discussion.

Another characteristic of the Washington convention that distinguished it from the previous gatherings (and that made it akin to the recent Student Volunteer Convention) was the emphasis on the practical application of the principles of Christ to all phases of modern life, such as international, racial and industrial problems. One whole session was given up to international relations and another largely to the consideration of social, racial and industrial conditions. Christian missions have always recognized responsibility for Christianizing these relationships, but at Washington this duty was more largely emphasized.

One could not attend this great convention without being deeply impressed again by the immensity and importance of the missionary task, the variety of the problems and methods involved, the great difficulties encountered, the real oneness of the work, the necessity for true unity and cooperation, and the possibility of greater progress. Ultimate triumph depends, however, not on human wisdom or

material strength, but on the power of God to work miracles of transformation in men and in nations.

What will be the *outcome* of the Washington convention? This is the great question. Hope lies in the fact that living seed was sown in good soil. With proper care this will surely bear fruit in the churches and Board offices at home and in the fields abroad. Missionaries return to their fields encouraged by the thought that the Church at home will stand back of them with more devoted support in prayer and in sacrificial giving. Secretaries return to their offices with renewed faith and energy and with the hope of more adequate help from their several constituencies. Volunteers return to their studies more eager to prepare for service abroad and confident that funds will be provided to send them out when ready. Laymen return to business or professions with a new sense of responsibility for the practice of stewardship of all resources for the Kingdom of God. Pastors return to their churches determined to accept the challenge and to marshal their forces for an onward march. Will the new impetus received show itself in personal life and in religious circles? Will the renewed impulses reach out in every direction and through all agencies to bring harmony in international relations, to create true brotherliness in race relations, to establish justice and mercy in economic life and to purify and enable all social contacts? These results may be achieved only if individual Christians give Jesus Christ right of way in their lives so that the Spirit of God may use us, with all we have, to make Him known and to establish the reign of God among men of every tongue and tribe and nation.

### COOPERATION IN HOME MISSIONS

**A**N unusually interesting conference on the problems and possibilities of Home Mission work in North America was held at Atlantic City, January 13th to 16th, by the executives of the Boards affiliated with the Home Missions Council and the Council of Women for Home Missions. The topics under discussion were of great importance and the papers and addresses were informing and stimulating. The emphasis was placed on the need and the results of interdenominational unity and cooperation in carrying out the program of Christ for the salvation of mankind. Several papers on this subject will be printed in the *REVIEW*. Another topic stressed in the program was Christian community service—union of effort to serve a whole community, rather than rival denominational effort to build up one communion. Possibly there was at times an over-stressing of the machinery and methods in Home Mission work in place of emphasis on the prime importance of spiritual power and the need of presenting Christ to all those in ignorance of His Gospel of Life.



### NUGGETS FROM THE HOME MISSION CONFERENCE

**T**HE watchword of Christian agencies for centuries was "Occupy Strategic Fields." For the Twentieth Century, let the watchword be: "Serve Every Community."

\* \* \*

Our business as Christians is not to increase the membership of our individual churches, but to bring men to Christ; not to bring sheep into a particular flock, but to lead them into Christ's fold.

\* \* \*

The new Home Missions undertakes, on the basis of ascertained facts, to establish the Kingdom of God among men and to transform the total life of America and of the world in all its phases and relationships so that it will conform to the spirit and teachings of Jesus Christ. He is the center of the missionary motive and teaching.

\* \* \*

Over 5,000 communities in the United States have no evangelical church work and between 5,000 and 10,000 communities have only one church. Let us abandon competition and care for neglected communities.

\* \* \*

Regional cooperation among churches began in Maine in 1890 when five denominations cooperated in Home Mission work in the State. Now seven far-western States, in addition to Maine and Vermont, have organized on a cooperative program to survey their fields and to care for neglected areas and groups.

\* \* \*

Out of 175,000 recent immigrants from Europe, 103,000 have come from Protestant countries. It is most important that we follow these immigrants to their destination in America.

\* \* \*

The Christian Chinese in San Francisco have recently made their church a community center for united work.

\* \* \*

If we are to reach the Mormons effectively, we must strengthen the Christian educational institutions among them — such as Westminster College.

\* \* \*

Hawāii is God's laboratory for the study of the problems of race relationships.

The progress in Christian statesmanship in Home Missions in the last quarter of a century was clearly pointed out by Dr. John M. Moore, whose address appears in the REVIEW. In 1900, Home Missions were studied more from an isolated denominational viewpoint, with especial reference to unoccupied physical frontiers and work among heathen Indians and uneducated Negroes. At the recent conference, the chief topics discussed were unity and cooperation in work for Spanish-speaking Americans, for rural communities, cities and among immigrants. Valuable papers were also presented on "Home Missions as a Career," "The Need of Leadership,"

"The Development of Leaders," and "The Future of Home Missions."

The study of these topics cannot fail to impress one with the immensity and importance of the work to be done in America, the diversity and intricacy of the problems involved, the progress already made and the growing sense of the unity of the task. This work demands unselfish sacrifice, Christlike cooperation and an earnest dependence on prayer and on the leadership and power of God.

### ANTI-CHRISTIAN AGITATION IN CHINA

**P**OLITICAL and religious turmoil in China, makes it difficult to secure first-hand reliable information on the situation. Dr. Alexander Baxter, Vice-President of Canton Christian Colleges, writes, under date of January 7th, some interesting details as to the anti-Christian movement now in evidence in Canton and to some extent in other parts of China. This anti-Christian movement seems to be a joint affair between certain student organizations and the Communistic section of the Kuo-ming-tang. Outside Canton the only place where the movement has been at all active so far is in Shanghai. In Canton not only Christianity but all religion is being opposed, while in other parts the movement is exclusively against Christianity. This may be due to the fact that Russian or Bolshevistic influences are more marked in the south than in other parts of China. Many believe that the movement here has Russian influence and money behind it and this seems to be borne out by the fact that members of the military school at Whampo have taken part in anti-Christian demonstrations.

Other organizations sharing in the anti-Christian movement are the New Student Movement and a Chinese club or society composed mostly of school graduates known as the "Chi Yung Hok Shek." Newspapers, such as the Chinese organ of the Kuo-ming-tang Party, (*Man Kwok Yat Po*) and the *Hok Shing Yat Hon*, and magazines such as *Young China* have contained articles of an anti-Christian character. A number of pamphlets and leaflets have also been issued of a popular anti-Christian kind.

The methods used by this movement have been chiefly public meetings and literature. A number of mass meetings have been held. The Government Normal School has been very active and several meetings have been held in its buildings. Open-air meetings have also been held in various parts of Canton and groups of people, mostly students, have gone to Christian schools and institutions distributing anti-Christian literature and in some cases attempting to break up Christian gatherings.

Dr. Baxter reports that the main points made by speakers and in anti-Christian literature seem to be:

(1) That Christianity has proved to be the advance guard of imperialism. Instances are given, such as the taking over of Tsingtau by the Germans as the result of the murder of certain missionaries.

(2) Chinese Christians are described as being the servants of capitalism. The fine plants that missionary societies build and the positions they are able to give to their workers have appealed to some Chinese, and they have thus become the tools of foreigners. The claim is made that most of those who support missions are capitalists.

(3) It is said that Christians and students in Christian institutions are not patriotic. Foreigners give them a wrong point of view, and owing to their contact with foreigners they do not see harm in this so-called foreign imperialism, which is being introduced to the country in the guise of Christianity.

(4) Christianity is attacked as being inconsistent with the assured results of modern science. Some speakers make the common popular claim that enlightened peoples are giving up religion as something which is outgrown, and are adopting a so-called scientific view of life which is more akin to Positivism.

(5) The teachings of Christianity, especially regarding non-resistance, miracles, etc., are attacked as in themselves absurd.

(6) The influence of the Church, especially in the Middle Ages in Europe, is quoted as an example of the tyranny which Christianity has instituted.

(7) Foreign control in mission institutions is instanced as an attempt to make the Chinese the servants of foreign nations, and it is held that this control prevents the training of patriotic Chinese citizens.

Of course, there is nothing new in these points. At a recent meeting of Chinese leaders held in the Y. M. C. A., in Canton, it was stated that the result of the movement here so far has been mainly twofold: First, to cause increased interest in the whole subject of religion whereby people have been led to class themselves either for or against; and, second, it has caused much public sympathy with Christianity as many realize that the attack is not sincere, but is engineered in the interest of politics, and at the dictates of Russian influence.

The attitude of Christian leaders to the movement has been discussed and at a recent meeting it was decided:

(1) That it would be unwise to attempt direct opposition and that the Church should increase its constructive work in the district.

(2) A committee of Chinese leaders was appointed to draw up a statement, probably to be issued by the Christian Council of Kwangtung, indicating what Christianity stands for in relation to the religious, social and political situation.

(3) It was agreed to have a statement prepared also for church members so that they could be more enlightened as to the teaching and attitude of their faith towards present problems.

(4) Steps are being taken to give more publicity to the actual work which the Christian Church is attempting through its churches and institutions.

(5) It was agreed to call in the near future a conference of foreign missionaries and Chinese Christian leaders to discuss more adequately the movement in its relation to foreign missionaries working in this district.

The general feeling among Christians is that too little has been done to make clear the real function and work of foreign missionaries in China. Undoubtedly some of the leaders in the present government are aware of the real nature of missionary service and are not misled by these statements seeking to show that the missionary body is an adjunct of western governments. At the same time there is a great deal of ignorance on these points amongst people generally and apart from the present anti-Christian movement altogether it would be well to have the work of the Christian Church explained more clearly to the general public. This is a time to be patient and to pray for the Chinese. It is a time to make clear to all the spiritual aims and values of Christianity and the relations of Christ and His teachings to present-day problems.

### TOLERATION TRIUMPHS IN GREECE

**A**LTHOUGH nominally Christian, Greece has been religiously one of the most backward countries in the world. A provision in her Constitution forbids the admission or circulation of any translation of the Scriptures—a bar to their circulation such as has not been placed even by heathen or Moslem lands. Box after box of Bibles sent by the Bible Societies, has been held up in the custom-houses. For many years a feeling of hostility towards Evangelical Greek Christians has been sedulously fostered, especially by Greek church leaders; such persons being branded as traitors to their country because they had forsaken their national Church. In the olden days the windows of the Evangelical Greek Church in Athens used to be frequently stoned, and there was no redress. Some inconvenience, as well as injustice, was also the outcome of the refusal of the civil authorities to recognize the legality of any marriage not performed by a priest of the established Church, the only one legally recognized by the Government.

These conditions are now at an end for a great change has come over the attitude of the Greeks, official and civilian, largely as a result of three factors. Firstly, Athens has been fortunate, as has the church at large, in the broader spirit and better tone of two recent Metropolitans—Abp. Meletios, who became Patriarch of the whole Church, residing at Constantinople, until expelled by the Turkish Government, and also the present Metropolitan. They have too catholic a spirit to encourage such narrowness, and have done much to overcome it.

In the second place, thousands of Greeks have been returning to their native land from the United States, bringing with them a more friendly spirit toward its institutions, from which they have seen only good. In many ways they have been contributing to a friendlier attitude on the part of their people to things Western. They stand

up for recognition of those who may differ from them in details; and they will not join in religious persecution, nor tolerate it if they can prevent it.

Thirdly, the bitterness of disaster, especially of the last great disaster, in western Asia Minor, has opened their eyes. They know now that the Evangelical Greek is just as loyal, and in some ways more able, and certainly as Christian, as his Orthodox neighbor. Besides, this mournful wave of refugees has brought into the farthest corners of the country large numbers of Evangelical Greeks, and of those who were well acquainted with such over in Asia Minor. Henceforth it will hardly be possible for Greece to go back to its former narrow-minded way of thinking and acting.

The new spirit has been shown in a multitude of ways. Laws have been modified to suit the needs of the American colleges that have moved over to Greece from Asia Minor, so that religious restrictions and other obstacles are not put in their way. The church authorities as well as the Government have welcomed the advent of these avowedly Evangelical institutions. In at least one instance—at Katerina, on the Gulf of Salonica—land has been set aside by the Government for a purely Evangelical village, where non-Evangelicals are not allowed to settle unless by invitation of the others; and the Government has made substantial grants in money and materials, to get these refugees started in communal life. The cases of Bibles that have lain for long in the custom houses, have been allowed to enter, not only free of duty, but free also of storage charges. Their sale and distribution is now unhindered.

The most fundamental change of all is, naturally, the modification of the Hellenic Constitution. Not only has the Article prohibiting the translation or circulation of any Scriptures except in the original been abrogated, but the entire attitude on religion is changed. The new Article on Religion reads:

- (1) Liberty of Conscience is inviolable.
- (2) All religions may perform what pertains to their worship freely under the protection of the laws, except anything that is against public order and good morals.
- (3) Proselyting is forbidden.

By the last clause is meant that the Government will not permit "any attempt to make followers by gifts, promises, or force." Needless to say, the Evangelical Church has never made followers by any of these means, and is glad to abide by this law.

In consequence of this new attitude, the civil authorities now recognize marriages performed by Evangelical clergymen. Thus problems of inheritance and property are obviated and Evangelicals have exactly the same rights as the adherents of the Orthodox or any other church.

One by-product of this better feeling has been the granting of

the use of King George's Chapel to the Second Evangelical Church of Athens, an organization composed of refugees from Asia Minor. King George I came to Greece as a Protestant Dane and his Danish Lutheran pastor held Protestant services in the Royal Chapel in the palace. According to agreement, his children were brought up in the National Church of Greece, and the subsequent kings were all Orthodox. Greece is now a republic and, by the act of a liberal Government, the former Royal Chapel has once more returned to the use of Evangelicals.

The Greek people as a whole are far more ready than formerly to read Evangelical literature. A short time ago a broad-minded Greek in Salonica went to the American Mission and bought up all the copies they had of some tracts by Sherwood Eddy and others, and, with the cooperation of the Orthodox priest who was acting as chaplain to two government military hospitals, went through the wards and distributed many hundreds to the sick. He sent to the publication headquarters at Constantinople for several thousand more, since new calls for this literature came pouring in on him. Recently a layman of the Orthodox faith secured a quantity of Sunday-school literature to take with him on a tour among the islands of the Greek Archipelago where he was sure of a good reception.

The Greek language has been lamentably short of Sunday-school literature but there has been a gradual and quiet growth of Sunday-schools in connection with some of the Orthodox churches in Athens and other places; and now a very able Greek lady is translating the entire series of the Blakeslee system, so that these and other schools may have the requisite books and leaflets.

An inspiring challenge has recently come, from a most unexpected quarter, for an enlargement of the American system of schools in Greece. The Metropolitan Bishop of the island of Syra sent a message last summer to Miss McCallum, Principal of the American College for Girls at Athens, begging her to take steps for the opening of a school for girls in his island. Failing to secure a favorable reply, he came in person to the College in November to see her. It happened that several missionaries were gathered there at the time; and this high ecclesiastic fervently repeated his earnest request for an American school for his girls in Syra. He guaranteed an immediate attendance of at least two hundred, and set their minds at rest as to any costs for the running of the school. He wanted the management of it entirely in the hands of Miss McCallum, and in accordance with what religious program she might choose. It was a confidence based on the fine reputation already attained by the College in Athens.

CHARLES T. RIGGS.

# Christ, The Missionary Motive\*

BY THE REV. E. STANLEY JONES, D.D., LUCKNOW, INDIA

Missionary of the Methodist Episcopal Church, 1907

THERE is a good deal of misunderstanding as to what constitutes the missionary aim and motive, and never have we needed to clarify the issue as now. We are told that we are "International Meddlers," that we are "Creedmongers to the East," that we are the religious side of imperialism, that we are the forerunners of capitalism, that we represent a great hunger to see an ecclesiasticism prevail around the world.

We ought to face the problem squarely and, under the closest scrutiny, tell just what we are trying to do. We can determine this in the quiet of the study where we brood over human motives and aims or we may determine our objective in the thick of the struggle on the field where ideas meet ideas and civilizations meet civilizations. My personal conclusions have been reached in the thick of the battle, by the sheer exigencies of the struggle itself.

When I first went to India eighteen years ago I was trying to hold a very long line, the line from Genesis to Revelation, on to Western civilization and the Christian Church. There was no well-defined issue. The non-Christian invariably pitched the battle at Moses or at Western civilization. He always seemed to ignore the central point.

Then I saw that I could shorten my line, that I could refuse to know anything save Jesus Christ and Him crucified. I could take my stand there and make Him the sum total of the aim and the motive of my message.

The situation cleared when we took the one central theme. The Indian people found that we were not there to make them pale copies of the West; we respected anything fine in their civilization, in their struggle after God. They learned that we were there not to wipe out that struggle but to give them a person, Jesus Christ, whom they could interpret through their own genius and national past and could express in a living way.

Up to that time in India, we seemed to have been up against a stone wall. We were making great progress among the outcastes, but we were scarcely making any progress among the educated classes. When we clarified the issue and made Christ the one issue, then there was a new burst of power. We found ourselves in the midst of a revival of interest in Jesus as a person who captivated the thought of the East. The people had thought that if they took Christ, they would have to take Western civilization also, but when

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\* From an address delivered at the Washington Foreign Missions Convention, January 29, 1925.

the revelation dawned upon the minds of the East, that they could have Christ with as little or as much of Western civilization as they desired, then there was a new outbreak of spiritual power and interest in Jesus Christ that far surpasses anything that we had seen.

In thinking over this matter and trying to discover what the different systems were trying to produce, I saw that each religion had its own peculiar aim:

Greece said, "Be moderate; know thyself."

Confucianism said, "Be superior; correct thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; bend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christlike; give thyself."

Now if the aim of Christian missions is to produce Christlike character that it may give itself as Jesus gave Himself, then we have no reason to apologize for that aim and motive for there is nothing higher than to be Christlike.

The aim of Christian missions then is not to propagate Western civilization around the world—they may take as much or as little as they wish; we are not there to project an ecclesiasticism throughout the world, but we are there without apology, openly and without the slightest hesitation, to say that we think it is worth while to make men like Jesus Christ.

First of all, that is a worthy aim for our own lives, we would like to be like Him. We too would like to catch His Spirit, His thought, His purpose, and His power. We would like to give ourselves as He gave Himself. If this is the end of Christianity then there is not the slightest reason why we should hesitate to make that the aim of the Christian missions.

Jesus is not a way of life, He is Life itself. He came not to set certain truths alongside of other truths. Jesus came to *be* Truth itself. In Him Truth looks out at me from understanding eyes, touches me with redemptive hands, and loves me with a warm loving heart.

Jesus came not to bring a religion, as Dean Inge says, "to set alongside of other religions"; Jesus came to *be* a religion itself, and if we go deep enough into religion, we must stand face to face with Jesus, who is religion itself in its final expression. Jesus Christ sums up the finest in the East and the finest in the West.

Greece said that three things caught her attention in worship. They were the good, the beautiful and the true. That sums up the



finest thinking in the West. The East, brooding over these same problems, has come to the conclusion that there were three ways out, namely the *gyan marg*, the way of "knowledge"; the *bhakti marg*, the way of "devotion"; and the *karm marg*, the way of "works."

Jesus said, standing midway between East and West, "I am the way, the truth and life." I am the way—that is the good. I am the truth—that is the true. I am the life—that is the beautiful. He is what the Greeks unconsciously desired.

He turns to the East and He says, I am the way—that is the *karm marg*—a way of life, a method of working; I am the truth—that is the *gyan marg*, the way of "knowledge"; I am the life—that is the *bhakti marg* or the way of "devotion." He is what India has unconsciously desired.

Jesus then stands midway between East and West and fulfills everything that life strives for, and East and West will one day find in Him what they need.

A lawyer rose in the crowd in India and said, "Is that what you are trying to do? Do you want to give us Christ and Christ alone?" I said, "My brother, I have nothing else to give."

He replied: "I do not see how we Indians can hate Him. I thought you had come here to wipe out our past and all our Indian culture. If your aim is to give us Christ, let us take Him and interpret Him through our own genius and life, I do not see how we Indians can oppose it."

Let Jesus Christ touch men with His own vital presence and power, and there will come a new vitality, for Jesus appeals to the soul as light appeals to the eye, as truth fits the conscience, as beauty speaks to the æsthetic nature. Christ and the soul were made for one another, and if we can bring the soul of any human being in contact with Jesus Christ, that soul will see in Him not only a Way of life but Life itself, not a truth but Truth itself.

India has become my home; India's people are my people, her problems are my problems and her future is my future. I would bear upon my heart her sins if I could lift her to my Saviour. One day I said to a group of prominent men: "Brothers, what are we going to do with these 60,000,000 outcastes? They are a millstone around our national neck and we can never be strong until we lift them."

A non-Christian replied: "Sir, it will take a Christ to lift them."

"Yes, my brother," I said, "a Christ to lift them and to lift me, to lift the rest of us."

That non-Christian, searching for some redemptive force to solve his problems, put his finger upon Christ as the one way out.

Some years ago Dr. John R. Mott, speaking in Victoria Hall,

Madras, was hissed when he used the name of Christ. Nine years later in that same hall, Jesus Christ and Him Crucified was the one topic for six nights. The crowd increased every night until they were standing around the windows and doors. I asked men publicly and openly to give themselves to Jesus Christ. If one had responded I should have been grateful; if five had come I should have been overwhelmed, but between 100 and 150 came and took their stand frankly and openly as followers of Jesus Christ, in the very hall where nine years before the name of Christ had been hissed.

The change was not due to a difference in the speakers or their presentation. In that nine years a new revelation had dawned upon the mind of India, a new revelation that Christ belongs to her as much as He belongs to the West. Christianity is breaking out far beyond the borders of the Christian Church, and the question that we must face is this: Will the Christian Church be great enough and Christ-like enough to be the medium through which Christ will express Himself to the non-Christian world? If so then there must be a finer and more utter abandon to Jesus Christ, with more of the spirit of service and less of racial patronage.

If we go to India to serve in the spirit of Jesus Christ, the whole East is wide open, and will respond. If we come full of patronage the East is closed.

A Brahmin gentleman said to a friend of mine, "I do not like the Christ of your creeds and the Christ of your churches." With a swift intuition my friend replied, "Then how would you like the Christ of the Indian road?" The Christ of the Indian road, with long flowing garments, with the crowd about Him, touching blind eyes, and letting the light stream in, His hands upon the heads of unclean lepers and sending them back to health, announcing the good tidings of a new Kingdom to stricken humanity, and telling of His dying upon a wayside cross for men, and rising again from the dead. How differs this Christ of the Indian road from the Christ of the Galilean road?

Christ must be naturalized upon the Indian road, and upon the Chinese pathways and upon the highways of Japan, so that every nation will find in Him the true expression of its own national thought and outreaching of heart and will see in Him what they have craved through the weary centuries.

One day, speaking to Mahatma Gandhi, I said: "I am very anxious to see Christianity naturalized in India, not something identified with foreign people and foreign government, but a part of the national life of India and contributing its power to India's uplift. What would you suggest that we do in order to make that possible?"

He thought a moment and then said: "If you are going to do that I would suggest to you four things: First, that all Christians, missionaries and all, live more like Christ."

Through his eyes three hundred and twenty million people were looking and through his voice those millions were speaking. He said, "If you come to us in the Spirit of Jesus Christ, then we cannot resist you."

"Second, I would suggest that you practice your religion without adulterating it or toning it down."

We might have thought that India would desire Christianity toned down in order to meet the non-Christian world half way. But no, the non-Christian world has discovered the high challenge, and the amazing appeal of Christ and says to us, "Do not adulterate Christianity; give it to us in its rugged simplicity and its high demands, and live out the life; then we cannot resist it."

Some one has suggested that we are too often "inoculating the world with a mild form of Christianity so that it is practically becoming immune against the real thing." We are not interested in giving India a mild form of Christianity. Let her take Christ just as He is in His mighty, saving, overwhelming power to change human nature and to make men new.

"Third," Mr. Gandhi said: "I would suggest that you put your emphasis upon love, for love is a central thing in Christianity."

He did not mean love as a sentiment, but love as a working force. If God is Love, then the highest power is Love; the highest power of omnipotence is Calvary, and the one way out of our world's difficulties is to catch the spirit of Love that Jesus Christ manifested and embody it in race relationships, in international relationships, in every other relationship of life.

"Fourth," said Mr. Gandhi, "I would suggest that you study the non-Christian religions more sympathetically to find out the good that is in them in order to have a sympathetic approach to the people."

We should be unafraid of truth wherever it is found. Christ is the fulfillment of all truth and truth is a signpost that points toward Him Who is the Truth.

Note those four things. Be more like Jesus Christ; practice Christianity without adulterating it; put your emphasis upon love; be unafraid of truth anywhere. "If you will come to us in that spirit," said Mr. Gandhi, "we cannot resist you."

As Christians that challenges us, and sends us to our knees. Some of us who went to the East as teachers are staying as learners. We believe that the one great need of India and of the whole world, East and West, is Christ Himself. The great pathetic lack of the non-Christian world is that they have no Christ. Do we see any one who is getting along well without Him? We make no apology then for being Christian missionaries, for Jesus Christ is the supreme and controlling motive for our lives.

We need to lift up, not an emasculated Jesus, but a Jesus able to do all things that human nature needs, a Christ Who is sufficient and compelling. If there is a new Christocentric emphasis upon this whole missionary work, then I believe that there will be a new burst of spiritual power around the world. Stone walls will suddenly open for Christ to enter as the risen and triumphant Lord. O Majestic Christ, Thou Who art walking across the nations, and, bidding for the heart of the world, give us something of Thy touch, Thy presence and Thy power.

I see no other way out for East or West than the way that Jesus offers, namely, Himself. I see no other hope for human character save to be made like Jesus Christ. I see no other way out of the world's troubled situation than the way that Jesus points. There is no other way except Jesus, Who Himself is the Way, the Truth and the Life. The best life of the East and the West is revolving around Jesus Christ as the center. If we have slipped off that center into denominationalism, or have felt that our business was to create a kind of supremacy of the white race through Christianity, then we must come back to that Center. Christ must be real to us. We must take Him to India and other lands. As a leading thinker in India said one day, "There is nobody else who is seriously bidding for the heart of the world except Jesus Christ." We have many critics in all this, but no rivals; we have many critics, but no one else with such an aim, namely, an aim to make this a Christlike world that it may give itself for the sake of our fellow men as Jesus Christ gave Himself for the sake of all. If the motive and aim of Christian missions is to produce Christlike character which will give itself, then we have no apology to make for Christian missions.

#### QUOTATIONS FROM THE WASHINGTON CONVENTION

"The love of the Christian is more dangerous than the sword of Mohamet."—*Quoted from an India Paper, Canon Cody.*

Ghandhi's greatest contribution to the world is that he has shown to the world that Christ's principle of overcoming evil by good, by soul force, by spiritual strength, is practicable not only by the individual but by a nation. He has given new meaning to the gospel of vicarious suffering and has turned the eyes of thinking men to Christ upon the Cross. The result of it is that hundreds of educated Hindus and Mohammedans are found sympathetically studying the Christ's way of life, which has through Mahatma Ghandhi brought such new strength, vitality and unity to our people.—*J. J. Cornelius.*

It is not how great *we* are, or how much money we give, that counts but whether we give all that we are and have into the hands of Christ our Lord.—*Robert E. Speer.*

# The Pastor and the Missionary Movement\*

BY REV. HUGH T. KERR, PITTSBURGH, PA.

Pastor of Shadyside Presbyterian Church and Author of "Missionary Sermons for Children," Etc.

WHEN William Carey went forward on his great mission he said, "There is a gold mine in India. I will go down but you must hold the ropes." William Carey and his little band of loyal supporters were comrades in a common crusade. He was the adventurer; they were the admiring administrators. He was the hero; they were the heralds in the homeland of the new missionary program. He was the pathfinder; they were the pioneers of progress. He was the miner; they were his ministers, ministering to him in his necessity.

The pastor is the key to the Foreign Missionary program. If the light which he holds in his hand burns clear, his whole church is full of light. If it is smoking flax, his people can hardly escape being spiritually asphyxiated.

But someone may say, "Of course, this means one more burden placed on the now overburdened conscience of the modern minister." It means no such thing. It means the simplification of his burden by the right adjustment of his perplexing duties. God knows that there is great need for simplifying the burdens of the modern minister. "If theological seminaries," says one of our divinity deans, "were to teach all the courses which their critics suggest, a theological student would not go out into his parish younger than Moses when he escaped from Egypt. And even thus he would be so weakened by the cuisine of his educational house of Pharaoh, its *table d'hôte* of political economy, political science, hypnotism, basket ball, religious pedagogy, philosophy, biology, higher criticism, practical athletics, advertising, management of moving pictures, the practice of psycho-therapeutics, as to need another forty years of retirement to recover his balance of mind and a practical-minded father-in-law to assist him in leading his 'chosen people' out of bondage."

The first thing an American Indian guide does for a tenderfoot is to adjust and simplify his kit; the first thing the missionary passion will do for the pastor is to unify his ministry. The Christian Church has only one task, one program, one gospel, one great commission. As David Livingstone said long ago, "Christianity requires perpetual propagation to attest its genuineness."

The pastor's responsibility to the missionary movement is twofold.

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\* From an address delivered at the Washington Foreign Missions Convention, January 31, 1925.

## SELF-EDUCATION OF THE PASTOR

I. In the first place it is the duty of the pastor to educate himself. This is a present and pressing and primary necessity. A superficial and traditional acquaintance with world problems will awaken no enthusiasm, and ignorance is not apt to be an instrument in the hands of Almighty God. In our town we are told that when college students have a night off, they toss a coin. If it turns heads they go to a dance; if it turns tails they go to the theater; it stands on edge they study. Sometimes it would seem, with our complex church organization, that the modern minister is tempted to leave the most vital thing in his ministry to precarious chance. Nothing can take the place of courageous and persistent intellectual inquiry, for the beating out of old straw is not a means of grace to him or to his people. The intellectual renaissance which has brought in the stirring of new life to the Orient and has come in like a flood upon our Western civilization has made necessary an entirely new intellectual approach to the missionary enterprise. The books of yesterday are today obsolete. The only permanent volumes on our missionary shelves are the great biographies. In the new wonderland of missions we must run and run to stay even where we once were. If a way could be devised by which the rank and file of the ministry could be supplied with the best living literature on missions and if we could devise some way by which the ministry would study that literature, our problem would be more easily solved.

It is not possible for many of us to travel and see with our own eyes the miracles of modern missions. It is not always possible for hard-pressed ministers to secure the latest literature. When it is a question of a new book or a pair of new boots for son John, the book has little chance. It ought to be possible for the latest literature, that speaks of those currents that are sweeping around the world, to be put into the hands of our pastors. It ought to be possible for our theological seminaries to do something. It ought to be possible for our mission libraries and our boards to do more, but in the last analysis the responsibility lies with the pastor. Denominational literature is easily available and it ought to be possible for him to keep in touch with the challenging program of his Church. However, it is done, *it must be done*, for the church will only listen to and follow the man who knows.

## THE EDUCATION OF THE PEOPLE

II. In the second place it is the duty of the pastor to educate his people. This cannot be done without an adequate educational program and such a program involves a fourfold challenge.

1. It challenges the pastor to a program of *missionary preaching*. Archbishop Temple told his students to preach twenty mission-

ary sermons a year. That is not too many if one is keeping in touch with the far-flung line of battle. That number is not too many for the pastor who is in touch with the world movements today, and above all if he is in touch with his scriptural authority which is his only ministerial guide. The Acts of the Apostles has a movement within it of ever-widening cycles of interest, ever expanding until Paul stands in the very center of imperial Rome, and each one of those cycles ends in a refrain something like this, "And so the word of the Lord grew and was magnified and many were added unto the Church."

If a minister is in touch with world currents the occasion is always arising for the missionary appeal. It may be America's way with Japan, or Europe's way with opium, or the Senate's way with the International Court, or the ebb and flow of movements in China, or the attempt of English adventurers to scale Mount Everest saying, "There it is, and we must catch its secret."

There is nothing like teaching missions to force a minister to study. It has been my pleasure to teach three, sometimes four mission study groups each year. Two of these groups are made up of university and college students and I have found no task so enlarging, so broadening, so able to lift up the head and the heart of both pastor and people.

There is nothing that will turn a pastor's face toward the East, and put both heart and hope into a congregation like being compelled to face the radiance of the sun rising in the twilight lands of the world. It is fine to have the Secretaries of the Board come with their far-reaching understanding of modern missionary problems to enlighten and instruct the people. It is always thrilling to have a missionary, direct from the field, speak with authority. It is helpful to have the specialist come with his suggestions for improving missionary methods and increasing missionary gifts, but I would not sell my birthright of missionary educational opportunity for any excellence of imported talent.

This program challenges the pastor to financial oversight. Good business sense and consecrated Christian judgment call for the introduction of the budget system in the local church. It unifies and systematizes the benevolence of the congregation and substitutes order for opportunism. As in the days of His flesh Jesus still sits over against the treasury and I would often take the judgment of my trustees as to a man's loyalty to Christ, rather than the judgment of my elders. I am convinced, however, that the pastor who contents himself with a budget, to the exclusion of the occasional challenge of a great soul-stirring appeal, fails of an adequate financial program. It is the *heart* that presides over a man's generosity. I had in my church a Scotchman of large means, who had shut out of

his giving the foreign missionary quota. One Sunday in my sermon I called the roll of the great Scotch missionaries. It gives one a thrill to name them:—Robert and Mary Moffat, David Livingstone, Alexander Mackay, Robert Laws, Mary Slessor (you can hardly get out of Africa); Alexander Duff of India, Robert Morrison and William Burns of China, John G. Paton and James Chalmers, an almost endless host. When it was over the silver cords were loosed and the golden bowl overflowed...

This program of education challenges the pastor to *prayer*. In the days of His flesh, our Lord Jesus fed the great multitude with five barley cakes and a couple of fish. *He* did it. That is the only miracle (except His resurrection) recorded by all four evangelists and it is significant. It made a deep impression on the disciples. The resources of the early Church were tragically inadequate, but in all their problems, they heard the mandate of Jesus "Bring them hither to Me." In His hands meager resources are magnified. Everything depends on keeping Jesus Christ in the center of our programs. For love of Him our people will do and dare anything.

#### THE CHANGING MISSIONARY MOTIVE

The missionary motive through the years has had a changing emphasis. Once it was pity for the great multitude that plunged hourly over the dark precipice into Eternity. Today it is largely fear, and it presses upon us from all sides—racial fear; fear of the possible "rising tide of color"; economical and industrial fear; fear lest the great surplus of raw material in Asia and Africa and the unlimited supply of cheap labor may in time slow down the wheels of our own industrial life; political and military fear; fear of the arming millions of the East who can count hundreds in comparison with our units. How terribly and tragically inadequate are such motives! A time limit might be set to every one of them. One does not need to know intimately non-Christian lands to be fired with missionary zeal. *One needs to know Christ* and to hold the deathless conviction that He is able to save unto the uttermost. It was this motive that was sufficient for the great pathfinders of our challenging enterprise.

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Devotion to Jesus Christ has sent men and women to the ends of the earth and has kept them there. Such devotion is the only adequate motive to inspire the Church to send them and to keep them there today. It is that burning and shining light held aloft in the pulpit that alone can light the path to triumph. When that light burns true, missionary education, missionary recruiting, missionary budgets will all be adequate for the business of the Kingdom.





ABOUT ONE THIRD OF THE AUDIENCE AT THE WASHINGTON CONVENTION—LARGE GALLERY AND BOXES NOT INCLUDED

# Views of the Washington Convention

## A MISSIONARY'S IMPRESSION—CHRIST AT WASHINGTON

THE great convention at Washington reminded me somewhat of a gathering of *Shathaliya* dervishes which I once attended in Bagdad. They were seated in a large circle and seeking communion with God and absorption in His supreme greatness. They knelt and repeated incessantly in solemn chorus the Arabic pronoun, "*He, He*"—no other word, or sound, or thought—the weird reverence of Islamic mysticism.

The apostle, Paul, in the first chapter of Colossians, is so absorbed in contemplating the glory of Christ that he does not even mention His name but only uses the pronoun *He*.

The convention at Washington was Christo-centric. In its preparation, its personnel, its program, its addresses, its worship of prayer and praise from first to last, from President Coolidge to Robert E. Speer, Christ Jesus our Lord was not only prominent but He was preeminent. All topics on the program pointed to Christ. He was held up as the solution of the world's problems. He only has the message needed for the individual, for society and for nations. His name is already in India, the Name above every name. He is winning hearts in Africa among primitive peoples and in the provinces of China. The growing native churches find their center and pivot not in Western ecclesiastical systems but in the Universal Christ.

One of the most impressive things of the convention was the constant emphasis on what has been called "factual Christianity." Early in the sessions one speaker asserted, "The Bible gave us our Christ and Christ gave us our Bible." Who can forget the devotional hours, as when Dr. Douglas Mackenzie, of Hartford, referred to the facts of Calvary, with the phrase, "See from His head, His hands and feet, sorrow and love flow mingling down"—and asked the dramatic question, "*whose* sorrow and *whose* love?" One caught a new glimpse of the cost of the Atonement to the heart of God. In another hour of intercession Dr. J. Ross Stevenson, of Princeton, held the audience spellbound as he recited the great missionary passages of the New Testament, woven together into one narrative, ending with a new Hallelujah chorus of the Redeemed from every land and nation.

The Washington convention reminded one of the words of Count Zinzendorf. *Ich habe nur ein passion es ist er und er allein.* "I have only one passion, it is He and He alone." The chief strength of the Washington convention was that there Jesus Christ was given His rightful place of preeminence.

SAMUEL M. ZWEMER, of Cairo.

### A FOREIGN DELEGATE'S VIEW

Missionary conventions seem always to have some quite particular charm. At the Continental conferences—a meeting every fourth year—it is the charm of intimate friendship on the basis of common service and common problems. At the Rochester convention of the Student Volunteer Movement in 1908 it was the wonderful enthusiasm of thousands of young people kindled by a high idealism of world-wide service. At the Edinburgh Missionary Conference it was the feeling of being in touch with all nations round the world in the universal task of building the Kingdom. At the Washington convention I should almost say it was the definitely American character, American at its best.

Here was a crowd of more than five thousand men and women brought together from all states of the Union and from Canada with the firm and definite purpose to concentrate their life and soul, for a whole week, on foreign missions. They filled the large Auditorium at every session long before the beginning of the meeting and long after its end—an almost insatiable prayer for missionary information and living touch with the missionary movement.

Every missionary or board secretary became a center of intense interest, and men like Dr. Samuel M. Zwemer and the members of his family were always in the midst of an interested crowd. An unending series of addresses dwelt on all phases and problems of present-day missions—sixty-two in the official schedule and probably as many more in the section meetings. The Anglican Bishop of St. Albans was quite right when he humorously remarked, that the man or woman who had stood all the addresses, and the rich Washington fare could stand anything. It would be interesting to know how many books full of notes were taken home by the eager delegates! It was often a somewhat puzzling sight from the boxes to see hundreds of eager men and women writing under the spell of wonderful oratory as they probably never had done since college days.

Christian America has a deep impression that the leadership in Protestant missions has become their sacred trust. There is an enormous amount of money available in the churches; its resources must be carefully cultivated. There is a large group of young men and young women who would make an excellent army of missionaries if they are filled with the missionary enthusiasm and are fully equipped for the service. There is wonderful organizing power, which must be utilized for world-wide schemes. There is a broad-mindedness of world outlook that is equalled only in England and Scotland, and which should be wisely projected into the world-wide mission field.

Of course, not all of the addresses were of an exceptional ex-

cellence, yet very many arose to a high level seldom surpassed in any conference. Many speakers like Jean Mackenzie or H. C. McDowell, by the vividness of their humorous description, or like Hon. N. W. Rowell and Dr. T. Dwight Sloan, by the wisdom and ripeness of their judgment, or like Dr. John R. Mott and Robert E. Speer, by the overwhelming force and impressiveness of their presentation, kept the large congregation spellbound for hours.

Possibly the insight into the manifold and perplexing problems of present-day missions was not deepened very much by the convention, but that was not the aim in view. Yet certainly the inspiration and the information supplied so profusely may mark a turning point in the history of American missions. It was also a wonderful privilege to come in touch with so many men and women of the next generation of leaders, men with sparkling eyes and big hearts, willing to sacrifice their lives in the cause of the Kingdom. May God bless them richly.

America has had, in almost all spheres of life, a wonderfully successful career; she has experienced little set-backs, failures, or disappointments. Is it a wonder that a rosy and contagious optimism is filling her youthful heart? Perhaps it is not surprising that she is underestimating the difficulties and is overestimating her own powers and resources. She has not the experience of old churches ripened in hundreds of years of experience. She naturally looks at all central questions, not from the Continental view of past history, but from the standpoint of a self-reliant youth who tries to do his best. It may be well that the leadership of Protestant missions at present is not in the hands of deliberating Continentals, but in those of aggressive Americans. May they be guided aright by the Spirit of God for Whom they never ceased to pray during the convention days.

JULIUS RICHTER, of *Berlin*.

#### IMPRESSIONS OF A TEACHER

Some of the permanent effects produced on my soul by the Washington convention are:

First, the witness to Christ that we Christians are bearing to the world is lasting and effective only in proportion to the degree in which we live the Christ-life, which in epitome is the life of love.

Second, we as Christians must make the greatest possible effort, as citizens of a so-called Christian nation, that the contact of America with other nations, whether in trade or diplomacy, shall not negative the Christian missionary message, and that most of all must we protest against war as the great enemy of the Christian Gospel.

Third, the fields are white unto harvest, doors are wide open, opportunity through cooperation is the greatest possible, and the need of the world is more intense than ever before.

Fourth, Christ is sufficient, the Gospel can and does solve every problem, and by intercessory prayer and giving we can enter into this comradeship of service with our Master for a lost world.

The great address of Dr. E. Stanley Jones, of India, will not soon fade from memory, with his reference to the message of Mahatma Gandhi to those who would win India to Christ: "If you come to us as Christ came to the world, we cannot resist you. Christians, to convert non-Christians, must live more as Christ lived; they must teach the Christian religion without adulterating it or toning it down; emphasis must be placed on love, the central thing in Christianity, as a working force; and lastly, a sympathetic study must be made of the non-Christian religions so that there will be no blundering approach to non-Christians by missionaries."

I return to my school, my church, my city, and to the work with men in my denomination determined, with God's help, to make my life count as never before to win men to Christ. One of the great themes of the convention was that for America to do its utmost for missions abroad, we Christians must do our utmost for missions at home, for it is only as America is truly saved that she can go to the salvation of the rest of the world.

J. P. M. CALLIE, *Chattanooga, Tennessee.*

#### A PASTOR'S IMPRESSIONS

It was my high privilege to be a delegate to the great Foreign Missions Convention at Washington and to attend most of its sessions. I have returned from Washington impressed with the greatness and value of the convention.

It was great in *extent*, bringing together more than four thousand regularly appointed delegates from all over the United States and Canada, representing practically all evangelical churches, mission boards and other recognized missionary agencies of over twenty-five million Protestant Church members.

It was great in its *personnel*. That throng who faithfully attended the huge meetings of the convention, morning, afternoon and evening, was a picked company, each selected because of special fitness or special relation to the world task of the Church. The speakers were men and women from all over the world who as missionaries or Board secretaries or pastors were qualified to speak from first-hand information, and with authority. They deeply moved their audiences with their presentation of facts, and with the power of their appeals.

It was great in its *purpose*, which was not the intricate discussion of missionary technique or the formulation of missionary policies by a group of experts, but rather, the information of the Church at home and its inspiration to a worthy fulfillment of its great task.

It was great in the clear vision of its *goal* which is nothing less than the evangelization of the whole wide world. No one with his eye on such a goal can be narrow-visioned or self-centered. Every phase of missionary endeavor, whether evangelistic or medical or educational, is important not only because of its immediate local task, but because of its world-wide implications and its place in the world campaign.

Chiefly the convention was great because it *centered in the divine Christ*. This was the most impressive feature of all. The speakers were from many countries, Occidental and Oriental, they were members of the most diverse branches of the Protestant Church, they represented many differences of church polity and many varieties of creedal expression, and they spoke from the varying points of view of a highly diversified missionary program, but they centered their addresses in the *divine Christ*. This it was that constituted the unifying power and the inspiring motive of all.

As a result of this convention the churches of North America should be quickened and led into deeper and more sacrificial devotion to our Lord, and the missionary forces scattered throughout the whole world will find encouragement to press on to that glorious consummation for which unitedly we pray.

MINOT C. MORGAN, of Detroit.

#### IMPRESSIONS OF AN INDIAN CHRISTIAN

Conventions are ordinarily "rubber stamp" affairs. Not so that at Washington, which is ever facing live issues and attempting uncompromisingly to meet them. It was inspiring to see the spirit in which these challenges were received.

A new attitude was manifested towards Oriental culture and civilization. For over a century, missionary propaganda was carried on in the belief that the culture and civilization of the East should be considered as pagan. On that assumption missionaries felt obliged to ignore them, if not to destroy them. But in the Washington convention one observed a new appreciation of the values inherent in Oriental civilization and recognition of the genius of Oriental peoples for things spiritual.

There was also a new desire to appraise Western civilization and no longer to assume that the West had everything worth while. Now Western civilization is being reexamined, in order that the West may take up seriously the task of making herself and her institutions Christian. One sign of this change was the appreciative way in which criticisms from the Orient were received.

The new attitude of the West regarding commercial and territorial expansion is also worthy of notice. While missionaries have been sent out to foreign countries for scores of years, seldom did the Western peoples realize the unspeakable suffering and poverty

caused by the ruthless exploitation of the weaker nations. At Washington the conviction was expressed that the expansion is not to be purely on the commercial, profit-making basis, but on a contributive basis. There was in evidence a recognition that the weaker races needed their natural resources for their own development, and that the stronger nations had no right to exploit them for the sake of amassing wealth.

The application of Christianity to social, economic, racial and international problems has been a slow process. At Washington was heard a call for Christian people to mobilize spiritual forces everywhere to fight these collective wrongs. The remedy for this world's ills was shown to be found in Christ. The stand taken on questions, such as that of War, the League of Nations, the World Court, was most encouraging. The convention stood for a compact, not of the people of Nordic descent, but those of human descent, not of the English-speaking peoples, but of people speaking the language of love; a compact not for the preservation of the Anglo-Saxon race, but for the preservation of the human family.

The convention was notable also for the subordination of denominational differences in the facing of a stupendous missionary task. Emphasis was laid on cooperation and the necessity for putting forth a united effort to give Christ to the world. The last meeting faced the challenge of the unoccupied fields, the numerous departments of life, which have yet been scarcely touched by the Spirit of Christ.

The thousands of delegates have doubtless received enough inspiration to put new life into the churches. The presence of thousands of likeminded delegates pressing toward the same goal, motivated by the same high hope, and guided and strengthened by the same Lord, did help us to rise out of our petty selves, to rededicate ourselves to our common task and to take heart afresh for the victories ahead.

JOHN JESUDASON CORNELIUS, *Professor of Philosophy, Lucknow University, India.*

The only platform speakers at the main meetings of the Ecumenical Conference twenty-five years ago who also gave addresses on the Washington Convention platform were Drs. Robert E. Speer, John R. Mott, James L. Barton and Mrs. Henry W. Peabody. A number of others took part in section conferences of both conventions. Many prominent missionaries, secretaries, pastors and laymen who were on the program in 1900 have since passed into the Heavens—John G. Paton, Hudson Taylor, Jacob Chamberlain, Bishop Thoburn, Cyrus Hamlin, Timothy Richards, George E. Post, James C. Hepburn, George Owen, George W. Chamberlain, Mrs. Alice Gordon Gulick, Dr. Mary Pierson Eddy, S. B. Capen, Maltbie Babcock, Arthur T. Pierson, Charles Cuthbert Hall, Theodore L. Cuyler, A. W. Halsey, Judson Smith, Stephen L. Baldwin, Miss Abbie Child, Gustav Warneck of Germany, and R. Wardlaw Thompson of London.

Many subjects discussed at the Ecumenical Conference were scarcely touched upon, if at all, in the Washington Convention—Survey of Progress, Unoccupied Fields, Bible Translation and Distribution, Prayer and Missions, Stewardship and Missions, Relation of Missions to Governments, The Drink Problem and the Social Evil, Lessons from the Past Twenty-Five Years, Field Surveys, Non-Christian Religions, and Miracles of Modern Missions.

# Nuggets from the Washington Convention

An example of righteous living more than the teaching of creeds is effective missionary work.

PRESIDENT COOLIDGE.

If the end in view of Christian missions is the production of Christ-like character around the world, we have no apology to make for that aim, for we know nothing higher for God or man than to be Christlike.

REV. E. STANLEY JONES, D.D.,  
Missionary of the Methodist Episcopal Church in India.

The biggest job in the world is to make the world what it ought to be.

RT. REV. MICHAEL B. FURSE, D.D.,  
Bishop of St. Albans, England.

A mission field is any area of life in which Christ is a stranger.

HON. NEWTON W. ROWELL,  
Lawyer and Statesman, Canada.

The message all apostles bring is "the unsearchable riches of Christ." We dare not impoverish the Christ of the Gospels. Only the glorious Lord of Life will suffice for the needs of the world. This unexplored wealth in Christ is broad as humanity, long as the eternal purpose of God, deep as the necessities of mankind and high as the throne of God.

CANON HENRY J. CODY, D.D.,  
Rector of St. Paul's Church, Toronto.

There is nothing great that we can say about Christ that we are not prepared to say if we know how to say it.

ROBERT E. SPEER, D.D.,  
Secretary of the Presbyterian Board of Foreign Missions.

Wherever Christ is preached, there we discover new and unsuspected capacities in human nature. As the seed develops it draws into itself much that is latent in the soil; and by giving it clarity and definiteness it brings to light what was before hid-

den. While missionary effort at the outset was confined to giving to people what they were without, it now appears also to be releasing what was imprisoned within the native mind. As I conceive it, to understand this aspect of missions is the profoundest and most delicate of all problems confronting the Western Church.

REV. HARRIS E. KIRK, D.D.,  
Pastor of Franklin Street Church, Baltimore, Md.

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate—know thyself." Rome said, "Be strong—order thyself." Confucianism says, "Be superior—correct thyself." Buddhism says, "Be disillusioned—annihilate thyself." Hinduism says, "Be separated—merge thyself." Mohammedanism says, "Be submissive—bend thyself." Judaism says, "Be holy—conform thyself." Modern materialism says, "Be industrious—enjoy thyself." Modern dilettantism says, "Be broad—cultivate thyself." Christianity says, "Be Christlike—give thyself."

DR. E. STANLEY JONES.

Thousands of years ago, Indians prayed—"From darkness lead me to light; from ignorance lead me to knowledge; from death, lead me to immortality."

REV. BHASKAR P. HIVALE,  
Former Editor of *Dnyanodaya*, Bombay.

Gandhi made a great speech of one sentence, when he said: "The man to whom we owe most, is a man who never set his foot in India, namely, Christ."

CANON H. J. CODY.

Not only is Christianity winning converts, but it is exercising a tremendous influence on the social life and thought of the East. India, mov-



ing toward Christ, may make a spiritual contribution which the materialistic civilization of the West so woefully needs.

PROF. JOHN JESUDASON CORNELIUS,  
Professor of Philosophy, Lucknow University.

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The college women of the East must be the ones to build the girls' schools into the life and need of their country. This is one of their great contributions and no one but they can make it. Let us share with them all we have won by painful effort and then go on together, working for all the human family.

HELEN K. HUNT,  
Dean of Women in Judson College, Burma.

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Never in the whole history of the Church has such an opportunity been presented as lies before it today for the training under Christian auspices of the coming leadership of the new world that is being born.

DR. JAMES MCCLURE HENRY,  
President of Canton Christian College.

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The Orient needs reality in religion; a personal experience of Christ, in what Chinese describe as the "innermost heart." At present the religious faith of Young China has no fixed stars in its firmament. It is ever changing with every fresh current of thought and influence.

PROF. J. D. MACRAE,  
Dean of School of Theology, Shantung University.

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It is manifest on a moment's reflection that we can treat only the merest fraction of the sick of the non-Christian world. The entire output of all of the schools of medicine and of nursing in the United States and Canada, if it could be made available, would not meet China's need alone. All that the few who can respond to this need can do is to furnish an example, and by training a few leaders of a future medical profession, to lay the foundation on which an indige-

nous modern medical system may be developed.

T. DWIGHT SLOAN, M.D.,  
Medical Supt. Peking Union Hospital.

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Because we have made the world so small and close-knit a neighborhood, anything that we can do to help to bring a Christian way of life in industry in America will help to make things better in the East. We know that our own industrial life is far from what it should be—it is full of wrongs which we must right—and the righting of which will have its immediate effect in faraway countries.

MARGARET E. BURTON,  
Education Secretary of the National Board of the Y. W. C. A.

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The Gospel has focused its white light on moral standards and sanctions that wreck character and undermine society. These standards and sanctions had gone on unchallenged and unquestioned until the Gospel came to Tokyo. But the Gospel has challenged these practices hoary with age, has pointed out a better way and the fight to outlaw them is on.

REV. WILLIAM AXLING, D.D.,  
American Baptist Missionary, Tokyo.

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The Japanese Church will be representative of all classes. A vestryman of one church is a member of a family of the Imperial household. In a near-by church, two vestrymen are reformed criminals.

REV. HENRY ST. GEORGE TUCKER, D.D.,  
Protestant Episcopal Bishop, Tokyo.

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A church without a missionary outreach is a lighthouse that sheds no light.

E. WARNER LENTZ, JR.,  
Student Volunteer for Mesopotamia.

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The Church should be as great a demonstration of spiritual energy as the trolley is a demonstration of electric energy.

RUFUS M. JONES, LL.D.,  
Professor of Philosophy, Haverford College.

The pastor is the key to the foreign missions enterprise. If his light burns clear, his whole church is full of light. If he is a smoking flax, his people are apt to be spiritually asphyxiated.

REV. HUGH T. KERR, D.D.  
Shadyside Presbyterian Church, Pittsburgh.

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Practicing Christianity at home is even more essential than preaching it abroad. Sending missionaries to other lands is a crazy proposition unless we admit that the teachings of Christ which they carry have never been literally lived by any nation.

ROBERT A. DOAN,  
Manufacturer of Columbus, Ohio.

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One of the greatest things that a missionary movement could do for the less favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes, of true Christianity.

PRESIDENT COOLIDGE.

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Through the work of American Christian missionaries, thousands have already been redeemed and now the non-Christians themselves have come to realize their folly and are now working hard to remove their untouchability. Christianity has thus not only redeemed many from the untouchables but, more than that, has brought about a new consciousness of respect for the personality of the individual, be he poor or rich.

PROF. J. J. CORNELIUS.

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Nothing will mean more for the cause of child laborers of China than to have the states of America ratify the child labor amendment to the Constitution.

MARGARET E. BURTON.

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The one thing that Mohammedans need today is a great, passionate outpouring of love on the part of Christians.

DR. SAMUEL M. ZWEMER, F.R.G.S.,  
Missionary to Moslems, Cairo, Egypt.

It is not enough to believe that the Gospel has power to save men. We must also give that Gospel to those who have it not. Until we have carried the Gospel to these people, our knowledge and faith are in vain.

REV. CHARLES E. HURLBURT, D.D.,  
General Director of the Africa Inland Mission.

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The republics of South America have produced illustrious emancipators, eminent scientists, authors, artists, educators and statesmen. Surely it is not presumption to contend that the Christ, whose concern for South America is far deeper than ours, will choose and endure with His Spirit men and women apt for His use and glory.

REV. J. H. MCLEAN, D.D.,  
Presbyterian Missionary in Chile.

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If this convention is to change the mind of our times, to make it more human, more Christian and more interrelated, then the power to accomplish this must come through Jesus Christ, our Lord.

JOSEPH H. OLDHAM, M.A.,  
Editor of the *International Review of Missions*.

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Have we released Christ across the world today in the fulness of His grace and beauty?

ROBERT E. SPEER.

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While there is a movement toward Christ in the Orient, we want to see a similar movement toward Christ in the Occident.

PROF. J. J. CORNELIUS.

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The Kingdom of God is closer today than it has been before. If only we could harness the great capacity, the trained energies, the fearlessness, and the devotion of this generation of young womanhood!

MRS. C. K. ROYS,  
Secretary of the Presbyterian Board of Foreign Missions.

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We have learned to appreciate the contributions of wealth, but have we

learned to appreciate the possibilities of the gifts of associated poverty?

JOHN R. MOTT, LL.D.,

General Secretary, National Council Y.  
M. C. A.

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Material debts are paid to those we owe; spiritual debts are never paid directly to the One we owe.

CANON H. J. CODY, D.D.

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Only one motive is adequate to send men to foreign fields and to keep them there—love and loyalty to the Lord Jesus Christ.

REV. HUGH T. KERR, D.D.,

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As long as there is a divided Church, Christianity must linger on the edges of the distracted restless masses of the races of the earth.

R. A. DOAN.

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You cannot despise your creeds and cast aside your theologies and keep your religion. We need to carry the water of life in vessels, but Oriental Christians can carry their Christianity in the vessels that God has given them.

REV. HARRIS E. KIRK, D.D.

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We shall never begin to interpret or understand the unsearchable riches of Christ unless men and women of every race, of every color and of every land make their own contribution to that interpretation and find in that unexplorable wealth that which especially expresses their genius.

CANON H. J. CODY.

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The world is looking to America for leadership, for the uplift of humanity and for bringing about a Christian social order. In proportion as America meets this situation the gospel of Christ will progress in the Orient.

J. J. CORNELIUS,  
Of India.

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The greatest problem of the missionary enterprise is how to preserve and multiply the finest type of missionary intelligence and devotion.

ROBERT E. SPEER.

The missionary has faced every possible type of difficulty and danger in the carrying on of his work—exile, disease, opposition, riots, martyrdom and every sort of peril by land and sea. Wherever he has gone churches have sprung up, hospitals have been built, schools have been opened and new and worthier life has come into existence.

REV. JAMES ENDICOTT, D.D.,  
General Secretary Methodist Society,  
Canada.

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Have I a right to appropriate for selfish purposes the things that have come to me by the accident of birth rather than to use them for the benefit of those to whom they are denied?

WALTER R. JUDD, M.D.,  
Student Volunteer for China.

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I am going out to Turkey to teach and to heal because Jesus Christ is so real to me and so precious as a friend and Lord that I must share Him with others.

LYNDA GOODSSELL,  
Student Volunteer for Turkey.

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Win the present generation of students to Christ and you have won the world.

REV. JAMES MCCLURE HENRY, D.D.

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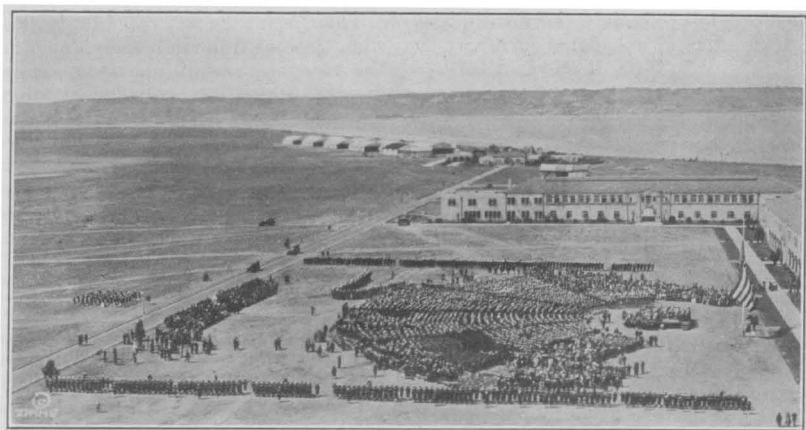
"Christian college women of Asia hold a large part of the future of the Far East in their hands. They are determined to have something to say about the working out of the great problems of their countries."

HELEN K. HUNT.

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"We must be prepared to confess that Oriental dislike for Western civilization is well founded; that superficially it appears to him as ugly, horrid, without philosophic direction or moral control, and altogether too much of this world. To allow the impression to become fixed that civilization and Christianity are not only identical, but that one is the fruit of the other, is forever to block the way for the understanding of Christ and the Gospel."

HARRIS E. KIRK.



HONDA MEMORIAL SERVICE. FIFTEEN THOUSAND MEN AT NAVAL AIR STATION, SAN DIEGO

## Men of the U. S. Navy at San Diego

BY REV. FLOY THORNTON BARKMAN, D.D., SAN DIEGO, CALIFORNIA

Baptist Representative Among U. S. Service Men

**S**HALL the thousands of enlisted men in the United States navy be cut off from the privileges of Christian training, worship and service because of their enlistment in the service of their country? Some of the Christian bodies have answered, "No," and in addition to regular chaplains are carrying out a definite religious and educational program of work among enlisted men. On the Pacific Coast for over six years the Baptists, through the cooperation of the Home Mission Society and the Southern California Baptist State Convention, have carried on a broad, Christian work in which there has been cooperation with captains, commanders and chaplains. The main purpose is to establish a shore connection, Christian and normal, for the sailors, soldiers and marines, when on leave or off duty.

The chaplains, appointed by the various denominations and officially commissioned by the Government, are too often neglected by religious bodies, but these fine-spirited and well-equipped men need the support of Christian society and the local churches. To these men has been assigned the task of presenting the cause of Christ to thousands of young, red-blooded American youth, and there is no greater missionary challenge.

The naval base at San Diego, California, is second only to Washington as a naval administrative center, and is unexcelled by any other city or port in the United States for the number and

variety of its government establishments. Approximately twenty-five millions of dollars have been expended by the Navy at San Diego for permanent buildings, sidewalks, sewage, grading, etc., and millions more will be needed to complete present plans. At this port over two million, five hundred thousand dollars are spent monthly by the Navy for supplies. The monthly payroll exceeds two million dollars. These men become all-round workmen, and in time are skilled machinists, musicians, electricians, bookkeepers, stenographers, bakers, blacksmiths, carpenters, barbers, and tailors. Among the officers we find doctors, ministers, statesmen, writers and executives.

San Diego is the home port for over one hundred and seventy government ships, including destroyers, cruisers, tenders, submarines, aircraft detachments, tugs, and other types of war-craft. On these ships are to be found thousands of men who are away from their home environment, and who have within their breasts the ideals taught them by their mothers, fathers, and Sunday-school teachers. Men of virility and strong purpose they are, and they should be claimed for the Kingdom of God. The writer has had the privilege of making many contacts with these men, through religious meetings, correspondence, and the personal touch.

Oscar, a big, over-grown Swedish lad, ready to fight at the drop of a hat, was, nevertheless, a friend of everyone. He had left most of the old religion with his "civies" when he exchanged them for "blues" some two years previous. One day home was mentioned, his father and mother, the Sunday-school class, and early ideals. He became a warm friend of the writer. We found some old census cards of the "U. S. Ship —," his ship, and after getting permission to use one of the officers' quarters, the writer began to talk with some of Oscar's friends, whose names were found on the cards. As a result, a revival of interest in religion broke out on that ship; men began to send for their church letters, and many others made their confession of a new life in Jesus Christ, and united with the church for the first time. Oscar was one of the number and the last we knew of him he was true to his new faith.

Three out of the four young men who have recently been president of the Young People's Society at the First Baptist Church of San Diego were service men who united with the church, married Christian girls and established homes. One of these young men is now the president of the young people's work for two counties in Southern California.

The U. S. Naval Training Station was erected at a cost of over three millions of dollars. It contains a group of twenty-eight buildings where over two thousand young men are received, trained and sent out for sea duty every two months. The commanding officer

and his fellow officers including the station chaplain, are doing a fine piece of work with these lads whose average age is about eighteen. Practically all men enlisting in the Navy, west of the Mississippi River, are sent to this station for their early training and we find many discouraged and homesick lads among them. Many friends are made among them as a result of personal letters and calls while they are in the Detention Camp. God has smiled down into many a lad's heart as he has been led to accept his mother's Christ as his own Lord and Saviour. The Army and Navy are not reform schools for wayward boys; they are rather the training schools where men are prepared for different trades, which they may engage in while in the service, or in civil life.

*Aviators.*—Practically all of the naval aviation activities on the Pacific Coast are centered at the Naval Air Station on North Island, just across the bay from San Diego. This spacious and ideal landing field covers five hundred acres of land. It is possible for the men stationed here to fly practically every day throughout the year. Over four millions of dollars have been spent at this station on permanent buildings, equipment, etc.

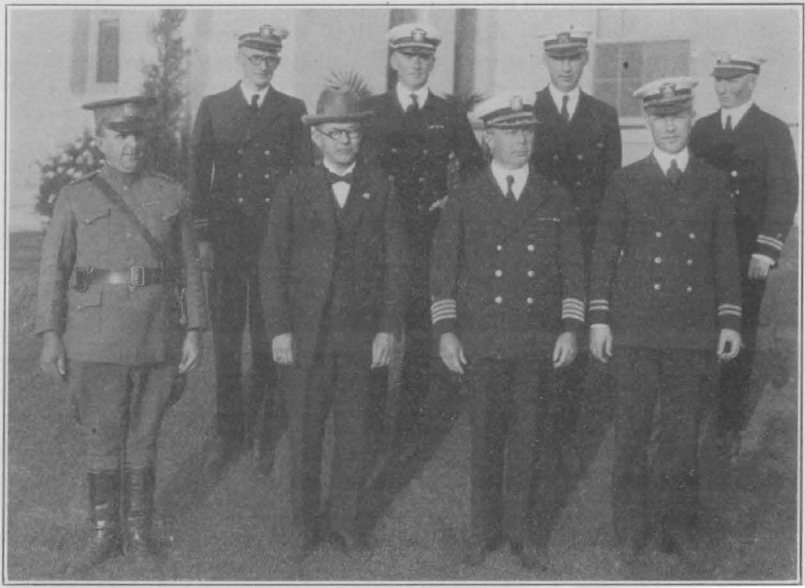
At Rockwell Field, which is a part of North Island, is located the Army aviation field. This was the terminal point for the first non-stop transcontinental air flight. It was also at this field that the "round the world fliers" started their epoch-making flight, with Rockwell Field planes and men. For many months the writer conducted a weekly religious service at this field, with a regular attendance of over two hundred men. The most severe test, mental and physical, is given to applicants in this branch of the service. Many of these men have met the spiritual test as well.

An aviator of the finest type, brave, tall and handsome, had become careless about writing home. The small hours of the morning would find him "turning in." Through weeks of growing friendship with the writer, there came a day when a note of warning could be sounded. What if the folks, especially mother, were to know of the fast pace he was going? How long could he keep it up and yet be a 100 per cent aviator, physically? Mac had been an active member of a church back east, and in time we succeeded in helping him to find new friends in the church in San Diego. Once more the challenge of Christ came to his heart, and one Sunday evening Mac decided to renew his vows with God, send for his church letter, and begin again to let his life count for Jesus Christ.

*Marines.*—Some of the finest marine barracks in the world are to be found in San Diego. They are equipped to accommodate 5,500 officers and men, and were built at a cost of about five millions of dollars. New recruits in this branch of the service are trained at this station and are then sent out to police our govern-

ment ships. They come from some of the best homes in our country, and it would take a book to tell of the interesting experiences which the writer has had with these men.

*Hospitals.*—In beautiful Balboa Park is located the U. S. Naval Hospital, housing more than 1,000 beds and costing over five millions of dollars. This is the finest naval hospital to be found anywhere in the world, and San Diego is rightfully proud of this great institution for the relief of sick and suffering service men. The U. S. Veterans' Bureau Hospital, located at Camp Kearney, twenty miles from San Diego, has about 400 tubercular patients. The writer is the Protestant chaplain at this hospital, in addition to his other



REV. F. T. BARKMAN AND A GROUP OF CHAPLAINS AT SAN DIEGO

duties. It is from this place that one comes away with a heavy heart, always reminded of the fact that the price of the last awful war has not yet been fully paid.

At this writing there are 23,000 patients in hospitals under the Veterans' Bureau, in our land. Practically all of these patients are World War veterans, and are most deserving of our thoughts, efforts, and prayers.

To these activities at San Diego must be added those at the U. S. Submarine Base; the War College for Destroyer Force Officers; Headquarters for the Eleventh Naval District, housed in a seven-story business block costing two millions of dollars; Eleventh Cavalry Camp; Fort Rosecrans; Coast Guard Cutter

Operating Base; Electrical, Bakery, Musicians' and Yeoman's Schools, and the Destroyer Base.

San Diego is in reality the operating base for all naval activities on the Pacific Coast. When "at home" the superdreadnaughts (battleships) of the Pacific waters, are stationed at San Pedro. But they are continually on the move. The Navy men touch all the ports along the Pacific North American Coast. It is the policy of the churches up and down the coast to make these men feel at home with them while in port, all the way from Vancouver, Seattle, San Francisco, Vallejo, and San Pedro, to San Diego. Special mention should be made of the work which the young people of Oakland, Berkeley, San Francisco, and San Diego, have done in being friendly toward the service men, and in heading up a great program for them. The chaplains also are doing a praiseworthy piece of work and a spirit of real Christian cooperation is being manifested by them.

In San Diego some months ago, Walter, who was a yeoman (secretary to the captain) on one of the government ships stationed in the harbor, came into my office to say good-bye. He said: "I shall never forget the time when I first went to church in San Diego." Then he told me this story:

"I shall never forget that evening. It was about 5:30 P. M., when the young people were having a social before the B. Y. P. U. meeting, and I had drifted in because I had heard some other fellows tell what good times they had there. I had been in this church twice before after coming from the Atlantic Coast on my ship, and had failed to get acquainted, but decided that I would try it once more. Some way I couldn't seem to fit in with the crowd, and was about to get my hat and leave, when you saw me and immediately sensed the situation. You soon introduced me to a number of the young people, and I decided to remain through the evening. After that I made many other friends here at the church, was soon attending regularly, and later sent for my church letter and became a member here. I surely shall be glad to get back from this trip south with the fleet."

I wished him Godspeed and remarked that I was sure it was going to be a most interesting experience. In the course of time Walter came back from the southern cruise and immediately threw himself into the work of the Young People's Society, of which he was soon elected president. He chose a Christian girl for his wife, and is now one of the coming business men of this city, respected and admired by all who know him.

Surely this is a work worth while, and one with far-extending influence that cannot be fully estimated.



# The New Conception of Home Missions \*

REV. JOHN M. MOORE, D.D.

Pastor of the Marcy Ave. Baptist Church, Brooklyn, N. Y.

TO discover what actual changes have taken place in the conception of Home Missions during the past twenty-seven years, I have compared the reports of a representative Board for 1897 and 1924. The Report of the Baptist Home Mission Society for 1897 indicates six major interests—the support of English-speaking missionaries, toward which an amount was appropriated in excess of one half of the total receipts for general purposes; the erection of church buildings; Negro education; Indian missions; Spanish-speaking work (Mexico); and missionary work among the older immigrant groups, Scandinavian, German, French, and Chinese. Less than \$2,000 was expended that year for work among the later European immigrants. So far as that Report shows, I could not discover that any Home Mission work was being done except by Baptists. I found no hint of cooperation either in counsel or work.

Turning to the Report for 1924, I find references, some of them quite extended, to the following (I cite only new things unreported in 1897): The study of rural conditions, with the information that in five states there are directors of town and county church work; courses of study for missionaries; the study of tendencies in American foreign-speaking groups; a paragraph on migrant populations and one on radio evangelism; a reference to the effect upon western states of national and world-wide economic conditions; an extended statement concerning the need for the development of Christian charitable institutions; and a report of the social work being done in thirty-two Christian centers, social centers that give a frankly Christian message. The following paragraph suggests the social influence on community life exerted by these comparatively new agencies of Home Missions:

“The centers are known by the fact that wherever they operate, home life becomes more happy and more helpful. The children are taught many things of service to the homes. The community spirit is lifted to a higher level. The people are taught to seek the betterment of their own neighborhood, and nationalities learn to cooperate. Child life is enriched and made safer. Juvenile delinquency is distinctly on a decline where there are Christian centers. The American element of the city, through contact with the center, are made to appreciate the foreign element a little more, and their active cooperation for community betterment is secured. In other words the centers help America assimilate its foreign population. Perhaps the most important phase of the whole situation is the fact that the foreign-born are helped to a more friendly and correct interpretation of Protestantism in

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\* From the Home Missions Conference, Atlantic City.

America. The Christian center presentation of Christian truth and brotherly love is unique and convincing, and many of a shattered Christian faith have their faith restored to them, with a new note of understanding and love of God."

Many pages of this Report are devoted to cooperative work, including enthusiastic approval of the fruitage of the cooperative service in the western states fostered by the Home Missions Council, of which Montana is a conspicuous example; with references also to the Committee on New Americans, the Travelers' Aid Society, the Student Fellowship for Christian Life Service, the Indian Rights Association, the World Alliance for the Promotion of International Fellowship through the Churches, the Institute of Social and Religious Research. There are frequent references to the Federal Council of the Churches of Christ in America, including its Commission on Race Relations, its work for temperance, for friendship between Christians and Jews, for a better conduct through cooperation of financial and fiduciary matters connected with church and benevolent organizations. The Society also now has a Department of Evangelism and a Department of Church Architecture.

On the basis of this brief review (which could be duplicated in the work of any of the Home Mission Boards) what underlying currents can we discover in American Christian thought and ideals which have resulted in this new conception of Home Missions? There seem to me to be three conspicuous causes:

1. *The unescapable requirement of the scientific method.*

The change from deductive to inductive reasoning which during the period under review has proceeded so rapidly, and, so far, is revolutionizing Christian thought and work. "What are the facts?" is the question with which we are now challenged, and no man who has regard for intellectual integrity will seek to evade this challenge. Well established precedent must yield to scientific scrutiny. Hoary theories and even holy practices are commanded to halt and give the password before they may proceed. The sentry is Truth. The password is Reality.

My Home Mission faith as a young pastor in 1897 was very simple. There were precious souls to be saved in regions where the churches were feeble, or were as yet non-existent, including pagan Indians in America without hope and without God in the world. God's agency for their salvation was the Church; the method was the "foolishness of preaching"; the dynamic was the Gospel. Baptist churches held and preached this Gospel in its purest form. Their ecclesiastical organization and practice were Scriptural and regular, and therefore effective and bound to be ultimately triumphant in American life. Out of these convictions

it was easy to develop major and minor premises which led to the inevitable conclusion that Baptist churches must give money to the Home Mission Society which should be used in organizing Baptist churches, building Baptist meeting houses, and supporting Baptist preachers, with a view to giving every man, woman and child a chance to experience salvation and ultimately reach Heaven by the good, safe Baptist way.

This was not quite the whole story. There was a place for education in this philosophy. It seemed particularly necessary that among the Negroes, then only a generation out of slavery, and the Indians in their pagan illiteracy, there must be established schools, particularly with a view to the training of the leadership which their complete evangelization required.

In 1925 it is conceivable that this same minister might hold the same convictions, but if he has imbibed the modern spirit that rules in every other sphere of human thought, he would arrive by a different road. He would not now take so many things for granted. The good old Baptist way is better than others, if at all, not because of its theory, but because of its practice. The best church is the one that produces the best life. The church itself, any church, is a good agency for the saving of men if and only if it is actually able to transform character. The preaching of the Gospel may be found to include vastly more than the pronouncing of two formal discourses each Sunday from a sacred desk. Man was not made for methods, but methods and institutions and program were made for man, and must be adapted to every fresh discovery of human need and reaction. Hence the new conception of Home Missions makes a good deal of surveys. It insists on knowing the facts and creating a program in harmony with the facts, rather than to construct the program in conformity with preconceived theory, and superimpose it upon individuals or communities, with the naive assumption that whatever will not adjust itself to our obviously wise and correct theories is to be charged to the stubbornness of unregenerate human nature.

Our modern Home Missions practice is coming to be affected quite widely by this new scientific attitude. Much of so-called survey work may still be superficial but the principle involved is accepted generally, and there is a growing reverence for facts as determinative of missionary policy.

## *2. The irresistible challenge of the social ideal.*

When I came to the 25th anniversary of my ordination to the gospel ministry, I preached a sermon in which I spoke of some of the rather significant omissions which I had discovered in re-reading the statement of faith and views of Bible doctrine which I pre-

sented to the Ordination Council. I found paragraphs on Election, Regeneration, Justification, Sanctification, Perseverance, and even the Final State, but none on the Kingdom of Heaven on earth. The intense individualism that had displaced the great social conception of the Kingdom of God which Jesus made central in His teaching was a reflection of the dominant theological emphasis of the time from which we are only slowly escaping through a better understanding of the teaching of Jesus. He magnified individual life and character, but made it the basis on which to build a new social order. He said so much about the future as to make us sure that He believed in the continuity of life, but so little as to make us equally sure that His interest was centered in the creation of a new earth in which dwelleth righteousness. Heaven on high meant much to Him, but heaven on earth was His supreme passion. The personal "safety first" slogan of so much of the evangelism of twenty-five years ago is not stressed in Jesus' evangelism. On the contrary, Jesus said that "he that saveth his life shall lose it." It is this aspect of the Gospel that the tragic world changes we have seen in recent years make imperative for our time. The old individualism has broken down.

Even were one to grant that we have so long refused to try Jesus' way in social action, the way of the Golden Rule, the way of the Good Samaritan, the way of Calvary, and that our social maladjustments have advanced so far that it may be impossible now to avert the downfall of our civilization which, like its predecessors, must go down to ruin because it rested on selfishness and force and the acquisitive spirit, that can only mean that God will have to try again, and out of the ruins will emerge sometime a race of men made wise by experience to try the "proposal of Jesus," to enter the "untried door." Whether that day come soon or late apart from world tragedy or through world tragedy there can be no peace for the world until it does come. The Gospel of the kingdom proclaimed by Jesus is the real old Gospel. It is the power of God unto world salvation.

To accept this social interpretation of the Gospel is by no means to repudiate individual conversion or the need of cultivating personal character. The alternative choice between the social gospel and personal religion which is often pressed upon us is thoroughly false. Its practical consequences are extremely grave. Jesus' great social aim is the Kingdom of Heaven on earth, but of the good seed he asserts, "these are the children of the kingdom." He proposes to transform the world by sowing it thick, not with Bibles or creeds or organizations, but with folks of a particular type, children of the Kingdom. "Except a man be born again he cannot see the kingdom of God." This is not so much a declaration of the terms

of personal salvation, as a simple statement of spiritual law, that only those illumined by the divine light can see, can grasp, can appreciate the implications, the demands, the glories of the Kingdom of God, or endure the strain of its difficult but highly rewarding service.

To the scientific method plus the social ideal is to be added another element in the new conception of Home Missions:

3. *The irrepressible spirit of cooperation.*

Twenty-five years ago we were living in days of fairly complete denominational segregation and competition. We do not yet foresee the day of anything corresponding to complete denominational amalgamation. Many think that we shall never have organic union. Some of us do not even desire it. However that may be, the days of cooperation are here. Denominations may still exist without apology, but sectarianism must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one Church over against each other as rivals and competitors. The number of agencies, inter-denominational and undenominational, which our latest Annual Report felt it necessary to mention in order to give a full statement of the work of this Board, tells a story that is most enheartening.

We do not plead for uniformity in ritual or organization or statement of creed. Where the Spirit of the Lord is, there is liberty. Real Christian unity is born of the Spirit, and can never be artificially produced. But we protest against the sectarian spirit, the spirit that makes of nonessentials effective barriers to Christian fellowship.

A further question remains. In bluntest form, it is this—"Well, what of it?" A new conception of Home Missions has arisen. It is the result of new currents of life that have affected all things not excluding religion. The scientific method, the social passion, the cooperative spirit, these are at work in the world. They are creating a new earth. It would be extremest folly to ignore them in constructing missionary policy.

Let me venture at this point a definition of the new Home Missions. The new Home Missions undertakes, on the basis of carefully ascertained facts as to spiritual and social conditions, to realize in the total life of America the ideals of Jesus Christ, through the cooperation of all the agencies that make for personal character and human brotherhood with each other and with the living Spirit of God.

If this is what we are driving at, we have a task that is simply stupendous. We cannot measure the value of Home Missions any longer by the number of new churches organized or the number of new church buildings erected. The test is an intensive one. Are

we laying hold of American life and changing its spirit and aim? Are we allaying prejudice and promoting good will? Are we reducing conflict between races and classes by promoting the spirit of brotherhood? Are we enriching home life? Are we helping to get the service ideal into a dominant place in commerce and industry, and in education and the arts? Are we creating a chivalrous America that will cheerfully take its full part in relieving world need and solving world problems? These are some of the tests by which, according to the new conception of Home Missions, our efficiency will henceforth be measured.

And this means that Home Mission Boards will increasingly have responsibility for self-supporting churches as well as those receiving aid. The dictum credited to D. L. Moody, that "it is better to set ten men to work than to do the work of ten men," may be paraphrased for us to read, that it is better to set ten churches to work in their own fields than to stimulate them to raise enough money to support ten missionaries. The new conception of Home Missions makes of Mission Boards not simply, as in the past, agents through which the self-supporting churches work by proxy for the Christianization of America, but agencies through which all the Christian forces of the country are correlated, and their collective energy is applied at the points of greatest need and opportunity.

It means, moreover, that Home Missions must cast out every remaining vestige of denominational pride and sectarian rivalry. The sort of thing that we are set to do cannot be done in the old competitive way. If our aim were to gather out of the total population people of particular temperamental or theological or ecclesiastical bias, and unite them in separate congenial companies, the old organization and method would be perhaps all that is required. If it be the total life of America that we are seeking to transform, then nothing short of the total forces and resources of the whole Church will suffice. In the larger social field to which the new conception of Home Missions calls us, the problems and the needs are of a sort with which our common sectarian differences have little or nothing to do. These are concerned with orders and ordinances and organization and theological niceties and philosophical subtleties. The big human world that calls us is concerned with life and that which makes for its abundance. And this is Jesus' concern. He came to show a new way of life and to empower men to find it and reproduce it.

The new conception of Home Missions has not yet won full acceptance with missionary administrators, much less with our great constituencies. Herein lies, perhaps, our first and most urgent duty—an educational task. The claims of the scientific method, the

social ideal, the cooperative spirit must be given a conspicuous place in our approach to the churches. We shall find more sympathy there perhaps than we expect. At least we shall find a large and growing body of intelligent public opinion that is ready to support every well-considered effort to promote cooperative work.

The new conception of Home Missions must somehow get itself established as did the new Grand Central Station (to use Dr. Paul Douglas's illustration) without interruption of traffic. All the while the work of rebuilding proceeded the trains kept running. We must not allow conservatism to prevent the building of the new structure, nor may we permit radicalism to demoralize the service. Especially must we be on our guard lest the things that were good in the old conception be left behind. Prove all things, certainly, in accordance with newest and truest scientific method, but hold fast that which is good no matter if it be hoary with the aging of the centuries. *Most of all must we keep Christ central in our missionary motive.* By the Sea of Galilee He saw much people and from His deeply moved heart He pleaded with His disciples for prayer for laborers. This was Home Missions. These were the lost sheep of the house of Israel. When the Greeks came seeking Him from a far country, He was still more deeply stirred, and cried aloud of a vision of all men coming to Him. He went to the cross because missions meant more to Him than life, following unshrinkingly the path of pain that led through Pilate's Hall and Gethsemane to Calvary and the grave in the garden of Joseph. The great author of the Epistle to the Hebrews asserts that He continues to wait expecting the triumph of His way of life over all that exalts itself against love. It is the supreme business of every Mission Board and every church and every disciple to help end that long term of waiting when the day of His believing expectation shall dawn, and there shall be a new earth wherein dwelleth righteousness, and He shall see of the travail of His soul and shall be satisfied.

#### ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday school missionary, when He opened up the Scriptures and sent men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission. —*Amos. R. Wells.*

# Modern Christianity in Mexico

BY W. REGINALD WHEELER, NEW YORK

Executive Secretary of the Presbyterian Board of Foreign Missions

**I**N an article in the November, 1924, issue of the *Atlantic Monthly*, R. G. Cleland discusses the problem of self-government in Mexico. He enumerates the serious obstacles that have blocked the path of self-government, surveying the question of race, in which the Indian blood predominates; the lack of education among the people; the isolation and lack of adequate means of communication from which the country suffers; the failure of Mexican society to develop a middle class; the lack of training and tradition of self-government; the lack of capable and unselfish leaders, and the lack of definite political parties.

He quotes H. G. Ward, the earliest of the British historians of Mexico, who wrote in 1827, "No constitution, even if it came down from Heaven with the stamp of perfection upon it, could eradicate at once the vices engendered by three centuries of bondage, or give the independent feelings of free men to a people to whom until lately the very name of freedom was unknown," and applies these remarks, written a century ago, to the situation today. But Mr. Cleland at the close of his article strikes another note:

"To some degree offsetting these conditions, one gladly confesses that a new spirit is abroad in Mexico today which is profoundly affecting the great masses of the common people. It manifests itself in a great variety of ways, chiefly up to this time along social and economic lines. But no one can as yet define this spirit or say precisely what it is. It may be like the wind that comes before the dawn. It may be like the leaven that leaveneth the whole lump. It may be the forerunner of that ordered liberty and genuine self-government for which the distressed nation has waited these hundred years."

This new spirit is expressed in the words "penciled on a pillar of the Bordo Garden at Cuernavaca" during the early stages of the revolution, when the peons were trying to win in their fight for the "land to the peon" program. "Es mas honroso morir de pie que vivir de rodillas." (Better to die standing than to live kneeling).<sup>1</sup> As has been said of a somewhat similar revolutionary movement in another part of the world, we may look upon the waste incident to this contest with a sigh, but never with a sneer.

Toward the solution of these problems, and especially in the contribution it may make toward the new spirit in Mexico, the Protestant movement can do much. The aim of foreign missions is

<sup>1</sup> The Social Revolution in Mexico, E. A. Ross, pp. 22, 23, 124, 125.



neither political nor civil, nor economic, but in the carrying out of the missionary objective there are political and civil and economic implications of the greatest significance. The difficulties of any solution of the situation in Mexico cannot be denied. "The Indian of Mexico does not leap from a state of peonage into an independent economic condition by the simple process of accepting the Gospel or by the process of acquiring a piece of land for his own. How to find for these people a method of support that will free them at once from the slavery of the old church (often they lose their work when they become Christians) and from the slavery of the age-long peonage, constitutes a difficult problem indeed."

The Protestant Church in Chiapas has had a successful experience in helping its members achieve the status of landowners. Progress has been made in establishing the Colony of Eiselsen with good farming land, and attention has been given to the local situation by the governmental authorities in Mexico City. An official in the Department of Agriculture, in his letter dated November 8, 1921, wrote, "I was able to see the sub-secretary of Agriculture for the purpose of seeing what had come of the plan for promulgating the colonization law. I was informed they were about to send a law of colonization to the Chamber of Deputies in which it is planned to adopt your system for the agrarian colonies which have been formed under the protection of the educational and religious work of your mission." (Signed by the Civil Engineer M. Castellanos Ruiz.)

Such land-owning colonies ought to be multiplied wherever Protestant communities grow up in Mexico.

In education, especially of an industrial type, the Protestant Church ought to be able to contribute much toward the improvement of the standard of living, both material and spiritual, of the great mass of Mexican people. In the school recently established at Telixtlahuaca reference is made to this aspect of educational service. The cooperative plan for the work of the Protestant Church in Mexico, outlined at Cincinnati in 1914, advised the establishment of eight agricultural and industrial schools throughout the country, but there is much still to be done in carrying out this program. Most helpful initial service is being rendered in the medical line in the hospital at Puebla, but much more should be done throughout Mexico in this type of work which reflects so closely the spirit of the Master.

Wherever foreign missions have gone they have included in their range of activities these and many such types of service, but it is in the realm of the spirit that the Protestant Church can make its greatest liberating and energizing contribution. Mr. Ross has depicted the contrast in the spirit of the peon before and after the revolution. "I suspect the main root of the peon's apathy is social.

No future beckons him. Above he sees glorious beings lolling on the heights of the sun, free from his limitations and worries, but he finds no ladder by which to climb to them. Ambition, if ever it lived in his heart, has been dead in him since boyhood. He is like a watch without a mainspring *because he is without hope*.

"The Mexican masses live without an idea of what they are missing. With education how they would thrill to good music! How hang on drama! But it is their lot to be ox-men; to lead grey lives; to sit for hosts of empty hours huddled in a serape watching time pass. Melancholy and subdued, uneager, unlit, unstimulated, never gay or bubbling or enthusiastic save as alcohol makes seem to vanish the blank walls of the cell in which they are shut.

"The chief blessing from the revolution is the New Spirit. Penury is still the lot of the common laborer, but there is now fire in his heart, hope in his eye. Full well he knows that his children are not to be serfs. The will to be free has broken the fetters which appeared to be forging in the later period of Diaz. Myriads daily go ill fed to work just as toilsome as ever, but they mind it less because, far and faint, they hear a song of good cheer. Sullen or desponding they are not, for the laws and the Government are not against them as erstwhile, and they realize that the future is in their own hands."<sup>2</sup>

In immortal verse, whose prophecy has become history in recent years in Europe, Edwin Markham has described a figure that might well stand for the peon of Mexico today, with all the pathos of the oppression which he has endured during these past four centuries, the transcendent transformation now in progress, and the terror that might emerge out of a misdirection of this whole movement, unless the process is redeemed and controlled by the Spirit of the One whose service is perfect freedom, who is the Way, the Truth and the Life, for peon and patron, for the bond-servant and for the free.

"Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the world.

\* \* \*

"O masters, lords and rulers in all lands,  
How will the future reckon with this man?  
How answer this brute question in that hour  
When whirlwinds of rebellion shake the world?  
How will it be with kingdoms and with kings—  
With those who shaped him to the thing he is—  
When this dumb Terror shall reply to God  
After the silence of the centuries?"

<sup>2</sup> The Social Revolution in Mexico, E. A. Ross, pp. 22, 23, 124, 125.

# Donald Fraser, of Livingstonia

## *A Personal Sketch of the Leader of Missionary Work in Central Africa*

BY W. P. LIVINGSTONE, EDINBURGH,

Author of "Mary Slessor of Calabar," Etc.

THE REV. DONALD FRASER was born in 1870 in the Free Church manse of Lochgilphead, Scotland. This Argyllshire village was then the center of a large and populous district, and the seat of an important fishing industry. As a boy Donald Fraser used to watch the coming and going of forty fishing vessels, connected with herring fishing which has now almost disappeared from Loch Fyne. The fishermen are now scattered over the world's seas as captains, mates and sailors. The country is being steadily depopulated, like so many of the rural districts in the Highlands; and the village, though the center of county administration and the scene of a weekly market, has fallen on sluggish days.

Donald Fraser's father, the Rev. William Fraser, a man of exceptional character, was one of the great preachers of West Scotland. He left a golden name behind him and the memory of his personality is still vivid over a wide region.

Lochgilphead was the scene of frequent revivals in the old days. A memorable series of meetings occurred soon after Mr. Fraser, Sr., was settled in 1861, out of which came a remarkable band of elders, every one of whom was able to conduct a service. His son Donald witnessed two of these movements, which deeply impressed his imagination. The fishermen were chiefly affected, and exhibited the change in their lives. In the evenings out in the loch, before the nets were cast, family worship was held, and the sound of psalm-singing came floating over the waters from every boat.

It is interesting that Donald Fraser, who cares so little for ecclesiastical divisions and has succeeded in uniting so many communions in common work, was the product of a village where church rivalry is dominant. In the little community of 900 there are today seven different denominations — Episcopal, Church of Scotland, United Free Church, Free, Free Presbyterians, Baptists, and Roman Catholics.

Donald Fraser was educated at Lochgilphead Public School and then at the High School, Glasgow; thence he passed to Glasgow University and the Free Church College where he had as associates a number of students who have since distinguished themselves—including Prof. James Moffatt, Principal Bruce Taylor, Dr. Nicol

Macnicol (India), and the Revs. G. A. F. Knight and R. B. Douglas (East London).

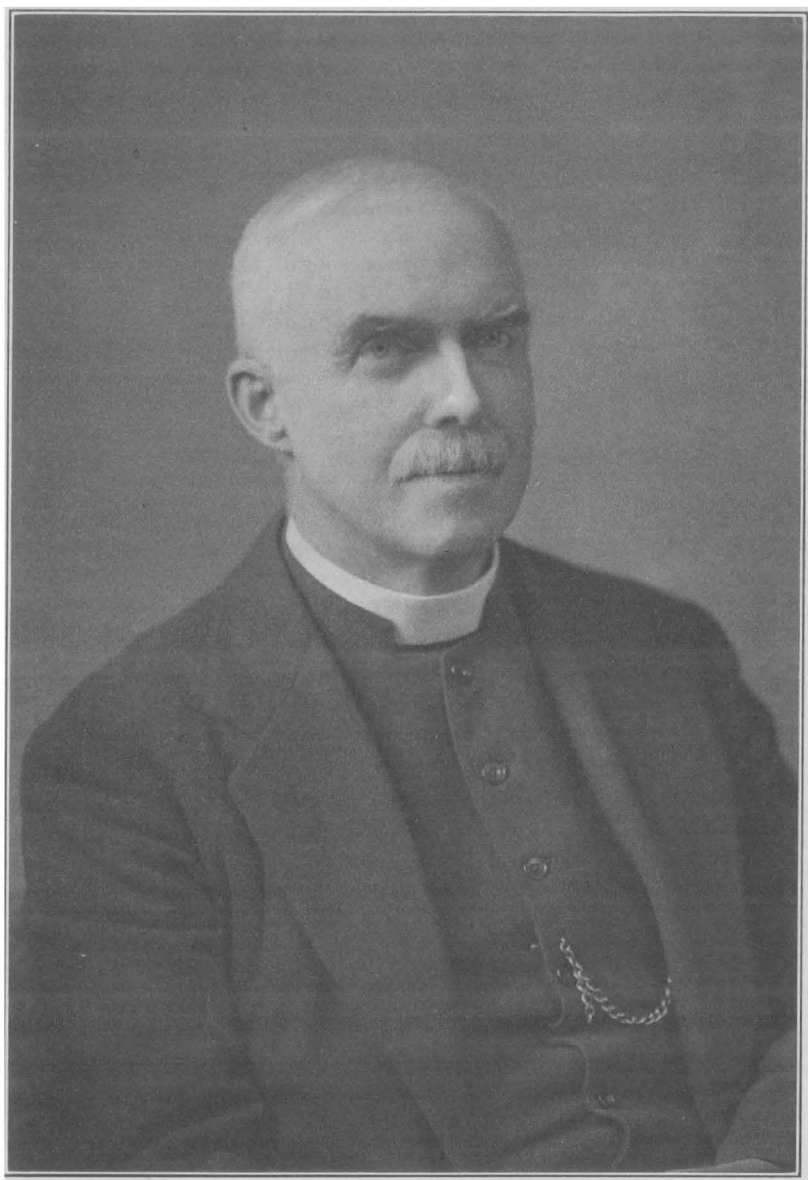
Into his later college days came an outside interest which interrupted his studies and largely determined the trend of his career. This arose through an address given at Keswick by Mr. Robert P. Wilder, who described the Student Volunteer Movement which had been organized in America. Some Scottish students invited him to Edinburgh and Glasgow, where, in 1892, the Student Volunteer Missionary Union was started. Young Fraser was one of the founders, and threw himself enthusiastically into the work. He became travelling secretary, visiting the colleges and arousing great interest in the missionary cause, as well as creating intercollegiate ties that deepened the spiritual life of the students. Out of his own classmates—twenty-two in number—thirteen volunteered for the foreign field; of these, seven went abroad, the others being rejected either on medical grounds or because there were no vacancies available when they finished their course. During this period he also visited America, attending the Student Volunteer Convention at Detroit, and making a round of the colleges.

The British Student Volunteer Missionary Union conducted the International Students' Missionary Conference at Liverpool in January, 1896, at which students of twenty-four different nationalities were represented. Mr. Fraser was chairman, presiding at all the meetings, and winning the highest praise for his skilful management. There was one impressive part of the proceedings, when, after silent prayer—in a gathering of over 3,000 students—nearly £2,000 was promised to carry on the work of the movement among Continental, Indian, and Colonial colleges.

Mr. Fraser then visited the Continent and traveled through France, Germany, Holland, Denmark, Norway, Sweden, and Switzerland, where he awakened an interest in missions which had substantial practical results in the shape of many lives of students dedicated to the work.

Mr. Fraser had completed his third year at Glasgow College, but after being so long in this intense pioneer service it was not easy to return and finish the course. He, therefore, volunteered for Africa as a layman; but the Foreign Mission Committee pressed for his ordination, and this took place in the Wynd Church, Glasgow, when a number of foreign ministers, who happened to be attending the Pan-Presbyterian Council, took part in the service and laid their hands upon him. Principal Lindsay said that it was the most international ordination in the history of Presbyterianism.

Donald Fraser sailed for Livingstonia in 1896 and at the Cape he attended a students' gathering, where he found an exceptional opportunity for inaugurating the Student Movement in South Africa.



DONALD FRASER, OF BRITISH CENTRAL AFRICA  
Missionary and Former Moderator of the United Free Church of Scotland

For the next three months he traveled round the schools and colleges on behalf of the missionary enterprise, and made a lasting impression by his spiritual character and persuasive advocacy.

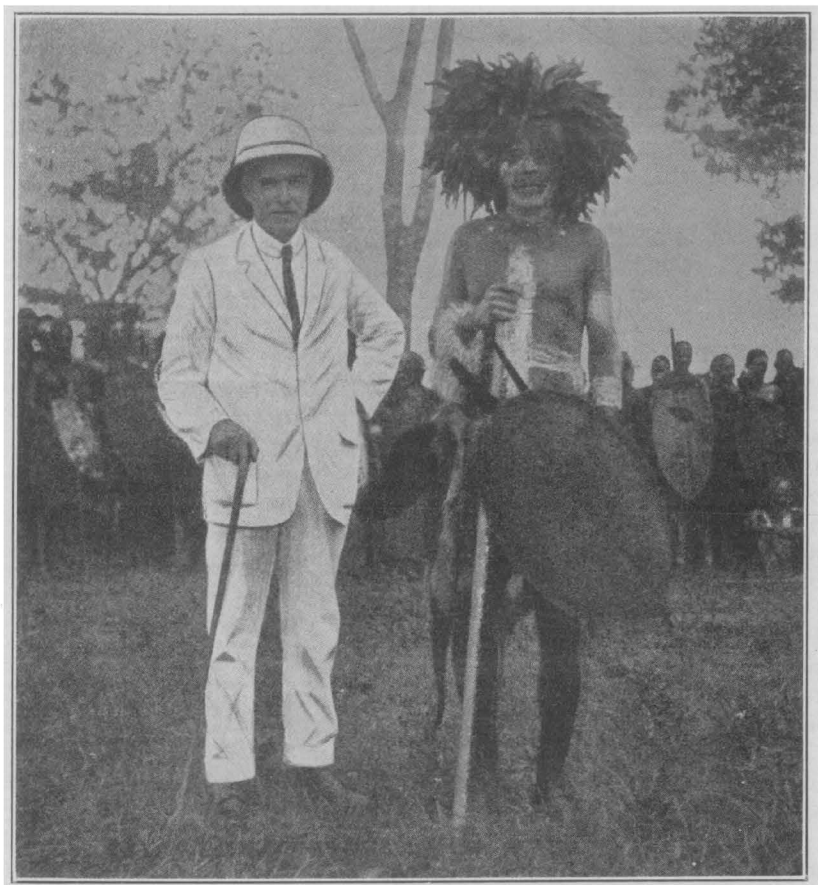
His arrival in Central Africa, the land of weird romance, is delightfully described in his largest work, "Winning a Primitive People." He was to have settled at Hora, on the high Ngöni plateau, but Dr. Emslie was going home on furlough, and the Council appointed him meantime to Ekwendeni as colleague to Mr. Stuart. One day while walking alone in the bush he encountered a long line of armed warriors whose appearance somewhat alarmed him. He turned and made for the station, only to find that these were men from Hora asking why he was not coming to them.

The impression he made in Livingstonia may be judged from a letter which Dr. Laws sent to Lord Overtoun in the highest praise of his "tact and common sense," calling him a "unique man" in every way.

Fraser's sojourn at Ekwendeni lasted for three years. After furlough, when he returned with Mrs. Fraser, he settled at Hora, which had not had a white missionary for five years. The station was practically derelict, but he very soon had a large church built, with a house, school and office, all erected largely by free native labor. The tribe moving south in search of new garden-grounds, Dr. Fraser was obliged to follow them, and the same building program was begun anew, this time the plans being on a larger scale, and including a hospital for Mrs. Fraser's work.

Thus came into existence the famous Loudon Station—it was called after Dr. Loudon, the friend of Dr. Livingstone, who supported Dr. Fraser—where from five to seven thousand people assemble at sacramental seasons. Here Dr. Fraser has had the fullest opportunity of testing and developing his views on African mission work. He does not believe in imposing upon the Africans a type of religion alien to their line of thought. He realizes that they have a genius of their own, and his policy is to take their special qualities, refine them in the crucible of Christianity, and allow them free play. Thus he has not forbidden the song, dance, and game to which they have been accustomed for centuries, but has purified them of whatever evil they contain and has made them the innocuous vehicle of the joy and vitality to which the native must give expression.

While at home on furlough in 1905 he, along with Dr. Robson, Editor of the *Missionary Record*, visited America as a delegate to the Student Volunteer Convention at Nashville. On his return he advocated systematic missionary teaching among the young people of the Church on the lines of the Mission Study Movement in America, with the result that the movement was started in Scotland, Mr.



DR. FRASER AND ONE OF THE NGONI CHURCH MEMBERS IN OLD WAR-DRESS

J. H. Oldham being the first secretary. He was retained at home for an additional year in order to visit among the churches in the interests of the missionary cause. After another furlough in 1912, he had scarcely returned to London when he was taken ill and ordered home for an operation for appendicitis. Furlough came again in 1920, and he was hard at work from the time he came home working out his great conception of an all-Scottish Missionary Campaign which culminated in the autumn and winter of 1922 in a series of congresses and exhibitions. He succeeded in obtaining the cooperation of ten different churches in this remarkable effort. At this time he was made Moderator of the United Free Church of Scotland.

It is one of the privileges of an African missionary to deal

with impressionable material and to see the solid fruit of his labors. In 1901 Loudon had 20 outstations, 372 church members, 5 elders, and 410 catechumens, and there were 1,618 pupils in the schools; the total Christian community was 1,100, and the collections for the year amounted to £11. In 1920 the outstations numbered 209; there were 3,088 church members in full communion, and the elders and deacons had increased to 168, while the catechumens numbered 1,756. The total Christian community was 10,000, and the annual collections amounted to £150. Ten thousand pupils were on the roll of the schools, and there were 371 teachers; the schools fees received came to £115. Between 1901 and 1920, 5,694 infants had been baptized, and 4,455 adults had been admitted on profession of faith; the difference in the total was due to deaths, removals, and cases of discipline.

To supervise his immense parish Dr. Fraser has to be perpetually on the move; during the large part of the year he is travelling through the bush and camping in the villages. In the *garetta*, or one-wheel rickshaw, he has covered more than 10,000 miles. It is a part of the work which he loves. As he said to the writer one day while tramping in the interior, "This is the natural life, a life of freedom and the open air, a life of doing and accomplishing things. Compared with this the life at home seems strange and confining." Perhaps it was the exhilaration produced by the clear, sunny atmosphere and the beautiful surroundings which called forth the remark, for Dr. Livingstone often experienced the same joy of outlook and movement on these high African hills.

Scotland, South Africa, America, and Canada recognize his outstanding ability, and have repeatedly sought to secure the inspiration of his service.

Long residence and work in a tropical land is apt to dull one's intellectual powers, but Dr. Fraser's mind has never lost its fresh, alert, progressive outlook. He has literary as well as speaking gifts, and is as much at home at his desk as in the pulpit or on the platform. This output includes "*The Future of Africa*," a model textbook, still widely used; "*Winning a Primitive People*," sets forth "with vividness and fascinating detail," to use Dr. Mott's words, his work and experiences in Ngoniland; and "*Livingstonia*," perhaps the most picturesquely written handbook issued by the Church. Later Dr. Fraser published "*African Idylls*," and "*The Autobiography of an African Chief*," one of the most remarkable missionary books of the time.

Mrs. Fraser's work is as remarkable as her husband's and would require an article to itself. She fills many parts—more, her husband admits, than he fills, or could! "Dona Agnesi," as the natives call her, after her first name, is the daughter of Dr. George Robson, so long a powerful force in Church life in Scotland. She



qualified for a medical missionary at Glasgow University, and had a strong desire to go to Calabar, but the committee appointed her to India as the most needy field. Before she sailed, Mr. Fraser stepped in and claimed her as wife and comrade for Livingstonia. It was an ideally happy union. Both she and her sister, Mrs. Wilkie (now of the Gold Coast), seem specially cut out for pioneer missionaries; where their husbands go they go, no matter how difficult and arduous the journeys may be, and if their experiences in remote primitive wilds could be written, it would make a most entertaining book.

In addition to her domestic and garden work Mrs. Fraser has her own missionary sphere at Loudon. She runs the hospital with the capable assistance of Miss Cole. In 1920 there were 2,000 patients at the dispensary and 95 in the hospital, and there were seven surgical operations. She visits the sick in the villages and trains the native women. Apart from her own journeys alone through the bush, sometimes for days together, she often accompanies Mr. Fraser on his long treks in order to look after his health and comfort.

The fact that Mrs. Fraser is a daughter of a former Moderator and missionary statesman, and herself an experienced missionary and charming speaker, lent additional interest to her appearance in the Moderator's gallery at the Assembly.

It is notable that Dr. Fraser was the youngest Moderator of the United Free Church of Scotland. Dr. Laws, between whom and Dr. Fraser there is a warm friendship, was also present as an ex-Moderator, so that the General Assembly of 1922 had a distinctively missionary tone.

The Assembly during Fraser's term as Moderator was notable for the friendly spirit that pervaded it, largely on account of his personality. Instead of paying Moderatorial visits to distant parts of Scotland he organized a Scottish Missionary Campaign, and devoted his whole year to the work. The Campaign was a splendid success, and Scotland is still feeling the beneficial results. There is a strong desire in Scotland that Dr. Fraser should fill the vacant position of organizing secretary to the Church, but he has, up to the present, declined the honor.

#### **LIVING STONES IN A LIVING TEMPLE**

Slowly throughout the temple of God is being built. Wherever a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone.

If the stone can have some vision of the temple of which it is to be a part forever, what patience will fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—*Phillips Brooks*.

# Universality of the Missionary Message

BY DR. JULIUS RICHTER, BERLIN, GERMANY

Author of "History of Missions in India," etc., etc.

THE question of the universality of the Christian religion has been discussed so often and with so much energy and lucidity that it may seem superfluous to have it up once more. Yet the missionary aspect of the question, the competition into which Christianity is entering everywhere in the foreign field, is bringing out new sides, and they are not yet definitely settled. We merely touch some of them.

It is comparatively easy to maintain the claim of superiority in the Christian homelands, where the Christian Church with her world concept and her world-wide implications is commanding the situation. This is quite different in a country like India or Japan or Egypt where you find highly educated men just as fully convinced of the superiority of their religion, Hinduism or Buddhism or Islam and challenging every Christian claim. The Christian religion is based on a divine revelation with an authoritative sacred book, so are theirs. Christianity is a religion of redemption and salvation, so are theirs. The Christian religion raises moral standards and sanctions, so do theirs. The Christian religion has a secret sanctuary of deep emotions and exalted visions, but so have theirs—perhaps even superabundantly. The Christian religion promises eternal bliss for the faithful; so do they. Then these non-Christian religions advance to a fierce counter-attack and call in doubt or even deprecate many of the most sacred Christian convictions, as either long ago superseded by their higher aspirations or as contrary to modern science. The comprehensive literature on the history and the comparative study of religion is providing many sharp weapons out of its well-stuffed armory.

What shall we do? Shall we lay down our arms despondingly? Shall we retreat behind the trenches of our own convictions or of our church traditions? God forbid! We must at first learn to make a difference between two ways of approaching this whole subject, both of them legitimate, yet both widely divergent in method and scope. The comparative study of religion tries to understand all religions as products of the religious genius of mankind, appealing to different types and standards and moods of the human race, aiming to answer to definitely felt needs and supplying the soul's wants. This study may start with no convictions at all; it is purely scientific, it tries to ascertain the facts and to bring them into definite order according to generally accepted principles.

Yet no really religious man can be satisfied with this compar-

ative or historic method alone. He has his own religious experience, and he will do well to expand and develop his own inner religious life as carefully and conscientiously as possible. This really is his most valued and probably most valuable treasure. The deeper he is convinced that it is divine gift destined for the salvation not only of himself, but of humanity, the better for him. The comparative study of foreign religion is a useful asset for the missionary; yet the cultivation of his own spiritual life, the deepening of his fundamental convictions about his own religion are indispensable for him, they really make him a missionary; without them he is lost.

Perhaps we have an easy way to follow up this perplexing group of thoughts if we ask ourselves what really has been the conquering power by which Christianity has won its victory over the pagan Roman empire in the fourth century. It was a long drawn struggle on life and death, the Roman empire using the most drastic and brutal means to crush Christianity. Yet in spite of all persecutions the Christian Church prevailed triumphantly. What has secured her victory? Church historians have often discussed this question and have given different answers. In former generations many were inclined to suppose that the force of the ecclesiastical organization, the episcopal office, the stern church discipline, the effective order of the congregation, the social impact had been the conquering force. Doubtless the medieval Church, even as she is continued in the Roman Catholic Church of our times, is a marvel of organization, one of the most striking social evolutions of humanity. Yet the answer is not satisfactory; it is too superficial, putting the social organization of the Church against the organization of the Roman state. In later years, in connection with the advanced studies in comparative religion in the Hellenistic age, a different view is accepted. They tell us that the characteristic feature of the religious situation of the first centuries was the invasion of the Roman empire by mental religion. They came in a long and puzzling succession, Christianity neither being the first nor the last and all taking the curious form of mystery cults as they entered the Hellenistic world: The Egyptian cult of Isis, Osiris and Serapis, the Phrygian cult of the Great Mother and of Attis, the Syrian cult of Adonis, the Judaistic religion, Christianity, Mithraism, Manichæism, Islam and other minor religions, all mingled freely and became syncretistic by a mutual exchange of their forms and symbols and cults. In this astounding medley, they try to persuade us, it was mere chance which religion came out victoriously from the competition.

Christianity and Mithraism were almost equal at the end of the third century when the decisive victory of Constantine the Great, who had espoused the cause of Christianity, brought the decision

in favor of our religion. Yet was it mere chance? Can such an answer be satisfactory to an historian and to a Christian? Was it not *the underlying revelation of God* which definitely secured the victory for Christianity, that wonderful view of God as the holy and the perfect One, severed by a deep chasm from sin and iniquity, yet bowing down with infinite mercy and compassion to the forlorn mankind to lift it up to Himself and to bring it to His perfection? This conception of God for which Jesus stood was quite new. It was abhorrent to the Jews who in this narrow view of divine and human justice could imagine God only as the relentless judge of every trespass against His statutes. It was incomprehensible to the proud Roman or to the astute Greek who regarded it as a matter of course that God could only associate Himself with pure and high-minded men like themselves. Yet Jesus' conception contained the highest truth, it was the revelation of God's innermost being. It must come out victoriously from all contemporaneous religious competition.

Yet serious doubts are raised against the universality of the Gospel from the evident fact that not all races and all individuals are capable of the same fulness of religious experience. People tell us that apparently Christianity with its high moral standards and even higher religious experiences is only for those nations and individuals who have reached the highest standards of culture and that it is simple profanation of the sacred to give it to the savages and barbarians.

I answer this objection by a beautiful Esthonian myth. At the end of the creation God went down to the earth to look at all his wondrous handiwork, he went accompanied by the heavenly hosts of angels and archangels and with the sound of trumpets and harps. All creatures were full of admiration at this unique revelation of God's glory, but not all were able to catch its full meaning. The fishes in the water had their ears under the surface, they heard nothing; they just gazed and gasped. The bees in the woods heard the uproar in the air accompanying the divine descent, and they retained it in memory and they always try to imitate it whenever the wind is awaking them from their slumber. The birds and the animals on earth heard the singing of the heavenly hosts and tried to retain in memory and to produce as much of it as they could, the lions roaring wildly in the night and the nightingale singing sweetly in springtime. Only man had fully understood what God said and what the angels sang, because God had spoken to him as a friend speaks with his friends; so he knew the will of God and could live up to it.

The lesson drawn from the myth is simple and convincing. Christianity really means not an artificial raising up of man by his own power into some exalted mystical spheres but the realization

of God as He bows down to man in mercy and grace lifting him up to His side. The decisive fact is not whether we comprehend all it may and should mean to us, but whether we have a fundamental experience of God's work in our hearts and life.

This leads us to a fourth point which is the climax of our thought; it brings us back to St. Paul's thoughtful letters to the Ephesians and to the Colossians. We need to remember the background. The apostle had been on the height of his missionary career; he had accomplished, as far as he could see then, the first half of his divine commission; he had started the gospel message from Jerusalem to Illyricum. Now he had far reaching plans. He would have Rome as his starting point for the second great part of his missionary career and reach out into the regions beyond, at first to Spain. At that moment he was cast into prison, and he had to drudge on for four long years in a hopeless captivity at the end of which martyrdom awaited him. What was his mood in those long dreary nights in the narrow prison walls? Did he despond on his universal commission to all mankind? Did he despair in the universality of God's plan of salvation for the world? Not at all. His thoughts widened beyond his prison walls; the broadest outlooks were given to him, outlooks which have something surprising to us modern men in the midst of our world missions. The apostle is centering his ideas around to two concepts of fulness and of mystery. Not only did he look deeply into the historic plan of God's salvation and saw that when the time was fulfilled, at the fulness of time God sent His only begotten Son, so catching the wonderful idea of a divine education of humanity, with different stages of childhood, adolescence and maturity in the life of nations and of humanity (Gal. 4:4). St. Paul looked down into the expanding religious experience of the individual and pondered how the fulness of God could be bestowed on the faithful souls. God must grant them a mighty increase of strength by His Spirit in the inner man. Christ must dwell through faith in their hearts. They must be rooted and founded in love. They must be filled with the entire fulness of God (Eph. 3:16-19).

The experience of such spiritual enrichment is, in St. Paul's view, not only a rare prerogative of a few chosen saints; he is eager to train everyone and teach everyone the full scope of this knowledge, in order to set everyone before God mature in Christ (Col. 1:28) . . . God has raised Christ above every name that is to be named not only in this age but in the age to come—He has put everything under his feet and set Him as head over everything that He may fill the whole universe with his fulness (Eph. 1:21, 22). That really is the universality of our faith and of our message.

## When I Visited the Lepers

BY REV. W. E. BIEDERWOLF, D.D., CHICAGO, ILLINOIS

**W**HAT I saw in Korea seems like a miracle of missions. At Seoul there was a great revival conducted by a Korean preacher named Kim Iktu. He stood on a high platform just outside the church door, and on the ground under a huge awning sat about 4,000 Koreans all dressed in white. Every once in a while the preacher would turn and talk toward the inside of the church. I asked why, and my interpreter said, "Oh, there are 2,000 inside of the church"—altogether an audience of nearly 6,000. When they took the offering for the spread of the Gospel in Korea, before the baskets were passed, he asked the ushers to bring the larger gifts to the platform and he called them out while the audience cheered. Into the offering that night went 141 silver rings, 64 gold rings and nearly 200 hair-pins. They are not the kind worn in America. A Korean woman has only one hairpin. It is about five inches long, as thick as a lead-pencil and is made of solid silver. A gift like that means something, especially to a Korean woman. They threw in their bracelets and their earrings. Besides all this, the equivalent of more than \$1,000 was added to it. It would be a good thing, if some American Christians could take a trip to Korea and see how those poor folk over there give out of the abundance of their poverty.

The revival started each day at five o'clock in the morning. When I started down toward the church, I saw the Korean folk slipping down the hillside, through the fields and along the lanes looking like spectres in their white robes. When I arrived at the church I found 900 of them on their faces before God. The women were on one side and the men on the other and all leaned forward until their foreheads touched the floor. They all pray aloud and at the same time, each praying a different prayer. I could not understand a word they said, but as I stood there by the pulpit, listened and looked, the tears coursed down my cheeks, and I knew that God was in the place. I heard one word over and over again, and I said to my interpreter, "What does that word mean?" and he said it means "earnestly, earnestly." There, prostrated on the floor, they earnestly, earnestly cried to God to save Korea and bring the people to know Jesus Christ as Lord and Saviour.

A young surgeon here by the name of Wilson is doing medical mission work in Kwangju. He asked me to come and see his lepers. "Lepers!" I said, "Can we see them? Is there not danger?" "No, not much," he said, "if you do not touch them."

We went out to the Leper hospital and home, about a mile from town, and the lepers were lined up to meet us. There were 328 of the gladdest, happiest bunch of folk I have ever seen; all of them dressed in spotless white. You could hardly tell some of them were lepers, except where the fingers and hands had disappeared and the features were disfigured by the disease. They were old and young. Some fine-looking young men and women. We held a little service for them and I marvelled at their knowledge of the Bible. Then they sang for us, they played some of their games for us, and then they lined up along the road to bid us good-bye.

But lo, and behold! we had hardly gone more than a hundred feet away when I saw there crouching down on the ground in the ditch by the roadside forty-two lepers, the most loathsome, wretched, polluting sight that human eyes could witness. The hands of some were gone and of others the eyelids were gone or the lips. Big nauseating sores were all over their bodies. They begged to be taken into this "*heaven*," as they call the Leper Home and Hospital. No wonder, when they saw their brother and sister lepers lined up along the road in the clean white garments, all so happy and many on the way to recovery.

It was a cold evening. I had on my overcoat and was chilled to the bone. These lepers had on practically nothing—just light old rags that covered only a part of their bodies. Some of them had also little pieces of matting that they would try to sleep under. When I thought of the comforts that we have and then looked on these poor, shivering, leprous wretches, I couldn't understand why things are so unequally balanced in this world.

One of the lepers from the hospital crowd stepped out and interceded for his suffering fellows by the roadside. He pulled his sleeve up and said, "Look here, I was one time worse than the worst one in that crowd. Now look. Find one sore spot on me if you can." His flesh seemed healthy and clean. He said, "Take pity on them and give them a chance, and make new people out of them as has been done with me."

"Doctor Wilson, why don't you take them in?" I asked.

"I can't," he said. "The Board only allows for 300 and I have now twenty-eight more than the Board allows me. I haven't another cent."

"What will it cost?" I said.

"Forty dollars a year will clean and clothe, feed and cure, and make good Christians out of every one of them."

I never wanted money so much in all my life. But what could I do? I did just exactly what you would have done if you had been in my place. I said, "Doctor, take them in and in some way I'll get the money."

So now I have forty-two lepers on my hands. Praise the Lord! Any one who has forty dollars to spare, or can raise it, can take care of one of these lepers for a whole year.

But forty-two are only a drop in the bucket. There are 2,000,000 lepers in the world, and so, after these and 8,000 other lepers are cared for by the Mission to Lepers, there are 1,991,958 left unprovided for. If other Christians will help proportionately, we can ultimately rid this world of leprosy.

The first thing to do is to segregate the lepers in each country—to get them in the various leper homes and hospitals. That in itself would almost accomplish the result. Leprosy comes from a *Lepra bacillus*. It is infectious, but not contagious. Keep them away from other people and a large part of the problem is solved. They have tried segregation to a large extent in the Philippines and in ten years the record shows a decrease in lepers from 9,000 to 6,000, a decrease of almost forty per cent.

Also leprosy is not hereditary. Ninety per cent of the children taken away from their leper parents do not develop the disease. One of the first things done in the leper hospitals is to examine the baby, and if it is found as yet untainted, it is taken away and placed in a home for untainted children. In after years, when able to care for itself the child is sent back into the world. One of the saddest things in the world is to see a sweet little babe or a bright young life living in the midst of loathsome lepers and to know that they are slowly but surely entering upon the same horrible living death.

Here is another thing to encourage us to work for segregation. There is a treatment now by which leprosy can sometimes be cured. If we segregate them, cure what we can, and give Christian care to the rest until death comes, the hideous disease will be put out of commission.

I am not pleading for the handful of lepers we have in the United States, but for the whole 2,000,000 of them in almost every country under the sun. Let us save them. Not because the foul disease will spread among us if we do not help them, but let us save them for their own sakes. It stirs my soul when I read this from a missionary in Korea:

“Today I refused admission to two lepers. They had been taken to my door on the backs of two men who were total strangers to them. They had found them helpless on the roadside, and took pity on them, and though they were themselves cleanly clad and the lepers were in a filthy condition, they carried them on their backs to me in hope that I would take them in. These petitioners were heathen and I, the Christian missionary, had to refuse admission because our little asylum was already crowded. I had no room and no money, so what could I do?”



# BEST METHODS

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

## PRAYER AND PERSONAL WORK AS MISSIONARY METHODS

Prayer stands first of all and above all in missionary methods. When workers pray there is no limit to missionary accomplishment. Next comes personal work. The evangelization of the world can never be accomplished by groups of volunteers who wait until the completion of an ocean voyage and a landing on some foreign shore, before they begin to lead others to Christ.

The following story of accomplishment in recent months in one of our greatest American universities suggests methods not only for students but for all the workers in our churches:

"Sixteen months ago the announcement was made in our Student Volunteer group meeting that all who were concerned about the spiritual lives of their fellows would meet in a near-by church on the following Sunday afternoon. Four men came to the meeting. A discussion of the religious atmosphere and spiritual lethargy of the campus began. Much time was spent in prayer. We were seeking a way by which we might reach out to others with the Saviour whom we love.

"The meetings continued at various times. The numbers increased as we talked with others and drew them into the little group. In several months the group had divided into two groups for more convenient meeting and intercession together. We met in dormitory rooms late at night to avoid needless interruption. We talked with members of the faculty, of the administration and ministers in the city finding in many cases a most hearty response. One minister in particular and one faculty member have helped us immensely through the months. Our chief purpose in the meetings came to be prayer for God's guidance. As I think back, I recall nothing in my college years which means more to me than those little gatherings. God was in our midst. I shall never forget when we came to the end of the year, as we rose from our knees one night, the tears that silently overflowed for the depth of joy unsurpassed.

Words were few that night, but we felt mightily the bond between each other and our Master.

"Some five months after our first meeting we began holding devotional meetings on Tuesday evenings of each week. They were under student leadership. Students led in prayer, and speakers were called in to meet with us. So, with a devotional meeting established and fairly well attended, with a growing interest, and a deepening spirit of loyalty to our Lord the first year closed.

"The next fall the devotional meetings began as before and the prayer circle continued to meet. Men from this group were leading the gospel team work, and indeed, all the religious work on the campus. Power and light are gradually radiating from these dynamic prayer circles.

"In December a number of the city churches engaged in a quiet evangelistic campaign. The leader was invited to meet our group. A number of the fellows caught the vision of souls saved, of lives changed and dedicated to Christ. Lists of all non-Christians and non-church members were secured. We tried to interest all who would cooperate. Sixteen men responded at first. We went out, two by two for the most part, and directly and earnestly sought decisions of acceptance of Christ as personal Saviour, of course including church membership. We began our little campaign after a prayer meeting on Sunday night at which time the evangelist spoke to us of the work. On Monday evening we met for prayer, to relate our experiences and to receive new cards. So we continued for five days. In some few cases, books were cast aside and we went out with a greater zeal and greater joy than we had ever felt. One man, reluctant to begin, came to the end of the week with twenty-one decisions. Think of it! Twenty-one decisions for Christ by one individual in a single week! And he gained a blessing in his own life that was tremendously significant. Eighty-five decisions were made for Christ during the week. About two thirds of this number were gained by three men. Of the ten men who actually did some work, eight are student Volunteers. The three mentioned above are among the eight. Each decision brought a wealth of joy to the one who had witnessed for the Saviour, a deeper understanding of the meaning of life and a stronger faith in Christ. The fondest hopes and longings of many months had come into reality through steadfast loyalty to Him.

"Best of all we had drawn closer to Jesus, finding in Him life, vision, peace and joy. But this is only a beginning. In a few years, if our friends remain loyal to the Christ, great things can be done for Him. We have been laying foundations, however imperfectly, and are looking with joy to that day when Christ shall be more universally exalted in our Alma Mater.

"Men need Jesus Christ. There is a longing in their hearts that only He can satisfy. God grant that we, who have found the more abundant life, may not hide the springs from which we drink, but may be heralds and witnesses of the Christ."

### CONCERNING AGRICULTURAL MISSIONS

Missionary societies, brotherhoods, and other organizations will do well to have an occasional program on Agricultural Missions. Very few people have any idea of the constantly increasing influence of this phase of mission work. To many missionary societies the announcement of the fact that there is an International Association of Agricultural Missions would be a news item of interest.

This association held its annual meeting for 1924 on December 12 and 13, in New York City. Some of the items gleaned from the discussions will furnish interesting program material for local groups.

Dr. Homer Leroy Shantz, of the United States Department of Agriculture, who has made two trips through Africa, studying agricultural conditions and possibilities on behalf of the United States Government, agreed in the conclusions reached by the men and women who are serving as agricultural missionaries abroad, that the need is for simpler agricultural tools, more teaching of the rudiments of cause and effect in nature, and more study and understanding of native farming methods and soils and grains.

He said:

"You may show a native of Central Africa how much better your farming methods are than his by having him plant one patch in his own way and another beside it in your way, and then comparing crops. But you haven't convinced him that it has not

been done by foreign magic. He is just likely to say to you:

"'Why my patch would have grown the same way if you had blessed it.' You have to get at the whole subject from a much more fundamental viewpoint — perhaps from the rudiments of nature study."

Mr. J. W. C. Dougall, a British member of the Educational Commission to East Africa, expressed the fear that in some mission schools "when the children are learning reading, writing and arithmetic, perhaps with European subject matter, their minds are being filled with ideas that cannot be carried back to the village and the home; the content of the curriculum is often not that of real life, but of books—and the people in this particular part of Africa have no books in their homes."

Professor T. H. P. Sailer, of Columbia University, raised this same question as to whether there should be industrial and agricultural training alone in the mission schools of the more primitive fields, or whether there should also be something of reading and writing in the curriculum. He and a number of missionaries present pointed out that often boys and girls go back from a course in a fine school building, with all modern school equipment, and find in their homes no books, no tables, no chairs, no other literate persons. They either lapse into their old illiteracy and customs, or they drift into the cities where their book learning can be used—and thus rob the village and rural district of "the best minds."

There seemed to be general agreement among those taking part in the discussion that the school curriculum should be such as could be used and applied in the village to which the student returned. Since 80% of the people of India live by agricultural pursuits, and perhaps even a larger percentage in China and Africa by the same methods, it was pointed out as obvious that mission schools should give more time and attention to teach-

ing simple methods of agriculture—such improved methods and ideas as could easily be carried back to the village and farm and be accepted and used there by large numbers of cultivators. This, of course, would necessitate very simple methods and implements, such as are being developed on a few mission fields, and would practically eliminate the more costly American and European machines for which the native farmer has neither funds nor knowledge.

Of the 235 places where agricultural mission work is reported, 135 are in Africa, according to Secretary Thomas S. Donohugh. On all other mission fields there are about one hundred agricultural enterprises, some thirty of them being in China. Mr. Donohugh reported the interest in this subject among mission bodies in America and in Great Britain growing at a very rapid rate.

Dr. Shantz reported that the war and the imposition of a head tax upon the natives of Central Africa have greatly stimulated the efforts to grow a "money crop" in addition to the grains and vegetables needed by the families for food. In Northern Rhodesia and environs, he said tobacco and cotton can be raised, but there has been great difficulty in finding a market for it, especially because of transportation difficulties. There is not enough realized from these crops to pay the head tax, so the men go into the mines and other industries, while the homes may be selling out over the heads of wife and children.

"The thing most needed in Africa," said Dr. Shantz, "is simple agricultural methods and knowledge for the natives. It is the only way in which the Africans can hold on to their lands.

"In Africa the native woman is the agriculturist. And it is a much more pleasant picture for me to contemplate an African woman working in the fields, hard as the work may be, than her Japanese sister working in a factory. It is interesting that

the man will not work with the raising of the food crop in Africa, though he does the hard work of plowing; but he can be induced to raise the crop from which money can be realized. So that we should work toward improving the food crops for the women, and teaching the men to raise and improve the money crops."

The position of women in relation to agriculture in mission fields was given especial consideration by the meeting. Mrs. C. B. James, of Mexico, pointed out that her country has millions of women who labor in the fields and should be classified as peasants. Somewhat similar conditions were said to exist in India and in other parts of the world.

The Association is planning to co-operate in the organization of similar groups in Great Britain and in some countries in Europe. Officers of the Association are: President, Dr. Warren H. Wilson; Vice-President, Dr. Malcolm Dana; Secretary, Thomas S. Donohugh; Recording Secretary, A. B. Parson; Treasurer, C. H. Baker. There are vice-presidents in Burma, Brazil, Chile, China, India and Africa.

### VISUALIZING MISSIONS

The East Side Presbyterian Church of Paterson, N. J., of which Rev. Howard A. Adair is pastor, recently put on a missionary program and an exhibit, which aroused such interest that there was an immediate call for its repetition.

The primary aim was to develop greater missionary interest in the whole church and community, through concrete missionary information.

Secondary aims were:

- (1) To show the extent of the missionary operations of the Church.
- (2) To visualize the great difference in the manner of living, thinking and worship and needs of the various peoples to whom the missionaries of the Church are ministering.
- (3) To bring the members of the

congregation together in helpful sociability with definite plans for the advancement of missionary interest.

The method of making the meeting known included carefully prepared advertising in the local church, as well as in the city newspapers, and unique invitations to all the members of the congregation.

Across the entire front of the parish house was placed the striking banner of the National Board of Missions. Around the Cross in the center were

The various Sunday-school rooms of the church, which are arranged in a horseshoe around the main assembly hall, were used for the exhibits. A room was given to the exhibit of each country. In the case of China and other large countries, in which there are extensive missionary operations, two or more adjoining rooms were used.

The exhibits consisted of maps, pictures, posters, curios and costumes. The objects were placed on tables at



THE FOREIGN MISSION SECTION IN THE EXHIBIT OF THE EAST SIDE PRESBYTERIAN CHURCH, OF PATERSON, N. J.

representations of the various phases of mission work carried on by the Board under the American flag. In front of the banner on an inclined plane was placed a large map of the United States. Paper figures of Mexicans, Indians, Freedmen, Mountaineers, Mormons and others were put on the map to indicate mission stations. On the left front wall was hung a banner representing the work of the Board of Foreign Missions. It represented the local church connected with the foreign mission compound by the way of the Cross, through the work of the Board.

the front of the booth, and on curtains at the sides and back. Two young women, dressed in the costume of the country or people represented, were in charge of each exhibit. These custodians had a threefold responsibility. They safeguarded the curios loaned by friends and by the Boards, distributed interesting literature on various phases of the work, and also talked with visitors to their exhibit, giving interesting items of information and incidents in connection with the work.

A two-part musical program was given during the evening. The first



"ACROSS THE ENTIRE FRONT OF THE PARISH HOUSE WAS PLACED THE STRIKING BANNER OF THE NATIONAL BOARD OF MISSIONS. AROUND THE CROSS IN THE CENTER WERE REPRESENTATIONS OF THE VARIOUS PHASES OF MISSION WORK CARRIED ON BY THE BOARD UNDER THE AMERICAN FLAG"

part was by members of the local Italian church, and the second by members of the local colored Presbyterian church. The musical program was interspersed with short talks by distinguished missionary representatives who were the special guests of the evening.

#### WHEN YOU QUOTE FIGURES

Bring your figures up to date in your missionary literature and your addresses. Take down from your walls and out of your notebooks out of date figures. The following have been given by Associated Press from data compiled for the *World Missionary Atlas* published by the Institute of Social and Religious Research:

The World War caused the withdrawal of all Protestant foreign missionaries from 219 residence stations.

Of the stations completely vacated 126 are in Africa, 58 in India, 21 in western Asia, 11 in Netherlands Indies, and the remainder in scattered areas. For the most part the stations vacated were occupied before the war by continental missionaries. But despite the war, operations are shown by the new atlas to be on a very much

greater scale now than at the beginning of the century.

There are missionaries in residence at 4,598 stations, not including American church workers in Europe outside of Turkey-in-Europe, or workers among European immigrants in the United States and Canada, but including workers among American Indians and Asiatic immigrants here and in Canada.

Since 1900, according to the atlas figures, the number of Protestant communicants has increased in Asia from 622,460 to 1,533,057; in Africa from 342,857 to 1,015,683, not including Europeans permanently resident there; in Australasia, Netherlands Indies and the Pacific islands, from 117,092 to 647,728, counting only aboriginal or indigenous populations; and in Latin America and the West Indies, from 138,388 to 368,228.

In China the number increased from 112,808 in 1900 to 811,505 as reported in 1923. The number in Japan grew from 42,835 to 134,547 in the same period, while in Korea there was an extraordinary increase, from 8,288 to 277,377.

About 200 Protestant organizations

are carrying on missionary work and their total income for general foreign missions, as reported in 1923, was \$69,555,148. Of this total, according to the atlas, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies. Continental societies had an income of \$3,631,305.

At the end of the nineteenth century the total income for Protestant foreign missions was \$19,598,823, of which Great Britain and Ireland gave \$9,459,562, the continent \$2,441,013, the United States \$5,916,781 and Canada \$545,998.

In 1923 the missionary societies reported having 1,157 qualified physicians from western lands at work, and the atlas shows there are now 858 mission hospitals, with 31,264 beds, as well as 1,686 dispensaries. In the year covered by the 1923 reports 4,788,258 individual patients received medical attention.

Only data relating to Protestant missions are included in this atlas. The Roman Catholic Church will cover its own field during Holy year, through a monumental missionary exhibit at the Vatican for which preparations have been made on a vast scale.

### SEEING WITH SIGHTLESS EYES

In between regular courses and on various special occasions there is a call for missionary programs on special topics. An interesting and helpful program may be made on the topic, "*Seeing with Sightless Eyes.*"

Special guest invitations may be sent to all the blind in the community. Sometimes a blind organist or soloist, or choir and orchestra may be obtainable. All of the hymns may be those written by blind poets—Dr. George Matheson, Fanny Crosby and others. The Bible lesson may be from the stories of Jesus and the blind, followed by a devotional talk on the consecration of the talent of blindness, according to the testimony of Dr. William Moon, the physician

who, after forty-five years of blindness, said, "It has pleased God to bestow on me the talent of blindness. I have tried not to bury my talent in the napkin of despair and hopelessness, but to use it for His glory." His Moon System of Reading for the Blind has enabled sightless thousands to read God's Word. Follow this by singing "O Love That Will Not Let Me Go." There should be talks made and pictures shown of work being done for the blind in America and throughout the mission stations of the world.

The following facts presented in the report of the Committee on Work for the Blind at the January, 1925, meeting of the Home Missions Council and the Council of Women for Home Missions are full of interest and may be given by an individual or by a group.

"The work of this Committee in the past year has been largely an attempt to carry out the recommendations adopted at the last annual meeting of the Councils. There is money in hand to publish our first Braille book and we hope before another month has passed to have the order in the hands of the embosser.

"Through State Commissions for the Blind and other organizations as well as through the *Matilda Ziegler Magazine*, we are asking for a religious census of the blind. We are expecting fine results from this effort.

"Upon further study of the subject we find—

1st—That the National Committee for the Prevention of Blindness has reported that from 1910 to 1920 there has been a decrease of 5,000 blind because of prompt treatment and precautionary measures taken by public health organizations and by school officials.

2d—That over against this the same Committee has announced that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

3d—That once a year a play is given at one of the theaters in New York City for the blind and that 1,150 blind attended the performance last fall.

4th—That several non-sectarian organizations which are interested in the blind are making an effort to place a radio set in

the home of every blind person in this country.

5th.—That a committee appointed by the Missouri Commission for the Blind is investigating two-side Braille printing and hopes within a year to perfect its plans for such printing in this country, and

6th.—That the Sunday School Board of the Southern Baptist Convention, having become interested in the blind through data furnished by this Committee, has appointed a Field Secretary and appropriated \$20,000 for this work.

The National Council of the Protestant Episcopal Church has a great work for the blind and this past year has had embossed one hundred grand old hymns besides a booklet, a calendar and a Christmas card for one hundred and fifty of its blind constituency."

The impression should be followed by the plans for expression in thoughtful personal service in the interest of the blind in the community and throughout the world and by contributions for the work.

#### QUADRUPLING EFFICIENCY

A committee of about twenty members met for a day's session. There was three or four times as much work to be done as could be accomplished in a day, with the proper amount of consideration and discussion. No recommendations were in definite shape. The chair divided the matters to be considered into four sections. The committee was likewise divided into four sections and certain matters assigned to each section for discussion, with instructions that written recommendations were to be presented to the full committee.

The meeting adjourned in order that sectional meetings should be held. For an hour four meetings instead of one were in progress. Then the full committee was reconvened. Definite recommendations were presented. Discussions were held to the point, and four times as much was accomplished as would have been accomplished if the entire committee had considered together every matter before it had been definitely presented.

#### WHAT SOME PEOPLE HAVE DONE

SOME THINGS ACCOMPLISHED BY PEOPLE WHO SAID, "I CAN'T DO MUCH, BUT I'LL DO WHAT I CAN."

A Chicago woman said, "I can't give much myself, but I'll give what I can, and I'll do what I can." She gave what she could and then she talked with a man who had great wealth. He was making his will at the time. She called his attention to the splendid work being done by a Children's Home. She did not know she had done much, but later when that will was probated there was a gift of \$40,000 to that home. The woman had done what she could.

\* \* \*

A Virginia man said, "I can't do much. I've never had a chance to go to school; I've always lived in the backwoods." He talked to his friends in the backwoods. Then he took his pastor to see them and one by one he led a dozen or more people to Christ in this way.

\* \* \*

"I can't do much," said a woman in South Carolina, "but you can count on me for anything I can do." "Oh, I can't teach a Mission Study Class," she answered when she was asked for that service, "but I'll tell you what I will do; I'll work up the class and arrange for all the meetings if you'll get someone else to really do the teaching."

Because she did what she could a splendid class was assembled.

\* \* \*

"I can't do much," said an art student.

"Will you make a banner for our convention?" asked an officer.

"I'll be glad to do a little thing like that. That's something I really can do."

She made the banner which hung before the convention. Every speaker referred to it in one way or another. Every delegate looked at it again and again. Its message laid hold on many hearts because one student did what she could.

# Woman's Home and Foreign Bulletins

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

## INTERNATIONAL HYMN BOOK

SELECTED BY H. AUGUSTINE SMITH

Prof. H. Augustine Smith prepared a musical service, "In Christ There Is No East Nor West," for the Home Missions Institute held at Chautauqua, N. Y., last summer, one section of which was based upon hymns written by people of various nationalities. We are grateful for permission to print the list, feeling sure that it will prove suggestive to program makers, especially in this year when Race Relations are being studied.

1. America—*I love thy kingdom, Lord.* President Dwight of Yale College, 1800 A.D.
2. Australia—*He will hold me fast.* Robert Harkness of Bendigo, Australia.
3. Austria—*Silent night, holy night (Stille Nacht).* Joseph Mohrof Salzburg, Austria.
4. Bohemia—*Come all ye shepherds.* Bohemian folk song.
5. Canada—*Unto the hills around, do I lift up.* Duke of Argyll, Governor General of Canada, 1878-1883.
6. China—*See this branch of sweetest flowers (The Jasmine Flower).* Popular Chinese melody and song (sacred and secular).
7. Denmark—*Through the night of doubt and sorrow.* Professor Bernard Ingemann of Soro Academy, Zealand, Denmark, 1825 A.D.
8. England—*Awake, my soul, and with the sun.* Bishop Thomas Ken, 1695.
9. Egypt—*Shepherd of tender youth.* Clement of Alexandria, Egypt, 220 A.D.
10. France—*My Lord, how full of sweet content.* Madame Guyon, prisoner in the Bastille, 1700 A.D.
11. Germany—*A mighty fortress is our God.* Martin Luther at Wittenberg, 1529 A.D.
12. Greece—*Christian, dost thou see them?* St. Andrew of Crete, 8th century.
13. India—*In the secret of His presence.* Ellen Lakshmi Goreh of India.
14. Ireland—*Come, ye disconsolate.* Thomas Moore of Dublin, Ireland, 1824.
15. Italy—*Now when the dusky shades of night.* Gregory the Great, 600 A.D.
16. Japan—*Let there be light, Lord God of Hosts.* William Merrill Vories, Lake Bewa, Japan, 1908.
17. Netherlands—*We gather together to ask the Lord.* Folk song, date unknown.
18. Palestine—*Art thou weary, art thou languid?* St. Stephen of Mar Saba, near Jerusalem, 8th century.
19. Russia—*God, the all terrible.* Written for a Russian air.
20. Scotland—*All people that on earth (Scotch Te Deum).* William Kethe of Dorset, Scotland, 1560.
21. Spain—*Of the Father's love begotten.* Aurelius Prudentius of Spain, 4th century.
22. Switzerland—*It is not death to die.* Cesar Malan of Geneva, Switzerland, 1832.
23. Sweden—*Fear not, O little flock.* Gustavus Adolphus, King of Sweden, 1630 A.D.
24. Turkey—*Safe home, safe home in port.* St. Joseph of Constantinople, 850 A.D.
25. Wales—*Guide me, O thou great Jehovah.* William Williams of Pantycelyn, Wales.

## INTERNATIONAL IDEALS OF THE CHURCHES

*Adopted by the Executive Committee of the Federal Council At Its Annual Meeting in Chicago in 1921*

I. We Believe that nations, no less than individuals, are subject to God's immutable moral laws.

II. We Believe that nations achieve true welfare, greatness and honor through just dealing and unselfish service.

III. We Believe that nations that regard themselves as Christian have special international obligations.

IV. We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We Believe that Christian patriotism demands the practice of goodwill between nations.

VI. We Believe that international policies should secure equal justice for all races.

VII. We Believe that all nations should associate themselves perma-



nently for world peace and goodwill.

VIII. We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We Believe in a sweeping reduction of armaments by all nations.

X. We Believe in a warless world, and dedicate ourselves to its achievement.

## FOREIGN MISSION BULLETIN

### CHRISTIAN INDUSTRIAL ENTERPRISES IN CHINA

LILY K. HAASS

Handwork as a method of self support for needy women and more especially for girls in schools, has been used by missionary workers for over twenty years. It is only within the last three years, however, that large numbers of industries have been started for the purpose of relieving poverty. The famine of 1920-21 gave a great impetus to the movement. They are scattered throughout all China but are most numerous in central and northern China, where an incomplete survey shows a list of thirty-two. Practically all of them were instituted for charitable purposes, or as a means of general social Christian development. One, the Shaoshing Industrial Mission, was started to provide a substitute for the making of spirit money which seemed to be the only work available for both Christians and non-Christians. Some have at least as a subsidiary aim the making of money to use for general missionary purposes — kindergartens, hospital beds, etc.

*Management.* Except in cases where the industry is connected with school, as a self-help department, the industries are, with one or two exceptions, under private management. Missionary wives, who have had to face many cases of need, have taken the lead; evangelistic workers and teachers also conduct industries. A few, notably the Anking Cross Stitch and the project at the Ku Lou Hai, Peking, have made considerable progress in shop committees. Only one reported work started and managed by a group of Chinese women. There are, to be sure, industries initiated

and run by Chinese women entirely, but more largely as private business enterprises than for social purposes.

*The workers.* Twenty-six industries reported a total of 1,600 workers, or an average of about sixty. The largest number in any one industry is 200; the smallest less than ten. The greater part of these are women. Very few children under fourteen are employed, except where children are earning their way in schools. Such work is not really to be classed under industrial enterprises. Some girls under eighteen are employed but usually they spend half a day or a fair number of hours in study. Some of the women are beggars taken off the street, and can never become skilled, others had a fair degree of skill before entering.

*Type of work.* Needle work of all varieties, with an especially strong emphasis on cross-stitch and embroidery, seems to be the chief kind of work. The reason for this is evident — it does not require a large outlay for machinery, and other equipment, and it is a kind of work the founders understand.

*Working hours.* Where the work is done in the workshop nine hours per day is the limit; eight hours is the general average, and six hours in work involving eyestrain. Some work is done at home so that it is difficult to limit the hours. The managers, however, recognize the dangers of sweatshop work and are trying not to give out more work than can be done in a reasonable number of hours. Many women cannot leave their families to go to work, and others live too far away, so that it is not always feasible to stop home work, especially when facing cases of great need.

*Finances.* Wages run from \$2.50 to \$12.00 per week, with an average of about \$4.00. A number state that is a good living wage in their part of the country. Seventeen industries report a total annual turn-over of \$82,794, or an average of \$4,811. They run from \$315, as the lowest, to \$22,000, as the highest. Several are working toward a sound financial basis, by laying by a reserve fund or buying property for work rooms. Except in one or two cases, no allowance is made for managerial salaries of foreigners. Profits are being used; (1) for the workers in the form of (a) higher wages or bonuses; (b) welfare work; (2) for enlarging the business; (3) for educational or social work not directly affecting the workers, sometimes in connection with the mission.

*Welfare and religious work.* Great emphasis is put on learning to read; many are using the phonetic script. Most industries have daily prayers and Bible classes. Others provide opportunity for attendance upon religious services but there is no compulsion. Some have Biblewomen who go to the homes of the workers. More recent are the health movements, with visiting nurses and examination of workers by doctors, with medical care. One progressive industry has health and maternity benefit funds. Free baths are provided in a number of places. Some assume very little responsibility for the children of the workers; others have day nurseries for the babies, in connection with the work rooms, and see that the older children go to school.

*Market.* Products are sold both in China and abroad, chiefly in China. Problems of customs duty and selling agents have proved great detriments to business abroad. In several of the larger cities exchange shops have been established to handle the goods. Whether sold abroad or in China, the goods are made largely for foreign consumption. The problem has not yet been solved of making articles for which there will be a large market among Chinese. Art products of dif-

ferent nationalities are in great demand. Some industries are interested in the revival of beautiful old Chinese designs.

In October a conference on mission industrial work was held in Peking, and the National Christian Industries' Association was formed. Committees of this organization will investigate markets, methods of evangelistic and welfare work, wages and conditions of work. Among the findings of the conference was the following:

"That each industry represented in this Association be urged to send a special report every year to the National Association, indicating the progress of the industry toward ideal conditions along the following lines:

"1. An eight-hour working day. Six hours for the fine work involving eyestrain. That the amount of work given out in the homes be based approximately on the foregoing hours.

"2. Shop conditions. Lighting, heating, ventilation, 120 cu. ft. approximately allowed for each personal seating working apparatus, sanitation.

"3. Wages. That the Association recognizes its duty to pay a living wage, and to find what is a living wage."

Christian industrial enterprises present the great opportunity of demonstrating that industry can be run according to Christian principles. Without realizing it we have launched out in a project that will be far reaching in its consequences.

## ANNUAL MEETING

### Federation of Women's Boards of Foreign Missions

The twentieth Interdenominational Conference of the Federation was held in Washington, D. C., January 27th, in conjunction with the Foreign Missions Convention.

A joint luncheon with the Council of Women for Home Missions was held at noon in the interests of the Schools of Missions and the Church and Missionary Federations; Miss Kerschner, chairman of the Committee on Church and Missionary Federations and Miss Peacock of the Schools

of Missions committee presented a most interesting program.

At two the Federation convened for its afternoon session at which time the President, Mrs. E. H. Silverthorn, gave a resumé of the work of the year. This was followed by a most interesting discussion of objectives for the coming year: including Christian Literature, Mrs. Donald McGillivray, of China, speaking on this subject. Mrs. Lawrence Thurston, of Ginling College, China, on Interdenominational Institutions; Student Responsibility with an American student and Miss Pauline Senn, China, speakers; and Mrs. E. C. Cronk on Methods of

Work. Mrs. Henry W. Peabody discussed the World Federation of Christian Women. The authors' banquet, celebrating the 25th anniversary of the Central Committee for the United Study of Foreign Missions brought together a brilliant group of men and women authors of Mission Study textbooks.

On Friday, January 30th, a large luncheon was held in the Hall of Nations, Hotel Washington, with distinguished guests from the nations and Washington in attendance. Short speeches were made by officers of the Boards and representatives of the different countries.

## HOME MISSION BULLETIN

### "AMERICA FIRST"

*Not* merely in matters material, but in things of the spirit.

*Not* merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

*Not* merely in the calm assertion of rights, but in the glad assumption of duties.

*Not* flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

*Not* in splendid isolation, but in Christlike cooperation.

*Not* in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

*Not* in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

From a sermon preached in the National Cathedral, Washington, D. C., Sunday, September 7, 1924, by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese of Albany.

### ANNUAL MEETING

#### Council of Women for Home Missions

By FLORENCE E. QUINLAN,  
*Executive Secretary*

Most of the sessions of the Annual Meeting of the Council of Women for Home Missions which convened January 13-16 at Atlantic City, N. J., were held in conjunction with the Home Missions Council. This has been the custom for several years. These joint sessions were marked by fine addresses, a spirit of cooperation even more pronounced than usual, and a willingness to face problems which augurs healthy advance.

The theme was "Facing the Fields Anew" and the text: "The Love of Christ Constrains Us." These were recurrent in the addresses, the reports, the discussions, the conversations of the little group meetings, as well as the sessions of the entire body.

The Associated Press widely reported the meeting and the presentations were there made so that home missions in its interdenominational aspects received publicity which should help to further the cause with the large group of newspaper readers oblivious of its scope and significance.

Men like Dr. John M. Moore, Chairman of the Administrative Committee of the Federal Council, and Dr. L. C. Barnes, long a Secretary

of the American Baptist Home Mission Society from their experience extending over many years presented "The New Conception of Home Missions" and "The Growing Spirit of Unity in Home Missions." The comparisons between the present attitudes and tendencies and those of even a few decades ago were striking and brought many a smile of amusement at the restricted thinking of the years gone, and an appreciation of the distance we have come in united thinking. "The Outlook for Cooperative Work" was presented by Dr. C. E. Vermilya, Executive Secretary of the Home Missions Council, who assumed office a year ago.

The thoughts of all turned back to Dr. Charles L. Thompson, President of the Home Missions Council from its beginning until his death early in the year, and the wide vision he had displayed, the constructive policies he had helped to formulate, the foundations he had laid for cooperative action.

The development of leadership was considered from many angles including "The Need of Leadership" and "Home Missions as a Career." Representatives of the Student Fellowship for Christian Life-Service added greatly to the value of this discussion.

Reports were presented on the work of the various joint committees of the two Councils. It is hoped that in coming issues of the Bulletin many of these and of the addresses may be given in condensed form.

Bishop Francis J. McConnell gave a characteristic and stirring address and Mrs. Fred S. Bennett summed up the discussions in a short, strong speech on "What of the Future?"

Separate sessions of the Council of Women for Home Missions immediately followed the joint sessions. Among matters of outstanding importance, action taken in accord with the recommendation of the Committee on Legislative Matters is of especial interest.

"In view of the need that Christian people shall make their social

conscience effective in present-day life, and of the fact that legislation offers one of the direct avenues for such effectiveness" the Council voted "interest, cooperation and activity on behalf of the following lines of congressional legislation:

"1. The prohibition of the sale of peyote to the Indians especially as exemplified in the Hayden Bill. H. R.

"2. The Child Labor Amendment to the Constitution of the United States. This, having passed Congress, must now be presented to the several State legislatures for consideration. Ratification by two thirds of the States is required before it becomes a part of the Constitution. Work on this federal matter must therefore be done through State legislatures.

"3. Law Enforcement, in connection with the Eighteenth Amendment to the Constitution of the United States. This involves defense of the principles embodied in the Volstead Act, particularly as to the permitted alcoholic content of beverages; and also, the creation and maintenance of state laws in harmony with the best federal laws on the subject.

"4. Such legislation as will enable the United States to become a constituent of the World Court.

"While there are innumerable other lines of proposed legislation that are also of direct and immediate interest to missionary women, these four have been selected for concentration of effort. It is not suggested that other lines shall be abandoned or neglected; but best results are usually attained by concentration on a few measures."

## SCHOOLS OF MISSIONS

### From the Report of the Committee

MRS. PHILIP M. ROSSMAN, *Chairman*

Schools of Missions were among the pioneers in interdenominational cooperation and it is gratifying to be able to record continued growth during the past year.

Early in the year the Executive Committee of the Federation of Woman's Boards of Foreign Missions and the Administrative Committee of the Council of Women for Home Missions authorized a joint approach to Schools of Missions, and the Chairmen of the Schools of Missions Committees prepared a joint letter and joint re-

port blank to be sent to Schools of Missions. This cooperation between Federation and Council was cordially received by the Chairmen of Schools of Missions who appreciated the reduction in reports, and especially appreciated wiping out the dividing line between home and foreign missions in the educational program.

A new school has been added to the list of those affiliated with the Council, the total now being nineteen. Dixon, Illinois, applied for affiliation, during the summer, after holding its sessions, and was accepted by the Executive Committee of the Council at the September meeting. Dixon is "new" only in the sense of affiliation, for the Rock River Assembly of Dixon, Illinois, has conducted a School of Missions for several years in connection with a high grade Chautauqua program.

Programs of all schools show a thorough presentation of the topic for the year, The Way of Christ in Race Relations, through study classes on the various textbooks, popular addresses and discussion groups. One of the outstanding features of Schools of Missions work at the present time is the number of forums and discussion groups reported and the variety of topics discussed, in addition to definite missionary themes. Japanese Exclusion, World Peace, the Youth Movement and Law Enforcement were some of the subjects for discussion, Law Enforcement being presented at ten of the schools.

Every lover of literature has been distressed by the waste of free literature at public meetings. After many a session of convention or summer school, missionary leaflets have been destroyed by the basketful. The Interdenominational Committee of the Central West for Missions has solved this difficulty by providing envelopes to hold the leaflets sent to the Summer Schools by the Federation, the Council, the Committee on Women's Union Christian Colleges, THE MISSIONARY REVIEW OF THE WORLD and *Everyland*, and each person registered

is given a packet of literature to take home and examine at her leisure.

Notes from some schools:

*St. Petersburg, Fla.*, led in registration, with 1,578 persons registered, representing 30 states and 20 denominations, and contributed \$4,700 to various interdenominational missionary movements.

*Southern California* (Los Angeles), had the second highest registration, 940, with 17 denominations represented. There were classes in Graded Music in the Church School and Missionary Teaching through Eye Gate and Hand Gate. The School passed a resolution regretting the exclusion of the Japanese from the United States.

*Winona Lake, Ind.*, celebrated its 20th Anniversary with a Founders' Day program, a dramatic feature put on by the Young Women's Department.

*Wilson College, Chambersburg, Pa.*, has one large Bible Class followed by four discussion groups. Reports twenty-five young women definitely committed to Christian Life Service.

*Oklahoma (Oklahoma City)*, has a discussion period following each study book lesson.

*Minnesota (Minneapolis-St. Paul)*, publishes a daily bulletin and has fine publicity in the daily press. A kindergarten is in charge of children, allowing mothers to attend the School, and a cafeteria luncheon is served each day.

*Northfield (East Northfield, Mass.)*, presented the Work among Farm and Cannery Migrants through a pageant, resulting in an offering of over four hundred dollars for the work.

#### NOTICE:

One issue, only, is missing from the file of REVIEWS containing *Home and Foreign Bulletins* in our office. We would appreciate it if anyone having a copy of the October, 1917, issue would send it to the Council of Women for Home Missions, 156 Fifth Ave., New York.



## LATIN AMERICA

### A Triple Church in Havana

ONE building in Havana, Cuba, under the direction of the Board of National Missions of the Presbyterian Church in the U. S. A., houses three completely organized churches each of which is doing work interesting enough to deserve a paragraph by itself. These are the Cuban church, conducted in the Spanish language by a Spanish-speaking pastor, the English-speaking congregation presided over by an American pastor, and the Chinese church with a native Cantonese as religious director. Each of these organizations needs a building all day Sunday and several days in the week, and yet they are doing, each, an unusually successful work, in a building consisting of an auditorium, and a small lecture room. There are thousands of Spanish-speaking residents in Havana, not of Cuban origin. The church includes many of these in its membership. The English-speaking church has members of many nationalities, and is self-supporting. The Chinese church is especially interesting, and is growing rapidly. There are more Chinese in Cuba than in the United States, and they are said to be on the whole of a higher type.

### Prohibition in Mexico

THE fearless stand for prohibition taken by Governor Manrique of the state of San Luis Potosi was reported in the December REVIEW. Further details have now come of the remarkable movement which has made that state in Mexico "practically bone dry." Soon after Governor Manrique came into office a great Sunday-school demonstration was arranged by the Protestant forces. A military band furnished the music and an agent of

the national department of agriculture joined the Governor in making the addresses. The distillers who had refused to obey the laws concluded to do so, and a federal judge who had favored them decided to ask for another circuit. In one instance the small farmers and farmhands called *en masse* on a local distiller and warned him after *vigilante* fashion to obey the law or suffer the consequences. Local option ordinances in towns and local areas began rapidly to drive the liquor dealers out. In all cases it was the workingmen and farmers against the rich and the land owners, but the Governor answered all appeals by saying the privileged classes had always exploited the poor and profited by their vices, and that he proposed to stand by the humble folk. When a crime was committed under the influence of liquor he immediately closed the place of its sale and finally closed all distilleries as a measure of public peace and safety. Calles, the new President of Mexico, is also an ardent prohibitionist.

### Latin Governments and Indians

VARIOUS phases of the recent movement for the evangelization of the untouched Indian tribes in the interior of South America have been reported in the REVIEW. A new aspect of the question is presented by the National Laymen's Missionary Movement in Great Britain and Ireland, as follows: "Opinion is changing in government circles in that continent; some states are already devoting their attention to the great Indian question, Brazil is making the protection and care of the Indian peoples a national concern, Paraguay is entirely favorable to developments for Indian welfare and officially recognizes and welcomes our missions in

that country. In the Northern Argentine the authorities and the settlers in the Indian territory are very friendly, and another republic has officially invited us to establish missions among their Indian tribes, offering us every facility and assistance. If we can accept their offer, they give us full control of a reservation and entrust to us the education, industrial training, and religious instruction of the natives. The Government has acquainted itself with our methods, and the fact that it has made this offer is one of the strongest testimonies to the value it places upon mission work."

#### Moslem West Indian Converts

THREE Mohammedan women were baptized last year in the Church of England Diocese of Trinidad, British West Indies, and a Mohammedan resident has lent a building for a school until one can be built. The native priest in charge here has 120,000 of his compatriots under his care with only three native catechists, not ordained men, to help him. One of his catechists is seventy-three years old, but active and untiring, tramping about the district, organizing meetings and services.

#### A Barber in Paraguay

WILLIAM G. SCHERER writes from Bella Vista, Paraguay, to *Inland South America* of a barber, a man of notorious immorality, who has found Christ. He says: "I never heard, thought or dreamed that there was such a thing as the Bible, the Word of God." He is a man of little education and finds it very difficult to read. In fact very often he loses the sense of what he is reading, it is such an effort. However, he has a Bible and is diligently seeking a knowledge of God. He has bought several Bibles and Testaments to give to friends, and is constantly testifying for the Lord. He has given away many tracts, etc. Mr. Scherer writes: "The other day when he was cutting my hair, he told me that he was espe-

cially desirous that others might find the Lord for he wanted *campaneros* in the Faith. He is not waiting for us to get them either, but is trying hard to get them interested himself."

#### The Seed in Argentina

SOME notable conversions have been reported from various regions of South America through the use of the Spanish New Testaments. From Salta, Argentina, W. A. Tremlett writes: "In the province of Jujuy, at a railway station a brother gave a tract which was carried away to the mountains, and to my knowledge, over fifty people were saved through it, and the work is still spreading. Here in Salta, one of our steadiest and brightest believers was converted through reading a tract which had been put under his door while he was at work. In Jujuy a whole family was saved through reading a Gospel of Luke, given away in that city. So from all this, it is easily seen that the Lord blesses the literature which we give away, and while the enemy sows the vilest of seed and in great quantities, we are thankful, that we are able to continue sowing the good seed."

#### Missionary Made Indian Chief

REV. C. A. SADLEIR, representative of a special Canadian mission to the Indians of Araucania, Chile, writes to his supporters: "This scattered people—a numerous, noble, eager and historic race—who have no means even of knowing the governmental or judicial dispositions for their protection and so cannot take advantage of them, are face to face as they never have been before with the removal of the prohibition to sell or dispose of their lands, thus threatening the ruin of thousands of families through deceit and fraud, who have previously escaped the same fate by fire and sword. All the above and more, much more, increases my emphasis of this pressing need. Under such conditions I want to respond with all that is in me, with your help,

to the added responsibility imposed upon me by my spontaneous nomination as an Honorary 'General-Chief' of their race."

### **NORTH AMERICA**

#### **Protestant Church Members**

**T**HE 1924-25 issue of the Year Book of the Churches, edited by Dr. E. O. Watson, secretary of the Washington office of the Federal Council of Churches, gives the total membership of Protestant churches in the United States as 48,224,014 in 1923. Protestant adherents are numbered at 79,140,849. The Roman Catholic total (Catholic figures usually signify adherents) is 18,260,793. The Methodists are reported to be the largest Protestant group, their 17 bodies totaling 8,433,268 members, with the Baptists close behind with 8,189,448. The churches are credited with having raised \$547,560,562 for all purposes, an increase of \$29,242,984 over the previous year.

#### **Progress in Race Relations**

**T**HIS is the title of the annual report of the Commission on Interracial Cooperation, which is made up of stories of concrete achievements in better educational facilities, health campaigns, anti-lynching crusade, legal aid, adjustment of differences, provision of public utilities, the study of race relations in church and college groups, the work of women's organizations in this field, and the cooperation of the press. All the Southern states except Arkansas and Florida are covered by the survey and results are cited reaching down into a great number of local communities. The Commission has also assisted in setting up local interracial committees in seventeen cities in the North. According to the report, the provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, agricultural training, the care of delinquents, im-

proved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

#### **Reformed Church Women Surpass Jubilee Goal**

**T**HE Women's Board of Foreign Missions of the Reformed Church in America—still familiarly known as the Dutch Reformed Church—set out to raise \$100,000 in celebration of its golden jubilee. The sum secured was \$120,000, and of this amount Sunday-schools contributed \$10,000, and the parent Board of Foreign Missions of the Reformed Church made the women's branch a present of \$5,000.

The money will be used to build a girls' high school in Amoy, China; a girls' school in Busrah, Mesopotamia, Arabia; a women's industrial home and also a home for nurses at the Arcot Mission, West Madras, India; two residences for missionaries in Japan; one of these to be at Yokohama and to be built as a memorial to Miss Jennie Kuyper, of the faculty of the Ferris Seminary of the Reformed Church. She was the only Protestant missionary killed by the Japanese earthquake.

The \$10,000 given by the children will be used to build a home in Amoy, China, for children rescued by the missionaries.

#### **Changes on the Bowery**

**T**HOSE who say that prohibition "cannot be enforced" like to point to conditions in New York City, omitting, however, to state that, since the repeal of the Mullan-Gage law, the absence of an enforcement law for the state has made matters extremely difficult. Yet even in New York great changes have been brought about since the 18th Amendment was enacted. Third Avenue, the lower end of which is popularly known as the Bowery, epitomizes what has taken place. In 1916 Third Avenue offered 252 saloons, 44 liquor stores, and 17 drug stores to the thirsty wayfarer. Today there are only 41 such places, of



which 23 are still the old saloons, unchanged in appearance, but trying to convince the world that they have changed their wares. The 211 saloons and 44 liquor stores have given place to 453 stores engaged in reputable business. The assessed value of the property has increased \$98,759,000, or approximately 64 per cent. Manhattan real estate as a whole has had, during the same period, an increase in assessed valuation of 21.4 per cent.

#### Mormonism by Radio

**T**HE plans of the Presbyterian Board of Foreign Missions for using radio broadcasting to spread missionary information were described in the December REVIEW. New York newspapers late in January carried a news item to the effect that the Roman Catholic Church, through the agency of the Paulist Fathers, had installed a well-equipped radio plant to further its interests. The aggressiveness of the Mormon Church may be proved to those who have thought of it as a force of little consequence by the following announcement:

Both Utah and Josephite Mormonism have been making large use of radio for transmitting sermons, music, etc. The "Reorganized" or "Josephite" body has been sending out from both Lamoni, Iowa, and Independence, Mo., and is now completing a new installation of 1,000-watt power, at a cost of over \$10,000, purchased by subscriptions independent of tithing. We understand that this instrument is as large as is made at present, though provision is made for increase when possible. The Salt Lake people also have a station of their own. The programs are given in the papers of both systems, with reports from listeners at great distances; and large hopes of spreading Mormonism are cherished by each body, as well as of stimulating their own people.

#### Needs of American Indians

**T**HE American Indian Defense Association, Inc. announces the following points in its program:

(1) Transfer of medical care of the Indians from the Indian Bureau to the Public Health Service. (2) Rectification of the guardianship abuses in Oklahoma through Congressional action. (3) Employment of counsel for the Pueblos to handle Indian

claims before the Pueblo Land Board which convenes this autumn. Land worth millions and the future existence of the Pueblo communities depends on this assistance. (4) Establishment through test cases of the Indian's right to civil and religious liberty and the protection of the courts. (5) The enactment of legislation to reorganize the present antiquated system of handling Indian affairs.

The Association calls especial attention to health conditions among the Indians, which are said to be chiefly due to "the low salaries paid doctors and nurses in the Indian Bureau medical service, the constant shortage of both, and the lack of facilities for treating disease." The Commissioner of Indian Affairs in his last annual report estimates the number of trachoma cases among 210,000 Indians at 30,000 and tuberculosis, 25,000. "Our facilities for reducing infant mortality are inadequate," he says.

#### Fisk University Endowment

**T**HE million dollar endowment sought by Fisk University of Nashville has been secured. This is the first million dollar fund ever established at a college for Negroes. One half of the amount was given by the General Education Board of New York and one quarter by the Carnegie Corporation. The John F. Slater Fund and the J. C. Penney Corporation also contributed substantially. The citizens of Nashville raised a supplementary sum of \$50,000 and many other friends also gave generously. The endowment fund is to be used for giving more adequate salaries to teachers. There is still need for \$75,000 annually, in addition to other income, for current expenses.

#### American Negro Progress

**R**EV. A. A. KIDWELL, a prominent religious leader from Johannesburg, who has just completed an extensive tour of this country, making a special study of Negro education, declares that "to a visitor from South Africa the progress of the American Negro is positively astounding. I have been particularly pleased," said Dr. Kidwell, "with

the educational progress of the race in this country. In South Africa it is popularly supposed that the educated Negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the Negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of universal public education is based on that theory, and from what I have seen I am convinced that the theory is correct. I have been deeply impressed also, and even astonished, at the economic competence which American Negroes are achieving—their success in agriculture, industry and business. Your big Negro insurance companies, banks, real estate corporations, construction companies and the like have no parallel anywhere else in the world, so far as I know—certainly not in South Africa."

#### **Mexicans in the U. S. A.**

**T**HE outbreak of pneumonic plague in the Mexican quarter of Los Angeles directed public attention to the significance of the Mexicans who have migrated to this country. Since the Immigration Act which went into effect July 1, 1924, places those born in Mexico among non-quota immigrants who can enter in unlimited numbers into the United States as long as they pass the literacy and other tests, and since there is a Mexican border of 1,800 miles, we may expect a very large number of Mexicans to enter the United States. For the fiscal year ending June 30, 1924, there were 87,648 who came over. In 1922 there were only 18,264, but in 1920 there were 51,042. In the last ten years 353,412 have come into the United States. In Los Angeles last year there were 18,744 Mexican school children enrolled in the public schools. Indeed, it was stated in the REVIEW for July, 1924, that there are more Mexicans in Los Angeles than in any other city except Mexico City itself. While the larger

number of these people settle in Texas, California, Arizona and other states of the southwest, they are also spreading further to the north and east. "The Mexican," comments *The Outlook of Missions*, "furnishes one of those racial questions which challenges the modern Church in a fuller and richer program of endeavor."

#### **EUROPE**

##### **Bible Society Growth**

**T**HE British and Foreign Bible Society, one of the oldest of modern missionary agencies, continues to show amazing vitality. It reports that the twenty-five years in which the Rev. J. H. Ritson, D.D., has served as secretary have seen an almost incredible growth in the work of the Society. No previous period of similar duration in the Society's long history can show any such record of progress. In 1898-99 the Society circulated close upon four and a half million copies of the Scriptures; in 1923-24 the corresponding figure exceeded eight and a half millions. The income for 1923-24 (£377,285) shows an increase of more than £150,000 over that of twenty-five years ago. The number of languages in which the society has circulated the Scriptures has grown from 364 to 566.

##### **Religious Education in England**

**T**HE subject of religious education in the day schools is being discussed extensively in England as well as in the United States, for, while the conditions governing the problem in the two countries differ widely, the common conviction is growing that all education must have a religious foundation. In England there are still 10,000 schools which belong to the Church of England. There are in addition the Roman Catholic schools, and a few others under the same kind of management. In return for the use of the buildings, which it must keep in repair, the church has a right to give definitely church teaching in these schools, and retains a considerable measure of control. Schools of

the other type are under the guidance of local educational committees, and in them is forbidden any doctrinal teaching peculiar to one or another Christian community. Now the Bishop of Manchester and the Bishop of Liverpool in particular, both ex-schoolmasters, are anxious to end this division. They desire one type of school, and for religious instruction a more thorough and effective handling of the whole problem of Christian truth. They wish to have the teachers as definitely trained for this task as for any other. They believe that the time has come for a new approach to the whole problem.

#### Church Life in Switzerland

**T**HOUGH Geneva, as the headquarters of the League of Nations, is preeminently a world center, Switzerland itself is far less widely known. A writer in *World Dominion* says of it: "Switzerland has a peculiar life of her own. The country is made up of twenty-two cantons and three half-cantons, in which three languages are spoken: German in nineteen, French in five, and Italian in one. Yet this small republic of nearly four million inhabitants is a real unity, bound together by love of liberty and care for the common good. Confessional distinctions cut across language barriers. The cantons of Zurich, Berne, Vaud, Neuchatel and Basle are mainly Protestant, while Lucerne, Fribourg, Ticino, Valais and the forest cantons are chiefly Catholic. The Protestants number 57 per cent of the population, and the Catholics 41 per cent; the remaining 2 per cent are Jews. There is no one Swiss Reformed Church. Each canton has its own church or churches. Since 1922 all these churches have been united in a Federation called the *Kirchenbund*. Speaking broadly, the Church in Switzerland is out of touch with the life of the present day." But signs are not wanting of a deep spiritual movement. Leonhard Ragaz and Kutter are said to be the outstanding religious figures in Switzerland today.

#### German Freethinkers' Ritual

**T**HE ceremony created by the Bolsheviks to take the place of baptism was described in the September REVIEW. Another illustration of the saying that man is "incurably religious" and even the atheist craves some sort of church forms is seen in the liturgic manual published by the German Freethinkers for use in their gatherings with formulas for baptism, burials, and weddings. It is quoted in the *Sunday School Times*:

"Atheist 'god'-fathers are asked, 'Will you regard the spirit of this child as a splendid product of culture entrusted to you for further development? Will you agree to educate him in free, undogmatic, earthly life-developing opinions?' For the blessing from the chancel is substituted the following formula, 'Sublime spirit of evolution, thou that leadest all life and history upwards, exert thy eternal right among our brethren, mankind. Turn from their minds all superstitions; bring to their strivings insight...' And again, 'Holy sense of life, enable us to find thee in our destinies, however overwhelmed they may seem. Help us to recognize the movement towards progress by which thou leadest upward all that lives and happens. Give us to hear the eternal harmony and give us thy peace. So be it.'"

#### Problems in Czecho-Slovakia

**T**HE republic of Czecho-Slovakia has a constitution modeled on that of the United States, and the men in power believe it is meant to be put into practice, "wherein," says *The Converted Catholic*, "they differ from certain politicians in other countries, who allow the provisions of their constitutions to be nullified by priestcraft. At present the problem of reconciling some 2,000,000 Slovaks, or at least a large percentage of them, with the ideas prevailing in Prague seems to be rather acute. The religious side of the dispute is emphasized by the fact that most of the leaders of the Slovaks are Roman

Catholic priests, while many of the high Czecho-Slovak officials are not religious at all, and others are members of the new National Czecho-Slovak Catholic Church or the Russian Orthodox Church. M. Krepelac, an inspector of education in Slovakia, recently made a report to Prague in which he averred that ninety-nine per cent of the priests were unworthy characters who should not be entrusted with the education of the people."

#### **Gospel for Russian Jews**

**T**HE Christian Testimony to Jews, an American society which seeks to evangelize the Jews of Russia and Eastern Europe, began its work in 1921, when two Hebrew Christian evangelists sailed for their native Russia. The society now is responsible for the support of twenty workers. Thirteen of these are evangelists and pastors, six colporteurs, one director of a Bible depot. Fifteen of the twenty workers are Hebrew Christians. In addition, four Hebrew Christian young people are supported in Bible-training schools in Europe. Ten of the Hebrew Christian evangelists are working in Soviet Russia, most of them going out two by two; three of them in addition to their evangelistic work are pastors of Hebrew Christian congregations. The other ten workers are in Poland and Volhynia, three of them being evangelists and pastors.

#### **AFRICA**

##### **"Darkest Africa" Today**

**A** MISSIONARY has been giving in the *Congo Mission News* his impressions of Katanga. He says that the changes in this very rich territory during the last twelve to fifteen years have been momentous, and Elisabethville has become a city with parks, fine streets, and modern improvements. Other towns like Sakania, Panda, Kambove, Sankishia, Bukama, are all growing. "We all know the cause of this tremendous change—the presence of many ores of great wealth.

When we think back a few decades, and realize that during Arnot's and Crawford's time this was a country of darkness and tyranny, unknown as a whole to the world, then the present transformation is nothing short of marvellous. It was hard to believe that one was in the heart of 'Darkest Africa,' when one night a visit was made to the great group of copper smelters at Lubumbashi—a never-to-be-forgotten sight... In this, and the other great mining centers, thousands of natives from many parts of Africa are gathered in great compounds, or get in touch with what is to them great wealth, and have to combat conditions that they never dreamed of before." The writer goes on to urge a great development of missionary effort—aggressive religious, social, medical work—in that center of wide-radiating influence.

#### **Phelps-Stokes Report**

**T**HE investigations of the Phelps-Stokes Educational Commission in East Africa have been followed with interest in both government and missionary circles. In June, when the report on Kenya had been sent to the Government, Dr. Jesse Jones, chairman of the Commission, stated, as quoted in the *South African Outlook*, that it stresses "the essential differences between the education of the masses and the education of the native leaders, and points out the necessity of sympathetic constructive teaching and leadership. Great importance is attached to the education of women and child welfare, domestic necessities being at present neglected by the State. The careful training of native leaders in the essentials of civilization is urged, especially the need to inculcate the value of cooperation with the white race. Over-attention to literary education of the mission type is deprecated. Finally, Dr. Jones expressed pleasure and relief at the extent and vigor of the interest government officials and white settlers take in the future of the native, and urged unity and cooperation. The

principal recommendation for Uganda is the early appointment of a director of education and the entry of the State into the field of education, but with the most sympathetic treatment of the missions which have carried on the whole work of education hitherto. The Natal system of joint advisory boards is recommended to the serious consideration of Kenya and Uganda."

#### One Chance to Hear

**W**RITING from Kankan, French Guinea, George Powell says in the *Alliance Weekly*: "The work here in French West Africa is now in the plowing stage and that means breaking up the hard dry soil that has had no spiritual watering these many centuries, yet He is faithful and our trust is in Him. Less than two years ago only one lone station marked our mission, and today we have a chain of stations from Labe to Bobo, making seven in all, with others ready to be opened as soon as workers and money are forthcoming. Literally thousands have heard the gospel story. We made a trip recently into a section that never heard this story, where the people were groping along in the blackest of heathen darkness, not knowing of the Saviour who died for their sins, being taught that Mohammed was the prophet of God. On this trip we were able to reach nearly four thousand people, their eager faces lighting up with joy and wonderment when they hear of another way. But the sad part of it is they turn away and do not think it is for them, yet joy comes in our hearts when we think that they have at least had a chance and He has promised that His word shall not return unto Him void."

#### The Church in Nyasaland

**T**WO notable gatherings held at Livingstonia, Nyasaland, are reported in the *South African Outlook*. One was the first meeting of "the Synod of the Church of Central Africa, Presbyterian," uniting two presbyteries. Dr. Laws was appointed moderator, and the significance of the

event lay in the fact that twenty-three tribes were represented, most of which were at war with each other when Dr. Laws came to Africa. Yet there they were—"one in Christ Jesus."

The other gathering was a conference of the missions which have joined a federation to recognize each other's work, discipline, and spheres of labor, as far as possible. This federation represents seventy-five per cent of the missionary activity of Nyasaland. The conference discussed the need of village schools, as well as industrial and higher ones, and voted to undertake these various types of education provided the Government assisted. The question of bringing about a greater unity of church life, to do away with denominational differences, and to lay the foundation of unity in the Church on the basis of an ordained native ministry, was also discussed.

#### Tithes Without Pay

**R**EV. JOHN R. GATES, of the Methodist mission in Umtali, Rhodesia, writes: "Job Tsiga, one of our workers, came to me awhile ago, and said that he would like to donate his services as an industrial teacher at our largest out-station, because he believes that useful occupation would not only raise the standard of living and uplift the soul, but would lessen the tug of temptation that pulls against every native Christian. This man has to do his own work, then walk three miles to the station. He teaches classes in agriculture, animal husbandry and wood-work. His services as a teacher are worth as much or more than his own work yields him. Altogether he works about sixteen hours a day. He tithes all his income in grain and other produce, besides giving much of his time in direct service of preaching and teaching. What he gives in a single year for the work of God under the direction of the mission comes to far more than it cost the mission for his whole training."

### New Day in Madagascar

THE representative of the World's Sunday School Association in the island of Madagascar is a native Malagasy named Ramambaoa, who has completed a course of study in Sunday-school methods in England. This is how he describes conditions in his native land: "When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practiced openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching. The good results seen among the children and rising generation, since the advent of the Gospel, are a marked feature in the life of the Malagasy. In the far-off days when the Malagasy Queen left her capital city of Tananarive for a journey and when she returned, the cannons were fired and the people knew through the sound of the cannon that honor was being given to the Queen. Now the new day has come. The Christian Malagasy, children and adults, are giving glory to the King of kings and Lord of lords in their life and conduct and their praises to the Saviour, Jesus Christ, are heard through many parts of the Island. To Him be the honor and glory for all time."

### NEAR EAST

#### Building a New Nation

BISHOP JOHN L. NUELSEN, of the Methodist Episcopal Church, writes after his visit to Russian Armenia that American charity there "has not only saved thousands of lives: it is actually building a new type of national life. The traveler need but compare an old Armenian village with a Near East Relief orphanage. In the former, life is found in its primitive form. There is no home life, no idea of order, cleanliness, sanitation, conveniences. The whole life for centuries has been stunted by constant menace of war

and massacre. There has been no incentive to progress, the people are not touched by modern ideas. In the American orphanages are security, order, cleanliness, new and better methods of keeping house and tilling soil: above all, the spirit of cooperation, friendliness, service, is making a profound impression upon thousands of children. Children trained in these agricultural and industrial orphanage schools, when absorbed in the national life, will be builders of a new Armenia. They have not only seen the outer comforts of life, they have been touched by a new spirit. Life has a new meaning for them."

### INDIA AND SIAM

#### Christ and Thinking India

SOME of the present wonderful openings for the Church in India are new and sudden. A change has come in the last five years. The Rev. W. E. S. Holland, who has been a missionary of the Church Missionary Society in India for twenty-five years, says that "today it is the rarest thing to come across hostility to the Lord Jesus among educated Hindus," and that "Jesus Christ occupies the summit of the reverence and admiration of thinking India. It is hardly too much to say that He rules Indian thought. He is the accepted standard by which moral values are judged. Hindus no longer ask: 'Is He the best and highest?' They ask: 'Is He practical? Can Christ really be followed? Will this work in this twentieth century world?'"

#### Type of Missionary Wanted

IN reply to a question from the Student Christian Movement of Great Britain, as to whether British young men and young women should still be called to missionary work in India, K. T. Paul, National Secretary of the Y. M. C. A. in India, wrote an interesting letter. *The Christian Century* gives the names of a half dozen other prominent Indian Christians, who, it says, associated themselves with Mr.

Paul in the judgment expressed. He said in part: "India desires its friends from abroad to come in the attitude of fellow-students and fellow-workers. We do find a great deal in our own culture and way of life; but out contact with you hitherto, with all its difficulties, makes us to wish to know more, as haply we may feel deeper and do better. We do need you. We are not ashamed to own it; perhaps before day is done the benefit might be seen to be mutual... The process of devolution is now in that interim stage which is as interesting as it is delicate. It is trying to the veterans; it is awkward to the younger men. In most cases no effectual change has resulted. In other cases only administration has changed hands, not the work itself. What is needed is to enable the younger Indians to take hold of the work as their own which is not merely to be administered, but done, and developed and expanded; to realize that the heroic day of the pioneers is not past. This is a task obviously for the young missionary."

#### Gospel in a Moslem Center

**H**YDERABAD, DECCAN, is the largest and most important native state in India. Rev. S. M. Zwemer, D.D., writes of his visit there last summer: "The Nizam formerly forbade missionary effort in his dominions, but at present with some restrictions the door seems open. We were astonished to meet so many who spoke and read Arabic. The book bazaar would dispel any notion that Arabic is unknown in India. Hyderabad is a literary center, and the Nizam's government publishes new and rare Arabic manuscripts every year. In addition to the hours spent in conference with the missionaries, from the city and the district, arrangements had been made for three public addresses on the character of Christ, the character of Christianity, and the crucifixion. These lectures were given in English without an interpreter on three successive nights in

St. George Hall. The place seats about three hundred, and was over-crowded.... There surely is an open door for tactful, aggressive evangelism among the thousands of English-speaking Moslems of Hyderabad."

#### Advertising His Faith

**S**OME years ago a Moslem convert at one of the stations of the Church Missionary Society in North India, after much persecution gave way and apparently became a Moslem again. He has lately come back to the mission, saying that he wished to be received as a Christian. It was pointed out to him that saying that he was a Christian in one town might be easy, but living as a Christian in a place in which he was known would be another matter. So he had a statement printed about himself and distributed it broadcast among the shopkeepers and others in the place in which he was known. He is sticking to his resolve, and is regularly teaching the patients in the mission hospital.

#### Gratitude of Lepers

**W**HEN the Mission to Lepers held its jubilee meetings in London in September last, it received many greetings from all over the world. A typical letter is the following one, written in Telugu, from the home which it had established in Ramachandrapuram, India: "For fifty years past your great love has been shown to the lepers who had fallen to such a low state. Your great love has shown us the way to have fellowship with God, to be able to call Him Father. You have brought us into the great light and driven our darkness away. You have given us the great wealth of salvation. Therefore to all of you we give our very grateful praises. By the gracious gift of the Dr. Kellock Home you have given us wells which we have not dug, gardens which we have not planted, and fruitful trees, and houses which we have not built, for us to stay in. For worship there is the chapel with beautiful

pictures ornamenting it. Medicines are given and injections, and a fine dispensary and so many kinds of material blessings, food for our bodies, all received. We can never forget you nor your many kindnesses to us. You, by the favor of the Lord having found the wealth of salvation, have through His servants given us soul food as well, and so we rejoice greatly."

#### The Gospel for Robber Tribes

ONE of the most picturesque pieces of missionary work being done in India is that in "the criminal tribes settlements." In the report of the Madura Mission—the South India section of the work of the American Board—the following statements are made about it: "The robber caste numbers 80,000 in Tirumangalam Taluq. There are about as many more in another branch of the caste in Melur. The former were declared a Criminal Tribe by the Government and placed under severe restrictions, but a police superintendent with vision saw they could be saved from their evil past by education and industrial improvement far better than by rules and regulations. Local *panchayets* (boards of five members) were appointed and given charge of schools and other village activities. Our Mission conducts over seventy such schools with three thousand pupils. These present a point of approach that is almost of unparalleled advantage. . . . The Kallars are recognizing the power of Christianity as a regenerating force, and the Kuravas are looking to the Church and Mission to help them, in their social and economic struggle, if not in religious matters as yet."

#### Care of Siamese Babies

IN order to teach the proper care of babies, the "Happy Light" girls' school of the Nan station in Siam temporarily adopted a three-months-old baby girl and gave the entire charge of it to the ten oldest girls in the dormitory. "The people of the community," says *The Continent*, "as

well as the pupils of the school have watched her successful progress and profited thereby. More than one baby now has its daily orange juice because the school baby gets it. At another time, in connection with this same course in infant care, one of the teachers 'loaned' her sickly little two-year-old daughter for experiment. It took the girls, with the aid of the matron, just two months to see an improved diet change the fussy lifeless child into a cheerful, healthy baby of almost normal weight.

"Although the Government of Siam is urging the people to send their children to the public schools instead of to the missionary schools, many high-class families choose not to do this because of the moral training given in the latter."

#### Siamese Presbyterian Church

THE general council of the south Siam presbytery was instructed during a recent presbyterial meeting in Bangkok to consult with the north Siam presbytery as to the establishment of a national Presbyterian church in Siam. If the plan is approved, and authorized by the Presbyterian general assembly, it is said that there will probably be a special presbytery composed of the work among Chinese, which has been showing unusual vitality in Siam recently.

#### CHINA

##### Defense of General Feng

IN connection with the *coup d'etat* of General Feng last October, so much criticism has appeared, some of it from Christian sources, of his desertion of General Wu P'ei Fu, that it is of interest to learn from Peking the opinion held of him there. Miss Luella Miner, missionary of the American Board for many years, writes: "The people here all trust General Feng and his soldiers. . . . There is no doubt that he is acting under full conviction, and if leaders in all parts of China cooperate in the same spirit, we shall soon see a very different nation." *The Far Eastern Times* of Oc-



tober 27th said: "That General Feng Yu Hsiang had good reason for acting as he did all those with inner knowledge of the situation well know." Rev. Robert Chandler, of Tientsin, giving the details of the military question involved, in a letter received here defends "the Christian General." A missionary in Peking, in a letter written in October, said: "Feng has for several years belonged to a little prayer group which meets weekly at the home of the Chinese Methodist pastor, who seems to be their spiritual adviser. Such men as C. T. Wang, W. W. Yen and others compose the group. Mingling in politics, they know each other in a way impossible without such spiritual intimacy. . . . I think he really does hate war."

#### China's Medical Future

**D**R. F. W. GODDARD, Baptist medical missionary in Shaohsing, China, writes in the *Watchman-Examiner*: "It is the duty of the home Church to train enough native men and women as doctors and nurses so that the native Church may begin to assume at once as much of this great responsibility as it is able to bear, and to have its own leaders to whom it may look for guidance as the work unfolds. Meanwhile, over and above the duty of the home Church in the matter lies an unparalleled opportunity. In these days there is a great dearth of medical workers in China. Government schools are utterly inadequate to meet the demand. It is the opportunity, not of a lifetime but of an age, for the Christian Church to flood the country with well-trained earnest Christian men and women, preempt these positions that carry with them social prestige as well as opportunities for service, and by making the medical profession of the country predominantly Christian, carry that great stronghold for God. Such an opportunity for capturing a nation at a stroke is unique in the history of the Church. But it is swiftly passing. In a few years these

positions will be filled—by men indifferent if not hostile to Christianity if we fail to put Christians in—and the great and effectual door which now stands wide open will be forever closed, leaving the Church on the outside."

#### Object to Rescue by Force

**I**N connection with the recent disturbances in China, many newspapers carried an Associated Press message from Peking, stating that twenty-five American missionaries "who apparently prefer martyrdom to forcible rescue in event of capture by bandits" had addressed such a petition to the American Legation, making it clear that they have no authority to speak for their missions or churches, but signed only as individuals. Declaring their work in China to be that of "messengers of the Gospel of Brotherhood and Peace," the missionaries express a desire that "no form of military pressure, especially no military force," be used to protect them or their property and that in event of their capture or death at the hands of lawless persons no money be paid for release or indemnity demanded. The dispatch did not state, however, the names of the missionaries or the societies with which they are connected. The American Legation pointed out, in reply, that the petition was inconsistent with the necessity that exists for safeguarding Americans in China, and that no exception could or would be made in the procedure in emergencies with regard to the signers of the petition.

#### Parade in Literacy Campaign

**T**HE city of Tientsin witnessed recently a picturesque demonstration of the nation-wide movement to reduce illiteracy by teaching the "thousand-character system," which was described in the *REVIEW* for November last. For two days, gigantic parades composed of approximately 100,000 people that filled two long streets moved through the city. Each participant in the parades carried in

his hand a little flag bearing an inscription such as "Illiteracy is Blindness," "To Study is to Save the Country," etc. One hundred thousand of such little flags were distributed by the Bureau of Education of Tientsin, and there were many schools and institutions that printed their own flags. The majority of those who walked in these parades were employees of shops and factories, or apprentices. There were also a large number of boy and girl students, representatives of trade guilds, Y. M. C. A. members and other public and social welfare bodies.—*The Mission Field*.

#### Typewriters for Tibet

FOR several years Dr. W. M. Hardy, of the Disciples' Mission in Batang, Tibet, has been untiring in his efforts to work out the alphabet and combinations needed for a Tibetan master wheel for the Hammond Typewriter. This has at last been perfected and when J. C. Ogden returned to Tibet he took two of the typewriters with him. Three more have been purchased for that country. These typewriters will be a great help to the missionaries, especially in the work of translation.

#### Chinese Women Ordained

THREE Chinese young women received "local preachers' licenses" at the last Kiangsu Annual Conference of the Methodist Episcopal Mission, which was held at Hwangmei. Rev. Earl A. Hoose writes that the conference took the form of a ten-day institute. Lectures on the Bible, Bible story telling, religious education, music, education, etc., filled the program, while the evenings were given over to meetings. The highest emotional hour came when the presiding officer asked, "Who shall be licensed to preach?" The chairman of the Committee on Examination of Candidates for License to preach arose, and with trembling voice, called the names of three young women. A thrill ran through the audience as

the question was put and the vote taken—and before the hands had been lowered following the vote, all simultaneously broke into the singing of "Praise God from whom all blessings flow." A united prayer went up to God to bless the womanhood of the church, and particularly the three who had just received their licenses to preach.

#### Dikes Prevent Floods

CERTAIN missionaries in China have given a good illustration of practical Christianity in showing how the floods and subsequent famines which have so often devastated China can be prevented by scientific methods, such as afforestation and the erection of dikes. One of these is Rev. Hugh Hubbard, of the American Board mission in Paotingfu, China, who used the flood relief money five years ago in building extensive dikes for the prevention of future floods. On the top and sides of all the dikes he planted willow trees. The county officials protected the trees, only branches of a certain size being allowed to be trimmed off. Last year in a single village the cuttings of branches were sold for over \$1,000. During the recent extensive flood this village escaped all harm. "Not only was it protected, but the mud and debris which were caught in the willow trees increased the width and height of the dike by two feet." The Paotingfu Church has increased by seventy-five per cent in two years. This church refuses to receive new members from places where relief money has been spent, until after one full year, for fear interested motives may have led to the decision. Paotingfu, it will be remembered, is the place where so many American missionaries and Chinese Christians suffered martyrdom in 1900.

#### JAPAN—KOREA

##### Empress in Christian Worship

CABLE despatches from Japan state that the Empress recently attended the morning prayer service

at the Doshisha high school for girls in Kyoto and, standing behind her chair, bowed her head in prayer in unison with the others present. This is said to be the first time in history that a Japanese ruler has joined in Christian worship. The change in attitude is somewhat emphasized by the announcement that the Crown Princess will give a sun-dial to the leper hospital of the Church of the Advent in Tokyo. The dial will bear the text: "From the rising of the sun until the going down thereof, the Lord's name shall be praised."—*Christian Century*.

#### Church Campaign for Japan

**T**HE National Christian Council of Japan, in its extensive plans for a nation-wide evangelistic campaign, took as its slogan, "The Mobilization of the Christian Forces for Service." The following objectives were announced: (1) Leading all Christians to present their bodies a living sacrifice, holy, acceptable unto God, and to live a life of service for the Kingdom of God. (2) Doubling the attendance both at church and in the Sunday-school. (3) Enrolling as many as possible seekers after Christian life and experience. (4) Enrolling as many as possible candidates for the Christian ministry. Preparatory conferences with local ministers and church officers were held in some thirty different cities. The leaders went to these conferences and carried the inspiration back to the local churches, so that "the spiritual and the financial forces of the Church might be doubled, both in quantity and quality."

#### Koreans' Own Missions

**T**HE Korean General Assembly, which includes all the various kinds of Presbyterians at work in that country, met this year at Hamheung in northeast Korea, where the Canadian Presbyterian missionaries are located. As usual, the moderator and all of the other officers and nine tenths of the committee members were

Koreans. The Korean delegates numbered over 200 and there were present about thirty missionaries. The greatest matter up for discussion was that of foreign missions. The Korean Church is maintaining work in Manchuria, Siberia and in Shantung, China. In this latter place it has four ordained missionaries and two physicians. The last two years have been hard ones for the Church in Korea since there have been great floods and other disasters and the Tokyo earthquake has increased the cost of living greatly. It was found that the genuine foreign mission work among another nationality in Shantung and the home mission work largely among Koreans in Siberia and Manchuria could not all be carried on, so one man was ordered recalled from Shantung. To offset that a Board of Home Missions composed of those most interested in the Siberia and Manchuria work was formed. The gains by baptism in the year were in the neighborhood of 15,000. Contributions amounted to nearly \$500,000 from the 1,500 churches. About 250 ordained pastors are in service.—*The Continent*.

#### Sunday-schools in Korea

**F**IVE years of intensive Sunday-school work in Korea, during which the Korean Association has had the active cooperation of the World's Sunday School Association, have now been completed. In that time the Korean Association states that for three years more than one new Sunday-school per day has been established. In Korea there are now 4,000 Sunday-schools, with 18,000 teachers and 264,000 members. Graded work among the primary classes was begun early in 1923, and has been such a great success that the Korean Sunday School Association has decided to continue the primary classes and is preparing beginners' lessons as well. Four new books have been added to the Korean teacher training course: one on the Bible, one on story telling and one each on

the organization and administration of the beginners' and primary departments.

#### **Korean Y. W. C. A. Leader**

**T**HE young woman who has been chosen as the future national secretary of the Young Women's Christian Association in Korea, Miss Sung-sil Kim, recently arrived in New York to begin a two years' course of special training for the position. The story of her struggle for an education is an interesting one. It began with the devotion of her mother, who worked hard to earn the money for her schooling, against the opposition of a well-to-do father, who held the customary Korean view, that girls should not be educated, and should be married before fifteen. Upon her graduation from high school, Miss Kim won a scholarship for four years at college. When the Korean Y. W. C. A. aspired to a trained leader for its 1,200 members scattered in its five cities and nine schools, word came back from the London headquarters of the World's Committee Y. W. C. A., offering a scholarship for the Korean girl who should be chosen by her associates for study in America. The honor fell to Miss Kim.

#### **ISLANDS OF THE SEA**

##### **John G. Paton, Centenary**

**B**OTH in Great Britain and in the New Hebrides the centenary of the birth of John G. Paton has been widely observed. It was a matter of special interest that the New Hebrides Presbyterian Synod should have held its 1924 meeting at Leaukel, on the island of Tanna, where that illustrious pioneer began his work. A report of the meeting states: "Synod rejoices to see on every hand manifest tokens of the wonderful change that has come over the natives through the

spread of the Gospel. Members of the Synod have been struck not only with the large numbers that attended the services, including a great communion service, but with what will rejoice the hearts of all friends of the mission, namely, the clear evidence of the grace of God in the faces, demeanor and conduct of the hundreds of converts whom they have met, and with whom they have conversed."

#### **"The Shame of the South Seas"**

**T**HIS is the title applied by many courageous thinkers, in Australia and elsewhere, to the so-called "condominium," established some thirty-five years ago in the New Hebrides Islands by the joint action of the French and British Governments. It is described as "a hybrid sort of government which leaves all white men in the islands subject to their own national authorities at home, and expressly provides that neither England nor France assumes any responsibility for the natives who theoretically continue independent. Under that treaty what is called the 'joint court' has functioned locally, but its jurisdiction is confined to cases where natives offend against foreigners. It has no power to hear any complaint of a native whom a foreigner may have treated unjustly, nor is there the semblance of any other tribunal where a native may get any redress against oppression suffered at the hands of a white man." There have been frightful allegations of cruelty and enslavement practiced on the natives, who are said to be robbed and slain ruthlessly by white plantation owners and it is claimed that life is cheap, women are regarded as mere slaves and chattels, and depopulation is on the increase as a result of the liquor traffic, infanticide, disease and the present labor-recruiting system.

# THE MISSIONARY LIBRARY

**The World Missionary Atlas.** Edited by Harlan P. Beach and Charles H. Fahs. Maps by John Bartholomew. Quarto. 251 pp. \$10.00 net. New York. 1925.

At last it has come from the press—the long-anticipated Atlas, with missionary maps, tables of statistics, descriptive articles on mission lands, directory of Protestant missionary societies of all lands and comprehensive index. It is a masterpiece, as might be expected from the editors, map makers and publishers, and will be an invaluable reference book for all students of Christian missions. A more comprehensive review of this Atlas is in course of preparation; here we call attention only to some of the outstanding characteristics and facts presented. The information is gathered from 21 Canadian societies (not including affiliated organizations), 188 in the United States, 36 in Australia and New Zealand, 157 in the British Isles, 172 in Continental Europe, 52 in Africa, 15 in Latin America, and 121 in Asia and Malaysia. Thirty societies are listed working among the Jews—a total of 760 evangelical missionary societies, not counting auxiliaries and branch societies.

The Foreign Missions income was \$70,051,617 (corrected total). The number of missionaries listed is 29,188 and the residence stations on the field, 4,598. The native Christian staff employed is 151,735; the organized churches, 36,246; the number of full communicant members, 3,614,154; those added in one year, 209,741, and the total Christian communities in non-Christian lands, 8,342,378.

The first general missionary atlas was published by the Student Volunteer Movement in 1903, edited by Professor Beach. While not so complete as this, a comparison shows the immense progress made in the past

twenty-two years. In that atlas only 309 societies were listed, with their returns tabulated. The foreign missionaries supported then numbered only 15,343, the native Christian helpers, 75,281; the residence stations, 5,771; the full communicant members, 1,397,042, and the total Christian constituency, 3,613,391. Thus it will be seen that there has been an increase of ninety-six per cent in the missionary force, one hundred per cent in the native staff, one hundred and seventy per cent in communicant members and one hundred and thirty-one per cent in the Christian communities.

The colored maps in the new Atlas, with stations underlined, are remarkably clear, complete and accurate. Separate maps show languages, political divisions, races, density of populations, climate, occupations, commerce, and prevailing religions. Others indicate the location of Roman Catholic and Greek Catholic missions. The whole volume is sold at much less than it cost to produce. It is worth owning and worthy of study and intelligent use.

**Walter Russell Lambuth, Prophet and Pioneer.** W. W. Pinson. Illus. 261 pp. Nashville. 1924.

The widely known international benefactor of many races and friend of multitudes from every walk of life has here a worthy record, written by an intimate associate. Dr. Pinson has compressed within 261 pages the salient features of the life of sixty-seven years, spent fruitfully in China, Japan, the United States, Latin America, Europe and Africa, giving enough of picturesque detail to make a memorable and eminently readable missionary volume.

Walter R. Lambuth came of three generations of missionaries, of the

blood of Covenant and Cavalier. His earliest years were passed in his birth city of Shanghai and he came to America in boyhood for his education. His career as a missionary physician was cut short, having been mainly spent in Shanghai and Peking; though its aftermath, embodied in a study textbook, "Medical Missions," is a *post mortem* continuation of a rare physician. It was mainly as a founder of Southern Methodist missions that Dr. Lambuth did his best work afield—the mission in Central Japan, the exploratory beginnings of its work in Cuba, the splendid foundations of their Congo Belge work, the mission in Korea and his final death-eve work of establishing their Missions in Manchuria and Siberia. His sixteen years as Missionary Secretary and eleven as Bishop were largely spent abroad where his presence was an inspiration and the harbinger of renewed activity in the various Missions.

One cannot forget his influence upon the cause of Missions at large, particularly through his connection with the Methodist Church work in Peking and the Methodist union in Japan. His frequent presence at interdenominational gatherings in America and over the seas always meant constructive or harmonizing touches and prophetic outlook to a full program, leading to greater effectiveness. His home influence was increased by his frequent editorial and contributed articles in his denominational periodicals; while for the general public, such volumes as the one already mentioned, and "Winning the World for Christ" abide as his message for today and for the future.

Dr. Lambuth never spared himself; nor did his delicate and deeply devoted wife, who so freely released him for his international work. When in great bodily weakness he had established his last Missions in Manchuria and Siberia, he fell asleep in Yokohama, whence his body was removed to await the resurrection by the side

of his dearly beloved mother—a fitting place in which to die and be buried, among the two virile nations of the Eastern world. H. P. B.

**Where Evolution and Religion Meet.** By John M. Coulter and Merle C. Coulter, Professors in the Department of Botany at the University of Chicago. 12mo. 105 pp. \$1.25. New York. 1924.

The title of this little volume is hardly accurate. The discussion of the evolutionary theories and of their influence upon modern thought is clear and simple, especially for a beginner, who wishes to learn what Evolution actually means and why it has such a hold upon the scientific mind. The other purpose of the book is not nearly as well done. In fact the relation of Evolution to Religion is confined to the introduction and the very brief chapter at the close of the book. The authors define the Christian religion as a spirit of unselfishness inspired by love, and naturally find no conflict between religion and the evolutionary theory. Many who do not draw as sharp a line as do the authors between theology and religion, and who still believe that certain great truths are fundamental to their Christian faith, will lay down the book without having solved one of their perplexities regarding the harmonizing of Evolution with their cherished beliefs. R. M. L.

**Reality and Religion.** Sadhu Sundar Singh. 12 mo. 80 pp. 75 cents. New York. 1924.

This Oriental Christian's meditations and parables on religion make interesting reading. The Sadhu does not claim to be a theologian. He is a practical Christian mystic and an interpreter of Christian truth, greatly honored and beloved in India and elsewhere for his Christlike character, messages and service. These twenty-seven brief meditations are on such themes as The Creation, The Incarnation, Prayer, The Future Life, The New Birth, Love, The Cross, Sin, etc. They are not studies, but thoughts, always reverent and sometimes illumi-

nating. On Love, the Sadhu says: "A kiss is the outward sign of a mother's love for her child. If the child has a contagious disease, the mother may refrain from kissing him, but her love for the suffering child is not less, but more, as he needs more of her care and love. Just so God may seem to forsake those who have fallen a prey to the contagion of sin, but His love for them is infinitely more than a mother's love for her child (Isaiah 49:5)."

**The Ideals of Asceticism.** By O. Hardman, M.A., D.D. 12 mo. 232 pp. \$2.00. New York. 1924.

The author's definition of asceticism is this: The voluntary practice of renunciation, suffering and toil for the fulfilment of a variety of ideals, which assumes even a greater variety of activities, good and bad, noble and debased, heroic and foolish. He then proves historically from a wide view of races and civilizations, that "asceticism is a normal and constant product of human nature," and that the cross of Christ illustrates this principle in its highest form; that therefore asceticism is an essential part of Christianity. Although the practices of asceticism are very varied, covering as has been said every possible form of self-denial, from the most abject to the most sublime, there are in the main three ascetic ideals: the mystical, reaching out to fellowship with the Divine as its goal; the disciplinary, which seeks righteousness of conduct or holiness of life; the sacrificial, with its effort to make reparation for one's own or another's evil conduct. The need of asceticism in our modern life, and how it may be applied to present-day social problems, is the theme of the closing chapter of the book. R. M. L.

**The Gospel at Corinth.** Richard Roberts. 8vo. 173 pp. \$1.75. New York. 1924.

This series of sermons by the minister of the American Presbyterian Church in Montreal is based upon St. Paul's First Epistle to the Corinthians. While not a commentary,

it forms a very practical homiletical study of First Corinthians, treating the great ideas of Pauline theology. Dr. Roberts is no superficial student of the Scriptures and goes directly to the heart of the apostolic message. He has the power to discover and reveal the essential elements of the themes he discusses and certain chapters are excellent illustrations of the type of expository preaching much practiced by Dr. John Henry Jowett and by other men of the Scotch and English schools. The oratorical and poetical elements in these sermons are subordinated to that which should be the high purpose of all preaching—to reveal the heart of God, to interpret the mind of Christ, to move the soul to longing for the deeper life, "the life that is life indeed."

C. C. A.

**The Autobiography of Mary Jane.** 12mo. 117 pp. \$2.00. Boston. 1924.

Mary Jane married a preacher—and evidently she thinks more highly of ministers of country churches than of Board secretaries. Her story of courtship and married life is more candid than candied. She evidently wishes to unburden her mind anonymously on some topics and writes frankly but interestingly of the trials of a pastor's wife, of church gossips, of church choirs, of church officials and other experiences. It will do some pastors and church officers good to read Mary Jane's observations.

**African Life.** Bishop W. H. Overs. Illus. 12 mo. 146 pp. \$1.00. New York. 1924.

Life in Africa is full of unusual customs, scenes and adventures. Bishop Overs of the Protestant Episcopal Church in Liberia describes, in attractive style, many of these peculiarities for the benefit of young Americans. Those who read will understand better the African forests, rivers, villages, witch doctors, superstition, slave trade, boys and girls, and mission work. They will wish to preserve the good in African life and to help root out the evil.

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

### PERSONALS

RIGHT REV. W. W. CASSELS, D.D., Bishop of the diocese of Western China, who was one of the famous "Cambridge Seven" of 1885, will this year complete forty years of service in China.

\* \* \*

REV. HENRY SMITH LEIPER, whose father has long been engaged in home missionary work, and who has himself spent five years in China, has become an Associate Secretary of the American Missionary Association.

\* \* \*

REV. W. E. BROMILOW, D.D., who has been engaged in missionary work in the South Sea Islands since 1879, has retired from active service.

\* \* \*

MISS LUELLE MINER, former head of Yenching College, Peking, is spending the year as dean of women in Shantung Christian University, Tsinanfu.

\* \* \*

REV. FRANCIS S. DOWNS, of Tyrone, Pa., has been called to become an Associate Secretary of the Presbyterian Board of Foreign Missions.

\* \* \*

REV. ERNEST F. HALL, D.D., has been appointed Publicity Secretary of the Presbyterian Board of Foreign Missions.

### NEW BOOKS

**World Missionary Atlas.** Edited by Harlan P. Beach and Charles H. Fabs. 251 pp. Institute of Social and Religious Survey. New York. 1925.

**Fifty Years in Foreign Fields—China, Japan, India and Arabia: A History of Five Decades of Women's Board of Foreign Missions, Reformed Church in America.** Mrs. W. I. Chamberlain. 279 pp. Woman's Board of Foreign Missions of the Reformed Church in America. 25 East 22nd Street, New York. 1925.

**Secret of the East.** Oliver Huckel. 368 pp. \$3.50 net. Thomas Y. Crowell Co. New York. 1924.

**Christianity for Today.** John Godfrey Hill. 139 pp. 75 cents net. Methodist Book Concern. New York. 1924.

**The Christian Church in the Modern World.** Raymond Calkins. \$1.75 net. Macmillan Co. New York. 1924.

**Christian Missions and Oriental Civilizations—A Study in Culture-Contact.** Maurice T. Price. 545 pp. \$3.75 net. G. E. Stechert, 31 East 10th Street, New York City; American Baptist Publishing Society, Chicago. 1924.

**Nine Thousand Miles in the Track of the Jew.** Richard Cadbury. 5s. Marshall Brothers. London. 1924.

**Prisoners Released: The Redemption of a Criminal Tribe.** C. Phillips Cape. 139 pp. Wesleyan Methodist Missionary Society. London. 1924.

**The Encyclopaedia of Islam.** Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. Luzac. London. 5s each. 1924.

**Bible Hero Stories.** Joseph. Written and illustrated by J. H. Shonkweiler. 31 pp. 25 cents, net; \$2.64 a dozen, net. Standard Publishing Company. Cincinnati. 1924.

**Jubilee Report of the American Presbyterian Mission in Western India—1872 to 1922.** Mrs. R. C. Richardson, Editor. 100 pp. Wesleyan Mission Press. Mysore, India. 1922.

**Missionary Heroines in India.** E. C. Dawson. 153 pp. 2s 6d. Seeley, Service Co. London. 1924.

**Chinese Triangles: The Y. W. C. A. in a Changing China.** 78 pp. 25 cents. Publication Dept. Y. W. C. A. Quinsan. 1924.

**Myths and Legends of India: An Introduction to the Study of Hinduism.** J. M. Macfie. 333 pp. 8s. Clark. Edinburgh. 1924.

**The Arya Samaj: A Modern Religious Movement in India.** E. H. Whitley. 32 pp. **The Brahmo Samaj.** E. P. Brown. 19 pp. 3d each. Missionary Literature Supply. London. 1923.

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### PERSONALS

STANLEY HIGH, author of "The Revolt of Youth" and "China's Place in the Sun," has been elected associate secretary of the Board of Foreign Missions of the Methodist Episcopal Church, to handle educational responsibilities.

\* \* \*

REV. ARTHUR C. RYAN, recently elected General Secretary of the American Bible Society to succeed Frank H. Mann, has spent thirteen years in the Near East, representing first the American Board and later the American Bible Society.

\* \* \*

DR. and MRS. NORTHCOTE DECK, of the South Sea Evangelical Mission in the Solomon Islands, planned to leave Auckland on February 17th, for a visit to England and America.

\* \* \*

REV. TOYOHICO KAGAWA, the well-known Christian social leader in Kobe and Tokyo is making an extensive tour of the United States and Europe and plans to visit Gandhi in India before he returns to Japan.

\* \* \*

TIEN LAI HUANG, Chinese Secretary of the Methodist Board of Foreign Missions in New York City, now studying at Columbia for his Ph.D., is doing much to interpret China to America by his lectures.

\* \* \*

REV. GUIDO COMBA, a pastor of the Waldensian Church in Pomaretto, Italy, is in

America to attend certain conventions and visit Waldensian Aid Society auxiliaries. Since he finished his studies in Edinburgh after the war, Signor Comba has engaged in pastoral and evangelistic work in several places in Italy.

\* \* \*

MRS. ROBERT E. SPEER has been re-elected president of The National Board of Young Women's Christian Associations. The other officers for the year are: Mrs. John French, Chairman of the Executive Committee; Miss Clara S. Reed, First Vice-President; Mrs. John D. Rockefeller, Jr., Second Vice-President; Miss Katharine Lambert, Secretary; Mrs. Samuel Murland, Treasurer, to succeed Mrs. Samuel J. Broadwell, who has served for over thirty years; Mrs. George W. Davison, Assistant Treasurer.

\* \* \*

DR. CHARLES L. WHITE, Executive Secretary of the American Baptist Home Mission Society, has been elected President of the Home Missions Council to succeed the late Dr. Charles L. Thompson.

\* \* \*

### OBITUARY

MR. TARO ANDO, the well-known Christian Temperance leader of Japan, died on October 27, 1924.

\* \* \*

DR. SUN YAT SEN, formerly President of the Chinese Republic, and leader of the Southern Revolutionists, died in Peking on March 12th.

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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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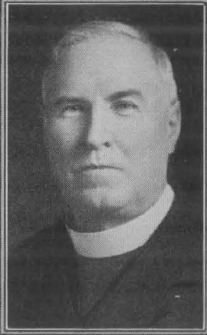
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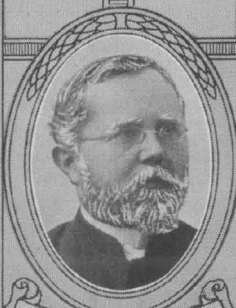
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# THE MISSIONARY REVIEW *of the* WORLD

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## EVIDENCES OF LOYALTY TO CHRIST

ONE of our American philosophers defined loyalty as "the willing and practical and thorough-going devotion of a person to a cause." Devotion to Christ calls for the practical expression of our devotion to His cause—not to mere agencies of the Church, but to the cause of Christ as represented in the missionary work of His Church at home and abroad.

Our loyalty must be practical. It is not simply feeling that is required but its practice in action. And the action called for is prayer and sacrifice. We are asked to devote what we have to the most sacred use to which we can put it, the world-wide unselfish service of the cause of Christ.

This is not a hardship. True loyalty does not ask "How little?" It asks "How much?" It courts the opportunity to show love by real sacrifice. Loyalty is a permanent and enduring thing, a "thorough-going devotion," not spasmodic. "A man is loyal," says Professor Royce, "when, first, he has some cause to which he is loyal; when, secondly, he willingly and thoroughly devotes himself to this cause, and when, thirdly, he expresses his devotion in some sustained and practical way, by acting steadily in the service of that cause." The recognition and observance of the principles of the Lord's Day and of the tithe, of one seventh of our time and one tenth of our income set aside sacredly, does not mean that we hold less sacred the remainder of income and time. On the contrary the more devotedly we set aside the seventh and the tenth, the more surely will we devote all to the service of God. Loyal sacrificial giving makes all forms of loyalty more easy and natural at all times.

Our lives are pitched on too low a level. What we need is to feel more of the reality of Paul's great experience: "That I may know Him and the power of His resurrection and the fellowship of His sufferings." Why not take our Christianity seriously and follow

Christ, not afar off or only in figures of speech but in flesh and blood and near? If we would exhibit this kind of Christianity it would mark the beginning of a new time for us and for the Church, the entrance into a new and thorough-going loyalty, a new fidelity on our part answering the deathless fidelity of Christ. R. E. S.

## RELIGION IN THE UNITED STATES

A STATISTICIAN has gathered figures to show that in the past fifty or more years every period of decline in accessions to the Christian churches of America has been a period in which either war or religious controversy has disturbed the churches and has diverted them from their first responsibility of winning men to Jesus Christ and His way of life. It may also be argued that unbelief in churches, which has given occasion for controversy, is that which has been responsible for the unfruitfulness. But which ever is the cause that produces the effect, all earnest Christians will agree that the first duty of the Church is to bear witness by word and by life to the promise and power of the Gospel of Christ. One life through which Christ consistently shines out will do more than one thousand controversial arguments to turn men to God. The clear setting forth of the reason for one's faith in Christ is one hundredfold more beneficial than a dogmatic statement of unbelief and the reasons for rejecting the conclusions of science or of religion.

Statistics never tell the whole story. They cannot disclose the real spiritual state of the Church or of the individual Christian. But comparative statistics reveal some effect of Christian life and testimony on the youth and on non-Christians. In his statistics for church growth last year, Dr. H. K. Carroll, the well-known church statistician for the *Christian Herald*, points out that in 1924 all religious bodies in the United States gained 690,000 new members or about two and one-eighth per cent. Of these gains, 366,336 were Protestants, 220,000 were Roman Catholics and the others scattered. The total membership reported is now 46,142,000, of which 16,103,000 are Roman Catholics. The largest Protestant bodies are still the Baptists (8,227,000), the Methodists (8,700,000), and the Lutherans and Presbyterians (2,500,000 each). The largest gains for the year, reported by the various groups, are Roman Catholics, 1½% (222,000), Methodists, 1% (79,974), Baptists, 1% (88,093), the Disciples, 3% (47,703) and Presbyterians, 1½% (37,909). The Pentecostal churches, with 18,641 members, gained 12% (2,362). The Universalists, Ethical Culture Society, Spiritualists and Jews report no gains, while River Brethren, Swedenborgians and Friends report decreases. The Mormons report 16,000 increase.

While the evangelical churches have not made the progress they should, and have not made the impression on American life that

might be expected, they are without doubt the greatest factor for good in the civic, domestic and individual life of the nation. They are growing, since they more than make up for the losses caused by death. While the population of the country has increased 80% in the past thirty-five years, the churches have increased 130%. Two-fifths of the population are now enrolled as members of religious bodies, probably one-fifth are children under fifteen so that about two-fifths (or forty-four million) are still unconnected with any religious organization—Protestant, Roman Catholic or Jewish. Evidently there is still work for evangelical churches to do to win men to Christ in America as well as in foreign lands. Some of the Protestant communions have gained more members in their mission fields than in their home churches. A new spirit of evangelism and new evidences of spiritual life and power are needed to enable American Christianity to make an adequate impression on national and international conditions.

### THE MONTEVIDEO CONGRESS

ON February 28th, a large party of Christian educators and other church leaders, forty or more, sailed from New York for South America to take part in a missionary congress to be held in Montevideo, Uruguay, March 27th to April 8th. This party included Dr. and Mrs. Robert E. Speer, Rev. and Mrs. S. G. Inman, Dr. and Mrs. D. J. Fleming, Bishop Francis J. McConnell and Mrs. McConnell of the Methodist Episcopal Church, Dr. Stephen J. Corey of the United Christian Missionary Society, Miss Edith M. Dabb of the Y. W. C. A., Dr. W. G. Hounshell of the Methodist Church, South, Dr. H. C. Tucker of the American Bible Society and Mr. W. Reginald Wheeler of the Presbyterian Board of Foreign Missions. They will be joined in Montevideo by other North American leaders who have already sailed, by missionaries on the field, and by many Latin American Protestant leaders.

The Congress is to be held under the auspices of the Committee on Cooperation in Latin America, of which Dr. Speer, of the Board of Foreign Missions of the Presbyterian Church, U. S. A., is chairman, and Dr. Inman executive secretary.

The purpose of the Congress is to study the new conditions which have arisen in the South American republics in recent years, especially since the war, and to form plans and programs for making more effective the work of religious, educational and medical agencies in the light of these new facts. For that purpose twelve commissions, composed of leading national pastors and educators from South America and representatives of similar interests in North America, have been surveying the conditions on the field and the work of the evangelical churches for several months. Their studies, which will be

presented to the Congress for consideration and action, include: unoccupied fields of service, Indians of South America, education, evangelism, social movements, health ministry, the church in the community, religious education, literature, relations between foreign and national workers, special religious problems, and cooperation and unity.

Smaller regional conferences are to be held in Brazil and on the West coast, and next year a special conference is scheduled for Mexico and Central America.

South America, on account of its having been nominally brought under the sway of the Roman Catholic Church, has been greatly neglected by evangelical Christian influences. As a result, it has become largely atheistic and many sections have no knowledge of the Gospel of Christ.

Much of inland South America is still unknown territory and has been very difficult of access. Now, however, great stretches of territory, which have been far removed from North America and Europe, are becoming easily accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the Republic, Bogotá. Today this trip can be made from Barranquilla by a regular aeroplane service in sixteen hours. This will soon transform transportation and affect the whole political, economic, spiritual and educational life of the Republic. Railways between Brazil and Uruguay, Paraguay, Argentina, Chile and Bolivia are bringing about new and closer relationship in South American life. Steamship connections with Europe, North America, and Japan are also making easier the exchange of life between South America and the rest of the world.

The social structure of the continent is likewise changing. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people, and with a new appreciation of social problems by the educated classes, there is a breaking up of the old fixed castes, and today the social system of South America is in solution.

Many women, heretofore prohibited from participating in the solution of great social and educational problems, have begun to take a part in the discussion of the great questions stirring their nations. Many have entered industry and even lower-class women are now educating themselves, often with the help of their more fortunate sisters.

A new spiritual movement is also evident. In the beginning, these republics all recognized a union between Church and State, but education and democratic ideas of government have brought about the separation of a large part of the intellectuals from the Church, and a few years ago it looked as though the leaders were carrying that continent into a materialistic philosophy. The state has been sepa-



rated from the Church and many leaders among government officials, heads of universities, authors and publicists, are urging the necessity of finding a spiritual basis for national and personal life.

This particularly is the reason for the Congress on Christian Work in South America. It is a most propitious time to unite the new forces in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual.

There must be found new ways of alliance between spiritual life and the great social, economic and educational renaissance. Otherwise, the very advancements of modern science will favor the material at the expense of the spiritual. The only hope for South America, from a Christian point of view, is an intelligent following of Jesus Christ and an application of His teachings to all the relationships of life.

### RIGHTS AND WRONGS OF AMERICAN INDIANS

**I**T IS always a mooted question as to how much of the customs and beliefs of primitive peoples should be relegated to oblivion as civilization progresses. Without doubt, many native ideals and habits are not only picturesque and meaningful, but some contribute to honor, morality and other elements of a strong character. But a few authors, artists and ethnologists go much further and decry any effort to eliminate tribal and racial art, traits and customs, even though such may be largely responsible for a peoples' poverty, ignorance and degradation. Apologists are found for polygamy, for the indecent in India's art and literature, for immoral African dances and for the American Indian war dances, the weakening Peyote worship and other degrading religious ceremonies.

Without doubt, among the best informed and most unselfish friends of the American Indians are the Commissioner of Indian Affairs, the Indian Rights Association, and the Christian missionaries, who are devoting their lives to Indian welfare. Yet some misguided persons, like John Collier, desire to preserve these ancient Indian rites and customs at all costs and refer to efforts to put an end to degrading and weakening ceremonies as "persecution." The edict that has aroused antagonism on the part of some so-called "friends" of the Indians is an order of the Department of the Interior sent out by Commissioner Burke which reads, in part, as follows:

(Circular 1665, April 26, 1921):

"It is not the policy of the Indian office to denounce all forms of Indian (religious) dancing... The sun-dance and all other similar dances and so-called religious ceremonies are considered 'Indian offenses' under existing regulations, and corrective penalties are provided. I regard such restriction as applicable to any dance which involves acts of self-torture, immoral relations between the sexes, the sacrificial destruction of clothing or other useful articles, the reckless giving away of property, the use of injurious drugs or

intoxicants, and frequent or prolonged periods of celebration... In fact, any disorderly or plainly excessive performance that promotes superstitious cruelty, licentiousness, idleness, danger of health, and shiftless indifference to family welfare. In all such cases the regulations should be enforced."

It would seem that such an order is reasonable when applied to "Wards of the Nation." There may be worse habits and influences at work among white people in America, but laws are enacted to prevent their public expression, if possible.

The objection is also raised that prohibition of these Indian dances and other harmful ceremonies is "interference with the Indians' religion." Such objectors overlook the fact, however, that the Indian chiefs, *caciques* and *gouvernors*, in an effort to keep alive these ceremonies deny religious liberty to members of a community who refuse to participate. In other words, they punish and "persecute" men, women and children who wish to break away from degrading rites. Officers in the Indian service, who are in a position to know, report that the commercialized sacred dances performed for tourists are merely "for show" and that the attending secret performances connected with the rites are degrading in the extreme.

What is the testimony of enlightened Indians who know these ceremonies and their effects from experience and who wish to see their people not only kept from degradation but elevated in intelligence and morality? Otto Lomavito, a Christian Hopi Indian, has this to say of the Snake Dance (in the *Coconino Sun*):

"Being a full-blood Hopi myself with my heart overflowing with love for my fellow tribesmen, and jealous for their progress in civilization, I feel it time and incumbent for some to write our views in this matter..."

"It is beyond my comprehension how a man of the intelligence of a white man can wish that the Hopis should continue in this disgusting ceremony of holding a snake in one's mouth for five or ten minutes at a time. In the judgment of a Hopi a white man is a superior being, and naturally he desires to imitate him. But when he comes year after year, spending thousands of dollars in small hotels and cafes tingling the greedy ears of the portly innkeepers and then stretches out his covetous hands to a poor, dust-covered Hopi of the desert with assumed friendly smile only to sneer when meeting him on his own town streets, the ever alert superstitiously-reverent Hopi begins to suspect rottenness in the game. Has the great white man become so low that he willingly spends hundreds of hard-earned dollars just to see an ignorant Indian wriggle with his wriggling god the snake?... Tourists do not show their better side as a rule, but their blackest side to a quick discerning Hopi. Bring us better qualities and we will welcome you."

The Progressive Indians in the Pueblos have no sympathy with the continuance of snake dances and other immoral or degrading ceremonies. At a meeting held at Santa Clara, New Mexico, they unanimously adopted the following resolutions:

"We love our homes, our towns and villages and our people, and our Christian God more, and we are sorry that some of the Pueblo officials are cruel toward many of us and try to make slaves of us under pretense of

alleged ancient customs, and in this we know that they are not sincere, but use these means to punish and persecute us for secret reasons because of our refusal to take part in secret and un-Christian dances. . .

"Liberty to practice one's religion should be equal and not limited alone to those whose beliefs and ceremonies may be ancient, but those who disagree with one group in religious matters should have the right to stand fast in that disagreement in favor of their own beliefs without being subjected to religious persecution and immoral customs, no matter how ancient, should be banished and kept banished from the Pueblos by the general government, if in fact it is our guardian."

The testimony of Christian Indians is abundant that the Hopi ceremonies, connected with the dancing, are immoral. Those who know and love the Indians and are working for their betterment uphold the findings of the Department of the Interior. All who have at heart the welfare of the American Indians should not only refuse to uphold any of these degrading rites, but should use all their influence to put an end to them in order that the Red Man also may come into his heritage as Christian citizens of America.

### JAPAN SINCE THE EARTHQUAKE

**A**LTHOUGH the great earthquake of September, 1923, caused tremendous suffering and loss, it was hoped that real spiritual gain might result. In Tokyo and Yokohama the haunts of vice were destroyed. Would they be rebuilt? Material property was laid waste. Would men become more concerned with abiding spiritual values? Slums and evil industrial conditions were wiped out. Would a repetition of these conditions be prevented? America responded generously to the call for help from the stricken people. Would this insure better international relations? The Japanese showed fortitude and ability to cope with the gigantic calamity. Would they show wisdom and power to reconstruct all institutions on a better basis? Diverse missionary institutions, working independently of each other in the devastated district, were shaken down or burned. Would the missionary forces cooperate on a united, effective program?

These, and other questions arose, but many of them still remain unanswered or give no immediate promise of being answered in the affirmative. A writer in the *Japan Evangelist* says:

"The immediate effect of the great disaster was to fill the hearts of the Christian workers with dismay. The work so laboriously built up over a period of many years was to a large extent destroyed in the course of a few hours. But this feeling of dismay soon faded away before a new vision of hope and faith. Since the earthquake had to be, was not this an opportune time to remedy some of the defects which had developed unintentionally as the work progressed? Animated by this hope, the Executive Committee of the Federation of Christian Missions called a meeting of the missionaries in Karuizawa to discuss the situation. It was felt that this was an unique opportunity to rebuild the Christian work in Tokyo and Yokohama on a broader

basis. It was the unanimous opinion that the Federation of Churches in Tokyo and Yokohama should strive for a larger cooperation in evangelistic and educational work, in the production of Christian literature and in the erection of a Christian headquarters building. The churches entered heartily into the plan and a Commission on Reconstruction, composed of Japanese and foreigners, was appointed.

"A year has passed and it may be well to take stock of what has been accomplished in the way of larger cooperation. As far as evangelistic work was concerned, it was felt that in some sections there was needless overlapping while other sections were almost entirely neglected; that the changing conditions of city life required a new method of approach; that the rapidly developing suburbs of Tokyo should be carefully studied and churching without the customary overlapping. The sub-committee on evangelistic work entered enthusiastically upon its duties, but soon encountered what seemed insurmountable difficulties. It was unable to accomplish more than to make a survey of the destroyed churches. Some of the churches have already removed to the suburbs, others will not be rebuilt or will occupy their former sites.

"Denominational expediency, not interdenominational cooperation, is the governing factor... In educational work of the missions no attempt has been made for greater cooperation... To supply Christian literature, there were in Tokyo alone eight publishing houses... The Commission on Reconstruction seriously considered the problem of uniting some of these and the proposition has been made which looks forward to the union of the Methodist Publishing House and the Christian Literature Society. If this is done it will make possible the erection of a Christian headquarters building on the site of the Methodist Publishing House...

"The earthquake and fire wiped out practically all the literature, newspapers, telephones, telegraphs, markets, stores, and many schools, hospitals, and churches. In the year that has followed, some steps have been taken toward rehabilitation, in spite of excusable mistakes and inexcusable political mismanagement. The plans for the new Tokyo have not yet been decided upon, and only temporary structures have been put up."

The basic cause of the lack of cooperation seems to be a combination of factors—suspicion of the other man's theology, natural conservatism, denominational policy, and the situation at home. The tragedy of the earthquake does not lie in the loss of millions of dollars worth of property so much as in the failure to permit the crisis to weld Christian agencies into a united force for more effective service for the Kingdom of God.

Christianity and Christians have been tested anew in Japan. The man with a message is given a hearing and there is evident desire to know how Christ can help Japan. Bible classes are attracting more than ever. There is increasing need for trained Japanese evangelists and pastors. Many districts in the interior are still neglected—and only about one person in a thousand in Japan is a Christian. The retrenchment by Mission Boards has stimulated the movement for self-support, but has hindered advance. The temperance forces and other Christian agencies are active and many Japanese are aroused to the need for higher moral standards, better industrial conditions and other improvements that come only with the intelligent acceptance of the Gospel of Christ.

# Half a Century of Missionary Progress \*

*A Study of Figures Gathered from Foreign Missionary Atlases*

BY SAMUEL W. BOGGS, F.R.G.S., WASHINGTON, D. C.

Geographer to the Department of State

A REVIEW of the progress of the missionary enterprise during the last twenty-five and fifty years is timely, not simply because of the convenience of the round numbers and the fact that the lesser interval marks the beginning of a century, but because events of great significance make it worth while to compare the status of foreign missions now with that of the years 1875 and 1900.

In AFRICA the quarter century just preceding 1875 had been the era of the great explorers, among whom were Burton and Speke, du Chaillu, Nachtigal, and the missionaries Krapf and Rebmann, and Livingstone. The lonely death of David Livingstone, at Ilala, in May, 1873, had stirred Protestant Christendom, and the expansion of missionary work, particularly in the interior of Africa, dates from that time. Political events in Africa came to a turning point at about the same time. In 1875 only about one tenth of the continent was effectually controlled by European powers, but even before the Berlin Conference of 1884-85 much of Africa had been partitioned, and by 1900 practically all of the continent, except Abyssinia and Liberia, had already fallen within the political dominion of the European powers.

Within the half century, there have been added to the British Empire, outside Africa, its present possessions in Borneo, Papua, and many islands in the Pacific. Its former possessions in the Malay Peninsula, in upper Burma and northwestern India, have been extended. French control has been extended to Indo-China. Japan, the first Asiatic nation to become a world power, has acquired Korea and the leased territory of Kwantung on the Asiatic mainland, and Formosa and other islands in the Pacific. The United States, the first nation in the western hemisphere to become a world power, has acquired possessions in both hemispheres. Entirely within the half century the colonial empire of Germany has been won and lost. The political and social events during and since the World War can scarcely be compressed within a sentence, but they are more fresh in our minds. Among others, it will be remembered that the Moslem lands of Syria and Mesopotamia, lately under Turkish dominion, have been placed under French and British mandates.

In the realm of Christian missions the past half century has been a most important period. New life was breathed into the

\* Facts gathered chiefly from a comparative study of the new "World Missionary Atlas" (Institute of Social and Religious Surveys, New York, \$10.00) and the Atlas published in 1903 by the Student Volunteer Movement.

Church of England following the day of intercession for missions in 1872. The intimate connection between the colleges and the foreign mission field also began with the going out of the "Cambridge Seven" of the China Inland Mission, in 1884-85. In 1886 the Student Volunteer Movement for Foreign Missions was founded in America and since that time several thousand college and university trained men and women have entered the service in foreign fields. The year 1900, when the Ecumenical Missionary Conference met in New York, marks the half-way point in this past half century.

It is possible only to mention, as within the fifty-year period, the formation of strong national or regional interdenominational bodies in the foreign mission fields, the mutual delimitation of territorial responsibility in several fields and cooperation in strong union enterprises among the foreign mission organizations, the emergence of national churches rapidly taking places of leadership, and the more varied types of Christian work by which the Christian message is being made manifest.

The appearance of the new "World Missionary Atlas" at this time is particularly opportune, since it makes possible a wide range of studies of the achievements and present situation of the missionary enterprise at the end of the first quarter of the twentieth century. The increased number of geographical units into which the statistical facts are divided, as compared with the two preceding world missionary atlases of 1903 and 1911, facilitates detailed studies and establishes a base line for comparison in future years. But it is still not as simple a task as one would expect to make comparisons of the most significant facts of today with those of previous decades, in order to discover the present trend of the missionary movement.

Furthermore, the variations between the interpretations of terms statistically reported, as between the Protestant denominations, are almost as diverse as are differences of doctrine. The better one is acquainted with the problem of making statistical comparisons as between denominations, mission fields, and decades, the more he will realize how difficult it is to interpret missionary statistics.\*

#### EXTENSION OF MISSIONARY OCCUPATION

In JAPAN, of the fifty-three Protestant missionary societies now at work in the country, only nine were operating there in 1875 and only thirty-three in 1900. Korea is one of the more recently occupied areas. Of the fifteen societies reported as engaged in missionary work in Korea today only the British and Foreign Bible Society was there in 1875 (having begun work in 1832), and only nine societies were at work in 1900.

Although Protestant missions began in CHINA with Robert

\* It should be remarked, in connection with what follows, that the statistics of the 1903 missions atlas are generally for the year 1900, and that those of the 1925 atlas are for 1923.  
S. W. B.

Morrison as long ago as 1807, in the southern province of Kwangtung, there were occupied in 1875 only the six coast provinces (excluding Manchuria) and the three Yangtze provinces of Anhwei, Kiangsi and Hupeh. In these provinces foreign missionaries resided in forty-nine centers. Between 1875 and 1900 work was initiated in all remaining nine provinces of China Proper and in Manchuria, Mongolia and Sinkiang, and the number of stations increased more than sevenfold. In the last quarter century the number of stations in China has again more than doubled, having increased from 356 to 740. The number of Protestant missionary agencies has also increased from 28 in 1875, to 65 in 1900, and 138 in 1925. In other words, scarcely more than one fifth of the missionary societies now in China have been working there for fifty years, and more than half of them have entered the field within the present century.

Protestant work in the PHILIPPINE ISLANDS began in 1899, following the Spanish-American War. About a year later four American societies were at work there and today there are sixteen societies which have become established in thirty-one residential centers.

Of the missionary forces now in the NETHERLANDS INDIES, the first to begin work was the Netherlands Missionary Society, in 1797. Between 1800 and 1850 four more societies entered, and six more in the next quarter century, making a total of eleven societies in 1875. This number was increased to sixteen by 1900, and since then others have been added so that twenty-seven societies are now laboring there.

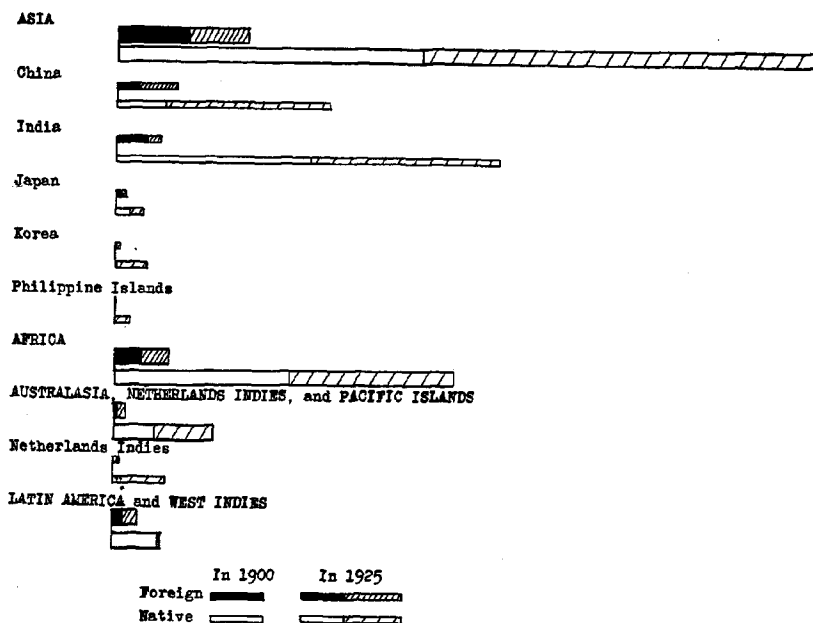
In INDIA, missionary work was in 1875 carried on in all of the provinces and native states, except Baluchistan. The distribution of stations, in proportion to their numbers, was apparently not greatly different twenty-five and fifty years ago from what it is today. The interior of India was more accessible than the interior of China, save for the Yangtze, even before the building of the splendid railroad system in India.

In all of the countries, dominions, colonies and protectorates of AFRICA as we know it today, work is now being done by Protestant missionary forces, save in Rio de Oro, Portuguese Guinea, the Ivory Coast, French Somaliland, British Somaliland, and Italian Somaliland. (There is work in the part of Italian Somaliland recently acquired from Kenya Colony.) In 1875, also, no mission work had been begun in any of the following political entities by any of the societies now occupying them: the Anglo-Egyptian Sudan, Libya, French Sudan, Dahomey, Cameroun, French Equatorial Africa, Belgian Congo, Angola, Northern Rhodesia, and Uganda. In Algeria, Tunis, Morocco, and Abyssinia there was, in 1875, only the British and Foreign Bible Society. We do not forget that as early as 1804 the C. M. S. had opened work in Sierra Leone, and that by

1830 work had been started, under various societies, among the Zulus of South Africa, and in Liberia. Nevertheless, fifty years ago only a part of the coastal fringe of Africa was occupied by missions, except in South Africa. In most of the occupied areas the work was only in its initial stages.

### FOREIGN AND NATIVE STAFFS

A detailed comparison of missionary statistics of today with those of fifty or more years ago is very difficult. Most of the com-



GROWTH OF THE FOREIGN AND NATIVE MISSIONARY STAFF

parisons which follow, therefore, refer only to statistics of 1900 and of 1925.

A comparison of the statistics of Asia with those of Africa and Australasia is not of great value. Africa is not in any sense a single mission field, for it is racially, linguistically, religiously, politically, climatically diverse. But inasmuch as the greater part of the work and of the results of missions relates to pagan Negroes rather than to Semitic and Negroid Mohammedans, in making continental comparisons it may be regarded as the pagan continent. Similarly Asia is not a single field, but may be thought of as the continent of the higher ethnic religions. In view of the fact, however, that detailed statistics for the political subdivisions of Africa and for some of the important subdivisions of Asia are not conveniently accessible prior



to the 1925 atlas, there is no other basis at hand for many of the comparisons which follow.

According to the report of the Missionary Conference held in London in 1888, there were then reckoned to be not more than five or six thousand missionaries and perhaps 30,000 native workers in the foreign mission fields. Twelve years later the number of foreign workers had considerably more than doubled; not counting work for Indians, Eskimos, and Asiatic immigrants in the United States, Canada, Alaska, and Greenland, there were, in 1900, nearly 14,400 missionaries. Since 1900 they have nearly doubled again, numbering nearly 27,900.

In twelve years the native workers more than doubled, increasing from the estimated 30,000 in 1888 to more than 72,000 in 1900. In the last quarter century they have at least doubled again, now numbering more than 150,000.

The following table shows the foreign and native staff statistics for 1900 and 1925 for the continental divisions and for certain countries.

	<i>Foreign staff</i>		<i>Native staff</i>	
	1900	1925	1900	1925
ASIA .....	8,839	16,524	38,819	88,635
<i>China</i> .....	2,785	7,663	6,388	27,133
<i>India</i> .....	4,038	5,682	24,798	48,787
<i>Japan</i> .....	753	1,253	1,668	3,535
<i>Korea</i> .....	141	598	157	4,042
<i>Philippine Islands</i> .....	.....	287	.....	1,997
AFRICA .....	3,335	6,289	22,279	43,181
AUSTRALASIA, NETHER-				
LANDS INDIES, and				
PACIFIC ISLANDS .....	762	1,810	5,117	12,559
<i>Netherlands Indies</i> .....	.....	693	.....	6,659
LATIN AMERICA and WEST				
INDIES* .....	1,438	3,249	6,000*	6,094*

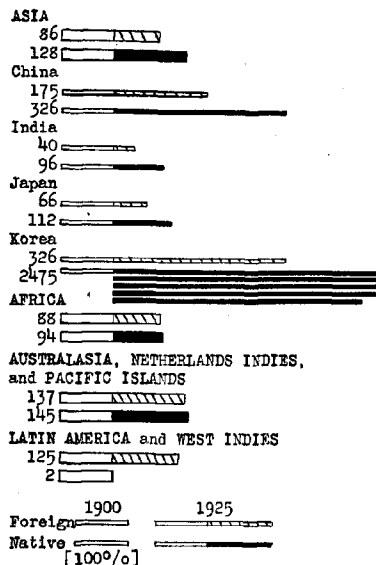
Because of the relative importance of foreign and native staff statistics, these have been graphically illustrated in two ways, to bring out both their relative numerical strength, and their rates of increase in the last twenty-five years. As should be expected, owing to the fact that more than half of the world's population lives in Asia, appreciably more than half (over 59 per cent) of the foreign missionaries work in that continent. About 22.5 per cent are in Africa; while 6.5 per cent are in Australasia, Netherlands Indies and the Pacific Islands; Latin America and the West Indies claim about 11.6 per cent of the foreign staff.

As between the continental divisions, the relative increases in foreign staff have been quite uniform. In view of the fact that Africa, as a whole, has been occupied for a much shorter time than

\* The statistics for native staff for Latin America and the West Indies are misleading; an advance in Latin America has been offset by a decrease in the numbers reported for the British West Indies, owing to a change in the basis of reporting those employed by the missionary agencies.

Asia, one might have expected an increase in foreign workers considerably more rapid than in Asia. As explained in a footnote, the real increase in Latin America is obscured by the statistical decrease in the West Indies.

Of the countries for which statistics are given above, Korea shows the most rapid increase in foreign staff in the quarter century, largely because this "Hermit Kingdom" was one of the more recently entered. In China the foreign staff has well nigh trebled, having increased 175 per cent since 1900. Compared with these increases, that of 66 per cent in Japan, and that of 40 per cent in India, seem small.



RATE OF GROWTH IN MISSIONARY STAFF

twentieth century has been somewhat less rapid than in Asia and the world as a whole.

In all the fields for which statistics are shown above, taken as a whole, the ratio between the native staff and the foreign staff today is approximately 5.4 to 1. In Asia as a whole that same ratio holds. In Africa the ratio is about 6.9 to 1. In Australasia, Netherlands Indies and the Pacific Islands it is almost exactly the same as in Africa. In Latin America and the West Indies as a whole the ratio is about 1.9 to 1, owing to the deficiency in native staff statistics in the West Indies.

#### GROWTH IN INCOME

It is almost impossible to compare the gifts to foreign missions today with those of twenty-five and fifty years ago as they ought

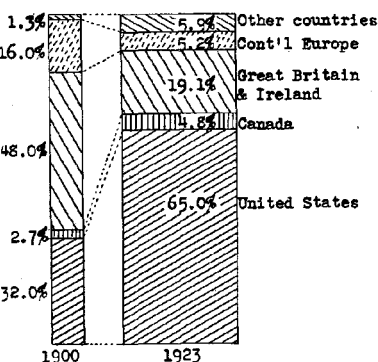
In comparing the continental divisions, it will be seen that there has been a proportionately greater growth in native staff than in foreign staff in the last twenty-five years, except in the West Indies. This has been most notable in Australasia and in Asia, in both of which it has considerably more than doubled. In Africa the native staff has almost doubled within the present century.

The most remarkable increase has been in Korea, where the native staff is nearly twenty-six times as great as in 1900. In China the native staff has more than quadrupled. In both Japan and India, while the native staff has increased nearly or fully twice as rapidly as the foreign staff, the growth in native staff within the

to be compared. Several factors should be taken into account, notably the great increase in material wealth in Christendom as a whole and especially in the United States, the upset exchange values due to the war, and, quite apart from the disrupted exchange relationships, the varying and generally decreasing purchasing power of the national currencies.

The increase in gifts to foreign missions has been sufficient—however much less than it ought to have been—to more than offset all the varying factors affecting the value of the money given. In the last quarter of the nineteenth century the total income of foreign mission organizations probably doubled or trebled. In the first quarter of the twentieth century the income has multiplied approximately three and one-half times, growing from \$19,600,000 in 1900 to \$69,555,000 in 1923.

The accompanying diagram clearly visualizes the salient facts. The increase from 32 per cent to 65 per cent of the total for the United States within a quarter of a century is certainly no more than the United States should have borne, taking into account the war and the material prosperity of this country. Canada's increased share in the total burden (from 2.7 per cent in 1900 to 4.8 per cent today) is relatively greater than ours. The gifts of Great Britain and Ireland are more than 40 per cent larger than at the beginning of this century. They now constitute a little less than one fifth of the total of Christendom whereas in 1900 they constituted nearly half the total.



GROWTH OF THE INCOME OF FOREIGN MISSION ORGANIZATIONS

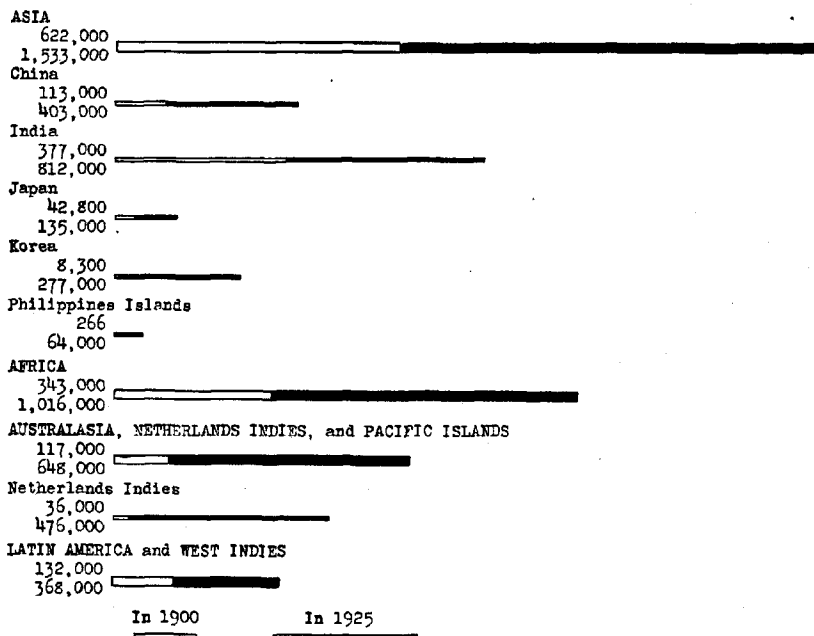
#### GROWTH IN THE NATIVE CHURCH

The London Missionary Conference of 1888 reported less than 300 evangelical converts in all the non-Christian world in 1788, whereas in 1888 it was estimated that there were about 3,000,000 evangelical converts. Warneek estimated the number of native Christian adherents in the non-Christian world in 1881 as 2,283,000, and in 1900 as 4,000,000, which would indicate that the indigenous churches nearly doubled in the last twenty years of the nineteenth century.

Employing a different measuring rod, there were in the non-Christian world, in 1900, about 1,080,000 Protestant communicants, according to the 1903 missions atlas; by 1910 they had increased to approximately 1,933,000; and by 1923, in spite of the war, they

numbered nearly 3,200,000, having trebled since 1900. This is an average increase of about 5.75 per cent per year during the present century.

From the diagrams, it will be seen that, as between continental divisions, the greatest increases in numbers of communicants since 1900 have been, in Asia 911,000, in Africa 673,000, in Australasia and Netherlands Indies 471,000, and in Latin America 236,000. This is as would be expected when the populations of the continents and the Catholicism of Latin America are taken into consideration. As between mission fields, as the term is generally used, the increase



A COMPARISON OF CHRISTIAN COMMUNICANTS TWENTY-FIVE YEARS AGO AND TODAY of 440,000 in the Netherlands Indies stands first, the 425,000 in India second, and the 290,000 in China third.

A more significant comparison, on the basis of the percentages of increase in the number of communicants in the last quarter century, shows that Australasia with the Netherlands Indies ranks first among the continental divisions, with 453 per cent, due almost wholly to the exceptional increase of 1,215 per cent in the Netherlands Indies. Africa stands second among the continents, with 196 per cent increase, Latin America third with 178 per cent, while Asia, the home of the higher ethnic cults, ranks lowest with 145 per cent. Further comparison between these quantities and rates of growth appear in the following paragraphs.

## GROWTH AMONG NON-CHRISTIAN RELIGIONS

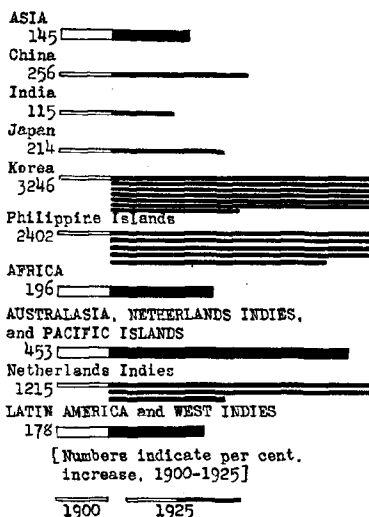
Unfortunately, the statistics in the 1903 and 1911 missions atlases do not admit of comparison with the 1925 atlas as to the relative success of Christian work among the peoples of the various non-Christian religions, chiefly because, in the earlier editions, the statistics are not subdivided into sufficiently small geographic and political units. The studies embodied in "The Christian Occupation of China" afford a basis of historical comparisons so far as China is concerned. For India there are both the census statistics by religions, languages, races, etc., and a more limited product of missionary research. For most of the other mission fields the data for comparative studies are lacking or very inadequate. Thus it is practically impossible to divide the earlier statistics for Africa even approximately to show the results of missionary work among Moslems and among pagan tribes separately.

Taking the higher religions, the growth in number of Christian communicants in China, chiefly from among Confucianists, is very encouraging. The greater rapidity of growth of the Christian Church in China than among the peoples of India, during the last quarter century, is partly to be accounted

for by the much more rapid increase in foreign and native workers in China in the same period. But until rather recently China has been appreciably less well staffed than India, reckoned on the basis of numbers of Christian workers to one million of the population.

In Shintoist Japan a larger proportion of the total population is Christian than in either China or India, and the rate of increase (the number of communicants more than trebled since 1900) is relatively high. In India, with its many religions, there has been a greater numerical increase in communicants than in any other field. This increase has been most rapid among the low caste Hindus of India proper and the Buddhists and animists of Burma, and least of all among the 70,000,000 Moslems.

Among Moslems the least progress seems to have been made in those regions which are most truly Moslem and the greatest progress to have been made where there is the greatest admixture of



RATES OF GROWTH IN CHRISTIAN COMMUNICANTS

animism and paganism. There is less to show, so far as numbers of converts are concerned, for the work among Moslems in Western Asia, Arabia and Northern Africa than in the Netherlands Indies or even in northwestern China and in India. This is not surprising, and it should not be regarded as discouraging.

Among animist and pagan peoples the proportion of total population which has become Christian is higher than among the Confucianists, Buddhists, Shintoists and Hindus. And the rate of growth in Christian communicants has been higher, during the last quarter century, in Africa and Australasia than in Asia as a whole, though not equal to the growth in certain parts of Asia.

In Roman Catholic countries—the Philippine Islands and Latin America, notably in the former—the growth of Protestantism has been comparatively rapid in the last twenty-five years.

#### GROWTH BY CLIMATIC ZONES

In the eastern hemisphere, approximately half the foreign missionaries are working in equatorial, low latitude, and the hotter monsoon regions. This area, from most of which the white peoples of Europe and America are probably permanently excluded, so far as colonization is concerned, because of the climatic factors, includes very much of Africa, except the extreme northern and southern portions, and much of Arabia, Iraq, India, Indo-China, Malaya, the Philippine Islands, the Netherlands Indies, and Australasia. In this hot belt live a very high percentage of all the animist and pagan peoples of the world, and about three fourths of all the Moslems. In these regions which are less hospitable to the peoples from whom the foreign missionary forces are almost wholly recruited, the Christian communicants number about 2,000,000, comprising approximately two thirds of the communicants of the entire so-called non-Christian world. The adaptability of the Christian Gospel to these hotter lands, which has sometimes been disputed, seems to be well established, as, for instance, in the Netherlands Indies and the Cameroun.

In general, the climatic factor has not appeared to have any very great effect upon the results of missionary endeavor. Whether in China and Japan, most analogous in climate to the eastern United States, in the tropical monsoon belt of India and Indo-China, or in equatorial Africa and Australasia, missionary progress has seemed to be generally proportionate to the effectiveness of the missionary occupation and to the openness of the people to foreign religious and cultural influences. The universal adaptability of the Christian Gospel has been demonstrated from the climatic as well as racial and religious viewpoints. This is more important than generally recognized, because the climatic factor is more permanent than political, religious, linguistic or even racial factors, and in the long run has much to do in determining the uses to which each region

will be put in human economy and the sort of civilization that will ultimately prevail.

#### IN CONCLUSION

It is true that there are more non-Christians in the world today than ever before in history. They number now at least 1,000,000,000 souls and the annual numerical excess of births over deaths among the one thousand million non-Christians is much greater than the annual increase of possibly 200,000 Christian converts won in the non-Christian world. If it were not for the fact that the growth in numbers of Christians somewhat approximates a geometrical ratio, while the increase in population has a tendency to slow down, it would seem a hopeless task, under present conditions, to attempt to make the kingdoms of this world the Kingdom of our Lord and Saviour Jesus Christ. But it is not impossible that within another twenty-five or fifty years the annual numerical increase of Christians in the non-Christian world will exceed the annual numerical increase in population, and that thereafter the non-Christian populations may steadily diminish while the Christian population steadily increases.

The quantitative data available are of very great significance in any study of the missionary enterprise, but it must be remembered that they reveal the situation and the trend only in part. It is, for example, well recognized that in certain countries the influence of the comparatively few Christians is effective far beyond the proportion of their numbers. Westerners should realize that this is partly due to the thought that Christianity brings with it certain benefits connected with the civilization of the West, and is not wholly due to the recognized merits of the Christian Gospel itself. In other cases the identification of Christianity with Western civilization is a handicap.

Statistics clearly indicate that the Christian Gospel has already taken root among peoples of all religious faiths, languages and cultures and in all climes. But they cannot reveal the fact that the Christian task and program are necessarily a world task and program—that is implicit in the Gospel itself. One of the most serious handicaps to the missionary enterprise is the very imperfect application of Christ's spirit and principles to the life of the Western world. Perhaps an equal handicap is the consequent failure to Christianize the contacts of the so-called Christian peoples with the non-Christian peoples at many points. If the increase in Christians in the non-Christian world is to overtake and pass the growth in population, and if the increasingly influential indigenous Christian minorities in these lands are to be effectively strengthened, there must be, not only an adequate advance in foreign missionary endeavor, but also a simultaneous effort to make the life of Christendom more wholly Christian.

### A BROTHERHOOD PROBLEM

**F**OUR significant things particularly called to our attention, or which have taken place in the past ten years, clearly indicate to the writer that the type of Christianity now generally existent in our churches will never bring to pass the universal brotherhood for which we pray.

1. THE WORLD WAR DELIBERATELY STARTED BY SO-CALLED CHRISTIAN NATIONS.

2. THE REPUDIATION OF OUR STANDARDS OF CHRISTIAN LIFE BY ALTRUISTIC MEN IN NON-CHRISTIAN LANDS, LIKE GANDHI; ALSO BY RETURNING STUDENTS AND BY SOME VERY SUCCESSFUL MISSIONARIES.

3. THE ADOPTION AND PROMULGATION OF ANTI-HUMAN BROTHERHOOD TEACHINGS BY THOUSANDS OF CHURCH MEMBERS IN CERTAIN ORGANIZATIONS—THE K. K. K. TO ILLUSTRATE.

4. THE REMARKABLE GROWTH AND ACCEPTANCE OF REVOLUTIONARY INDIVIDUAL INTERPRETATIONS OF THE SCRIPTURES BY OTHER ORGANIZATIONS CALLED CHRISTIAN—SPIRITUAL AND MENTAL HEALING CULTS, FOR INSTANCE.

If the conclusion in our first paragraph is true, and our type of Christianity must be greatly raised to produce loving human relationships, we are led to ask—"Are there any standards of religious life which, if followed, will bring universal brotherhood, stop war and make the religion of Jesus reasonable and attractive to those who are seeking light and 'The Way'?"

We hear it often said, "Obedience to the teachings of the Sermon on the Mount will do this." But has the truth of this assertion been practically demonstrated either in individual or social life? "Yes," some would answer, "in individual life now and then, and partially in some religious communions in the world," as examples, men of such character as Lord Shaftesbury and the poet Whittier; organizations such as the peace-promoting Quakers and Adventists with their sanitariums, their missionary spirit and noted giving record.

If this is true, can we determine the reason or basis why some individuals and certain communions have come nearer than others in living up to Christ's standards?

We find these individuals and communions have the following beliefs and practices in common:

1. A DEVOUT LOVE AND REVERENCE FOR GOD, BASED ON A REMARKABLE KNOWLEDGE OF AND A THOROUGH LOYALTY TO THE TEACHINGS OF THE WHOLE BIBLE.

2. A FULL RECOGNITION OF PERSONAL OBLIGATION FOR LIVES OF SERVICE TO THEIR FELLOW MEN.

3. ACCEPTANCE OF JESUS CHRIST AS ACTUAL LORD AND DIRECTOR OF ALL OF LIFE'S ACTIVITIES.

4. REVERENT OBSERVANCE OF THE SABBATH OR LORD'S DAY AS A HOLY DAY KEPT SACRED FOR SPIRITUAL USE.

After reading the above over a number of times, we are led to ask—*Is it possible that these simple common-place statements form the basis of the normal life for which we are looking?—Or is this an anti-climax to the Brotherhood problem indicated in our first paragraphs?*

We wonder!

A. A. HYDE.



# Experiences in the Bengal Jungle

BY A MISSIONARY IN THE VILLAGES OF BENGAL

THERE are many sides to this life—comic, serious, pathetic, patriotic, beautiful, revolting—especially to a woman. To the spotlessly clad lady is put the question, “Have you bathed today?” A man asks, “How old are you?” and adds that he had consulted the servants and had learned that my age was “exactly 130 years!” The usual questions about marriage and family naturally are more frequent in the villages than in the towns, but all must be answered in good humor, and turned to good account in approaching our main subject. When the women run away at sight of a hat and umbrella, and refuse to believe the sex of the intruder, the comic becomes serious. Patience is required to secure a hearing. One may be thought to be so holy as not to require food. It is equally unpleasant to be so untouchable that a dose of medicine, or diet which might save a life, is sternly refused. In selling gospels one may be required to *throw* the book into a hand of the buyer, so as not to touch it, and to pick up the copper from the ground!

The beautiful Bengal jungle, who shall describe it? Europeans are usually so taken up with gasping in the damp heat that if they see they do not find energy to describe it, but it is beautiful in every detail. There is also beauty left in some of the souls, especially in devoted wives who make it their religion to reverence their husbands. To be honest, however, it is necessary to carry the beauty of Jesus Christ in one's own soul, or the revolting things would very soon outweigh the beautiful.

Imagine being called into a home to “speak the good words” and being faced by half a dozen old women, whose visages would drive away every thought of holiness. Or sailing down a beautiful river, admiring the scenery, and suddenly beholding a human corpse, face downwards, digging its head into the bank, the whole neighborhood being “filled with the odor thereof.” Such sights are common, and we have to drink the water! “For His sake” we live here and He keeps our souls in life.

How to reach the dense village population forming 95 per cent in Bengal, with thousands of villages in one small district, is a question calling for divine solution. Years ago we were led to start a primitive dispensary, miles away from any proper doctor or government dispensary. This gradually won the confidence of the people, and many thousands of poor folk have been helped in body and soul. They who come for medicine (all women) listen to

our preaching while their bottles are being filled, and many buy Scriptures to take home. In our itineration work we find the dispensary has changed the whole tone of our reception for at least 20 or 25 miles around and the name of Jesus is known where it was never heard before. The dispensing is still carried on in a tumbledown thatch and mud hut, while the patients sit in the open. Very little money is spent for "establishment," and less still for doctor's salary, as no such worker has ever been available.

But the main effort is to put God's Word into the hands of those who can read. This involves perils and experiences of all kinds, but He Who gave the command gives the strength and opportunities.

An illiterate cart driver became convicted of sin while talked to by his passenger, heard of the way of salvation gladly, and found, when talking about it at home, that his younger brother had a gospel bought from the same worker years before when he was at school. It had been laid by with his school books, but was now brought out and read to the elder brother. His testimony on a second journey was that Jesus had brought much peace to his soul, but when he heard that to follow Him meant to endure persecution in the world his enthusiasm cooled.

Women everywhere, almost without exception, are glad to hear the Message, when they once understand what it means, and doubtless some treasure it in their hearts, for when they come across the messenger again, many years afterwards, they ask for certain hymns to be sung, or words to be repeated. The one great standing sorrow and heart's cry of the Jungle Missionary is "Why are these people to be left so long without knowing Jesus died for them?" What is one itinerant among two millions of people?

Every missionary has a family, even if a floating one, i. e., when the various waifs and protégées are put into homes or boarding schools. Their support has to be found and holidays arranged for, so the floating family is by far the most difficult to manage, especially when one has no fixed home. The moral state of the country precludes the foster mother from any domestic assistance by the elder girls; they are only safe in homes or as married women. Still it is the opinion of this Jungle Missionary that we are more likely to make stalwart Christians by living alongside of them than by gathering them in large buildings, away from their homes, for training so different from their village life.

The Jungle Missionary needs to know a bit of every trade and science under the sun, to be ready-witted, grounded and settled on God, with all possible education, and one "too good for the work" has never yet been found; nor can the most devoted wish for a better or fuller life.

## Work for Chinese Children

*From an Address at the C. I. M. Conference at Swanwick, June, 1924\**

BY MISS A. M. JOHANNSSEN

**C**HILD-LIFE in China often reminds me of a beautiful garden, where there are flowers of every description. There are some bright of hue, and of great beauty; others not so beautiful, but full of fragrance. We find others soft and sweet, others very prickly, full of thorns, but none the less attractive. Some thrive in the sunshine, others only come to perfection in the shade. Some grow slowly, but steadily, others need constant pruning. But to all who have eyes to see the beauty in the child, and hearts to understand the child-mind, there is an endless charm about each and all. I have found them quite as interesting and responsive as children at home.

Alas! there are countless children in China who are drooping, yes, even perishing, for lack of care, because they are not in the right soil. It is our part to see that they are brought into a different atmosphere. As their hearts are the same as those of our children at home, they have the same needs. How great those needs are, only those who have studied the child-question in China can know.

There are the little outcasts, girls, who have escaped being drowned, but who are not wanted, and are therefore sent to the Foundling Hospital. There are the millions given away to other families, brought up to be drudges in the household. There are the numbers sold to be slaves, and often for worse purposes. There are boys, who from their very babyhood are taught to bow down to wood and stone, who are brought up in superstition and fear. There are the poor boys, who have to work far beyond their strength, and are old men before they are out of childhood. The great numbers from the better classes, who grow up without any discipline often learn gambling at an early age.

There is nothing in their own religions to help them. Only as



"OF SUCH IS THE KINGDOM OF HEAVEN"

\* From *China's Millions*.

far as we can bring them into contact with Him who once became a little child can there be any hope for them, and any promise for the future of China.

For that reason we have established Christian schools, which we seek to make strong evangelistic agencies, and where we endeavor to put *Christ and His Word first* in the curriculum; schools where we teach that the fear of God is the beginning of wisdom, and where we try, not only to give the children an education, but *to lead them to the Author of eternal salvation*. The primary and intermediate schools have had a wonderful power for good, and have been the training ground for the Church. They have also made themselves felt in the community because of their strong moral influence. The parents gladly pay higher fees in our mission schools than they would have to pay in the government schools, and many a boy is brought to the mission school as a last resource. They also know that our scholastic standard is higher.

But better than all scholastic attainments is the fact that many get to know Christ. Hearts can be touched by the Gospel and the Spirit of God at any age, but as one studies the question there are certain ages, when it seems that the children are more ready to yield themselves to Christ.

From four till eight years of age, the child brought up in a Christian atmosphere is very responsive, and usually loves Christ in a simple, childlike way, never doubting His love, and thoroughly believes in prayer. I have seen a very small child getting the victory in prayer. I have seen children of four and six years of age joyfully going to Jesus, and telling their parents they were going to Heaven. More remarkable still, I have seen children from heathen homes, who had been only two or three years in the school, being so gripped by the Gospel that, when they were dying, they would bear a bright testimony right to the very end, and the death of one of these little ones, at least, was the means of preparing the father to turn to the living God before it was too late.

From nine to thirteen is a far more difficult age, but during those years, hearts are often touched, and many turn from idols to the living God. They learn to confess when they have done wrong, a thing only brought about by Christian influence.

When the age of fourteen to twenty is reached there is often a great change for the better, though occasionally for the worse. As a rule there are many decisions for Christ in the school, and among those who have already left school. At that age nearly all the young people are very responsive to love and reason, and it is most important that we win their confidence. Therefore it counts far more what we are than what we do. Many of the most difficult ones will break down utterly when appealed to in love. Prayer with the children, not only for them, helps over many difficulties. The little ones readily

yield in prayer, and many a time some of the biggest girls have broken down and confessed with tears, when nothing but prayer would have overcome their hard feelings against one another.

Christian Endeavor has been a great help in our schools. It makes the young people feel they have to walk carefully. It helps them in their study of the Bible, and often helps them to open their lips in prayer. It is a good training ground for preaching, and many young people have got their first start there. It gives them the missionary spirit, the big boys going out with others for open-air meetings, and the girls buying tracts for the work. It gives them an interest in other mission fields, and several times we have sent money to other countries.

Some of the girls have been trained as nurses or teachers, but the majority have been trained to be Christian wives and mothers. They have their faults, but they certainly could not have been what they are, without the training they received in the school.

Many a boy has borne a bright witness for the Lord in his heathen home. One was called "a good apprentice of the missionary" by his vegetarian mother, because, she said, he preached to her all day long, exhorting her to give up her vegetarian vow, and trust in Christ Jesus and His cleansing Blood.

Another result is that the children get a thorough knowledge of the Bible. It has been often proved that those who stay with us through the whole course, who give themselves to Christ, and get the full benefit, not only of the Bible lessons in the school, but of the systematic Bible study given for the advanced Christians, can easily hold their own with the students of the Bible Institute.

Again, another result is that they learn to consider others, and not to live for themselves, to give, even to the point of sacrifice. At a C. E. missionary collection one young girl gave her only dollar, which cost her a great deal. When building our new church, the children not only worked hard to earn some money for it, but gave up their allowance of meat (a weekly treat), and taught us a lesson in self-denial. Five years ago the boys saved a little baby girl, and cared for her for three years or more.

Among the hindrances in our work for the young people of China, one is the great poverty. Many of the Christians are not able to put their children in school. Another difficulty is, that there are so many free, and half-free, government schools, that it is often difficult to get pupils. The Chinese are striving for a Western education, but never before has there been so much opposition to Salvation. Lawlessness is abroad everywhere, and its spirit is making itself felt even in smaller schools and mission schools. Waves of anti-Christian feeling have swept through many of the government schools and colleges. The New Thought Movement and Modernism are ruining many of the higher educational institutions of the dif-

ferent missions. Japan is flooding China with unhealthy fiction and unclean books of every sort, which are poisoning the minds of the young people, and we have to watch every book that is brought into the school.

There is an increasing tendency to engage girls to outside families, for the sake of getting richer homes. The boys often are apprenticed to heathen masters, and cannot come to any of the services for years.

We need the right kind of teachers who have a supreme love for Christ, and will always put Him first, who will yield their all, and hold nothing back. We want those who will not be teachers only, but lovers of souls, eager to serve the least of these, thus following in the footsteps of Him who pleased not Himself. And we need Chinese Christian teachers, who will be willing to give their time and talents to God's service. School work is exacting work for the Chinese teacher, often a rather thankless task, and nearly always badly paid.

We need a new vision of the needs of China's children, a heart filled with the compassionate love of Christ, a heart that will not be satisfied, until He is able to gather many of the lambs to His bosom, and to make a host of young people vessels meet for His use. That is not an easy task. It will take our best talents, our most earnest endeavor. Someone has said: "The conversion of China will cost the Church her treasures, the Colleges their brightest ornaments, and the Missions the lives of their best men; and unless we are willing for all that, we had better give it up." But we cannot give it up, for the millions of young people in China are the souls for whom Christ died and whom He is waiting to save.

It is only on our knees the victory is won. Do you realize that the intercessory missionary at home is quite as necessary as the working missionary in China? God grant that many young lives may be laid on the altar for His service, and that all of you who are the Lord's remembrancers may not keep silent, but give Him no rest, until He make many of China's young people a praise and glory to His Name.

# The Spirit of Unity in Home Missions\*

BY REV. LEMUEL CALL BARNES, D.D., NEW YORK

**I**N A brief study of "The Growing Spirit of Unity in Home Missions" two or three principles must be taken for granted.

First, there are few things on earth more obviously *wicked* than is *wasteful competition* among agencies created by the churches for breaking up the virgin sod and planting the garden of God on the great new continent of North America.

Second, denominations of Christians who care more for personal loyalty to Christ and personal liberty in following Him than they do for mechanistic devices of any kind, ecclesiastical, ritual or metaphysical, denominations which have grown strong and powerful through such *loyalty* and *liberty*, will *never surrender* them to any academic theory of church union.

Third, whatever may be the goal of other bodies, a Council of Missions is concerned not with ecclesiastical maneuvers nor with speculative ideals: it is concerned wholly with *concert of action* in planting the garden of God.

Each of these assumptions appeals for an extended exposition, instead of a single dogmatic sentence. But, granting the infallibility of the three sentences, they plunge us at once into the actual facts concerning growing concert of action in home missions.

In the present state of existence spirits are seen only as they are embodied. Therefore, we see the Growing Spirit of Unity in Home Missions, first and mainly, as it is embodied.

## THE GROWING EMBODIMENT OF UNITY

Home Missions have been conducted in America for three hundred years and in a distinctly organized way for more than one hundred years. On July 3, 1800, the Massachusetts Missionary Society (Congregational) organized the year before, commissioned Adoniram Judson, Sr., as a missionary to the wilderness settlements of Vermont. When he came home and told the story of thrilling missionary vicissitudes on that American frontier, his namesake, a wide-eyed adoring son, twelve years of age, was filled and fired with a missionary ideal which later took him and others with him to be the first American missionaries to Asia. Adoniram Judson, Jr., becoming a Baptist on the way, led that denomination as a whole to organize for missions. In this epoch-making history God caused both Home and Foreign Missions and two denominations to cooperate. But the denominations did not like it and in the process called each other hard names.

\* From an address delivered at Atlantic City before the Home Missions Conference.

For more than one hundred years organized Home Missions cooperated only when compelled by overruling Providence or, now and then, here and there, by an uprush of the Holy Spirit, which the most indurated sectarianism could not always suppress.

It was not until seventeen years ago that the Spirit of Unity in Home Missions became incarnated. Administrators of the great boards, like Charles L. Thompson (Presbyterian), Hubert C. Herring (Congregational) and Henry L. Morehouse (Baptist)—to mention only three who have since joined the Church Triumphant—led in the creation of the Home Missions Council. In March, 1908, half a dozen national boards organized this Council, thus inaugurating a new era in Home Mission unity. Today forty boards of twenty-seven denominations comprise it.

The Council of Women for Home Missions started in 1908 with nine boards and now has twenty cooperating boards. It was a great hour in Home Mission history when these two Councils were born.

Less conspicuous, but hardly less significant, has been the Growing Spirit of Unity between the two Councils. It is betraying no secret frankly to admit that often before the Councils were organized the denominational societies of the whole Church and the societies of women fell into the preposterous attitude of being competitors. Locally, they sometimes do so yet. But the national leaders have set a firm face against that attitude. The two Councils are furnishing a prophetic, commanding example. Most of the work of the two is done now by "Joint Committees."

Another growing embodiment of the Spirit of Unity is in *regional concerted action*.

In 1911 a committee of the Home Missions Council, the "Neglected-Fields Survey Committee" held in fifteen western states conferences of state Home Mission leaders of all denominations. State organizations were formed for the purpose of joint study of conditions. Several of those organizations have continued to the present, some of them with growing efficiency. State leaders were discovered and developed, deeply devoted to the principle of concerted action. Those state organizations gathered a large array of telling facts.

Before those days the only state organization was in Maine, where, since 1890, five denominations had been working efficiently in concert. In more than one great reform that easternmost state has set a pace for the nation. "As goes Maine so goes the nation."

But the strenuous West had not as yet followed that eastern example in Home Mission cooperation. A year and a half after the first western deputation of the Home Missions Council a second was commissioned. Four denominations, which have been particularly active in frontier mission work, provided the same men, Hubert C. Herring, Ward Platt, George Ernest McAfee and the writer.



Other denominations furnished enthusiastic coadjutors. The findings of "The Neglected-Fields Survey" were studied in the second series of state conferences and their significance was pressed home.

In 1918, on the basis of information and spirit previously developed, the Home Missions Council offered to help some western state to put into operation a plan of thoroughgoing concert of action. Montana was the first to accept the offer. No wonder, for it was Montana which, by the ten tests of the Sage Foundation, stood highest of any state in the country in public education. In the summer of 1919 representatives of all the Protestant denominations in the state spent two weeks together in spirit study, map and field study of the state. In reaching conclusions, they were aided by the Council's deputation, especially by Dr. Anthony and Dr. Burton. The result was the organization of the Montana Home Missions Council and the allocation of every community in that immense commonwealth to the special care of some denomination. The method was not exclusive but inclusive. It did not move in the realm of ecclesiastical negatives but wholly in the realm of missionary positives. For five years it has worked as well as anything can work in our highly complex world and in spheres which are complicated tenfold more by traditions dearer to people than life itself. The head of the Protestant Episcopal Church of Montana, Bishop F. W. Faber, has been from the start one of the most helpful spirits in the state, and, at the opposite extreme of ecclesiastical polity, the State Secretary of the Baptist Churches, G. Clifford Cress, has been from the beginning the efficient Secretary of the Montana Home Missions Council.

This "Every-Community Service" plan had been printed by the national Home Missions Council before the formation of the Interchurch World Movement was broached by anyone. It cheerfully chimed in with that Movement, but was neither swallowed up by it nor turned aside. After two years, three other states called for the Montana plan and put it in operation. The next year, 1924, two more states did likewise, so that seven far western states now are well organized. In the East, Vermont, on a plan of its own, has joined Maine. In addition to the nine states in which the denominations are moving together strongly in Home Missions, a number of other states have methods more or less effective in the coordination of home mission work. Thus the Spirit of Unity in Home Missions is becoming well embodied regionally as well as nationally. The regional embodiment is more difficult to bring to pass and is all the more significant. That is now under headway for wide adoption. Its greatest danger of delay is the temptation for it to undertake a lot of other good things beside missions and so to break down under a complicated burden.

In the outlying home mission fields, the West Indies, the prin-

ciple of cooperation has been carried further than it has in the States. In Porto Rico coordination began with the occupation of the country by the United States. Zones of denominational responsibility were allocated in 1899. For years a joint religious paper has been published which commands a larger circulation than that of any other periodical of any sort in the island, a land commonly given to fleshly things instead of such seriousness as that. A feature still more marked is the joint seminary for ministerial training. This is one of the most advanced steps taken anywhere.

These long-tested and highly successful joint undertakings prove that the method of allocation of territory, deeply discounted by some swivel-chair cooperationists, instead of retarding other forms of concerted action, effectually promotes them. A quarter of a century of demonstration is worth millenniums of speculation.

In Santo Domingo the whole work is jointly conducted by five Protestant Mission Boards.

The real magnitude of the growing embodiment of the Spirit of Unity in Home Missions would not be noted if no mention were made of its rapid growth within denominations as well as between them. In most of the great communions this growth has been taking place lately at a record-breaking pace. It is part of the present great sweep of events in the Kingdom of Heaven on earth. It would be quite pertinent to describe that recent history in denomination after denomination. In some cases it has been almost a miracle of grace and there is more to follow.

Nearly two hundred years of Home Mission activity without organic cooperation even within denominations—then one hundred years of exclusively denominational organisms—now, in less than a score of years, sixty denominational Boards have entered into organic, intimate cooperation! With such geometrical progress, something worth while is coming to pass.

Were we strict pragmatists we might stop here. But that word "Spirit" lures us beyond and within. There are mental and, if you please, sentimental factors which are essential in this growing unity.

#### GROWING MENTAL CONSENT TO UNITY

This, of necessity, underlies the growing embodiment of unity. This is so obvious that we need only note it with gratitude. In 1908 I read a paper on cooperation in missions at a conference of some twenty national and regional Baptist missionary leaders. The presentation of that subject by a new Secretary was cautious and mild in its proposals, but even so, only three of the men present stood with me. Today not more than three out of twenty leaders among us would be against it. In 1918 (only ten years later) the whole Northern Baptist Convention voted without one dissenting voice to instruct the officers of its Home Mission Society to push the

"Every-Community Service Endeavor"—a plan much more thoroughgoing than anything proposed in 1908. Let this instance suggest a wide, slowly moving, irresistible avalanche of mental consent to growing unity in Home Missions.

### THE INNER HEART OF UNITY

This is something deeper than merely mental consent. When the "Neglected-Fields Survey" deputation met in Chicago to start on its second tour of western states that heaven-spirited Methodist, Ward Platt, said: "It was so blessed to do it together a year and a half ago that I couldn't stay away this time." As we stood in a circle of prayer, with arms on each other's shoulders like a baseball team interlocked to cheer the opposing team, we were one in heart. We trusted each other. No man feared that one of the others would take partisan advantage. Faith in God and faith in each other is the secret of the Growing Spirit of Unity in Home Missions.

We must take seriously the proposals of the Committee on Cooperation in states and other areas. We can guarantee, in the light of history, that so doing will secure solid advance. Between ten and fifteen thousand communities in the United States have no evangelical church whatever or have only one church. Commonly, that one church is without adequate equipment. On these unquestionably needy fields concerted concentration of Board action is perfectly feasible. It requires immediate planning for the near future. Such direction of energy will incidentally answer all cavilers at Home Missions and it will call into ardent action unlimited resources—resources both human and divine.

The nineteenth century had a necessary and worthy watchword—"Occupy strategic fields." Today there is a new and holy slogan—"SERVE EVERY COMMUNITY."

#### **WHAT AN "EVERY-COMMUNITY SERVICE" PROGRAM WOULD DO**

STRENGTHEN 5,000 WEAK CHURCHES WHERE THEY STAND ALONE.

ESTABLISH CHURCHES IN 5,000 COMMUNITIES WHERE NONE EXIST.

UNITE 10,000 OR MORE FEEBLE CHURCHES INTO 5,000 STRONGER CHURCHES.

BRING THE GOSPEL OF CHRIST WITHIN REACH OF MULTITUDES NOW DESTITUTE.

EXHIBIT THE SPIRIT OF CHRIST WHERE NOW ANTI-CHRISTIAN RIVALRY EXISTS.

MAKE MORE EFFECTIVE THE TESTIMONY OF THE CHURCH TO NON-CHRISTIANS.

ANSWER EFFECTIVELY MANY JUST CRITICISMS MADE CONCERNING HOME MISSIONS.

ENLIST NEW SUPPORTERS OF HOME MISSION, WITH NEW ZEAL.

HASTEN THE COMPLETION OF CHRIST'S PROGRAM FOR ALL MANKIND.

INAUGURATE A NEW DAY IN HOME MISSION WORK.

# Dr. Masahisa Uemura—The Japanese Spurgeon

*A Sketch of the Eminent Christian, Pastor, Author  
and Educator*

**A**N EMINENT Christian Japanese author, pastor, educator, and administrator, recently passed away in Tokyo. He was a highly educated man whose theological library Dr. John Kelman declared to be the best selected he had ever seen in any pastor's home. This Christian pastor, Dr. Masahisa Uemura, was



MASAHISA UEMURA

so reticent about himself that until very recently no sketch of his life had appeared. He yielded, however, to the entreaty of Mr. Galen Fisher, the American Y. M. C. A. secretary in Tokyo, so that Mr. Fisher was able to give some salient points of Dr. Uemura's career in his book, "Creative Forces in Japan." This sketch throws sidelights on the stuff of which Japanese Christian leaders are made.

Masahisa Uemura was born in 1857. His father was a samurai of high rank in the Tokugawa clan, but was reduced to penury at the downfall of the clan at the Restoration. Fired with ambition to restore the family fortunes, at fifteen the boy entered a school conducted by the Presbyterian

missionary James Ballagh in Yokohama.

The family were Shintoists and young Masahisa devoutly worshiped at the shrine of a blacksmith who had risen to be a soldier and patriot. The young lad prayed that he might rise to prominence in like manner. But his fellow-students ridiculed the lad's piety, and before long he stopped paying visits to the shrine. One day he learned from Mr. Ballagh that Westerners also worshiped, but believed in only one God. This greatly impressed and astonished him and he immediately accepted the idea. Later, however, after he began to study theology, grave doubts arose to trouble him.

At this time his ambitions radically changed. He no longer cared to become a high official, but in a short time felt a desire to

be a Christian minister. His parents, of course, objected to his receiving baptism, and he postponed it for several months. Five years later, however, they too were baptized, and even though the Edict boards against Christianity were still hanging, there was no official persecution.

At the age of twenty-one, in 1878, the young Uemura entered an English college opened by the missionary Dr. Samuel Rollins Brown. The tuition was ten yen (\$5.00) a month, equivalent to fifty yen now, and the student did all sorts of work to earn expenses. His chief reliance was a school of his own where he taught fifty classes of one pupil each, from one until ten o'clock in the afternoon. He also raised pigs—then considered rather disgraceful—and he found that their chief virtues are that they need to be fed only twice a day and they turn everything they eat into cash! When the college was moved to Tokyo to become the forerunner of the present Meiji Gakuin, Mr. Uemura went with it and finished the course.

After graduation he took charge of a church in a poor part of Tokyo and earned his own living, so the church was self-supporting from the first. Then he began to preach in friends' houses in the better residential quarter and in 1887 a chapel was built. As the church had only twenty members, the pastor continued to earn his living by translating for magazines and teaching theology at Meiji Gakuin. Finally, in 1903, some missionaries objected to his using W. N. Clarke's "Christian Theology," so that he resigned in 1904 and started an independent theological school. Three years later a converted stockbroker gave the school a site and building with a small endowment. This school has continued ever since to have twenty or thirty students.

The *Fukuin Shimpo* (*Gospel News*) was started by Pastor Uemura as a Japanese *British Weekly* and from the first he was editor and business manager.

In 1888 Mr. Uemura went to America and England. Declining scholarships at Columbia and Princeton, he went to London where for five months he listened to Charles H. Spurgeon, Joseph Parker and James Martineau, and read many books. On his return to Japan Dr. Uemura again took up his church work.

For many years he has been the foremost figure in the "Nihon Kirisuto Kyokai" (Church of Christ in Japan). Although blunt and brusque in manner he was known to be sincere and loyal to the truth as he saw it. When the issue arose involving the independence of the Japanese Church from the Missions, he led the assault and carried the day. His living monument is the Fujimicho Church, of which he has been pastor ever since its foundation, nearly forty years ago. This church pulses with outgoing life, for it is a mother of churches and a breeder of ministers. It embraces rich and poor, officials and ex-convicts, many of whom are brought to it through

the work of Miss Caroline Macdonald and Miss West. The congregation spends little on itself and much on extension. Its pulpit is life-building, for the sermons are expository and searching.

In 1922 Pastor Uemura, as permanent chairman of the National Board of Missions of his denomination, was sent to America and Scotland, on the occasion of the fiftieth anniversary of the founding of the Nihon Kirisuto Kyokai, to express thanks to the churches abroad for the missionaries who planted the Church in Japan.

In few if any countries can a man be found who has spanned the entire history of a denomination, having been a leading factor in its evangelistic, literary, educational, and administrative activities, and remain at sixty-eight the most dynamic, sagacious personality in its ranks.

Dr. Galen M. Fisher, for some years the American Executive Secretary of the Y. M. C. A. in Japan, writes:

Dr. Uemura was a remarkable combination of intellectual with mystical and poetic elements. His poetic gift accounted for the unexpected flashes of wit and insight which marked many of his sermons and addresses. When his addresses lapsed into mediocrity, this could be attributed to ill health, for he was an invalid during many years. Only by the exercise of titanic will power did he force himself to carry the work of two or three ordinary men! Weakness and pain also caused occasional failures to meet speaking engagements. His likes and dislikes were very pronounced but differences of opinion never seemed to affect cordial relations with those whom he respected. His tongue, at times, was sharp as a rapier. Sham and formalism he despised. For Christ and His Kingdom he spent himself to the uttermost. He was indeed a prince and a ruler in the Church in Japan for more than a generation.

Dr. Uemura was generally considered conservative in theology, although he might probably more properly be termed a progressive evangelical. He was particularly devoted to the Scotch theologians and read practically everything by them, whether in books or periodicals. His aversion to traveling abroad was due in part to ill health and in part to unwillingness to leave, even for a few months, the many enterprises dependent upon him.

About a year after the great earthquake, which injured but did not destroy Dr. Uemura's church, he moved into a new house that some friends had erected for him in Tokyo. He had not been long in his new home when a sudden attack of apoplexy, perhaps attended by heart failure, caused his death on January 8, 1925. The funeral was held in the Fujimicho church of which he had so long been the pastor, the present building being a temporary barrack structure erected after the earthquake. About 1200 people were present, many coming from distant parts of the country.

Dr. Uemura had gripped so many things in his hands, and was for so long a time the center around which the whole church moved, that his people will find it difficult to move forward without him. The general sentiment, however, is optimistic, and, under a more democratic régime, the church may make more real and rapid progress.

# Lessons from Recent Financial Campaigns

BY REV. JAY S. STOWELL, NEW YORK

**AUTHOR'S NOTE:**—*The following article was written at the request of the editor. It is based upon a study of the experiences of a number of the larger and some of the smaller denominations which have waged special campaigns for benevolent funds during the past five or six years. It is by no means comprehensive and it lays no claim to infallibility.*

**M**ANY sorts of financial "campaigns" have been waged by mission boards in recent years. Some were conceived with the idea of launching a great new missionary advance; others were undertaken merely to avoid retreat during the period of strain and the reduced purchasing power of money brought about by the World War. Some were made to include the regular operating budgets, while others were for special items largely outside of regular items. Some solicited only large gifts from individual givers; others sought pledges from all members of local congregations; and still others sought pledges from local churches and groups of churches rather than from individuals. Some campaigns were for periods of five years; others covered shorter periods. In some cases the period of the formal campaign is completed; in other cases the time covered by the pledges is not yet terminated.

Because of these varied conditions many factors are hardly comparable, and conclusions drawn may not be borne out by the experience of all denominations. However, there have been enough common factors to lead us to venture the following observations:

1. *There is no short cut to permanent progress.* The idea that a denomination can in one great united effort over a brief period be raised to a much higher permanent standard of missionary interest and giving has not been borne out by experience. Abiding results are not built upon spectacular advertising or spasmodic efforts, but rather upon the regular processes of missionary education, the practice of Christian stewardship and the deepening of spiritual life and missionary conviction. The denominations which have made the most consistent progress have been those that have relied upon and strengthened the regular educational processes. "Crises" and threatened calamities quickly lose their appeal. The law of diminishing returns soon begins to operate, and, though the "wolves" may be real ones the people will, after a time, not turn out to fight them off.

2. *The five-year pledge is a mistake.* That is particularly true in cases where the pledge includes the maintenance of work already under way. It is not so conspicuously apparent when the pledges are for large amounts for specific items outside of the regular maintenance items. It seems difficult to extend one burst of enthusiasm

over a period of five years. The payment of long term pledges tends to become irksome and the end of the period is reached with no satisfactory foundation or adequate provision for extending a going program into the ensuing period. The five-year pledge tends to a feeling of false security which stultifies the normal educational and promotional activities of missionary agencies and local churches as well.

3. *Nothing can take the place of the missionary motive in the giving of missionary money.* There seems to be little question that under special pressure some individuals pledged beyond their convictions, with consequent unhappy results. Some wanted to help their denomination do a big thing or to put their local church "over the top." In other cases churches entered the campaign with the implicit or explicit understanding that they would receive generous appropriations in return. Dissatisfaction has later arisen. Such an aftermath would not have ensued had the giving been from purely unselfish missionary motives.

4. *Regular, systematic, proportionate giving on the weekly basis, as a result of an every-member canvass promoted annually in the local churches, is a foundation stone of success.* The very life of the missionary enterprise today depends upon the systematic giver, and the extension of the enterprise depends upon increasing the number of such givers. The annual every-member canvass for benevolences has come into its own and one of the incidental benefits of the process has been the placing of local church finance upon a much firmer basis than it has ever before been. Many churches, however, do not yet give adequate attention to the presentation of the needs for benevolence in connection with their every-member canvass plans.

5. *The mission boards are the creatures of the churches—not their masters; and the missionary enterprise is the churches' enterprise.* Missionaries and mission board secretaries inevitably see the field and its needs more vividly than do the workers in local churches and it is incumbent upon the missionaries and the secretaries to present those needs to church members as clearly and effectively as possible. There comes a time, however, when the mission board secretary must recognize that he is but the representative of the churches, and, though it break his heart, he can move forward only so far as the cooperation of the churches warrants. In the last analysis the missionary program must be integrated in the program of district and state ecclesiastical representatives, and of pastors in local churches and it must depend for its supporting leadership upon the regular ecclesiastical organization of the church. It must be a vital part of the regular program—not something "added on."

6. *The faith of the churches in the wisdom and business integ-*



*ity of their mission boards is fundamental.* Mission boards will doubtless always have their critics. Church members also are inclined to exact higher standards of their benevolent agencies than they tolerate in government affairs, in public business, or even in independent benevolent enterprises. In spite of that fact mission boards cannot safely engage in courses of conduct which will decrease the confidence of the churches in them. Suspicion, once aroused, will continue long after the occasion for it has disappeared.

7. *The various mission boards of a denomination must do team work in promoting missionary interest and giving.* The importance of some central coordinating agency within a given denomination seems to have become fairly well established, although just what the functions of such an agency should be is not quite so clear. There is little desire to return to the former competitive system of approaching the churches. On the other hand it is increasingly clear that the work of promoting missionary interest and giving must rest primarily upon the boards that spend the money and are in the most intimate touch with the needs of the field rather than upon any purely promotional agency. Other things being equal, the best promoter of interest is the missionary himself and the second best is the mission board secretary, or other denominational agent who is responsible for the spending of missionary money as well as for its collection.

8. *The man in the pew must be reached.* Perhaps the most talked-of man in religious circles in recent years is that illusive individual known as "the last man in the last church." No one knows better than mission board secretaries that in spite of all efforts he is still an unreached man. We have depended upon the pastor and the every-member canvasser to carry the message and we have supplemented their efforts with lantern slides, leaflet literature, periodicals and other devices. In spite of that fact the real missionary appeal has never had a fair chance at a large number of church members. In certain of the smaller denominations relatively greater success has been achieved, but in the larger groups we are still awaiting the genius who can devise a plan for actually reaching "the last man in the last church."

9. *Concrete facts and situations make a stronger appeal than comprehensive statements of a general program.* As a whole the carefully formulated terminology chosen to designate the comprehensive missionary program of an entire denomination has gripped neither the heart nor the imagination as it was thought that it might. It has even tended to create the impression that such a program stands for something in itself, somewhat different and apart from the regularly organized and going work conducted by the mission boards. On the other hand the appeal of concrete need is perennial and effective.

10. *All missionary work is closely inter-related and the present organization of benevolent agencies within a denomination does not represent any clear cut demarkation of work or responsibility.* Many factors have been operating to bring about this situation. Home missions, which at one time was conceived largely in terms of adult evangelism, has now become fundamentally a program of religious education with millions of dollars invested each year in its educational phases, yet, in many denominations the religious education work of the church is still organized separately from its home mission activity. Foreign missions has discovered that its real success is determined almost more in America than in what happens abroad, and both home and foreign missions have seen more clearly than ever before that they are absolutely dependent upon the leadership developed and trained by the educational agencies. The further we go the more does it appear that denominational benevolent agencies are engaged in the one common task of ministering to a needy world in the name of Jesus Christ and in leading men to accept Him as Lord and Master.

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Each of the foregoing ten points might easily be elaborated into a chapter, did space permit of illustrations and examples, and then the number of points could easily be doubled. However, so far as this article is concerned, we will leave the reader to do his own elaborating and to draw any further lessons.

We have passed through a most unusual period in the history of missionary benevolences. Not only have our methods of missionary promotion been affected, but our very conception of the nature of the missionary task itself has been changing. It would be a foolhardy man indeed who would undertake to predict what changes in missionary organization, program and method will be witnessed in the next twenty-five years. There is abundant evidence that we are moving and with considerable rapidity. Without doubt the movement itself is an evidence of the vitality of the missionary enterprise. Some mistakes have been made, but how could it have been otherwise when so many untrodden paths were opening up before us? The grossest of these errors have, however, been small indeed compared to the mistakes made in other fields of activity during the same period. In no case has there been a suggestion of conscious wrong on the part of those entrusted with the direction of our missionary program. The greatest mistake of all would have been to sit still and do nothing. Fortunately the church leaders did not make that mistake.

# What the Mission Boards Must Do\*

## *Making Denominational Foreign Mission Programs*

BY REV. RALPH E. DIFFENDORFER, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church

IT IS becoming increasingly clear that any program adopted by any foreign mission board or any group of boards in America at the present time must be acceptable at least in its method to the great majority of the people in our churches. The day is past when we can adopt resolutions or frame a program and expect that mere adoption will mean acceptability in our churches. Those who are concerned with the so-called cultivation of the home base are confronted today by what may be called "the rising consciousness of the churches in America."

In order that any denominational program of foreign mission effort may become an expression of the normal Christian life of our people and our churches, it must in future be promoted throughout our denominations, not so much in a series of speeches, as in a series of round table conferences for the interchange of opinion and the reaction of mind upon mind until it is accepted.

Therefore, what I have to say is dependent upon that method of procedure. For this reason, in the conference this afternoon on this very subject, the program has been left without any designated speakers. It will be an open conference in which Mission Board secretaries, women, laymen and missionaries will endeavor to think together on some of the problems that face us in our future denominational missionary programs.

Here there is time only to outline what is in my own mind with reference to the foreign mission situation in the decade ahead of us.

I. First, the foreign mission boards must lead in a new and continual study of the foreign mission motive. This is fundamental. Our methods of work throughout the world, our approach to our home constituencies, our relationship to national Christians, in fact, our whole program will depend upon the motive of our foreign mission effort.

There was a time when people were moved chiefly by the command that the Gospel must be preached in the whole world, and many today are actuated by this worthy motive. Once, compassion and pity, especially to save people from "the wrath to come," was the compelling motive for the preaching of the Gospel to the non-Christian world. Some are still moved by that incentive.

There was a time when the desire to be of service to the world was a very compelling motive to many, and this is still true. As one

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\* From an address at the Washington Foreign Missions Convention.

of our national Christians has said, the service motive is sometimes tinged with what he called "an offensive superiority complex" that makes it difficult for that kind of motive to succeed.

Today it seems that we must have accepted a motive that rests squarely upon Christian love. This love recognizes the inherent value of every man throughout the world in his own right, not because of any country or race or color, but because through his nostrils there is breathed the breath of the living God. In preaching Jesus Christ to every creature and to all creation we are releasing forces sometimes unknown to the world, forces that can cooperate with us in establishing the worldwide brotherhood of righteousness and love.

This is the only motive that will satisfy the leaders who are now arising in the new churches of non-Christian lands, who desire in their own way to help bring in a Christ world.

The responsibility for the study of these motives and for proclaiming them to our churches rests upon the foreign mission boards. We must proceed in all of our educational and programizing processes with this very fundamental responsibility definitely in mind.

II. In the second place, the facts show that there are still many unoccupied regions and many millions of people who have not yet one witness of Jesus Christ. Any adequate foreign mission program must take into account these untouched groups. In times past we have programized these untouched groups almost entirely in terms of geography as "unoccupied territory." While we must keep in mind these neglected fields, especially the hinterlands of South America, of Asia and of Africa, yet we should realize that when the geographical frontiers are taken, it will amount to little if the minds of the people are still closed against us, and if whole groups in the so-called open countries have not been reached with the gospel message. In other words, our "unoccupied territory" has become more than territory. The unreached groups and non-Christian phases of social living must be won for Jesus Christ. Our noblest young men and women must go forth to preach the Gospel, so that it will touch with new life all groups of men and all phases of human living.

III. A third factor in an adequate foreign mission program for a denomination is akin to the second. The time has come when the foreign mission boards must make it an avowed part of their program to make all our contacts with the non-Christian world Christian. I mean that it is the concern of foreign mission boards that our race relations shall be Christian, and that race prejudice in America and throughout the world shall be eliminated. It is of concern to us to know whether the governments, in their mandates, exploit the weaker peoples of the world. It is of prime concern to us to see that in our industrial and political contacts throughout the

world the Gospel of Jesus shall be predominant and preeminent, and that these contacts shall be Christian.

It is well-nigh fruitless to send Christ's messengers into the world, if their messages are to be neutralized by these un-Christian contacts. Therefore, I plead that, from now on, we shall take it as a legitimate, normal part of our foreign mission program in America to insist, with all of our power and with all of the strength of our massed forces, that the agents of so-called Christian nations throughout the world shall be Christian indeed.

IV. In the fourth place—a note that has been sounded many a time in this convention—we must have the cooperation of all the agencies concerned. We certainly cannot make any plans for the unevangelized groups of the world, and face the problem of making all our contacts Christian, unless we approach these groups and these problems in a united way. From this convention let us go to our various boards united on every phase of this work until we make an impact upon the world that is really felt. These cooperative relationships will extend beyond our foreign mission groups, for the program of foreign missions is closely interrelated to our home missionary problem. It is certainly intricately related to the work of our whole system of secular and religious education in America. For instance, what a challenge of Christian opportunity there is in our educational institutions in which there are today hundreds, yes, thousands, of foreign students! What friendliness do they find? We can handle this problem if we will only go about it through the introduction of these students into Christian homes. We ought to be concerned also with the teaching they receive, the philosophy of life presented to them, and the examples of Christian living with which they are surrounded. While we are sending missionaries throughout the world, there go back from our American institutions every year, hundreds of these visiting students from Oriental lands, educated young men and young women who are in a real sense missionaries of what America has to teach and to say.

One of the most important things for the future of foreign missions is that the presidents and the professors of every educational institution in America shall realize that the day for the minimizing of religion and for the ridicule of spiritual life in the classroom and on the campus must be gone and gone forever. There is no justification for thinking that foreign missions is an unrelated problem that stands off to one side. There is no hope of our making an impact upon the complex and closely-knit social world of this day unless it is a definite part of our program that all Christian agencies are linked together in these common tasks.

V. The fifth factor in an adequate program arises out of our relations with the churches in the mission fields. Some plan must be developed in our ecclesiastical politics, as well as in our foreign

mission and social programs, for cooperation with these national churches. It has been an avowed purpose of foreign missions to go to the mission fields and help to establish the Church as a Christian agency. Now we realize that we must gradually withdraw ourselves, especially from all administrative positions.

The kind of cooperation referred to here is not the cooperation of supervision, nor is it attained by withdrawal. There is as much danger in the latter as there is in the former. We must work out, in the basic organization of our church life, a program by which we may cooperate with these rising churches, and link their forces with ours in order that we may bring in the Kingdom of God.

This is one of the most difficult factors in the organization of what is technically called the "Missions" on the field, and its relation to the groups of national churches. Such a plan of cooperation goes to the very heart of our ecclesiastical life in North America.

It is important also that the churches upon the mission field should understand this point of view. One of the great opportunities of foreign mission agencies, in a world knit together as we are today, is to promote cooperation between the Japanese churches and the Chinese churches and between the Chinese churches and the Indian churches, and between the Indian churches and the African churches and between the African and the European churches and the Latin American churches.

This is a problem that can be solved by nothing less than a great united movement such as an International Christian Council.

Those who are studying the great currents of life around the world and especially the great migrations of peoples, feel, also, that there are points of contact which only the churches of the non-Christian lands can possibly make. Think of East Africa and the Indian migration; of the problems in Argentina and Uruguay and Chile and other Latin American countries with reference to Europe; of the Islands of the South Seas in relation to the Japanese, Indian and Chinese churches. Some are urging the use of Christian Negroes from the West Indies to evangelize the Indian population of Central America. These complicated relationships demand the greatest statesmanship and the most far-sighted policies as we present to our candidates, our missionaries and our ecclesiastical officers throughout the world this great world family conception of the Christian churches, in the world united in a common task.

VI. The last point, which it seems to me is the most important, is a very greatly enlarged conception and a greatly enlarged program of missionary education. Some of us who have been studying these problems for years feel that missionary education has come to a crisis and must be seen in perspective once more in order that it may be related to these needs that are arising in the programizing policies of the boards.

There was a time when missionary education consisted largely in telling people about the land, the people, the government, the history, the early missionaries, the present policies and the outlook for Christian work. Seven or eight chapters were written uniformly about all the countries. Many of these facts are now common knowledge, the information being available through many sources. We have come now to a place where the great missionary enterprise should be related to the great currents of religious thought that are now running through the world, stirring multitudes of people everywhere.

There is a relation between war and foreign missions, and it is for the leaders of the foreign missionary enterprise to interpret that relationship to our people in the greatest missionary education movement that we have ever undertaken.

Race relations have a vital connection with our foreign mission enterprise and we, who are most deeply interested in this problem, must interpret race relations of a Christian sort.

We must also study the problems of economic imperialism and not leave that study to some curtained committee in a faraway office. We must bring the facts out in the open so that the mass of public opinion can be brought to bear upon them. Evils must be remedied so that the Christian message shall not be neutralized anywhere in the world by these social, industrial and political evils.

Our educational program must also relate foreign missions to the exploitation of natural resources of weaker peoples for private or corporate gain, and to the spread of modern industry... The immediate problem is to integrate these great living vital issues with our foreign mission policies and programs.

VII. We must go one point further. Foreign mission agencies have the opportunity to interpret the life of God to the world and especially to those at home so that He will be to them a Missionary God. Many of our people worship a God who does not lift them beyond their own confines, one not vitally related to race problems and industrial conflicts, and to world-wide international relations. To many He seems to be a God of enlightened self-interest. There is no group in America upon whom the responsibility rests as upon foreign mission students and leaders to interpret the universality of God and the provisions and implications of His Gospel.

It is easily seen that from my point of view the foreign mission task is far from finished. It will not be finished in the coming decade or quarter of a century. It is an enlarging, and ever enlarging program, until the Churches of Christ all over the world become united in one common endeavor to establish and maintain justice, peace and good will among all races and nations of men.

# BEST METHODS

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Editor of the *International Review of Missions*

## HOSPITALITY AND MISSIONARY EDUCATION

Reported by CORA LEE WILLIAMS

All missionary meetings need not be exactly alike in order to be "orthodox." One that was a bit different and yet very worth while was held recently in the Presbyterian Church of East McKeesport, Pennsylvania.

The Women's Missionary Society of that church entertained the societies of the other churches of the town. The program was divided into two parts. First, there was a most helpful devotional service built on "The House of the Lord's Prayer,"<sup>1</sup> by Amos R. Wells, and a pageant, "Two Masters."<sup>2</sup>

The second part of the program was conducted in the dining room. The guests were invited to take a sail, and were given tiny cardboard cut-outs of ships as tickets. The fourteen tables, each representing a ship, were decorated in different colors. The tickets corresponded in color to the ships on which various passengers were to sail and a captain from the hostess church was in command of each ship. The passengers readily found their captains by the colors corresponding to the tickets and were conducted to the dining room. Each table had for a centerpiece a toy sailboat, loaned by a local store, and fitted up with a pennant bearing the name of a missionary ship. Little boats, folded by the Juniors, from kindergarten paper of corresponding shades, served as candy holders and place cards.

After the guests were seated, the captain of the flagship, acting as toastmaster, gave an introductory

talk emphasizing the part played by ships in the spreading of the Gospel. Beginning with the story of Christ, Himself, who "pushed out from the shore in a boat" and taught the people, she went on to speak of Paul's missionary journeys and experiences on ships. Then she introduced in turn the captains who, in graphic two-minute talks, gave the story of the ships represented by their tables. Much of the material for these talks was taken from a leaflet, "Sailing on Famous Missionary Ships,"<sup>3</sup> while other information was gleaned from various other leaflets, from the *MISSIONARY REVIEW OF THE WORLD*, and denominational magazines and books.

Among the ships represented were: The twin boats "The Lois" and "The Lindsay," that have done such wonderful work in Alaskan waters, under the Board of National Missions of the Presbyterian Church. The story of the recent destruction of "The Lois" and the furnishing by Mrs. Harding and Mrs. John Grier Hibben, of Princeton, of a new boat to be known as "The Warren G. Harding" to take its place, was of thrilling interest.

"The Southern Cross," furnished for the use of Bishop Patteson from the proceeds of the sale of a book written by his cousin, Charlotte Yonge, and "The Day Spring," known as the "White Winged Messenger of Mercy to the Hebrides," brought out interesting incidents.

No one present could fail to catch the note of heroic consecration in the story of "The Allen Gardiner." Then there was "The Harmony" of which the Moravian poet, James



Montgomery, writes, and the wonderful work it made possible on the Labrador Coast.

One captain impersonating Captain Luke Bickel piloted her hearers through the Inland Sea of Japan, visiting the "1000 Isle Parish." Another made very real the story of "The Duff" and her famous captain, James Wilson.

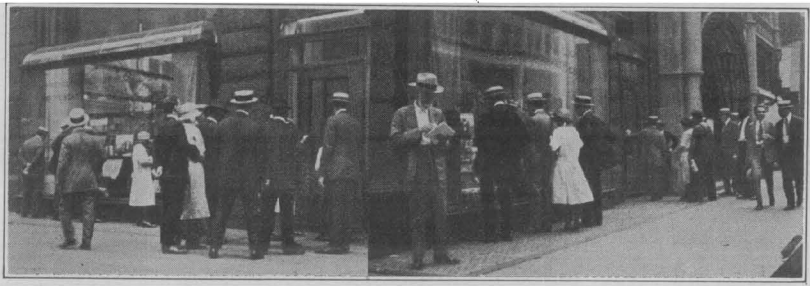
The meeting not only afforded a delightful opportunity for closer fellowship among the women of the various churches in a devotional program of real spiritual values, but attractively furnished a great deal of val-

our disposal, but there are various substitutes all the way down to the window of the little village store which might be available occasionally for such an exhibit if a committee representing the churches made request for it.

#### **Christ-Into-All-Nations on Fourth Avenue, New York**

By WILLIAM E. LEDT,  
Assistant Educational Secretary, Department of Missions

Fourth Avenue, New York, is the center of the silk trade of the country. The pedestrian passes shop after



A MISSIONARY EXHIBIT FOR NEW YORK PEDESTRIANS

Among the constant stream of Fourth Avenue pedestrians there are many who stop to look at the windows which are different from all the others. Frequently observers become sufficiently interested to go inside in search of further information.

uable and inspiring missionary information.

1 "The House of the Lord's Prayer," by Amos R. Wells. Price, 40c. Published by Westminster Press.

2 "Two Masters," a pageant published by Board of Foreign Missions of Presbyterian Church, 156 Fifth Ave., N. Y. C. Price, 10c.

3 "Sailing on Famous Missionary Ships," published by Literature Headquarters, Women's Missionary Society of the United Lutheran Church in America, 723 Muhlenberg Building, Philadelphia, Pa. Price, 5c.

#### **MISSIONARY READINGS FOR RUNNERS**

We quote frequently "he who runs may read," but we are not as alert as we might be in the preparation of missionary reading lessons for runners. The Protestant Episcopal Church is using an opportunity in a way that should be very suggestive to others. Not all of us have plate glass windows of Fourth Avenue stores at

shop displaying lustrous silks of many hues and exceeding beauty. Yet, hardly a passer-by stops to study or even admire the beauties of the silk loom. At the corner of Twenty-second Street the procession of silks is broken, and before this window, whether it is seven o'clock in the morning or in the evening there is always some one loitering, peering intently through the pane. After the passer-by has examined the exhibit, he frequently glances up at the window itself and there across the top he reads:

THE NATIONAL COUNCIL  
OF THE  
PROTESTANT EPISCOPAL CHURCH

In the three windows—two facing Fourth Avenue and one, Twenty-second Street—of the Church Mis-

sions House, the headquarters of the Episcopal Church, are maintained exhibits of the Church's Mission, both at home and abroad. Here for him, who reads and runs, are displayed pictures, books, charts, objects, curious and interesting, and maps of the places where the Church is at work—China, Japan, Latin-America, Liberia, Alaska, the Philippine Islands, Hawaii, the Mountains of the South,

One exhibit was of our work among the Southern Highlanders—pictures and handwork showing the life in the Southern Mountains and something of the cottage industries, leaflets describing the Church's work there, with an illustrated chart listing the newest and best books on the Highlanders.

A teacher in a near-by school saw this exhibit and sent all her pupils



Inside the large windows of the Church Missions House on Fourth Avenue, New York, is a striking and interesting missionary exhibit. Missions in Alaska, the Philippines, Hawaii, China, Japan, Latin America, Liberia are visualized by pictures, maps, books, charts and objects illustrative of customs and religions.

The exhibit is changed before the interest lags and missionary pictures and plans make a pleasing variation among window after window along Fourth Avenue, displaying only silks. There is also an attractoscope which throws on a screen colored slides of the work of the church.



and among the Indians, the Negroes, the Foreign-Born, and others.

These exhibits attract more than passing notice. When a new display is put in the window from five to fifteen persons a day come into the Educational Division of the Department of Missions to ask questions. After the exhibit has been displayed a few weeks the number decreases to about fifteen a week and when at the end of a month a new exhibit replaces the old, the flood of inquiries begins anew. The inquiries are of a varied, and sometimes amusing, nature.

to study it and to obtain and read a copy of the leaflet displayed, as a part of their work in geography and history. A bookseller saw it and noticed that a book which he had on the Southern Mountains was not listed. He immediately wrote to the Educational Division about the omission. Business people are constantly watching the windows for opportunities to advance their own interests.

Another time the exhibit was of China. This attracted the attention of a woman who had just issued a large and expensive work on Chinese

Art. She wanted it displayed along with our Chinese exhibit.

At the time of the Japanese earthquake we displayed such pictures and objects of interest as we were able to get from the stricken area. Among these was a series of very vividly colored prints issued in Japan to depict the horrors of the disaster. These, particularly, drew wide attention and many were the requests for duplicate copies. But they could not be satisfied as the set exhibited was, at that time, the only one received in New York, if not in the whole country.

The south window is devoted entirely to a display of the work of the Foreign-Born Americans Division. The exhibit is changed frequently and stimulates considerable interest in the work among our foreign-born neighbors if one can judge by the numbers of people who seek out the offices of the Foreign-Born on the fourth floor of the Church Missions House and who go away with their questions answered and in their hands a little leaflet such as "Neighbors in New York," "Americans All," "Friendliness," and "Ice Cakes."

The windows attract even wider notice. *The Nation*, *The Literary Digest* and others have commented upon the window exhibits of the Church Missions House.

Supplementing the window exhibits is the attractoscope. Here some fifty colored slides on the work of the Church are thrown on the screen. The attractoscope pictures of which there are sixty different sets are very popular; during the hours when they are running quite a crowd gathers. From watching these pictures, they drift to the window exhibits and so many who might otherwise pass by, loiter to learn more about what the Church is doing.

And so the Church from its Fourth Avenue windows by picture, map, chart and curio tells the story of how it carries Christ into all nations. We believe it to be effective publicity, if not education.

## A RADIO MEETING

Reported by SISTER GEORGIA BUSHMAN

A proper setting for this meeting is a room decorated with flags of all nations. If a platform is part of the room equipment, a curtain should be hung, back of which the announcer of the program and the announcers from other transmitting stations may be concealed. In front of the curtain should be placed on a small stand, a loud-speaker horn. This horn has nothing to do with the speaking, but aids the imagination. For pointers in announcing, listen over the radio some evening. If a curtain is not available screens may be used.

ANNOUNCER: (*Behind Curtain*)

This is station Y. P. M. S. of the United Lutheran Church, transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa.

The first number on our program this evening will be a hymn in which you are all requested to join. Let us sing: "All Hail the Power of Jesus' Name."

Our thoughts will be directed in prayer by Miss Leona Thompson.

This is station Y. P. M. S. transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa. We are very pleased to announce at this time, a vocal solo by Mr. Chesley L. Otto, entitled, "Be Thou With Me."

This is station Y. P. M. S., Pittsburgh, Pa. Our fourth number will be a hymn in which you are all requested to join. This number will be "O Zion Haste."

This is station Y. P. M. S., Pittsburgh, Pa. In order that we may provide our listeners with an attractive program on this Missionary Night, we will transmit messages from the following Missionary Stations of the United Lutheran Church:

Station W. A. F.—Africa.  
 Station W. I. S.—West Indies.  
 Station W. I. A.—Guntur, India.  
 Station S. A. A.—South America.  
 Station W. F. I.—Philadelphia, Pa.

Stand by for one moment, please.  
(*Short pause as if connecting other stations.*)

This is station Y. P. M. S., of St. Stephen Lutheran Church, Pittsburgh, transmitting from station W. A. F., Africa.

(*To be read behind curtain by another announcer.*)

This is station W. A. F., Africa—

The general progress of the work in our Muhlenberg Mission is a cause for much thanksgiving, but we would mention as reasons for greatest thankfulness:

1. The increasing number of qualified missionaries now entering upon the work on the field.

2. The new station begun near the French boundary, far in the interior of Liberia, where the work promises to be more nearly self-supporting than at any other point in the whole of Liberia. Here at Zozo the native people are putting up all mission buildings and keeping them in repair, and furnishing five workmen each week to do necessary work about the premises. As soon as necessary buildings are completed they promise fifty girls and one hundred boys for the mission school. These pupils will be fed and clothed by their own people. You will note that this is a very propitious beginning of the work. This is our most hopeful station. We beseech your prayers for more, many more, well qualified workers that this most needy field may be occupied. This is station W. A. F., Africa, signing off.

ANNOUNCER:

You have just heard station W. A. F., Liberia, Africa. We surely hope that many more qualified workers will offer themselves for our African field. This is station Y. P. M. S., of St. Stephen Lutheran Church, Pittsburgh, Pa., transmitting from station W. I. S., West Indies.

(*To be read behind curtain by another announcer.*)

This is station W. I. S., West Indies Mission. We need different kinds of kindergarten material, from a lot of needles and scissors up to a piano, more than anything else just now. We can always use material and an assortment of sewing for those who sew in the Light Brigade and Young Women's Missionary Society. I am so glad that some of our young women attend the Dorcas Society and help to make quilts, and I divide every scrap of cloth that I have to spare. All kinds and sizes of pieces and remnants are very much welcomed by all of us. Watch the magazine for a fuller ac-

count which will appear later. I have the dearest Kindergarten school which opened August 11th with forty-eight pupils. This is station W. I. S., West Indies, Sister Clara Smyre, Missionary, signing off.

You have been listening to one of our Home Mission Fields—Station W. I. S., West Indies. Sister Clara, we hope you are listening in at this time, and that you will have enough loyal people who will provide funds for your needed piano. This is station Y. P. M. S., Pittsburgh, Pa. This station is in receipt at this time of a telegram from Hickory, N. C., requesting that the Young People's Missionary Society of all the Lutheran Churches in America do everything possible to reopen the doors of the Girls' Rescue Home, Kumamoto, Japan, closed for lack of a worker. Signed, *Maude O. Pewlas.*

This is station Y. P. M. S., of Pittsburgh, Pa. We will next transmit from station W. I. A., Guntur, India.

(*To be read behind the curtain by another announcer.*)

This is station W. I. A., transmitting from A. E. L. M. Hospital, Physicians in charge, Dr. Anna S. Kugler, and Dr. Mary R. Fleming.

Dear Friends in America:—It was my plan to leave here in February for a period of furlough in America. Were I to come, there would not be any doctors here to take my place during my absence. I do not have the heart to leave our people of India without a physician and have thus decided to remain on the field. When we are away we like to think of the work going on, so that the womanhood of India may develop. We must train the natives so that they can carry on the work in the future. We need the support of the gifts and prayers of the women of the Churches of America. We send loving greetings from our hospital here to all our Christian friends of America. This is station W. I. A., Dr. Kugler speaking—signing off.

This is station Y. P. M. S., of Pittsburgh. We are indeed sorry that Dr. Kugler will not be coming to America and it will be a great disappointment to her friends here in America. But let us as young people of the Missionary Societies of the U. L. C. join in earnest, daily prayers, that qualified men and women of our churches will respond to the great call from the

Master for workers, doctors and nurses in this great field of India.

This is station Y. P. M. S., Pittsburgh, Pa. We are in receipt of a letter from Miss Miller, of Kodai Kanai, India, telling us that the people of India are hungering for a knowledge of God. They will listen as long as you talk to them, but there are so few helpers. Miss Miller pleads that more of the young people may consider the great need of India and respond to its call.

This is station Y. P. M. S. transmitting from St. Stephen Lutheran Church, Pittsburgh, Pa. At this time we will be favored with a duet and chorus—"God's Way Is the Best Way," by Leech. Misses Florence Hunker and Bertha Westphal will sing the verses, with the entire audience singing the chorus—Number 174 in hymn book.

Station Y. P. M. S., Pittsburgh, will continue its program by transmitting from station S. A. A., South America, Argentine Mission, Rev. Ralph White, Missionary.

*(To be read behind curtain by another announcer.)*

This is station S. A. A., South America, Argentine Mission. Our greatest cause for thankfulness in the Argentine Mission field is the new equipment with which we have been able to work this year and the new elementary school building that is now under construction. When recently, upon the order of the School Inspector, we were obliged to take sixteen children out of two of our classrooms because of crowded conditions, we found our only comfort in the fact that in the coming year we would have a building large enough for many more children, giving promise of doing great things in His Name. And yet we must add that all these new buildings mean simply the beginning of things here. We have no building for our National College. Our religious and educational work still must be content with rented houses. Our causes for thankfulness are many indeed, yet our needs for the future are great. Cordial greetings to all of you. Ralph J. White, Missionary, Station S. A. A., South America, signing off.

Journeying a little nearer home, station Y. P. M. S., Pittsburgh, will transmit from station W. F. I., Philadelphia.

*(Another announcer behind curtain.)*

This is station W. F. I., Philadelphia. If you were to come down to our mission here on North Fourth Street, I believe you would see why this is a bit of foreign mission work at home. Our neighborhood has changed so much recently that there is hardly any section in the city where the population is so mixed. We know that there is only one message that all children need, the story of the loving Christ Who loves little children of every race and nationality. That note we are trying to sound clear and sweet to every child every day. Our kindergarten is in session from 9:30 to 12:00 every morning in the week except Saturday. Beside our regular Sunday-school session, we have two classes each week for boys and two classes for girls after school hours. These are happy times for the children. The girls sew, crochet, and knit, while the boys do wood-cutting, paint and draw. Then follow Bible stories, singing and games, and time that would have been spent on streets with danger to body and soul goes all too rapidly. The women who support me through the Missionary Society can help me most of all by your prayers. We cordially invite you to stop off with us when passing through Philadelphia. This is station W. F. I. signing off.

This is station Y. P. M. S., Pittsburgh. A telegram from the Southern Mountains tells us of the splendid work being carried on in this new field by Miss Jeffcoat and Miss Smith. They request the listeners to come down to the mountains some time and see the great possibilities of teaching and carrying the Gospel there, then to stay and help in this great work.

Stand by one moment please for announcement.

This is station Y. P. M. S., Pittsburgh. I am requested to announce that on next Sunday, at 6:45 P. M., the Rev. Mr. Woods, of the Lutheran Church of the Redeemer, Pittsburgh, will speak to the young people of the Luther League of St. Stephen Lutheran Church, Pittsburgh, telling of his recent trip to Scotland and his attendance at the World Sunday School Convention. Advertise this among your friends and give him a large audience—6:45 next Sunday evening. Also, there will be a Luther League dinner to be held at the Wm. Penn Hotel on January 31st. A splendid speaker has been secured

and a great time is in store for those who attend.

The concluding number of the program being broadcasted by station Y. P. M. S., of the St. Stephen Lutheran Church, Pittsburgh, will be a chorus—"Saviour Again To Thy Dear Name," by Ellerton. Number 213 in hymn book. We request that everyone join in the first and second verses. After the singing of this chorus, it is the request of this station, Y. P. M. S., that you stand for a moment of silent prayer, after which we will request a closing announcement.

This is station Y. P. M. S., of the United Lutheran Church, transmitting from the League Rooms of St. Stephen Lutheran Church, Pittsburgh, Pa., signing off. Good night.

#### AN AVENUE OF MISSION STUDY APPROACH

The Baptist Church of the Redeemer, in Yonkers, carried on a very interesting and successful experiment in mission study for a period of six weeks. In order to make a new avenue of approach, the studies were called "Conferences on Japan." They were held on Sunday evening from 7:00 to 8:45 and were divided into four sectional conferences: for men, for women, for a group of the older young people and for the Young People's Society. In the three older groups, Dr. Galen Fisher's book, "Creative Forces in Japan," was used, and for the Young People's Society, Dr. Axling's "Japan on the Upward Trail." The three older groups were led in their discussion by a different leader each evening chosen, with one exception, from within the constituency of the church. The Young People's Society was conducted very largely by the young folks themselves under a single leader.

At 7:45 all the groups met for a social period of 15 minutes, when light refreshments were served. This was a very important and agreeable feature of the plan, as it brought together many elements in the church

which do not have frequent opportunities for association.

At eight o'clock all sections met in a general session, when a brief dramatic sketch appropriate to the theme of discussion was presented and a short address was delivered by someone who had first-hand knowledge of Japan and the missionary interests of that land.

The dramatic sketches, with one exception, were chosen from "Dramatic Missionary Sketches on Japan," by Daisy Earle Fish and Eva Maude Earle,<sup>1</sup> the final pageant being that of "The Way."<sup>2</sup>

The attendance was gratifying—never less than 140—and the interest on the part of all the groups seemed to be very deep throughout. One of the best features of the plan was the large number of men in the church who led the sectional conferences, and many of the women expressed their unusual pleasure in being instructed by men on the subject of missions, which has so often been regarded as a specialty of the women.—ROBERT A. ASHWORTH in *Missions*.

\* \* \*

The men's class of the Central Presbyterian Church, Denver, Colo., has secured permission from the Board of Education to place upon the wall of every schoolroom in the city a large copy of the Ten Commandments. This will cost about \$5,000.

\* \* \*

Ten ice cream sociables, three spelling contests, two quilting bees, and one husking bee, were the price paid by a country church for the installation of an electric light plant. The *Northwestern Christian Advocate* suggests that they next try ten prayer meetings, three weeks of personal callings, two meetings in the "upper room" and a season of downright consecration in order that they may secure the Light of the World.

<sup>1</sup> "Dramatic Missionary Sketches on Japan." Price 25c. Baptist Board, 276 Fifth Ave., New York City.

<sup>2</sup> "The Way." Price 15c. Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

# Woman's Home and Foreign Bulletins

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



Post Photo Service

RECEPTION AT THE WHITE HOUSE

## CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C., January 18-24,  
1925

### Called by

American Association of University Women.  
Council of Women for Home Missions.  
Federation of Woman's Boards of Foreign  
Missions of North America.  
General Federation of Women's Clubs.  
National Board of the Young Women's  
Christian Associations.  
National Council of Jewish Women.  
National League of Women Voters.  
National Woman's Christian Temperance  
Union.  
National Women's Trade Union League.

### The Call

#### Reasons for Calling the Conference.

The futility of war as a means of settling difficulties between nations becomes increasingly apparent as science is demonstrating the danger of destroying our civilization by the character of modern warfare.

The women's organizations of this country which have been working, through their respective programs, for an ordered human society, feel

deeply their responsibility in this realm of war and peace.

They believe it is time for their organizations to unite in taking steps to study the causes and cures of war.

#### Aims of the Conference.

The conference aims to give an unbiased presentation of accurate data which will insure more effective programs of work. It also hopes to find common points of interest which may serve as a basis for a more concerted effort on the part of the participating organizations.

#### Method of the Conference.

Thirty experts and specialists will address the conference on subjects relating to the causes of war and proposed cures. Addresses will be followed by open forums for adequate discussion of the subject matter presented.

Two committees will endeavor to bring before the conference a program of work based on the findings of the discussion sessions. One committee

will prepare a plan of united action, which if it is accepted by the conference, will go to the participating organizations as the recommendation of the conference.

### Findings

#### CAUSES OF WAR

*The following report was unanimously adopted by the Conference:*

We, the Committee on Findings on the Causes of War beg leave to bring in the following report:

The committee has based this report upon the Causes of War as developed by the different speakers at this Conference and as brought out in discussion from the floor. This report makes no pretense of being an exhaustive or scientific study of the question, but is an attempt to present such facts as are at its command. Up to the present time in history the causes listed have been at least the basis of dissensions and have led to war, and unless controlled or removed may again lead to war.

For the sake of clarity and facility in presenting these causes for further study, a simple classification has been attempted. Since many of the speakers disagreed as to which are primary and which contributory causes of war, and even differed as to what the causes are, this classification cannot express the unanimous judgment of the speakers or of the Conference. Some of the causes cannot be classified under one head alone, but overlap and appear in more than one group.

It is evident that many elements of our social and economic life tend to cause war at various junctures and in varying proportions and to keep alive our belief in the necessity of war.

It is apparent, however, that we lack not so much the desire to efface war as the scientific knowledge of causes of war. This knowledge is necessary to develop acceptable and adequate methods for adjusting the recurring disputes between nations now continued rather than settled by war.

Therefore, the committee urges the component members in this Conference—

I. To undertake unprejudiced and continuous study of the psychological, political, economic and social causes of war, and

II. To stimulate in every practical manner the development of scientific research in this field in our higher institutions of learning, and the popular teaching as to the causes of war based upon ascertained facts.

Among the Causes of War as developed by the speakers are:

#### I. Psychological:

1. Fear: a. Feeling of national insecurity; b. Fear of invasion; c. Fear of loss of property; d. Fear of change.
2. Suspicion; 3. Greed; 4. Lust of power; 5. Hate; 6. Revenge; 7. Jealousy; 8. Envy.

#### II. Economic:

1. Aggressive Imperialism; a. Territorial; b. Economic.
2. Economic rivalries for: a. Markets; b. Energy resources; c. Essential raw materials.
3. Government protection of private interests abroad without reference to the general welfare.
4. Disregard of the rights of backward peoples.
5. Population pressure: a. Inequalities of access to resources; b. Customs barriers; c. Migration barriers.
6. Profits in war.

#### III. Political:

1. Principle of balance of power; 2. Secret treaties; 3. Unjust treaties; 4. Violation of treaties; 5. Disregard of rights of minorities; 6. Organization of the state for war; 7. Ineffective or obstructive political machinery.

#### IV. Social and contributory:

1. Exaggerated nationalism; 2. Competitive armaments; 3. Religious and racial antagonisms; 4. General apathy, indifference and ignorance; 5. War psychology created through various agencies, e. g., a. The press; b. Motion pictures; c. Text-books; d. Home influences; 6. Social inequalities; 7. Social sanctions of war; 8. Lack of spiritual ideals.

MRS E. H. SILVERTHORN, *Chairman.*



### CURES OF WAR

*The following report was unanimously adopted by the Conference:*

#### Preamble

The aspiration of the people of our country to serve mankind functions through many channels — political, economic, social and educational.

Nevertheless, the basis of peace is an intellectual and spiritual problem. The Conference on the Cause and Cure of War calls upon the people of the United States to unite to break down national and racial prejudices and fears, and to build up a spirit of friendship and trust among the peoples of the world.

We find that the cure of war requires a permanent international organization as its instrument.

While realizing that the final cure of war lies with the spiritual healing of the nations, the Conference also recognizes the necessity for ameliorating agencies and activities of immediate service.

#### Political Forces

All causes of war are feeders of the sense of national insecurity. The Conference, therefore, finds that it favors the following political measures which, it believes, tend toward that international security which we seek:

1. Work for the outlawry of war, with the understanding that this involves two definite steps:

(a) The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal.

(b) The use of international machinery through which such a law can become operative among all nations. This involves and actually compels permanent world organization, which shall be continuously operative.

2. United States of America adherence to the Permanent Court of International Justice.

3. Progressive codification of international law for the guidance of such a court according to modern standards of international ethics and with reference to modern world conditions.

4. The restoration in the Department of State of the United States of America of the office of Under Secretary of State for Peace, whose special function should be to

foster international understanding and peace.

5. Multiplying of such arbitration treaties as contribute to international conciliation, and the revision of such existing treaties as violate the principles of international justice.

6. The initiation of or sharing by the United States of America in movements looking toward reduction of armaments, while, during the period in which we are moving toward legal and friendly methods of settling international difficulties, the Conference believes that we should maintain defense agencies, though avoiding any policy of competitive armaments.

7. The Conference recognizes the immense service rendered by the League of Nations to the ideals that are dominant in the United States of America. It is the only functioning world organization providing for the realization of those ideals. The Conference, therefore, believes that, whether our Government enters the League or not, it should, as far as possible, enlarge our responsibilities in League plans and cooperate with its activities. Inasmuch as the Protocol of Geneva is the most advanced proposal ever made for the outlawry of war, the Conference believes that the United States should hold itself ready to take sympathetic and cooperative action in the furtherance of the success of the Protocol.

#### Economic Forces

Since the struggles of nations to control natural resources, raw materials, routes of commerce and trade are among the causes of war, economic security for all nations must be the principle upon which the remedies for the economic causes of war must be based. The Conference believes that this can be attained only through international cooperation to the following ends:

(1) Access to natural resources which furnish the necessities of human life, the raw materials of industry and the employment of peoples.

(2) Development of channels of distribution and the agencies of communication between nations.

(3) Establishment of a commercial code between nations, which shall define unfair competition and taboo the exploitation of weaker peoples for the aggrandizement of the stronger. Only such development is legitimate as is fair to the interests of both sides.

(4) Establishment of an industrial code between nations designed to:

(a) Set up minimum standards for conditions of employment,

(b) Prevent the exploitation of the labor of children, and

- (c) Remove industrial injustices between competing nations.

As the means of accomplishing such international cooperation, we urge

A. International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes; and

B. The utilization of existing agencies for international cooperation in the economic field, especially the Economic Section of the League of Nations and the International Labor organization.

#### *Social and Educational Forces*

If we are to have a world in which war between nations will be outlawed, we must have a program of education, adapted to new ways of life in international relations.

Even after practical measures are agreed upon for organizing the life of the world, this machinery will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently.

To this end the Conference on the Cause and Cure of War believes that we must (1) create certain attitudes of mind, (2) develop intelligent understanding between racial and national groups, and (3) discover ways of education by which individuals can be trained to take an effective part in the new world.

#### *Attitudes of Mind Needed Today*

A. Recognition of the possibility of organizing the world life on the basis of cooperative relations.

B. A scientific attitude toward the study of such possible causes of war, as overpopulation, inequalities of access to essential raw materials, etc.

C. Fearless acceptance of change in the life of the world if that change is directed toward the welfare of the whole world.

#### *Understanding and Fellowship*

If we are to have a unified world life, it is essential that individuals and organizations do all in their

power to develop and increase understanding between the members of differing national, racial and religious groups. Such groups as the foreign students in colleges and universities, as well as the foreign-born in our own country, should be the especial concern of active workers for international good will. The first object of such public agencies as the press and motion pictures should be the intelligent interpretation of racial, national and religious groups, both within communities and in international affairs.

#### *Ways of Education*

1. Every child should be equipped to perform his part in a social structure which has a world basis. The home, the library, the school and the church should be effective means to this end. With this as the first aim of the education of children, a special care must be taken in the teaching of such subjects as history, geography and language to secure in these subjects such textbooks as are interpreters of the life of the world as a whole.

2. Communities and organizations should set up programs of adult education which should be based upon accurate facts about world situations and lead to adequate education for political citizenship in world affairs.

#### LOCAL AND INDIVIDUAL RESPONSIBILITIES

Each of the nine organizations responsible for calling this Conference will naturally develop through its own constituency a program based upon the reports of the Conference.

Each organization will choose such elements of the program as can best be furthered by its own machinery in relation to its other obligations.

However, individual members of the Conference have so appreciated the gravity of the subjects presented and the necessity for some constructive continuous effort toward peace by communities and local groups as a basis for necessary governmental action, that they will welcome practical suggestions for immediate action.

This brings the program down to each of us as citizens and individuals.

### 1. *Public Opinion.*

Official action for peace must necessarily be government action, but such action should be based on an informed, intelligent public opinion. Such an opinion it should be the duty of those who have met in this Conference to stimulate and strengthen when they return to their own communities. The Conference feels that it is most important that all consideration of questions of international understanding and relationship should reflect the same atmosphere of political non-partisanship as has been so clearly shown in this Conference.

### NATIONAL POLICIES WHICH REQUIRE SUPPORT BY PUBLIC OPINION:

In accord with the subjects which are suggested in the report of the cures of war, it may be recommended that certain projects should be pushed immediately or during the coming year. The subjects for immediate action are:

1. Entrance of the United States into the World Court.

2. Participation by the United States of America in further Disarmament Conferences, and, in particular, that provided for by the Protocol of Geneva.

3. Work for the appointment of an Under Secretary for Peace in the Department of State.

### 2. *The Home.*

The first work must begin in homes and with very young children. Every child can learn the lesson of international understanding through stories of the life, the heroism, the achievements, and the contributions of all races to the total civilization of the world.

### 3. *Local Community Councils on International Relations.*

Local councils could be formed made up of men's and women's or-

ganizations and individuals which have for their interest the promotion of international cooperation. The functions of such councils could be:

(1) The maintenance of a speakers' bureau.

(2) The dissemination of information on national and international questions.

(3) Regular meetings for the discussion of international relations and practical measures for their improvement, preferably to be discussed by experts, and with the idea of conferences planned on similar lines to this one.

(4) Examination of textbooks in local schools, especially those dealing with history, geography, and related subjects.

(5) Contact with local foreign groups for the upbuilding of better international understanding.

Any personal and community failure in living up to American ideals of honor, justice and democracy reflect into other countries and impair realization of our international ideals.

(6) Community observance of International Peace Days, in which school children and foreign-born residents could join with the other elements of the community.

MRS. JOHN FERGUSON, *Chairman.*

### BROTHERHOOD

The crest and crowning of all good, life's final star is brotherhood;

For it will bring again to Earth her long-lost Poesy and Mirth;

Will send new light on every face, a Kingly Power upon the race.

And till it come, we men are slaves, and travel downward to dust of graves.

Come, clear the way, then, clear the way; blind creeds and kings have had their day.

Break the dead branches from the path; our hope is in the aftermath.

Our hope is in heroic men, star-led to build the world again.

To this event the ages ran; make way for Brotherhood—make way for man.

—Edwin Markham.

## WOMAN'S FOREIGN MISSION BULLETIN

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



AUTHORS' DINNER, TWENTY-FIFTH ANNIVERSARY OF CENTRAL COMMITTEE

**NOTABLE OCCASIONS IN WASHINGTON, D. C.****January 27 and 30, 1925**

BY ALICE M. KYLE.

The twentieth Interdenominational Conference of Woman's Foreign Mission Boards of North America was marked by unusual and very interesting features.

Following a joint luncheon with the Council of Women for Home Missions on January 27th, came the Annual meeting of the Federation. The president, Mrs. E. H. Silverthorn, gave a most interesting résumé of the year's work with its ten departments of activity. The plans, policies, and programs for the new year were then presented and were of unusual significance and replete with the most helpful suggestions. The attendance was the largest and most representative in the history of the Federation.

The evening session was devoted to the celebration of the twenty-fifth anniversary of the Central Committee on the United Study of Foreign Missions. The program was in the hands

of Mrs. Henry W. Peabody of Boston, Chairman of the Committee since 1902. The guests at the dinner in the Rose Room of the Hotel Washington were welcomed by Mrs. Wallace Radcliffe of Washington, in an address which scintillated with telling personal allusions.

The guests included authors of the textbooks published by the Committee, representatives of outstanding enterprises which are in a sense the outgrowth of the work of the Committee, such as Summer Schools of Missions, Christian Literature and *Everyland*, officers of a score or more of Woman's Boards affiliated with the Federation, and distinguished delegates from overseas to the Foreign Missions Convention. The latter included the Right Reverend Michael B. Furse, Bishop of St. Albans, Kenneth MacLennan, Secretary of the United Council for Missionary Education in Great Britain and Baron von Boetzalaer von Dubbeldam of Holland.

Mrs. Peabody who presided, in presenting the authors remarked that

"writing a textbook for the Central Committee seemed to serve as a life insurance, since no author had died in the twenty-five years." During this period 3,500,000 copies of the various books have been issued—a million more than the volumes contained in the Congressional Library. The latest, so fresh from the press that the printer came from Vermont to bring copies for the guests, is "Prayer and Missions" by Helen Barrett Montgomery.

The authors present were: Anna Robertson Brown Lindsay, Arthur Judson Brown, Robert E. Speer, Mary Schaffler Platt, Jean Kenyon MacKenzie, Margaret E. Burton, Daniel Johnson Fleming, Galen Fisher, Dr. and Mrs. Samuel Zwemer and Mary Ninde Gamewell. Mrs. E. C. Cronk, author of "Brave Adventurers," the junior textbook for next year, spoke for the authors of the books for boys and girls. Mrs. Donald MacGillivray of Shanghai, China, brought greetings from *Happy Childhood*, a magazine for Chinese children.

#### The Federation Luncheon

Friday noon, January 30th, 970 women representing Woman's Boards from the Atlantic to the Pacific, of the United States and Canada, gathered in the beautiful Hall of Nations of the Hotel Washington. Mrs. E. H. Silverthorn, President, was in the chair, while Mrs. William F. McDowell and Mrs. Harvey Irwin, Vice-President and President of the Federation of Church Societies of Washington, brought cordial words of welcome.

The Washington Committee of Arrangements for all the functions undertaken by the women in connection with the Foreign Missions Convention was under the gallant leadership of Mrs. William L. Darby. She and her indefatigable corps of aides, had done the impossible in providing seats for so great a company. The beautiful

decorations, the delightful music and above all the gracious company of Washington women who served as hostesses, gave the occasion an atmosphere of fellowship and friendliness not to be forgotten.

The Federation was both honored and delighted by the gracious presence of Mrs. Calvin Coolidge, loved and honored for her intense interest in world missions. At sixteen of the tables sat women from the high official circles of the Capitol.

It was obviously impossible to hear from all the Woman's Boards present. Eight of the presidents representing great communions of the United States and Canada, brought greetings.

As is always true in missionary gatherings, the vital interest centered in seeing and hearing the missionaries and the guests from mission fields. These each brought in two minutes the greetings from her associates on the field and her beloved people. Here again the impossible was attempted and accomplished and twenty-five of our "Foreign Ambassadors" representing twenty-five countries unrolled before the eager audience swiftly moving features of their work.

Last of all, with a thrill of having had a share in the achievement of this crowning part of the foreign mission enterprise, the company listened to Miss Mitsu Motoda of Japan and Miss Shu Chung Ting, a graduate of Union College and now National Secretary for China of the Young Women's Christian Association.

#### THE GOSPEL ACCORDING TO YOU

You are writing a Gospel,  
At chapter each day,  
By deeds that you do,  
By words that you say.

Men read what you write,  
Whether faithless or true.  
Say! what is the Gospel  
According to you?

—Selected.

# NEWS FROM MANY LANDS



## INDIA AND SIAM

### More Church Union in India

**U**NION of Presbyterian, Congregational and Calvinistic Methodist Churches throughout India has been completed, according to a cablegram recently received. Several years ago the United Church of South India was formed by a union of Reformed and Presbyterian Churches, the Congregationalists joining later. The occasion for the cablegram was the organization of the United Church of North India. All Presbyterian bodies are included except the American United Presbyterians. Membership of this new United Church of North India will include a Christian community of about a quarter of a million persons. The *Indian Witness* says that the Presbyterian General Assembly, meeting at Bombay in December, voted in favor of accepting the position of the Congregationalists as the basis for union of the two churches.

### A Union School for Girls

**A** HIGH school for girls in Calcutta, maintained jointly by three English missionary societies, the London, the Baptist, and the Wesleyan Methodist, is securing some interesting results. Miss Eleanor A. Rivett writes: "Hindu parents testify that it is a gain for their daughters to be at school with Christians, to be taught Christian ideals of conduct. It is no negligible factor in the Hindu girl's schooldays that her teachers are Christian, and in the higher classes the majority of her class friends are Christian, and the standards of the class-room and playground are Christian." Miss Rivett believes that it is an advantage for Christian girls to come into contact while still at school

with Hindu thought, not expressed in the crude idolatry of Kalighat merely, but more particularly through the more enlightened Hindus and the Brahmos who are really and truly desiring something better within Hinduism. This is a challenge, and helps greatly towards intellectual honesty, and towards the expression of their Christian faith in word and life.—*L. M. S. Chronicle*.

### A College for South India

**O**F the 22,000,000 Telugu-speaking people of South India, over 600,000 are Protestant Christians. Recognizing the great importance of having one well-equipped and thoroughly first-rate Christian college for this area, and realizing that, owing to the financial difficulties of most of the missions working in the area, a scheme depending upon equal contributions from a number of missions is not feasible, the Andhra Christian council, one of the provincial councils affiliated with the National Christian Council of India, at its last meeting passed a resolution urging the United Lutheran Church in America to establish the college and to propose a plan of cooperation by which other missions and churches may have a share in its administration and maintenance. The recent convention of the United Lutheran Church resolved to accept the invitation and authorized its Board of Foreign Missions to proceed with the raising of funds. Both the Anglican Church Missionary Society and the Wesleyan Missionary Society of England have voted to cooperate in the new college. It is hoped that several American and Canadian societies will also decide to take a part in the enterprise.—*The Christian Century*.

### More "Holy Men" than Christians

IT is a striking way of describing religious conditions in India to point out, as has recently been done that while only 4,754,000 of the 318,000,000 inhabitants are reported as Christians, there are 5,000,000 Hindu "holy men." These men wander from temple to temple begging their food, living off the people, many of them grossly immoral and a degrading influence. Of course this is not true of all; some sincere, religiously minded and devoted men are among them; but taken as a whole these holy men are a physical and moral drain on the life of India and they number more today than all the Christians in the land. Poverty and illiteracy are twin burdens that hold down the great masses of India and make more difficult the ministry of Christianity to them. Unable to read, undernourished, and in constant struggle for a mere living, they are hardly able to give serious and spiritual consideration to the message of the Gospel. Bowed down by superstition, driven by fear, the religion they have known has not prepared them quickly to accept the Gospel of the love of God in Christ Jesus.

### Airplanes in Siam

AN American Presbyterian missionary at Lampang, Siam, writes: "In February, 1924, Royal Army airplanes visited Lampang, and spent some days maneuvering in mid-air. The missionaries at the station were invited to fly and a few days later a stranger came into the city, who stated that he had noted that the missionaries were not afraid to trust themselves in the air, so they must have great faith in their God. Every member now present in the station first entered the country by river boat, when the time consumed in the journey was sixty to one hundred days from Bangkok to Lampang. The time now required by express train equipped with dining and sleeping cars with electric lights and fans is less than twenty-two hours. We also have daily mail and public

telephone service, and the members longest in service have just completed their twentieth year, but along with these advantages of Western civilization have come its evils, and we must record that the people embrace these more readily than they do Christianity."

### Heart-Hungry Crowds

THE Allahabad Magh Mela at Cawnpore, North India, was marked by great crowds coming to the River Ganges to wash and thus obtain forgiveness of their sins, according to their belief. Rev. Charles H. Dyke, stationed at Cawnpore, says that he never saw so many human beings in all his life gathered together in one place. It is depressing and saddening to know that the great crowd's only object is to wash in the river and offer food and money to their idols. Hundreds or more absolutely naked *sadhus* in all their dirt and unkempt condition lead the spiritual life of many of the people of India. One *sadhu* stood on his head for hours to obtain merit—he was the object of admiration and respect and honor, watched by the largest group of low caste people.—*The Continent*.

### For Bengal Moslems

A CONFERENCE of workers among Moslems in Bengal, held at Bogra, adopted the following findings: "The conference urges that pastors endeavor to cultivate in their congregations a keen sense of brotherhood and unity in the church, regardless of the previous racial, social or religious distinctions of converts, and also impress on them the necessity of offering inquirers a hospitable reception.

"The conference urges the need of strong reinforcements in view of the following facts:

Bengal is one of the three most densely populated Moslem areas in the world.

The total number of Moslems in Bengal equals the combined populations of Arabia, Persia and Egypt.

The Moslems of Bengal are more accessible and responsive than those of the aforementioned countries.

The encouraging results of the past demand far greater efforts and larger forces on this field.

The rapidly changing conditions of the Mohammedan world and the steadily increasing demand for the education of both sexes constitute both an opportunity and a challenge to the Christian Church."

#### Wilson Memorial in Siam

**F**OR more than a year Dr. Francis B. Sayre, formerly a member of the Harvard faculty, has been acting as adviser on foreign affairs to the Government of Siam. Mrs. Sayre is the former Jessie Woodrow Wilson, Y. W. C. A. executive and daughter of the late President. Dr. and Mrs. Sayre have been so impressed by the quality of the educational work being done in the Bangkok Christian College in Siam that they have given 2,500 ticals (about \$900) for the erection of added quarters, stipulating that the gift be known as in memory of Mrs. Sayre's father. — *Christian Century*.

#### Siamese Christians at Work

**B**ANGKOK, SIAM, has quarterly conferences for Christian workers. The subject of the recent one was "Revivals." Only two foreigners were on the program so that the Siamese had almost complete control. The conditions governing revivals were uncovered and the churches have been quickened to new life. Many gave themselves anew, pledging a certain amount of their time in the work of the street chapels and gospel bands. "We are planning also," writes Rev. Paul A. Eakin, Presbyterian missionary in Bangkok, "for 'Rally Days' in the Sunday-schools, Christian Endeavor Societies and Temperance Unions. It is interesting how the influence of this Temperance Union is growing. Formerly all the newspapers were hot against it, both foreign and Siamese. But recently one of the leading Siamese newspapers has printed a strong editorial urging the Government and people of Siam to follow the example of the United States and establish prohibition. The Union includes with intoxicating drinks, smok-

ing opium, Indian hemp, cigars and cigarettes, and betel-nut chewing."

#### CHINA

##### How Many People in China?

**M**OST readers cannot visualize the meaning of the figures 400,000,000 people as representing the population of China. *China's Millions* suggests a new basis of computation, as follows: "If you were asked whether there were more people in China than individual alphabet letters in the Bible, how would you reply? Probably some would say: 'Oh! there must be more letters in the Bible.' On the contrary, there are eighty times as many heathen in China as there are individual letters in our English Bible. Do we realize it? Eighty souls for whom Christ died going out into eternal night in China for every single letter in the Book which has brought light and life to us. Think of this as you read your daily portion."

#### Religion in Chinese Schools

**D**ESPITE chaotic political conditions, the annual National Educational Conference of China was held at Kaifeng, capital of Honan Province, late in November. "Delegates were present from eighteen provinces, among them many of the most prominent educators in the country. Four resolutions and eleven recommendations concerning missionary education in China were unanimously adopted. Close government regulation of all schools operated by missionaries was demanded, and it was recommended that all teaching of religion in missionary schools be stopped."

#### The Gospel in Tea Houses

**A**S a part of his regular evangelistic work, Dr. W. E. Macklin, of the Disciples' Mission, visits a large tea house in the heart of Nanking, China, on Sunday mornings, each Sunday a different tea house, and distributes tracts with Bible pictures and verses, and others on the evils of opium smok-



ing. On each visit he is accompanied by some of the boys of the language school to help fold the tracts. A table on the aisle near the entrance is selected, a breakfast is ordered and between bites and sips the tracts are folded and distributed to the incoming and outgoing patrons. Almost without exception, the tracts are graciously accepted, read and carried home. Frequently someone sits down to ask questions and discuss problems with the missionary.

#### **A Band of Chinese Mystics**

**I**N Peking there is a group of Christian young men, originally six in number, now increased to eight, which is trying to be true to the spiritual genius of the Chinese people. Every Thursday morning these eight go to a quiet park or a temple in the hills, and after deciding what problem is the most pressing in their own lives or in the life of their country, they separate, each to be alone for an hour, two hours, to meditate, to think it all over with God. Then they come together, share their experiences, discuss the problem, have lunch together, and go back to the city with new insight and greater courage. Rowland Cross, who writes in the *Missionary Herald* of this group, tells something of the life story of each one, and then concludes: "With one or two exceptions the members of the group have come from the schools of Peking. In that city they found Christ. They are now leaders in the Christian enterprise in China. Here one catches a glimpse of the romance of evangelistic work for students."

#### **New Church in Tsinanfu**

**T**HIRTY years ago missionaries had to go about in covered sedan chairs in Tsinanfu to avoid attacks. Now the new independent Chinese Church is erecting a modern building, with schoolrooms, clubrooms, and an auditorium for 1,600 people. This church is erected with funds from Chinese sources alone, and is on ground given by the municipal authorities, tax free!

5

The stone was laid by a Chinese Christian elder, the head of a large bank, and carved deeply into the granite, in the handwriting of a Christian general, are these words: "Jesus Christ Himself being the chief cornerstone."

#### **Helping Ricksha Coolies**

**T**HE Shanghai Ricksha Mission takes as its field the half a million men who pull rickshas in Shanghai every year. Some remain for but a few weeks, others stay permanently. Some are drawn into the service of organized vice of various sorts, but most of them are honest laborers for daily bread. Living is precarious and the Ricksha Mission has distributed during the year 91,450 meals, 12,000 Christmas food parcels, 1,880 garments and 2,240 sandals and straw hats, and provided sleeping quarters for 15,750. It is estimated that the 7,200 meetings held have reached 409,000 persons. Two Bible-women are at work in the coolies' homes; an industrial department provides poor women with work, making garments for free distribution; three teachers train the children in day schools; and the Gospel is preached to these workers, their wives and their children. The Shanghai Mission has reached out to aid similar work in Hankow; and other centers of ricksha traffic, Peking, Tientsin, Nanking, etc., are rendering praiseworthy assistance to these public servants—the ricksha pullers.

#### **"Give China Time"**

**D**R. DAVID Z. YUI, National Y. M. C. A. Secretary for China, who was at the Washington Foreign Missions Conference as one of China's representatives, is an influential man in political as well as religious circles in his country. He has no doubt about the final outcome and success of the people's government in the civil war in China, and the passing incidents inevitable in the period of change and readjustment through which China is going. The people of China in the

past have had very little to do with the government, leaving it all to the scheming leaders. In the future, Dr. Yui says, they are going to have much to do with it, and under true leadership China will develop her power and find her rightful place among the nations.

#### Books for Chinese Children

THE Christian magazine for the children of China, called *Happy Childhood*, and edited by Mrs. Donald MacGillivray of the Canadian Presbyterian Mission in Shanghai, had a circulation of 7,000 copies a month in 1924, and a special Christmas edition of 12,000. Besides this a series of *Happy Childhood* children's books has been begun and already several interesting volumes have been issued. Last year there were printed 3,000 copies of "The Flag Picture Book" containing Bible stories, animal stories and children's songs.

#### New Mission in Harbin

REV. JOHN C. HAEK, formerly of the mission of the M. E. Church, South, at Changchowfu, Kiangsu Province, writes of the opening of a new mission for the Chinese in Harbin, Manchuria. He was accompanied by two Chinese evangelists. He says: "Our first duty was to make a study of the city and its people with special relation to the Chinese and the work that is being done for them by the missions already in the city. In doing this we were given much assistance by both foreigners and Chinese. After some days of study and investigation a conference was held, and in consultation with representatives from the Danish and Baptist Missions, it was decided that we should open our first work in that part of the city known as Priestan. During the time we spent in making the survey and study of the city we found a number of Methodists and others who had become Christians in other parts of China but who had not connected themselves with any church here." Thirty of these joined them

soon, and a two-weeks' evangelistic campaign which followed the opening of a chapel building resulted in more than seventy-five probationers. Since then that number has been increased to more than one hundred.

#### JAPAN-KOREA

##### Remedies for Exclusion Act

THE Federal Council of the Churches of Christ in America heard at its quadrennial meeting in December two interesting presentations of the disastrous results of the Japanese Exclusion Act, and possible remedies. Rev. A. K. Reischauer, of Tokyo, suggested the appointment of a High Commission representing both nations, which should work for the following three ends:

1. The mutual exclusion of laborers, and possibly even the withdrawal by the Japanese Government of some of her citizens now in America.
2. Putting Japan on the quota basis after a certain date—possibly requiring a higher standard for immigrants from Japan than for certain European immigrants because racial difference may make them less assimilable.
3. Giving all Japanese in America and those admitted on the quota basis the right of naturalization and equal treatment with others.

Hon. Cyrus E. Woods, former U. S. Ambassador to Japan, addressed a letter to the Council, in which he urged that Japan be placed on the quota basis and appealed for a practical Christian way out of what he described as "an international disaster of the first magnitude."

#### Memorial Day in the Yoshiwara

VARIOUS reports have come to this country of the way in which the Japanese observed September first, the anniversary of the great earthquake. Mission schools held memorial exercises, Tokyo had a solemn moment of silence at noon, and there were impressive ceremonies in several places. The *Japan Times* announced beforehand, in a fashion which reminds us how much Japan needs missionary effort still, the closing for the day of the Yoshiwara, the public prostitute

section of Tokyo, in which it is stated that there are 2,500 licensed girls and 500 geisha. It said: "The committee of the 'houses' has for some time been discussing plans to observe the memorial day. It has just come to a decision to set up a ritual platform by the pond in Yoshiwara park in which 600 caged women and many others lost their lives, being surrounded by fire and boiled to death on that fatal September 1st last year. On the platform will be raised an altar on which will be the name tablets of the victims and before it Buddhist priests will chant their holy scriptures. In memory of the sad occasion, the whole quarter will suspend business for the day."

#### **Earnest Pyengyang Christians**

REV. S. A. MOFFETT, D.D., who had been in Korea under the Presbyterian Board for thirty-five years, was asked very recently to take charge of a church in Pyengyang with a regular attendance of from 1,200 to 1,500 which had been in special difficulties. This was no small addition to an already busy schedule, but seventy new members were received after the new order of things had been inaugurated. A small branch chapel founded by the Day Laborers' Missionary Society has grown from sixty to three hundred, largely through the evangelistic efforts of college and academy students. The big city church has raised \$2,500 toward paying its debt. The people themselves refused to let the meeting break up, and kept praying and giving for hours; the debt of \$3,500 was reduced to \$500, a quite manageable sum. On Dr. Moffett's birthday, invitations were issued in the names of the first seven believers in the city, and there was a great and happy gathering in the seminary and church to listen to the reminiscences of these men. The changes that have taken place in the last thirty years seem almost incredible, even to those who have lived through them.

#### **Tithers in Their Poverty**

ONLY about one third of the congregation of a little chapel under the care of the West Gate Church at Pyengyang, Chosen, could get into the building at one time. Either a new church had to be built at once or the present one enlarged. As all the people were very poor, the very poorest in the whole country, it was impossible to raise money among them for either a new church or to repair the old one, yet something had to be done at once if the people were not to be scattered and lost to the church. In addition to this, the money sent by friends for the flood sufferers, which had been used to pay a worker's salary, in order to keep him through the winter after his home was washed away, was all used up, and he had either to be told to leave or the money found to pay his salary. So the problem was put up to the church officers, and they were told that if they would give five dollars a month, the missionaries would give the other five, for his salary. By an every-member canvass, they raised their part, those poor people who do not get enough food to live on, but who promised to tithe their little incomes for the work of the Kingdom.

#### **ISLANDS OF THE SEA**

##### **Fifty Years in New Britain**

THE Methodist Church of Australasia is celebrating this year the fiftieth anniversary of the beginning of its work on New Britain, one of the Fiji Islands. In April, 1875, Rev. George Brown, D.D., who had already spent fourteen years in missionary work in Samoa, went to Fiji to get men and women to go with him to New Britain as helpers. A great many Fijians volunteered. The people of New Britain were cannibals and fierce fighters, and day by day the missionaries were often in danger; but the teachers were very patient. One of them, a Fijian called Mijieli, had his food stolen out of his garden just as it ripened, and Dr. Brown suggested

shifting Mijieli to another place, but the teacher quietly said, "They will be better in time, and it is well to be patient with them, for their minds are still dark." By his patience he conquered them. There are today nearly 9,000 members of the Church in New Britain, and about 40,000 worshippers at the Sunday services.

#### United Church of Manila

ONE of the strongest demands of the Protestant Filipino people, according to Rev. Frank Laubach, American Board missionary in Manila, is for the elimination of denominational lines, which, he says, are "wholly meaningless to them. A group of very able Filipino men and women have taken the initiative in the organization of the United Church of Manila which leaves out all denominational questions, and is endeavoring to bring about a union of all denominations throughout the Philippine Islands. At the same time the Presbyterians, United Brethren and Congregationalists are laying the foundations for an island-wide church union. The United Brethren missionaries and myself sent to America an appeal for this proposed United Church. They asked their Board to give a property worth about 60,000 pesetos, and I requested from our Board that 10,000 pesetos of the money raised for Union Seminary be contributed to the United Church, so that we might have a fund with which to help erect an adequate building. On the strength of these two requests, the United Church began, and I am glad to report that it is in a flourishing condition—just at present making a splendid campaign throughout that section of Manila for membership, and preparing to make a large financial campaign. I feel that this is destined to be one of the most significant steps ever taken by Protestant Missions in the Philippines."

#### NORTH AMERICA

##### Religion in the New Congress

THE religious affiliations of the members of Congress elected in November last have been investigated by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. The figures given below show that more than ninety per cent of the members of the new Congress are adherents of some religious body.

	House	Senate
Methodist .....	90	27
Presbyterian .....	63	11
Episcopal .....	57	22
Baptist .....	48	5
Congregational .....	32	6
Christian Disciple .....	21	1
Lutheran .....	17	2
Quaker .....	3	1
United Brethren .....	2	0
Reformed .....	3	0
Mennonite .....	1	0
Mormon .....	1	2
Universalist .....	2	0
Unitarian .....	4	2
Christian Scientist .....	1	0
Roman Catholic .....	32	4
Hebrew .....	8	0
Protestant .....	7	0
None .....	35	10
Vacancies .....	1	0
Unknown .....	7	3
Total .....	435	96

##### America's Giving in 1924

IN a report on American benevolences for 1924 the *Boston Transcript* says that a total of \$2,500,000,000 was given to philanthropic causes, not including appropriations by state legislatures or city councils, or gifts to religion. Gifts to education, relief, medical research and care, and similar causes are said to come in by far the largest percentage from persons who are members of churches or synagogues. Examinations of lists of givers to special causes is reported usually to show from 70 to 80 per cent names of persons with ecclesiastical connections. Community chests are said to be multiplying rapidly, both in number and in size. During 1924 there was a manifest tendency to broaden the purposes to which such

funds could be devoted. Community houses are going up in great numbers. The Y. M. and Y. W. C. A. put \$32,000,000 into such buildings last year; the K. of C., \$6,500,000. A total of \$125,000,000 is included under this head. "One thing altogether new came into the giving of money in America in 1924," says the *Transcript*. "It was the condition that beneficiaries of gifts must themselves give, or at least render some form of personal service. At present the nearly \$2,500,000,000 of American benevolence comes from less than ten per cent of the people, and that per cent by no means confined to the rich. As a rule the middle classes are do-

ing best in numbers and proportionate amounts."—*The Christian Century*.

### Methodist Budget \$18,000,000

THE World Service Commission of the Methodist Church has approved a benevolent budget for the current year of \$18,641,413, approximately the budget adopted a year ago. The church failed by about forty per cent to reach the budget figures of last year. Foreign and home mission boards have approved askings of \$6,800,000 each, and the Board of Education, which now includes the work formerly done by four boards, is given a budget of \$3,120,000. The benevo-

### Stewardship Statistics, 1924

THIS statement contains the answers to questions submitted to the officials of the Communions below. The amount received for benevolences is "the amount received from living givers for current official budgets of the permanent Boards and Agencies recognized by the National Body." "Total Gifts for All Purposes" includes not only contributions for local church expenses and from living givers for budget benevolences, but it also includes contributions from all other sources.

Denomination	Per Capita Gifts for All Purposes	Total Gifts for Budget Benevolences	Total Gifts for Congregational Expenses	Total Gifts for All Purposes
1 United Presbyterian .....	\$36.92	\$2,522,991.00	\$3,322,379.00	\$6,099,433.00
2 Presbyterian U. S. (S.) ..	31.82	4,000,023.00	8,099,188.00	13,964,416.00
3 Moravian, North .....	22.05	145,134.00	239,936.00	385,070.00
4 Reformed in America ....	31.55	959,826.00	3,236,632.00	4,498,668.00
5 Presbyterian U. S. A. (N.)	31.88	10,427,337.00	40,017,454.00	56,958,003.00
6 Baptist, North .....	23.88	7,890,028.00	23,853,262.00	32,689,120.00
7 Presbyterian in Canada ..	24.04	2,151,449.00	6,628,500.00	9,012,047.00
8 Methodist in Canada .....	23.24	2,196,970.00	7,283,504.00	9,624,382.00
9 Christian .....	14.08	483,638.00	823,282.00	1,306,920.00
10 Methodist Episcopal † ....	24.78	18,959,694.00	74,306,888.00	96,514,193.00
11 Protestant Episcopal .....	32.38	5,462,268.00	30,561,218.00	37,458,928.00
12 Lutheran Synodical Conf.*	17.36	3,666,193.00	10,190,649.00	13,856,842.00
13 Evangelical Church* .....	29.89	853,975.00	4,593,584.00	6,268,638.00
14 Lutheran, Except 12, 19*	16.22	3,671,584.00	11,389,897.00	15,061,481.00
15 Church of Brethren .....	14.39	446,750.00	1,193,750.00	1,640,220.00
16 Baptist in Canada .....	18.40	537,467.00	2,001,130.00	2,538,598.00
17 United Brethren .....	17.08	1,384,649.00	4,931,344.00	6,315,993.00
18 Congregational .....	29.36	3,177,075.00	18,261,691.00	25,282,859.00
19 United Lutheran* .....	18.02	3,093,764.00	12,023,314.00	15,117,078.00
20 Reformed, United States ..	18.38	1,192,202.00	4,326,528.00	6,290,580.00
21 Baptist, South .....	9.88	9,487,314.00	25,045,818.00	34,533,132.00
22 Disciples of Christ .....	11.87	3,701,068.00	12,897,685.00	16,598,753.00
23 Methodist Protestant .....	13.38	368,566.00	2,128,270.00	2,496,836.00
24 Methodist Episcopal (S.) ..	16.05	3,389,207.00	.....	38,765,079.00
24 Communions .....	\$20.68	\$90,169,172.00	†\$307,355,903.00	\$453,277,266.00

\* Figures for the United States and Canada. † Not including Methodist Episcopal, South.

Compiled for the United Stewardship Council,

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lent headquarters of the denomination are being rapidly concentrated in Chicago, the only exceptions now being the Board of Foreign Missions, with offices in New York, the Board of Home Missions and Church Extension with offices in Philadelphia, and the Board of Temperance and Public Morals, with offices in Washington.

### Home Missions Defined

**A**N interdenominational committee studying the responsibility of the Church in America has recently defined Home Missions as follows: "The purpose of Home Missions in general is to give 'the gospel of Christ in all its fullness and the service of Christ in all its implications' to those areas and those people who would not otherwise have such ministry. Its chief significance as distinguished from other forms of Christian work in the Homeland is that it deals primarily with the 'margins' of our national life. 'The last man,' geographically, socially, economically, is its chief attentive concern. Without Home Missions the Church could maintain itself wherever the resources and the religious interest are sufficient for the independent maintenance of religious organizations, but only there. Without Home Missions, then, religious extension would be limited largely by consideration of economic well-being and of prior religious aptitude."

### Tract Society Centenary

**T**HE American Tract Society will celebrate the 100th anniversary of its founding next May. Plans are now being made to make this an outstanding event. In the past 100 years the Society has distributed tracts in 178 languages, dialects and characters, and nearly a million leaflets, volumes and periodicals. One of the recent developments of its work is the establishment of a special Italian department, of which Rev. Stefano L. Testa will be in charge, to supply for the 1,600,000 Italians in the United

States suitable religious reading in their own language. It is the intention of the Society to publish and import Italian books, tracts, pamphlets and hymnals to counteract the atheistic and bolshevistic literature which is now being distributed so widely among the Italians of this country. It is interesting to note that Rev. Mr. Testa owes his conversion and later dedication to the work of the ministry to a tract published by the American Tract Society and given to him while carrying water for a group of Italian laborers in Plainfield, New Jersey.

### Stearns Missionary Fund

**T**HE D. M. Stearns Missionary Fund, Inc., is a channel to continue the work begun by the Rev. D. M. Stearns of Germantown, Pa., and in his memory, through which funds may be sent, in full without deduction, to the mission or missionary, all expenses being met by gifts for that purpose. The total amount contributed in 1924 was \$70,755.32, and this was sent to fifty-four different countries.

### Y. M. C. A. Religious Work Data

**T**HE Year Book of the Young Men's Christian Association in the United States and Canada contains many interesting figures which tell a story of great significance to him who can read between the lines, and interpret the figures in terms of life. In 1,446 Associations reporting some religious work, there are 15,299 persons serving on department committees, thus holding a great body of laymen; 89 religious work secretaries and assistants; 1,737 employed Bible class teachers, and 4,286 volunteer teachers, another body of interested laymen trained in service and personal work with men. The income from contributions, etc., was \$143,309; the expenditures for salaries, office, speakers, etc., was \$563,213. There were 9,581 Bible classes, 7,486 of them for boys, where the instruc-

tion is most needed and fruitful since none is given in the schools. In these classes there were 232,943 different students, and 149,674 of them were boys. This included 136 in the Indian field, where the Association aids the home mission forces. The aggregate attendance was 3,047,700.

#### **South Supports Negro Schools**

A STATEMENT recently issued by the John F. Slater Fund gives figures that indicate an increasing public support of county training schools, a distinctive type of training institution for Negro teachers in the South. In 1914 there were eight of these schools, with 41 teachers and 184 students in the high school grades. Public funds for salaries amounted to \$10,696, and funds administered through the Slater Board amounted to \$8,189. Ten years later, in 1924, there were 204 schools with 1,297 teachers and 6,189 pupils in high school grades. Contributions made through the Slater Board for teachers' salaries amounted to \$69,300, and public appropriations had increased from \$10,696 to \$594,268. During the past four years North Carolina has appropriated from public funds \$2,200,000 for higher institutions of learning for its Negro population. This amount has been devoted to four normal schools and the Agricultural and Technical College for buildings, improvements and maintenance. A part was used for secondary education, since all these schools still maintain high school departments.

#### **Government Indian Schools**

AT Lawrence, Kansas, is a Sunday-school with a registration of 676 American Indians, students in Haskell Institute, the government Indian school. They represent sixty-five different tribes scattered over the entire country. Of the thirty-five classes twenty-five are taught by students of Kansas University which is also located at Lawrence. Each Sunday morning these young people from the university come over to work with

and help their Indian friends and to interpret to them the things of the Christian way of life. It would be hard to discover a finer piece of interracial cooperation. This is only one aspect of a broad religious program which is carried out among the 676 Protestant Indians at Haskell out of the total enrollment there of 1,000. Tuesday evening is given over to a thoroughly graded school of week-day religious instruction in which the churches of Lawrence cooperate by supplying 26 teachers. On Sunday afternoon a regular preaching service is maintained and on Sunday evening the regular young people's organizations have their meetings. The work at Haskell is under the charge of a Religious Work Director employed by the Joint Indian Committee of the Home Missions Council and the Council of Women for Home Missions. Five other Religious Work Directors reaching seven other schools are employed.

#### **Presbyterians in Canada Union**

IN the reports which the REVIEW has given from time to time of the movement among Methodists, Congregationalists and Presbyterians to form "the United Church of Canada," reference has been made to the opposition to the plan shown by some churches in the last-named denomination. Figures announced January 14th by the Church Union bureau of information at Toronto show that of the Presbyterian congregations which had voted on the questions more than 83 per cent had decided to enter the union. Of the 743 congregations voting, 617 declared for union, and of the 617, 396 were unanimous in their vote. Congregations voting against the union numbered 126. The largest number of churches deciding to enter the continuing Presbyterian Church rather than go with the denomination into the union, were from the province of Ontario, where 195 voted for union and 90 against it. In Saskatchewan, on the other hand, 276 were for union and only 9 against. The total com-

municant membership of city churches declaring for the union was announced to be 44,877; that of the city churches against union, 19,827. It has been stated from another source that 90 per cent of the Presbyterian ministers have gone into the United Church. In several Toronto congregations whose vote was in favor of the United Church, arrangements have been made, by members who are opposed to the union, either to hold separate Sunday services of their own at once or to prepare to do so after June 10th, when the church union is to become effective.

### LATIN AMERICA

#### Good Qualities of Indians

WHILE admitting that among the Indians of South America there are still some cannibal tribes, a representative of the Evangelical Union of South America writes of the neglected Red Man in "the neglected continent": "In the lowlands of the southern republics he still lives along the rivers and in the forests, with his bow and arrow, his club and lance, his paddle and his canoe. He believes in the Great Spirit of whom he lives in constant dread and fear. He is pagan, uncivilized and outlawed, yet noble in character and of an affectionate nature. He will never forget a wrong, but ever remembers a kindness; he will not forgive an enemy, but will die for a friend. As a rule he cares for and respects a faithful wife, and as a parent the Indian is passionately fond of his children. A kindness to his child will win his heart and gain his friendship."

#### Christian Chilean Students

THE Young Men's and Young Women's Christian Associations of Santiago, Chile, are actively at work, seeking to uphold New Testament ideals and promote Bible study among groups which the missionaries probably would never reach through ordinary channels. The chairman of religious work in the Y. M. C. A. is a senior in the Teachers' College, and

the Assistant Secretary of the Y. W. C. A. is a graduate of both the University of Chile and of the University of Pennsylvania. The recent reports of both of these leaders were to the effect that their comrades were hungry for spiritual truth. They are ready to listen to the Bible, especially to the teachings of Jesus which, in the final test, they prefer to the rapid mysticism of theosophy which has such a vogue among their class.

#### Telegraph Line and the Gospel

ONE of the workers in Brazil of the Inland South American Missionary Union reports interesting co-operation on the part of government officials. "A telegraph line cuts across the country, and under the line, the Brazilian Government keeps an open road. The line was constructed for military purposes, at great expense. It is entirely unremunerative and its upkeep is very costly, but it provides an open road for the Gospel into the very heart of the continent. Many of the high officials are Positivists, anti-clerical and anxious for the preservation and uplift of the Indians. To the utmost of their power they have protected the tribes of the region from abuse. The employees of the line are strictly forbidden to visit the Indian villages and any suspicion of immoral dealings with the Indians brings instant dismissal. The officials of the line work hand in hand with the Brazilian Society for the Protection of the Indians, and they share its sympathetic attitude toward us. We were invited to hold services at several of the telegraph stations, and found a wonderful openness to the Gospel."

### EUROPE

#### C. M. S. Deficit Feared

THE financial outlook of the Church Missionary Society was referred to in the November REVIEW. A later report states that the General Committee of the Church Missionary Society, at their meeting in December last, pledged themselves corporately and individually to regular prayer for the



deepening of spiritual life and for an income adequate to the needs of the Society for the year ending March 31st. They also called upon all C. M. Association Committees and individual supporters of the Society to join them in thus waiting upon God for His solution of the present problem. The sum needed to cover the year's work to March 31st was £520,000. Of this sum, £168,000 had been received up to the end of 1924.

#### Protestants in S. E. Europe

**P**RINCIPAL D. S. CAIRNS, D.D., of Aberdeen, wrote after a visit to Hungary and Czecho-Slovakia: "No man can tell what is brewing in the witches' cauldron of southeastern Europe. Left to themselves, I do not suppose these war-worn populations would fight again for a generation. But with the sinister power of Soviet Russia in the background, one cannot tell what may happen... The true hope for the future lies with the little Reformed churches of these troubled lands. There seems to me no outlook if either of these extremes of atheistic revolution or Roman reaction is to prevail. Each feeds the other, and in these two extremes there is no outlook for Eastern Europe. But it is otherwise with the Reformed Churches. The Reformed faith has always shown a remarkable power of producing statesmen, and it wields an influence in this direction still in these lands entirely out of proportion to its numbers."

#### European Sunday-Schools

**P**ORTUGAL and France both enjoy religious liberty, so that evangelical work in these countries can develop without governmental interference. In Spain the work is "tolerated" but suffers from the pronounced Roman Catholic attitude of the people, as well as from certain imposed restrictions. The evangelical forces in all these countries are only a small proportion of the population, perhaps 6,000 adherents in Portugal out of a population of 4,000,000; 10,000 in

Spain out of 21,000,000; and 1,000,000 in France out of its 40,000,000 population. The Sunday-school enrollment is usually about half of the total Protestant constituency, so that the enrollment in Sunday-schools and in parochial or other church schools might be given as 3,500 in Portugal, 6,000 in Spain and 200,000 in France. In Portugal there seems to exist, more than in the other countries, a sense and a bond of unity between the workers of different sections and of different church affiliations. In these countries, as in all Europe, the Sunday-school is largely a children's school; still in Portugal the leaders are particularly alive to the fact that most schools lose nearly all their pupils at the beginning of adolescence and so fail for the most part to make permanent contribution to the development of Christian character.

#### Jews Baptized in Poland

**C**ONDITIONS in Poland today are unprecedented. As a result of the Great War, Poland has regained her freedom and has been given large accessions of territory in which dwell several millions of Jews, and in that part of the country in which the London Jews' Society has worked for over one hundred years with remarkable success, the Jews today are beginning to show an extraordinary hunger for things spiritual. The following instances are said to be typical: "At Sieradz it was possible, by permission of the Chief of Police, to hold a large open-air meeting, which was attended by hundreds of Jews. At Zduns-kawola the use was obtained of a church holding 1,200 people. This was completely filled with an audience of Jews and Jewesses, who listened attentively to expositions of the Messianic prophecies given by the missionaries. At Warsaw, Rev. H. C. Carpenter, the head of the mission, and himself a Hebrew Christian, is holding practically a continuous baptismal class, and recently the Bishop of North and Central Europe confirmed twenty-four Hebrew Chris-

tians of different ranks, one of whom was a rabbi, who had definitely decided for Christ and been baptized."

#### Miracle Working in Italy

**A** VOICE FROM ITALY gives the following account of an evidence of fanatical superstition in modern Italy: "A notice was affixed to the walls of the principal churches in Rome, calling on the faithful to gather in force on the afternoon of Sunday, June 8th, in order to take part in a solemn procession which would move from the Basilica of S. John Lateran to the Church of the Gesù (the Jesuits' church) in Corso Vittorio Emanuele. The object of the procession was 'the translation of the wonder-working arm of S. Francis Xavier' from the one place to the other. This said arm had been journeying to Malta, where it went to combat the nefarious work of one or two earnest men, who try to circulate the Scriptures and read the same with those who visit them privately. Letters received from Malta testify to the frenzy of fanaticism roused by the said arm, which passed through streets crowded with 'worshippers,' where flowers rained from windows hung with costly draperies."

#### Work in Albania

**A** LBANIA was declared a republic on January 21st, but as yet no Evangelical mission board has established work in this important and needy field. A lone Protestant missionary couple, Rev. and Mrs. Phineas B. Kennedy, who went out from America about twenty years ago, are carrying on an independent work in Korce, supported by voluntary contributions. Mr. Kennedy writes:

"Albania's last census gives a total population of 850,000, of whom 169,000 are Greek-Orthodox Christian and 118,000 Roman Catholic Christian. The remaining 582,000 are Mohammedan.

"Our Sabbath-school is crowded with two hundred or more pupils, most of whom stand because the seat-

ing capacity is so limited. In the primary room there are more than eighty little tots sandwiched in. We are compelled to say to other applicants, 'You cannot come in. There is not room.'

"We should not be surprised that these hundreds of boys and girls are crowding into our Sabbath-school and into our village evangelistic services for many Korce parents have in their earlier years attended our Sunday-school. Until these formal Greek-Orthodox Christians fully awaken to the spiritual needs of their youth and until their Church provides religious instruction for them, our opportunity is tremendous. We might say, as in Christ's time, that the people 'have nothing to eat' and we do not wish to send them away hungry.

"Our own equipment is very meagre and the laborers are very few. But we pray that, under our Lord's blessing, our limited copies of the New Testament and few Gospel hymn-books may be used by Him to reach this multitude. As no mission board is now working in Albania, those who are prompted to help this work may send subscriptions to 'The Albanian Mission Fund,' care of Guaranty Trust Co. of New York, 140 Broadway, New York City, New York."

#### Russian Student Conference

**T**HE second all-European Conference of the Russian Student Christian Movement in Western Europe was held at Prerov, Czechoslovakia, September 8-14. Fifty-six persons took part this year, including eleven "foreigners"—Bulgarians, Americans and Swiss. A writer in *The Intercollegian* says: "We were conscious that we were participants in a genuine spiritual movement, that there were serious problems before us to be solved, that we must face each frankly and squarely, and work out solutions not merely acceptable to the majority of the circles but which would appear to us in the line of God's purpose for the entire movement."

## AFRICA

### An African Educator

**D**R. J. K. AGGREY, of the Phelps-Stokes Commission, visited Mukono, where the divinity college of the Church Missionary Society for the Uganda Protectorate is located. The principal, Canon E. S. Daniell, writes of this visit as follows: "Dr. Aggrey is an African gentleman, truly consecrated to the service of God and of his own people. He is not ashamed of his people, but he is burning with desire to lift them to where they should be. I shall never forget with what indignation he recounted the question put to him by a West African official: 'But, Dr. Aggrey, Mohammedanism is really the best religion for your people, is it not?' With a flash in his eye, but in all good temper, he replied: 'What! Is the African such an inferior being that the *best* is not for him? Are we so created that we cannot rise to the highest? What does Mohammedanism offer us that we had not before? It offers us four wives. Had we not four wives in our *heathen* state? Where does Mohammedanism raise us?'"

### Cairo Y. M. C. A.

**C**AIRO is the latest capital city to open a national Young Men's Christian Association. The first members of Central Branch joined January 5, 1923. In twelve months more than 700 men had become members. The first year of such an organization is largely one of plans and hopes. Nevertheless, there are accomplishments which call for gratitude to God and justify larger hopes for the future. In its membership are men of every community—Moslems, Jews and Christians, but its Egyptian character is insured by requiring eighty per cent of the members to be Moslems. To eliminate causes for disunion, no controversy is allowed on religious or political questions; mutual respect is expected for differences of faith and party. A former

Prime Minister's palace, specially adapted and furnished for Association use, houses Central "Y." It stands in a garden containing two acres of ground, centrally located, and was the gift of American Y. M. C. A.'s. Standing committees of members carry on the monthly activities, with nine trained secretaries related to these committees as technical advisers and executives. The outstanding feature of this first year has been the amount of voluntary service given by members.

### Medicine Man a Convert

**R**EV. GEORGE SCHWAB, missionary at the Sakbayeme station in West Africa, reports great satisfaction in a catechumen now being trained at that station for church membership—an elderly man who has long been the most feared medicine man and diviner in the whole neighborhood. About two years ago the local chief of the neighborhood died, and it was the common belief of the people that this diviner had killed him by following him stealthily through the forest and thrusting his spear into the chief's shadow when the chief was not watching. Of course, such a man, while perhaps in no sense responsible for the chief's death, was regarded with great terror by the natives. And Mr. Schwab did not know that the man had deserted his incantations until, very much astonished, he recognized him in a class of inquirers about to be passed to the second stage of catechism. He then learned that one of the native workers, who is now in the school for pastors at McLean Memorial station, Lolodorf, had had the courage to approach this seemingly hopeless devotee of the native religion and had succeeded in winning him to Christ. The diviner is now said to be showing as deep earnestness in perfecting himself in understanding of the Christian faith as he ever showed in the practice of his heathen rites.—*The Continent*.

### New College for Gold Coast

**T**HE college which is being started at Achimota, near Accra, on the Gold Coast, and which is being financed by the Government, is a practical demonstration of the interest in African education expressed by the British Colonial Government. The staff is chiefly composed of men who have been or would have become missionaries. Rev. A. G. Fraser, formerly of Trinity College, Kandy, Ceylon, is the Principal, and his colleague is Dr. J. E. K. Aggrey, the distinguished African referred to in the January REVIEW. He is well known for his work on both of the African Education Commissions as well as for his reputation for cooperation and his power of interpreting the ideas of one race to the other. He was for twenty years in America and taught at Livingstone College, Salisbury, North Carolina, and he has taken his Ph.D. from Columbia University. He is well known in America, Europe, and Africa, and has the peculiar gift of gaining the confidence of Government, natives, and missions by his unquenchable goodwill. "Achimota," says the paper published by Hampton Institute, "is an experiment which is just beginning, and all sections and individuals interested in Negro education, not only in West Africa, but over the whole continent of Africa and in America are expecting great things from it."

### Islam in East Africa

**REV. ERNEST W. RIGGS** writes of "the interesting side-lights" on the advance of Mohammedanism which he secured during a recent visit to the east coast of Africa:

"In Zanzibar I learned from Archdeacon Hallett that the spread of Mohammedanism is still continuing. I happened to be there upon a Mohammedan feast day and certainly the evidences of devotion to the faith were abundant throughout the town and the native village. Mohammedanism is permeating Natal and Por-

tuguese East Africa by slow methods of infiltration. Indian traders, largely Moslem, have opened small stores all along the coast region. These Indian traders, inured to the sub-tropical climate, quickly establish themselves where no Europeans find it possible to live. Frequently coming as young unmarried men, they marry one or more natives, and, together with the children which come rapidly, quite a Moslem community results. Mosques are to be found in the leading towns of southeast Africa, and the Indian population forms a very important element.... Very little Christian missionary work is being conducted among the Moslems of the east coast of Africa."

### Slavery in Portuguese Africa

**R**EPORTS of slavery in certain parts of Africa have been referred to from time to time in the REVIEW. In East Africa, under Portuguese rule, slave holding has been made technically illegal, but through cunning devices of many kinds forced labor under most oppressive conditions is still maintained. In the province of Mozambique the following labor regulations among others have been adopted:

Natives who do not perform their labor voluntarily may be invited to work for the company or individuals, and in the case of refusal or resistance may be condemned to correctional labor under the surveillance of the police, during which they will be lodged and fed and will receive a wage in kind corresponding to one third of that paid to other laborers. Employers may requisition the labors of natives condemned to correctional labor under police surveillance from the company in the same manner.

In Angola in West Africa every able-bodied native is required to give not less than 90 days every year to some form of industrial establishment, and if the native does not volunteer for this service he is *pro facto* condemned to 180 days' labor. "These," comments *The Presbyterian Survey*, "are rather high prices for these helpless people to pay for the blessings of Portuguese rule."

## THE NEAR EAST

### Expulsion of the Patriarch

THE controversy over the status of the Ecumenical Patriarch, who had been warned before his election that he belonged to the category of exchangeable Greeks, but who claimed exemption on the ground that at Lausanne the Turks had agreed to withdraw their claim for the removal of the Patriarchate, was abruptly cut short by the expulsion of Mgr. Constantine VI. from Constantinople. On instructions received at midnight by telegram from Angora, the Constantinople police notified the Patriarch in the early morning that he had to leave the city, and there and then conveyed him to the Passport Office in Stamboul. Two hours later Mgr. Constantine Araboglou left by train for Salonika.

### Books for Moslems

A VETERAN missionary to Syria, Rev. George A. Ford, D.D., writes in the *Presbyterian Magazine* of the fruitful work of his later years: "It has lately been my privilege to publish an irenic tract for Moslems entitled, 'The Light of the World,' which has been well received by many Moslem readers. I have also published a work called, 'The Combined Gospels.' With this class of readers especially in mind, one can understand the measure of confusion such readers feel in the effort to get a clear picture of the Gospel story, by reading the four independent Gospels. This new book takes the exact language of Scripture, weaving the quadruple story into one, with due attention to the historical sequence and avoiding all repetition without omitting any phrase or term of meaning or significant word, even, that is furnished by any one of the Evangelists.

"My latest work is also much the largest and it has been prepared with the needs of Moslem readers, un-

familiar with our Scriptures, constantly in view. It is a 'Life of Christ' and the first of its kind in Arabic, written quite fully, and is a book of 700 pages. This has only just been published, and I ask the prayers of the friends of missions that it may accomplish the object for which it was written."

### Modern Moslem Persecution

THE RT. REV. J. H. LINTON, who has the episcopal oversight of the work of the Church Missionary Society in Persia, tells of a Persian Christian who said: "I would be willing to be put to death for my faith. Indeed, I would rejoice to be counted worthy of martyrdom. That would never make me hold back. But that is not the way of Islam today. And what I do find hard is the loss of old friends and relatives who now cut me in the street. And what I should fear more than death would be to be expelled from my home and my town, to see my wife and children driven to destitution, and myself an outcast from society."

### Persian Evangelists

A WELCOME feature of the work of the Church Missionary Society in Persia is the great increase in the zeal of the converts to evangelize their own people. Voluntary evangelistic bands are formed, and Bishop Linton says that it is a great privilege to go out preaching with one or other of these bands, and that it is a joy to be present at the report meeting when they all gather to tell what God has wrought. There is now hardly a village within a considerable radius of the mission stations where some are not found who have been to the C. M. S. hospital at Isfahan, or in some other way have heard the Gospel. Over 20,000 copies of the Scriptures, gospels, etc., were sold in Persia last year.

# THE MISSIONARY LIBRARY

**Samuel Reynolds House, of Siam, Pioneer Medical Missionary, 1847-1876.** By George Haws Feltus. Illus. 256 pp. \$2.00. New York, 1924.

"The man with the gentle heart," as he was regarded in Siam, was one of the pioneers of modern medicine in the little known "Kingdom of the Free." When Dr. Harris arrived there in 1847, his predecessor was in America and the young doctor began his career which called for a "specialist in a score of diseases and operations." "A Sudden Plunge Into Work," the first chapter, still leaves space for an account of the doctor's early years, when his father conducted a Sunday-school for colored children first in a carpenter shop and later transferred to the gallery of the church. The father also built at his own expense a "session house" for Sunday-school and prayer meetings, while the mother was not only a prominent member of the "Female Cent Society" giving each a cent a week to "poor and pious young men pursuing their studies in the theological seminary at Princeton," but who also dedicated young Samuel to foreign missions from his infancy. The medical education of Samuel House was preceded by courses at Dartmouth and Union Colleges, and a valuable technical course at Rensselaer Polytechnic Institute at Troy.

As a John the Baptist of Western science and medicine in Siam Dr. House could present facts in a wholly comprehensible way, with experiments that amazed the people. He won the affectionate regard of three Kings of Siam, and interested in science the higher Buddhist priesthood, one of whom later became King. Thus he had an entrée into the highest circles, where he was ever true to his Christian principles, and maintained a spotless character. His life

was often in danger from plagues, and epidemics. Once an elephant on which he was riding, in sudden anger, drove his tusks into the Doctor's abdomen, so that he was obliged in the wilderness to sew up the gaping wound and was carried in great suffering to the Laos station to which he was journeying to care for one of the missionary ladies. Dr. House was eminently an educator and he helped to start a missionary school for Siamese young women which now bears the name of his wife. When the reviewer, a few years ago, visited it, this school had among its students daughters of some forty governors. The part in the work taken by Mrs. House is so important that it is given large space in the biography, as is the life of Siam's greatest native leader thus far, the Rev. Boon Itt, who was brought to America and after full education returned to Siam to pioneer native Christian leadership. The careers of these three important persons are sketched in a way that reveals the value of the adjuvant forces of the Gospel in a land which has always been more open to indirect Christian influences than to the Gospel of Jesus Christ. H. P. B.

**Chamberlain's Japanese Grammar.** Revised by Major J. G. McIlroy. pp. VIII, 144. Price, \$2.00; postpaid, \$2.10. Chicago. August, 1924.

As a rule, learning to read a foreign language is less difficult than learning to speak it. This is, however, not the case with Japanese. Though most foreigners residing in Japan sooner or later pick up enough of the language to make themselves understood in ordinary conversation, very few ever learn to read Japanese. This is due in a large measure to the fact that there is quite a difference be-

tween the spoken and written dialects. The difference is partially in the vocabulary but chiefly in the verb and adjective inflections. And to add to the difficulty, there are several distinct styles in the written language itself. It is true that there is now a strong tendency to make the spoken and written language more and more alike; and possibly some day they will be as nearly identical as they are in modern English. It is still necessary, however, as Major Mellroy points out in his introductory chapter, to master four rather distinct styles of the written language if one would feel at home with the printed page. These are the semi-classical style, the semi-colloquial style, the Chinese style, and the epistolary style.

For many years Western students have used Chamberlain's Simplified Japanese Grammar but this book has now been out of print for some time. Major Mellroy, who is an expert in the language and as such is attached to the Military Intelligence Division of the General Staff of the United States Army, has, therefore, rendered a real service in revising and amplifying this grammar and making it once more available. Even those who possess the older book will find that this revised edition contains very valuable additions and improvements. Perhaps the most important of these is in connection with his treatment of the verb which is notoriously the most difficult part of the language. His general rule by which it becomes an easy matter to separate the written verb into its stem and its inflections will be of real value. On the basis of this rule the author gives a list of verb and adjective inflections filling about thirty pages. This list makes the volume practically a grammatical dictionary which ought to prove of great service to the student of the language.

A. K. R.

**The Eternal Wisdom.** Paul Richard. 134 pp. Madras. 1922.

This remarkable little book is the first of several volumes to be devoted

to gathering in systematic outline the teaching of many books concerning the nature and the acquisition of true wisdom. The entire work is outlined as follows:

Book I. The God of All: The God Who is in All.

Book II. The Discovery and the Conquest of the Divine in Oneself.

Book III. The Union of All in the One in All.

The author has expended a large amount of labor in bringing together the thought of the most diverse types of thinkers in an effort to show that after all it is one thought. The result is interesting and informing as a book of reference, but it is not convincing as the author is ready to grant that India and its faiths are destined to lead humanity.

Those of us who believe the Christian Scriptures to set forth God's unique revelation to man may be led by this compilation to a higher appreciation of the incomparable superiority of the Divine revelation which has come to us in Christ.

This book of "Wisdom" is an illustration of the difficulties which encompass the man or woman who is trying to think independently. We look in vain for the light from the vague statements as to sin, God and soul which fill the pages of such writers as Firdausi, Hitopadesha, Vivekananda and Ramakrishna.

J. C. R. E.

**Habeeb, a Boy of Palestine.** Mary Entwistle. 12mo. 92 pp. 2s. London. 1924.

Here is a well illustrated, readable story of the Land of the Book and the people of modern Palestine. It will help boys and girls to understand the Bible better and to visualize the earthly life of Jesus.

**Wilfred Grenfell, The Master Mariner.** Basil Mathews. 12 mo. 178 pp. Map and Illustrations. \$1.50. New York. 1924.

Few modern missionaries have enjoyed a life as full of adventure and practical service as Doctor Grenfell of Newfoundland and the Labrador. The life story of this master mission-

ary navigator is told for young people by a master narrator. Boys especially will enjoy it, and will be stimulated to heroic service by the example of the missionary physician, mariner, magistrate and trader.

**Informing Your Public.** Irving Squire and Kirtland A. Wilson. 12 mo. \$1.50. 1924.

Educating the public is a difficult task but it is essential if their interest, sympathy and cooperation are to be enlisted. This book tells how right publicity methods lay the foundations for training cheerful givers to welfare and religious enterprises. The essential point is to present important, convincing facts that awaken a desire to help.

**Souls, Sounds and Scenes of an Egyptian Village.** Arthur Y. Steele. Illus. 12mo. 1s, 2d. London. 1924.

The Oriental is given to parables, and a missionary in the Near East here uses scenes in the lives of the Egyptian potter, fisherman, carpenter and merchant to illustrate spiritual truth. They are interesting word pictures and carry practical lessons.

**Never Man So Spake.** Howard B. Grose. 267 pp. \$1.75. New York. 1924.

Reality is demanded by our age and Dr. Grose attempts to meet this demand. He seeks to picture Jesus as a reality—a living teacher, and asks the readers to go to school again, to learn from His own lips the lessons of spiritual birth and growth.

The ground covered is much the same as that treated in Glover's "Jesus in the Experience of Men," or by Dickey in "The Constructive Revolution of Jesus."

The contents are divided into two studies of The Teacher and His School and The Teaching of Jesus Concerning God, Himself, The Holy Spirit, Character, Sin, Salvation, Prayer, and The Life Hereafter. J. F. R.

**What Is Modernism?** Leighton Parks. 154 pages. \$1.00. New York. 1924.

Some will rejoice, while others will lament, over the publication of this

little book. Dr. Parks is a gifted writer who knows how to use English with graceful effects. He is an out and out modernist and his five chapters on The Origin and Spirit of Modernism, The Supernatural and Miraculous, Two Supreme Miracles, (i. e., the Resurrection and the Virgin Birth) Intellectual Integrity, and The Purpose of the Modernist, are the result of requests for a short book to explain the present controversy from a Modernist standpoint.

According to Dr. Parks' definition Modernism is a "state of mind," with a reverent attempt to bring out of the churches' treasury things new and old. The book is too brief to be really satisfactory, for the author leaves the reader wondering sometimes why he draws his conclusions from the meagre evidence which he produces. For example, he reasons against the bodily resurrection of our Lord, because the references to the body of Jesus are few, and are confined to statements about his hands, feet and side. Also in dealing with the problem of the Virgin Birth, the author decides against it on the ground that it is unlikely, since neither Peter, nor Paul, mentions it specifically. This argument from silence is at best of doubtful validity.

The chapter on Intellectual Integrity is a clever but unsatisfactory plea for covering the unwillingness of the modernist to state his beliefs with definiteness on the ground that great ideas like Truth, Goodness, God, cannot be defined. He claims that neither the modernist nor the traditionalist is to be trusted, because they do not mean what they say! The book will leave many wondering what they are to believe. J. F. R.

**The China Mission Year Book.** Twelfth Issue. Edited by Frank Rawlinson. 12mo. 548 pp. Shanghai and New York. 1924.

This year book is rich in up-to-date information. After a review of China Today, a section by various authors is devoted to Christianity and the Religions of China; others deal with

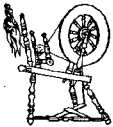


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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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### PERSONALS

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

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## HARTFORD

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

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

\* \* \*

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

### OBITUARY

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

\* \* \*

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

\* \* \*

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



A PICTURESQUE PROMENADE IN PEKING UNION MEDICAL COLLEGE

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

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## HAS THE AIM OF MISSIONS CHANGED? \*

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

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

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

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

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

### INFLUENCE OF IMMIGRANTS ON AMERICAN LIFE

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

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

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

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

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

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

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

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

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

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

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

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

### A YOUTH MOVEMENT IN KOREA

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



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

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

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

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

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

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

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

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

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

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

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

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

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

### RELIGIOUS CONTROL IN TURKEY

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

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

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

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

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

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

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

Mr. Davis adds:

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



FOR SALE CHEAP—SUITABLE FOR A MISSION HOUSE IN LOOANG PRABANG, AMONG  
THE EASTERN LAOS

## Pioneering in Eastern Laos Land

BY REV. HUGH TAYLOR, NAN STATION, SIAM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"I wish to store them in my heart."

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

"Where is the promise of the Holy Spirit?"

"Where is the story of the cross?"

"Where is the great commission?"

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

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

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

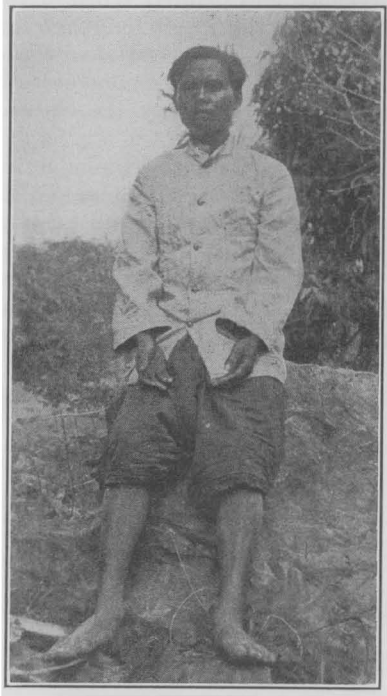


where Nan freight is transferred to boats. Almost his first greeting was an inquiry as to whether I had come to open up a new mission station. He said that the man with whom he was visiting had suitable property for sale which we could get cheap.\* It would seem that the situation was just created for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

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

On leaving Looang Prabang for the south we left Ai Sang behind to go back to his people and teach them. Four months later, having completed the tour to Nong Khai, I was working at my desk late of a Saturday afternoon, when Ai Sang came back to Nan leading six of his people. His report is to the point. All of his people began to study under him, but they asked so many questions he could not answer, that he determined to come down and get a couple of the evangelistic helpers to go back and teach. We have no one to send. We crippled ourselves in letting Kroo Muang and family go to the help of Chieng Rung. Nai Boon Tah and Noi China are in Chiengmai for six months' Bible study and none of the other teachers are physically able for the trip.

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



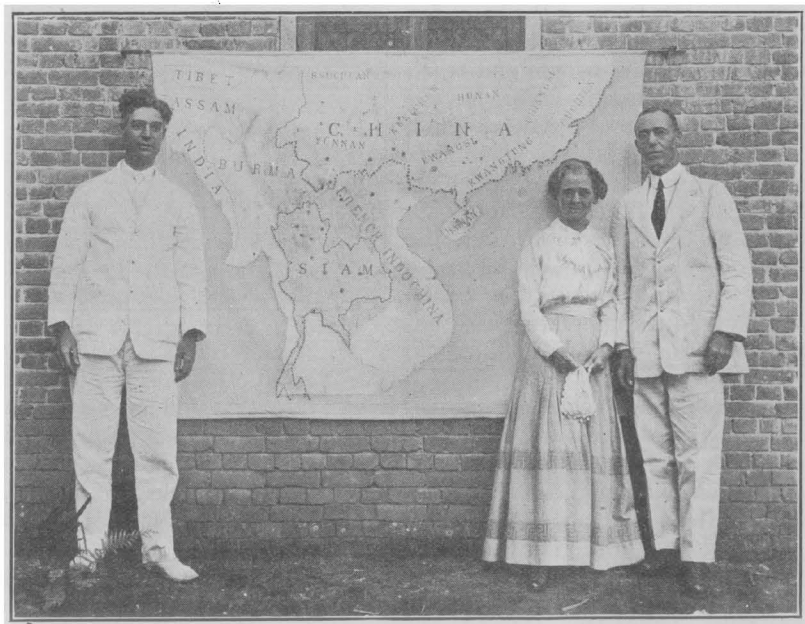
AI SANG—ONE OF OUR EVANGELISTS

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

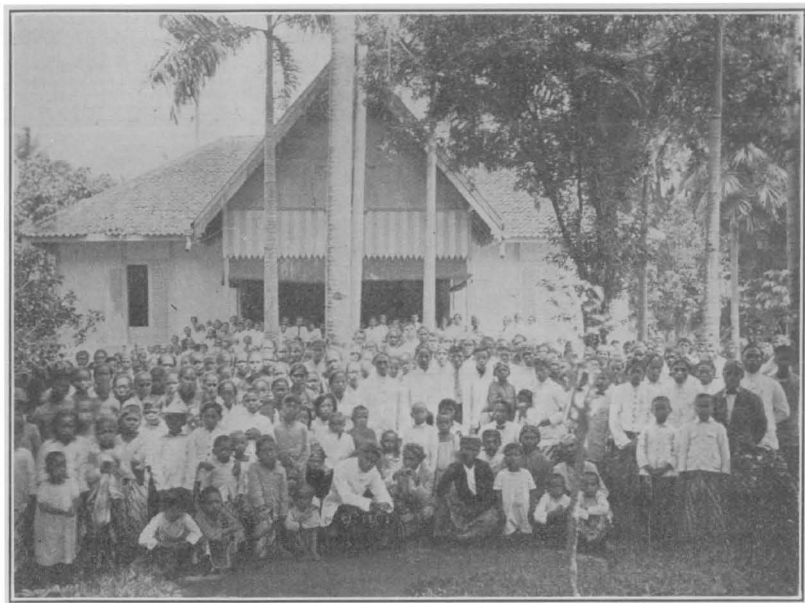
us that they are still holding together. Scores of Kamoo clans are scattered throughout the mountain regions that surround Looang Prabang and we should by all means occupy this open field.

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

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



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



A CHRISTIAN CHURCH AT DJOKJA, JAVA

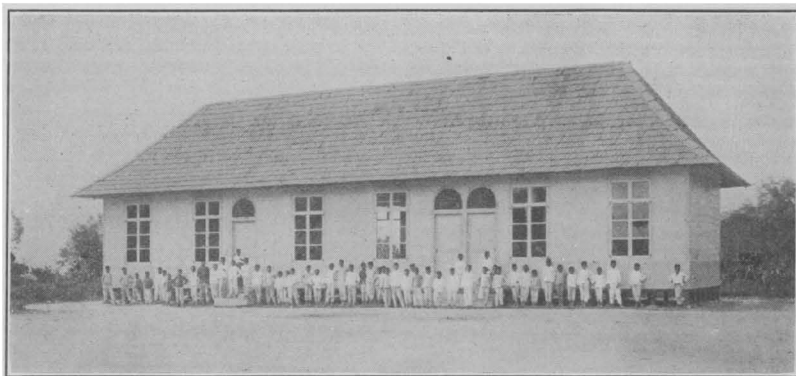
## Java and the Dutch East Indies

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

Editor of *The Moslem World*

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

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



SIGOMPULAM PEARADJA—A DUTCH BATTAK MISSION SCHOOL

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

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

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

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

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

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

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

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



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

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

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

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

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

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

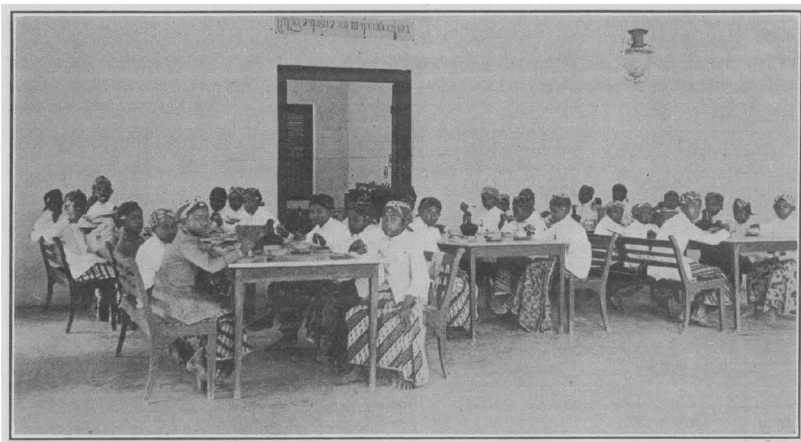
proclaim a holy war against all infidels, first the heathen Battak tribes and afterwards the Dutch rulers. A seventeen-year war followed; but the propaganda did not cease even when the Dutch Government took the last stronghold of the zealots. Today Java is one of the vital centers in the world of Islam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

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

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

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

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



DINING ROOM OF THE CHRISTIAN TRAINING SCHOOL, SOLO, JAVA

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

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

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



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

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

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

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

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

# Destroying One Hundred Idols

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

Missionary of the Church of the Nazarene

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

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

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

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

# Effective Prayer for Missions

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

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

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

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

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

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

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

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

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

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

# Foreign Students in America

BY W. REGINALD WHEELER, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

## Difficult Conditions in Brazil \*

BY FRANK L. BAKER, VARGINHA, MINAS, BRAZIL

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

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

\* From *The Presbyterian Survey*.

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

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

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

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

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

# Religion and Anti-Religion in Russia

OBSERVATIONS BY RECENT VISITORS\*

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

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

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

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

Richard Washburn Child is another witness who writes in an

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Ahmed of Baghdad

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

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

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

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

"Baghdad, 15th Ramadan, 1342.

"To Ahmed Et Tai

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

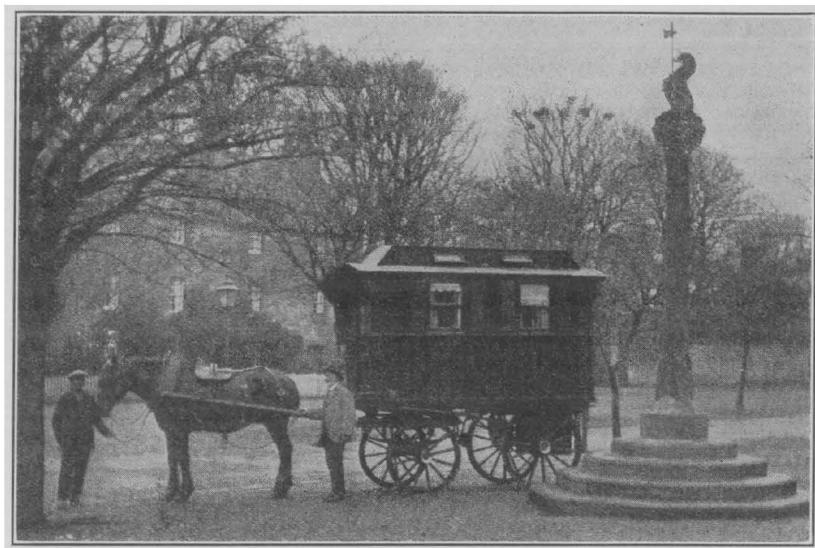
*"Can a Moslem become a Christian? This is what saddens me and saddens any one who has a mind or any sense at all. Allah it is who corrects people. He is the great. Allah grant peace and blessing to our master and prophet Mohammed the son of Abdullah and to the rightly guided Imams. I am guiltless of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

*"SALMAN."*

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

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

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



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



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

ITINERATING EVANGELISTS IN AMERICA AND ENGLAND

# BEST METHODS

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

## IT COULDN'T BE DONE— BUT IT WAS

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

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

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

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

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

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

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

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

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

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

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

While there was but a comparatively small amount of detailed dining



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

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

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

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

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

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

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

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

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

By J. M. DAWSON, *Pastor*

First Baptist Church, Waco, Texas

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

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

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

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

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

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

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

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

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

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

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

##### **SUMMER CONFERENCE DELEGATES.**

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

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

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

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

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

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

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

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

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

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

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

Asilomar, Cal.—July 8th to July 18th.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### CHALLENGING ATTENTION

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

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

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

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

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

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

# Woman's Home and Foreign Bulletins

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

## SCHOOLS OF MISSIONS

### DATES AND CHAIRMEN FOR 1925

#### *Affiliated with*

COUNCIL OF WOMEN FOR HOME MISSIONS  
and

FEDERATION OF WOMAN'S BOARDS OF  
FOREIGN MISSIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### *Affiliated with*

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

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

#### *Affiliated with*

FEDERATION OF WOMAN'S BOARDS OF  
FOREIGN MISSIONS

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

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

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

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

\* \* \*

#### *Not Yet Affiliated*

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

\* \* \*

## HOME MISSIONS INSTITUTE

#### *Conducted by*

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

\* \* \*

#### NOTICE

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

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

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

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

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

## FOREIGN MISSION BULLETIN

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

**SOME REMARKABLE NEW BOOKS**

By LUCY W. PEABODY

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

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## HOME MISSION BULLETIN

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

### ABOUT OUR BOOKS

BY EDITH H. ALLEN

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

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

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

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

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

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

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

For Adults and Young People:

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

fornia. Suggestions to leaders will be published.

For Intermediates:

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

For Juniors:

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

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

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

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

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

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*West Indies*—Rev. C. S. Detweiler.

# NEWS FROM MANY LANDS



## INDIA

### The All-India Christian Conference

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

### Hindu Sacred Festival

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

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

### New Attitude of Swarajists

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

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

### Christian Marriage Problems

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

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

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

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

### Ninety Years of Work in India

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

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

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

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

### Work for Criminal Tribes

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

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

## CHINA

### Women in China Council

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

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

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

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

### Evangelism in Prison

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

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

#### Hallelujah a Password

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

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

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

#### Buddhist Nuns Baptized

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

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

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



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

#### Cooperation in Szechwan

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

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

#### JAPAN-KOREA

##### Christianity in Japanese Schools

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

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

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

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

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

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

heads of families receive the franchise.

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

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

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

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

#### **A Missionary Horticulturist**

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

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

## ISLANDS OF THE SEA

### Filipino Graded S. S. Lessons

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

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

### Two Missionary Heroines

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

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

### Hawaiian Prohibition Debate

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

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

#### **NORTH AMERICA**

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

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

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

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

##### **Interdenominational Conference**

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

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

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

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

#### **An Information Service**

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

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

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

#### **Interracial Student Groups**

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

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

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

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

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

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

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

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

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

#### **Training Indian Leaders**

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

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

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

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

## LATIN AMERICA

### Touring in Southern Mexico

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

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

### Work for Mexican Cavemen

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

### Brazilian Sunday-Schools

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

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

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

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

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

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

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

#### **EUROPE**

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

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

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

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



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

#### Swedish Royal Proclamation

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

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

land help in the undertaking with faithful prayer."

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

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

#### Czech Clerical Compromise

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

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

## AFRICA

### Bureau of African Languages

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

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

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

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

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

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

### South African Campaign

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

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

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

### Luebo Christians Build Church

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

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

#### A Zulu Sermon

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

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

#### Faith Cure in Madagascar

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

#### Nationalism in Moslem Parley

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

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

### THE NEAR EAST

#### Armenian Prays for Turks

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

#### Hebrew University in Jerusalem

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

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

#### Bahai Preacher Baptized

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

### GENERAL

#### World Christian Endeavor

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

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

#### World Conference in Stockholm

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

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

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

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

#### Achievements of Protestantism

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

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

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

# THE MISSIONARY LIBRARY

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

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

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

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

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

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

H. P. B.

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

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

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

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

H. P. B.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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

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## PERSONALS

T. Z. Koo, a secretary of the World's Student Christian Federation, and for some years one of the secretaries of the National Y. M. C. A. Council of China, is now in America. He represented the Anti-Opium Association at the Geneva Conference, and made a profound impression at the student conference in Manchester as well as in other places in England.

DR. FAYETTE A. MCKENZIE, president of Fisk University, Nashville, Tenn., has recently resigned. There has been some agitation among the students and alumni in favor of having a Negro president.

HENRY S. NINDE, the oldest living Y. M. C. A. secretary, celebrated his ninetieth birthday on April 16th, and on March 12th he and Mrs. Ninde had their sixty-fifth wedding anniversary.

BISHOP MOTODA, of the diocese of Tokyo of the Protestant Episcopal Church, recently visited China in the interests of the Japanese living in that country.

REV. HUIE KIN, pastor of the Chinese Presbyterian Church in New York City, has been forced by ill-health to resign.

REV. GILBERT N. BRINK, General Secretary of the Baptist Publication Society, to whom a year's leave of absence was granted in October in the hope that he might recover his health, has presented his resignation.

BISHOP SCOTT of the North China and Shantung Mission of the Society for the Propagation of the Gospel celebrated on September 21st, the completion of a service of fifty years in China.

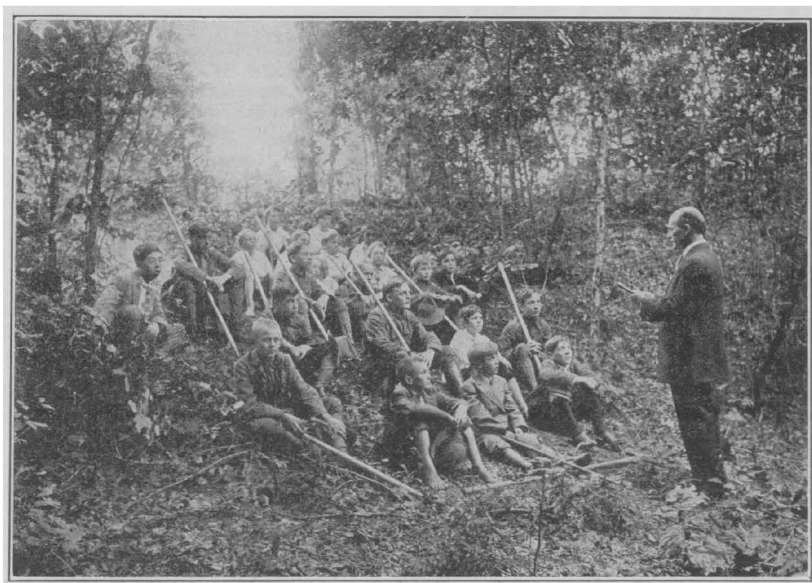
REV. JOSEPH CLARK, of the American Baptist Mission, has returned to America on furlough after forty-five years of missionary service on the Congo. When he went out in 1880 there was not one Christian native in his district. Now thousands of men and women are seeking to follow Christ and many are helping to spread the Good News.

## OBITUARY

JAMES BOYD NEAL, M.D., for forty years a medical missionary in Shantung Province, China, of the Presbyterian Church in the U. S. A., died in Philadelphia, February 4th, in his seventieth year. During his service in China he acted as President of the China Medical Missionary Association, Dean of the interdenominational school of medicine at Tsinanfu, which later was merged into the medical department of Shantung University, and finally as President of the University.

MR. THEODORE D. RIGGS, for some years a missionary of the American Board, and treasurer of the Anatolia College, Turkey, died near Boston on April 9th, while preparing for his return to Turkey. Mr. Riggs was a grandson of Dr. Elias Riggs and of Rev. H. G. O. Dwight of Constantinople. His father was Rev. Edward Riggs of Marsovan.

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A NOON-DAY RELIGIOUS SHOP MEETING FOR MEN

HELPING TO MAKE THE STRANGERS AT HOME IN AMERICA  
(See page 429)

# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLVIII

JUNE, 1925

NUMBER  
SIX

## AT THE MONTEVIDEO CONGRESS,

**C**HRISTIAN work in South America, its needs, progress and the plans for its advancement were the subjects for consideration by the representatives of the Protestant and Evangelical movement on this continent held in Montevideo, March 29th to April 8th. One of the delegates from North America, Mr. W. Reginald Wheeler, of the Presbyterian Board of Foreign Missions, writes of this Congress as follows:

"Uruguay, politically speaking, is the Switzerland of South America. Here the representatives of the other republics of the continent can meet to discuss topics of common interest and concern without exciting national rivalries or competition. Nearly one third of the population of a million and a half live in the capital, Montevideo, on the broad estuary of the River Plate, which has the reputation of being one of the most healthful, progressive and beautiful of South American cities. . . .

"We were impressed by the sturdiness of the men of Montevideo and by the space given to football fields and recreation parks. At the last Olympics at Paris, the Uruguayan soccer football team emerged the champions of the world, and no South American republic is more advanced in its legislation and efforts on behalf of public health and social service. The Pocitos Hotel, where the Congress meetings were held, is situated outside the city on the beach, and was an ideal place for the conference.

"At the Congress there were 165 delegates, 19 affiliated delegates, 10 invited guests, and 121 visitors. Eighteen nations were represented, ten from South America, five from Europe— France, Spain, Portugal, Italy and Switzerland; one from Central America; two from North America, the United States and Canada. There were 13 denominations represented with 36 different societies and organizations, Methodists, Presbyterians, and Disciples of Christ

having the largest number of delegates. Of the 194 delegates and invited guests, 140 came from South America and 67 of them were representatives of the National Churches.

"At Panama in 1916 most of the delegates were from North America; but in Montevideo most of them were from South America. The commission reports in 1916 were prepared chiefly in the North, but these have been written chiefly in the South. The committee chairmen and members of commissions were largely from South America and the important Business Committee had 21 of its 29 members from the South. Dr. Robert E. Speer, Chairman of the Committee of Arrangements, who was Chairman of the Congress at Panama, relinquished the speaker's chair on the first morning to Sr. Erasmo Braga, a Brazilian, after the latter's election to the office of Permanent Chairman. This was symbolic of the transfer being made today in control of the Protestant Movement in these countries from North American to South American hands.

"The topics discussed were marked by their breadth of interest—Education; Evangelism; Social Movements; Health Ministry; The Church in the Community; Unoccupied Fields; Indians; Religious Education; Literature; Relations between Foreign and National Workers; Special Religious Problems; Cooperation and Unity. The four of these topics that drew the most attention were evangelism, health ministry, education and social movements. The need of evangelizing the Indians, especially the non-Spanish and non-Portuguese speaking Indians, was emphasized. The Brazilian Government sent Dr. Horta Barbosa, the head of its Indian Department, to represent it at the Congress, and he and Mr. Dinwiddie, and Mrs. Walter C. Roe, made important contributions toward the solving of this problem. The need of reaching the student classes and the varied methods through which the Gospel can best be broadcasted were presented and discussed.

"One of the resolutions passed by the Congress with reference to social movements in South America indicates the nature of this report:

"Jesus calls us to a universal brotherhood; peace in industry and between the nations: economic security for all: the uplift of the classes of society that lack opportunity: the awakening of the belated races; the moral enrichment of all peoples by means of a free exchange of scientific and spiritual discoveries; the complete realization of our highest human possibilities. The realization of these ideals depends upon our making universal brotherhood a recognized and practical fact. The Congress therefore calls on all Christian people to cleanse their hearts of all suspicion, all prejudice and all selfishness; to begin now to treat all men as true brothers; to keep alive the spirit of goodwill in schools and churches; to oppose all forms of discord between national and international groups; to establish personal contacts with men of different beliefs, different social conditions and national affiliations, so that there may be a leaven of brotherhood throughout the continent; to study sympathetically human activities in other lands, in order that under-

standing and knowledge may eliminate all suspicion and lack of confidence, and that in every land here represented there may be the development of a consciousness whose touchstone is the Golden Rule of Christ."

"The Congress bore striking witness to the growth and power of the Protestant Movement in South America during the past two decades.

	1903	1924
Evangelical Missionaries .....	750	2,105
National Evangelical Ministers .....	1,100	2,306
Communicants Enrolled .....	32,000	122,559
Total Protestant Community .....	65,000	251,196
	1906	1924
Organized Churches .....	856	1,283
Communicant Members .....	91,000	122,559

"The largest advance has been made in Brazil; Argentina and Chile follow next. In Brazil, the Presbyterian Church at its last assembly reported more than 21,000 members, with the Independent Presbyterian Church recording about 9,000 more. These two Presbyterian Churches contributed over \$200,000 toward their work in 1923.

"There are still vast unoccupied areas on the continent and certain classes and groups are not yet reached. The Protestant Movement has followed in general the coast line, but a vast region, equalling four-fifths of the total area of South America, totalling about 6,000,000 square miles, contains wide ranges untouched vitally by Christian agencies. This continent within a continent equals more than a third of all Asia, more than a half of all Africa. It constitutes for Evangelical Christianity the largest geographical expanse of unworked territory to be found on the face of the earth.

"An impression made by the Congress upon the delegates was that of the true unity and fellowship with one another and with Christ. Not once did there arise serious disagreements. Dr. Mackay of Lima, Peru, struck the keynote when he said that we should love the living, loving Christ, we should love one another, and accept the full consequences of such love and allegiance.

"Our message is to be prophetic rather than sacerdotal: the living word of the living Christ to living men, the essence of Christianity being not a rite, nor a creed, but communion with the living God and service of men as our brothers, growing out of the inspiration and fellowship of that communion.' "

[A fuller report of this Congress is expected in our next number from Dr. Robert E. Speer.—Ed.]

## THE CHRISTIAN SITUATION IN INDIA

AS IS well known, the people of India are "very religious," but they are far from Christian. Following the long years of ignorance of Christ's teachings and spirit, and of bitter hostility to Christian missions, there has dawned, however, a period of better understanding and deeper sympathy with Christ's character and ideals. Christianity has had a great influence in changing many Indian customs and many leaders consider Jesus the greatest religious force in India today. His influence has been to purify the native religions and customs, even though men have refused to acknowledge openly His deity and Lordship. Reforms have taken place among Hindus, calling for an abandonment of idolatry, child-marriage, caste and temple immorality.

The Christians are increasing proportionately much more rapidly than the population, but not numerically. Some missionaries feel that the missionary methods of the past are not adequate for the present; that the Christian message needs to be presented more in its original Oriental form and that Indians must be given more freedom in its interpretation and expression. The Occidental form of Christian truth and organization is proving a hindrance to Indian minds, but the essential message of Christ to sinners is welcomed. This message must be the vital truth of God's love and life offered to men in Jesus Christ and must be related to the history and beliefs and every-day needs and experience of those to whom the message is addressed. Too often the Christian Gospel has been given a Western background, dress and outlook. The presentation of Jesus Christ Himself as the revelation of God is supremely needed. He must be the living Jesus of the Gospels with His deity, His miracles, His parabolic teaching, His godlike holiness and sympathy, His atonement by the sacrifice of Himself, His gift of new life by faith and His assurance of eternal life through His resurrection from the dead. Jesus Himself must be the center and circumference of the Christian message.

India has shown her readiness to listen to this message. Mahatma Gandhi is honored for his advocacy of the principles of Jesus. Even lecturers from the West who exalt Christ are listened to by multitudes with sympathetic attention and respect. The *Christian Patriot* of Madras, edited by an Indian Christian, says of the lectures on "Jesus" delivered by Rev. Charles W. Gilkey of Chicago: "The intensity of interest and unflagging attention . . . was maintained at white heat. . . . It is Jesus, Jesus, and Jesus again that India will listen to . . . not to any other claims, institutions or ecclesiasticisms."

India also will respond to Christian teaching related to the real, present-day life and problems of India. There has been too often a union of Indian Christians with Western forms of life and edu-



cation rather than the injection of Christian life into Indian communities. Ostracism, persecution and lack of sympathy have separated Indian Christians from their neighbors in a way that has made them seem foreign and has made their religion seem to belong to foreigners. The "salt" that seasons must be in close contact with the mass that needs to be saved.

Many missionaries also believe that whatever may have been the reasons in the past for paying Indian evangelists with Western money, this method should be gradually discontinued. The Indian Christians should, like the Christians of Apostolic days, be taught to act as unpaid evangelists wherever they are, supporting themselves by their own labor or receiving the free-will contributions of the people among whom they serve. The Indian Christians need to be trained, as do Christians everywhere, in voluntary service and systematic giving.

Rev. James F. Edwards, editor of *Dnyanodaya*, published in Poona, India, says in the course of a recent address:

"As far back as many of us can remember the Christian Church in the West has been praying that God would show to His Church an 'open door' in the East, that His Spirit might so work on the hearts of millions in the Orient that they would be ready to listen to the message of His Loving Son, and so lead the way to the Christianizing and evangelizing of the whole of the mighty East. As we read the signs of the times we are unable to resist the conclusion that God has answered the greater part of this prayer and that in India there is already the widespread preparedness that has been prayed for by earnest Christians everywhere. The evidence for this is manifold. It will be tragic if, with this truly great and unique situation upon us, we, the followers of Christ, whether missionaries or Indian leaders, are found unequal to the task of leading India's most influential men and movements to Christ, and if one of the biggest opportunities ever offered to the Church should pass away without being used to the fullest possible measure.

"The Indian President of the National Missionary Society of India, in speaking on 'The Missionary Responsibility of the Church in India,' said: 'Leaders of Indian thought and opinion all over the country are today looking up to Jesus with growing regard and admiration, and there is an unprecedented preparedness on their part to listen to the really vital gospel message. . . . On the other hand, the Church is not equally prepared on her part for an advance towards non-Christian India. There are large sections of the Church whose attitude towards evangelism is one of apathy, not to speak of some who are even anti-pathetic. While non-Christian India is saying like the Greek delegation, '*Sir, we would see Jesus,*' the Church is not ready to take the place of Andrew and Philip. The common complaint is that while Jesus Christ attracts people, the Church repels them. To build a more Christlike Church in India must be the supreme duty of missionaries and Indian Christians alike and the task will call for their closest possible cooperation in every sphere of work.' "

Another hindrance to Christianity in India, one that has often been mentioned, is the life of many Europeans and Americans who are looked upon by the Indians as Christians. It is difficult for this

influence to be counterbalanced by the consistent lives of many whose example, testimony and service has been notably Christlike.

For Christ to conquer India, the lives of His people must be more in harmony with His Book. The first place must be given to the Bible as the guide of life and the authoritative history of Jesus and His message. Missionaries or Western teachers who cast doubt or discredit upon the Book that has been translated and placed in the hands of the people discredit themselves as messengers of Christ. The editor of *Dnyanodaya* truly says:

“India is turning to the Bible for a correct idea of Jesus, and India is also insisting on what one leading Indian Christian speaks of as ‘India’s right to interpret Jesus and His “path of salvation” in its own way.’ This is clear from a thousand facts that appear daily, facts which illustrate the astonishingly unique position occupied by the Bible among India’s remarkable religious literature.”

It is the Church of Christ in India that must be given the Bible and must be given the opportunity to interpret the teachings of Christ and to apply them to daily problems, conduct and the promotion of Christianity. The young Church must be allowed to grow, to suffer, to learn, to try its strength, to realize its dependence on God and its responsibility to Him. Christianity must pervade Indian life and customs, Indian literature and law, Indian industry and politics, Indian family and social life, Indian education and religion.

The Christians of India are capable of great spiritual development, of remarkable self-sacrifice and of large achievements. They need education; they need concrete example and encouragement; they need to see that Western Christians practice as well as teach absolute dependence on God and His Word for guidance and for power to live in harmony with the teachings of their Divine Master. Christianity is unique in its Way of Life through forgiveness of sin brought by the sacrifice of Christ, the Son of God, on the Cross. India has nothing like this, but India can understand this Gospel. The Holy Spirit can bring Indian Christians into a realization of the power of God in the life that now is and for the life that is to come.

### CHRISTIAN INFLUENCE IN DOSHISHA UNIVERSITY

**I**N February, on the eve of the semi-centennial celebration of the founding of Doshisha University by Joseph Hardy Neeisma, a disturbance took place which was said to be due to the President’s plan to strengthen the Christian purpose and spirit of the institution. This was founded by a Christian Japanese as a Christian college, but the effort to establish a high educational standard in all of the departments has led to the employment of a large number of non-Christian teachers who are not in sympathy with the Christian purpose and program. In order to maintain the Christian

character of a missionary institution, professors are sometimes selected from Christians not properly qualified to teach. This naturally creates much dissatisfaction on the part of students. Those who are inclined to be radical and rationalistic also object to all religious influence in their education. There was some opposition to education through the English language and the application of the so-called "Dalton System" of education in the University. These plans are, however, favored by the graduates.

The trouble seems to have been largely due to misunderstanding on the part of certain non-Christian professors and students concerning the movement for reform in pedagogy and discipline. The rumor was started that the President intended to get rid of non-Christian teachers and professors, of whom there are a considerable majority in some of the departments. There was a short-lived effort to secure the resignation of the President and the Dean, but the misunderstanding has been cleared up and peace restored. Large numbers of Japanese have entered the school in the spring term so that the problem is how to provide for them.

One thoroughly familiar with the educational work in Japan, says:

My judgment in regard to having a large number of non-Christian professors is that if you have such a situation you do not, in fact, have a Christian institution. . . . It is difficult in any case. So many of the first generation Christians are inclined to compromise with their non-Christian environment and pander to it, as was true in the early days of Christianity. . . .

But it is no easy task to find qualified Christians. There seems to be a lack somewhere in preparing such professors. The Government has its normal and higher normal schools but there is no such institution among the Christian institutions. . . . This is one of the subjects for conference in connection with the next annual meeting of the Federation of Christian Missions. . . .

There was a strike in another missionary school in Japan last fall because the institution was not Christian enough. The students were displeased with a dean who seemed to be lowering the Christian colors in order to get numbers and a larger sum in fees.

Some of us are more and more coming to the conclusion that largeness spells defeat of our Christian purpose in mission institutions. With a small number, say about three hundred and fifty or four hundred, we can keep the institutions Christian and permeate the student body with Christian ideals and Christian cosmology. Above that number, the problem becomes increasingly impossible. . . .

This raises again the question of the wisdom of employing a large number of non-Christian teachers in a Christian missionary institution in order that the scholastic standards may be maintained. It is difficult in a non-Christian land to secure a sufficient number of properly trained Christian professors. The effort to reach the standards required for government recognition and to enable the institution to offer educational opportunities under Christian auspices to as large a number as possible, has led some to adopt a policy that seems to many to compromise the distinctly Christian character of

higher educational missionary institutions. It is difficult to avoid the tendencies of the time and in some cases the good has become the enemy of the best. Intellectual standing should never be emphasized at the expense of the evangelical Christian message and influence. In most of the missionary institutions, however, the Christian character and training have been kept to the fore. In Doshisha University a few months ago Rev. Paul Kanamori conducted a very fruitful evangelistic campaign.

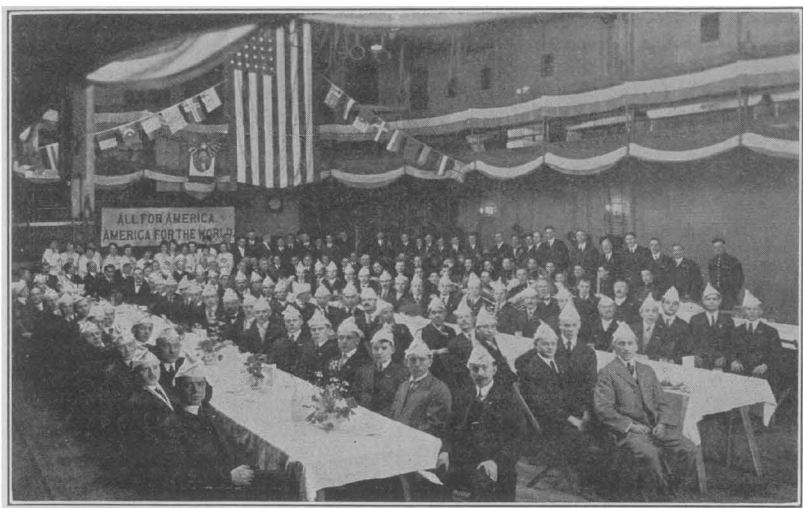
## TWENTY-FIVE YEARS WITH THE AMERICAN BOARD

**D**R. EDWARD C. MOORE, in a recent address, reviewed the twenty-five years of his experience with the American Board of Commissioners for Foreign Missions. He was elected a member of the Prudential Committee in 1899, became chairman in 1905 and president of the Board in 1914. Among the prominent men active in the Board and in the missions in 1899 were Dr. Samuel B. Capen, Dr. Judson Smith, Mr. D. Willis James, Dr. George Washburn and Dr. Elias Riggs of Turkey, Dr. Daniel C. Green and J. H. DeForest of Japan. Professor Moore says that the Prudential Committee has stood for a conservative type of theology but that theological views have not weighed in consideration of men for membership on the Board or in the acceptance of candidates for the field.

Among the notable historical events that have transpired in this period are the Boxer uprising in China, the capture and release of Ellen Stone in Albania, the establishment of "Yale in China," the Spanish-American War and the opening of missions in the Philippines, the Turkish Revolution and the Armenian massacres, the revolutions in China, the Shanghai Missionary Conference, the Edinburgh Conference, and the establishment of National Christian Councils in Japan, China and India. In America the "Laymen's Missionary Movement" and the "Interchurch World Movement" have come and gone.

Great progress has been made in medical and in higher educational work and in the employment of native workers during this period. The first year's receipts of the Board in 1810 to 1811 were \$999, while the Board Centenary Fund reached the sum of \$995,000. The Woman's Board celebrated its Jubilee in 1917 and helped to raise the total receipts to \$1,247,000. Then followed the period of struggle after the World War. While the income has increased to over \$2,000,000, expenditures have grown even more rapidly and debt has been an almost constant handicap.

Professor Moore closes his report by saying that great as is the need of money, it is "personality upon which everything turns." He warns against the passion for mechanism and high organization.



A Y. M. C. A. BANQUET OF MANY NATIONALITIES, PREPARING FOR CITIZENSHIP IN AMERICA

## “I Was a Stranger”—in America

BY FRED HAMILTON RINDGE, NEW YORK

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

“OUR melting pot apparently hard-boils the aliens,” remarks a modern newspaper. If so, it is *our fault*. The Church and Christian people are in constant danger of ignoring their responsibility for concrete service among the 14,000,000 foreign-born and 22,000,000 of foreign parentage in America.

“Here are millions of strangers in a strange land,” wrote the late Bishop Charles D. Williams,\* “in the solitude of the crowds, torn up by the roots from their native soil, stripped of the age-long traditions and customs that surrounded them from birth, having lost their old social conventions and standards and found no new ones; church, community, often family and home gone, for many of them are single men. Is it any wonder that they often lose their moorings and are driven by gusts of passion and carried by the ideas of strange life about them to moral shipwreck?” He continued:

“Then consider the foreigner’s experience. Frequently he is mercilessly exploited by our industrial system, eagerly seeking cheap foreign labor. He is a mere tool to be used, perhaps to be used up, in its process and then thrown carelessly into the scrap-heap. No one cares for his soul, his personality. Even his own countrymen who have come here before him and learned something of the language and customs of the strange land, frequently use their

\* In his book, “The Gospel of Fellowship.”

superior knowledge to prey upon him most ruthlessly. We all know what padrones do to their own people. If an immigrant has a family and sends his children to the public schools, these children are often socially ostracized by native-born American children, or children one degree removed from foreign birth. The finger of contempt is pointed at them. They are called 'dagoes' and 'hunkies.'

"By and by, perhaps, the home itself begins to break up. The children acquire a smattering of our language and customs, particularly the 'smarty' Americanisms of the streets, and they turn with contempt on the father and mother who persist in their queer foreign ways. And so the process goes on. Is it to be wondered at that life grows confused, loses its stability and its victims are driven to recklessness or else to an ingrowing association with those they still understand, their own people?"

What a challenge! It is the duty and privilege of every church and Christian organization to help aliens realize their hope of equality, freedom and justice in America; to help them to a better understanding of community life; and to give them a practical demonstration of the spirit of our Christianity.

It is the duty and privilege of every Christian agency to discover the number and character of the foreign population of the city, to study its needs, and learn what other agencies—philanthropic, patriotic and religious—are working for its welfare. A church, Y. M. C. A. or Y. W. C. A. owes it to the development of its membership in Christian service and self-sacrifice, to interest men and women in such volunteer work as teaching immigrants the language of our country, aiding them to appreciate its laws, rights, and institutions, and giving them opportunities for adequate self-expression. Work among immigrants should be coordinated in every city by bringing together representatives of the various welfare societies. *Real Christian Americanization is one of the most practical channels of home missionary service.* In this work the prayer of our Master "that they may be one" may find fulfillment. The foreign-speaking aliens will often be suspicious of our motives. But their suspicions may be turned into implicit faith through unselfish endeavor which will help them understand that the spirit of Christ is "not of blood, nor of the will of the flesh, nor of the will of men, but of God."

A common experience is that of a Porto Rico boy brought into touch with Christian men for the summer. Said he, "When you first gave me a Bible, I got Him in my head. Now, I have been with you all summer, and," touching his breast, "I have Him in my heart!"

A Dane, who usually spent his Sundays in carousing with his fellow countrymen, after attending a series of religious meetings decided to become a Christian. Next morning he went to his work in the steel mill where he had been for fifteen years, and said to the man next to him:

"Do you know, I have the greatest joy in my life that I have even known? I am a changed man. I have accepted Christ."

"Oh, that is nothing new," said his friend, "I have been a mem-

ber of the church for sixteen years." "What, you a Christian?" said the new convert, "I don't believe it! *You could never have had the joy which I have, and kept it to yourself!* I don't believe you were ever converted."

Though the Dane could not speak perfect English, he became a real spiritual force and within a year, out of ten men who worked in his gang, seven were led to Christ. He was made a deacon in his church, organized a new Sunday-school and expects to give his life to Christian Americanization work.

A Scotchman who had dug coal for twelve years in the old country and expected to do nothing else, came in touch with one of the Y. M. C. A. coal miners' Institutes. He took the mining course, passed successfully the state examination, and within eighteen months from the time he started, was promoted to a superintendency. Through the influence of the Association he cut out drink and was restored to active service in the church.

It is necessary to serve people where *they* are as well as where *we* are. A secretary thus describes some of his recent experiences:

"I have spent two days on the banks of the Hudson, and find foreigners in every town along the river. In the quarrying industry, they are the men who do the hard work. Last evening a group of about sixty Magyars came together. There was no place where they could meet, so we proposed to study in the open air. A barn was close by, and inside two quarry carts.

We asked the men to take these out. Two gasoline lamps were lighted, and I stood between these in the barn and gave the men their first lesson. Of course, with the gasoline, barn smell, and garlic, the occasion did not lack the flavor of real life. This evening the first lesson was given to a group of Italians in the store of the Italian commissariat. Inside the counter Mike Cappitala slyly dispensed 'near-beer,' and on the other side I dispensed English. We got the lesson down, but not quite as fast as the other fellows got down the beer."

An Italian bootblack entered the Young Men's Institute in New York one night behind one of the bulky members and got into the gallery, where he watched with wondering eyes the men on the gymnasium floor. This appealed to the boy; he wanted to join, but was a year shy of the entrance age. When he had passed his sixteenth birthday, he paid his membership fee, found a class where he might learn to read and speak English, and studied hard to be on an equal



WORTHY OF A WELCOME—FROM NORWAY

footing with the other members. From that class he went into more advanced English training, and took up mathematics. By persistent effort and by the influence of Christian friends, he has become a man of education and sterling character. He is now superintendent of one of the large life insurance companies.

There are innumerable instances that might be cited of personal service rendered to foreigners by Christian workers. Experienced volunteer workers among foreigners agree that they secure ample reward for their work from the touching appreciation manifested. One night-school student writes:

"The teachers have done the lessons so interesting that the evenings have passed as real entertainments. So far, attendance has been steady without any persisting to it. It is beyond our power of expression to say the full



A COSMOPOLITAN ENGLISH CLASS PREPARING FOR CHRISTIAN CITIZENSHIP

Six nationalities represented: 2 Czechs, 2 Ukrainians, 2 Greeks, 1 Mexican, 2 Germans, 2 Austrians

measure of thanks we feel. Also it is beyond our power to carry on such work ourselves. We are entirely dependent on you. It is my wish, if we were able in the near future, to contribute something towards the support of the work."

People from other lands hate to be patronized.

Why should not the Church assume its rightful place of leadership in bringing about this universal mutual understanding and sympathy? Christian Americanization is a process of getting into tune. A symphony orchestra is composed of many players, using different instruments, but complete harmony is possible when they play in tune. America is a great orchestra of more than fifty racial groups, and harmony will be achieved only when foreign and native-born learn to play in tune.

"I was a stranger, and ye took me in!"



# Arab Reaction Toward Christ

BY PAUL W. HARRISON, M.D., KUWEIT, ARABIA

Author of "The Arab at Home"

**I**T is a time of transition and confusion in Arabia, with currents and cross currents flowing in every direction. Much on the surface has no appearance of stability, and the permanent elements in the currents underneath are not easy to determine. Almost every possible reaction to the gospel message is seen, but an ominous black thread of uniformity runs through them all.

An Arab worthy of study in this connection is Mullah Fulan, a leader of the Bedouin Wahabees, an exceedingly fanatical desert sect which calls itself "The Brethren." This old blind teacher, on first acquaintance, appears to have learned nothing and forgotten nothing during the changes of the last ten years. More intimate acquaintance confirms the impression that he has indeed forgotten nothing. His devotion to Islam is as unquestioning and sublime and intolerant as ever. He would sacrifice his life unhesitatingly rather than give up so much as one jot or tittle of his convictions. When war broke out recently between the desert Brethren, of whom is a leader, and the coast town where he lives, he expressed the hope publicly and emphatically that the town might be taken and sacked by the true believers, so that it might thereby be cleansed of its iniquities. He was imprisoned and barely escaped execution for this treason, but he bent to the storm not an inch nor retracted so much as a syllable.

Mullah Fulan has forgotten nothing, but he has learned a great deal. He knows that the eventual success of his beloved leader, Bin Saoud, will depend upon the British allowing him a free hand. He knows that in spite of the bloodthirsty exploits of the "Brethren" their power is as that of grasshoppers in comparison with the West. All this he knows, as do the Brethren in the depths of the inland deserts, but the Gospel gains no advantage on that account. The West is not loved because it towers above the Arab in point of military strength. Rather, it is hated more cordially than ever, and its religion is hated along with everything else from that part of the world.

Upon coast Arabs the impact of Western civilization, during the past ten years, has made a far deeper impress than upon the desert Brethren. Such a man is Sheikh Abdullah who rules over one of the coast towns of Arabia. He has visited England, and been invited to inspect the great British petroleum works in Persia. His pride in things Arabic has disappeared, and now his people chafe under the rule of a sheikh who, to their mind, has lost every kingly line from the outline of his soul. He has learned a little English and wishes

to know more. He has a cook who can prepare an English meal. To his great delight friends from among the British political agents and the local missionaries have secured for him a complete outfit of table cloths, dishes, cutlery, and glassware. Thus is his soul delighted. It is a pathetic thing to see a man, whom birth has set upon the throne of a king, bring to his task the soul of an amiable child. Does this man, who looks with no pride upon his own people with their superb racial inheritance, regard his religion with doubt and misgiving? He does not. Having lost much of his racial self-esteem he clings with renewed determination to the faith in which he was born. Missionaries take dinner with him and enjoy a creditable English meal. He enjoys them, but with the express understanding that religion is something that cannot be changed.

Idris is a moderately prosperous merchant, a keen well-informed man with an appetite for world news which no great number in America could equal. He sees much further below the surface of world affairs than does the ruler of his city. The tinsel of Western civilization has not fascinated him and he wastes no time on table cloths and English dinner services. He knows that the thing which his people need is modern education. Twelve years ago this man organized a school whose attendance runs into the hundreds. The management however passed out of his hands, and the more conservative element gained control, insisting on a curriculum which to his mind did not meet the needs of the situation. He proceeded with unlimited energy to the organization of a second school which should be more modern. In all this the man could make only a moderate financial contribution himself. He secured the necessary funds and cooperation from other members of the community. Even the second school did not prove to be entirely successful, for the teachers that could be secured were insufficiently trained. Undiscouraged by this unsatisfactory outcome he has recently sent four of his most promising boys to Baghdad for training as teachers so that the school may have a better quality of instruction.

What is the motive behind this man's indefatigable labors to promote education, and protect his city and his people from the evil influence and power of the West? Has he ever thought that the religion of the West might be a beneficial contribution for his own people? He has not. Effort such as this in our lives might be centered around patriotism but the Arab knows no patriotism as such. All he knows is religion. As far as the mind of another can be penetrated and understood, Idris' whole motive has been the service of his religion. Neither his race nor his country constitutes the object of his loyalty. Still less his ruler whom in fact he would be glad to see deposed. His old outlook upon the universe he will give up without a quail. The old learning which is so prized in all Mohammedan countries he can sacrifice with no misgivings. He is

convinced that his religion is the one true faith, that it is capable of meeting every problem presented by modern knowledge and present political conditions. He has worked all his life in the service of his faith. To interpret his interest in modern education as evidence of a weakening grip on the part of his religion is to find ourselves about as far from the truth as it is possible to get.

This next man, a young man, is a brother of the director of customs. He has had a moderate amount of education and reads newspapers. His knowledge of the affairs of the world does him credit. He is pathetically friendly toward the missionaries. He will listen courteously to a discussion of Christianity. I doubt if he would resent a courteous and sincere explanation of the weak features of his own religion. But he is not therefore near to the Kingdom of God. The influx of Western civilization has exposed him to temptations that he might possibly have avoided otherwise. More probably he would not have avoided them. He is still a Moslem but his life is so flagrantly immoral and wicked that he has the respect of no one. He is friendly to the missionaries largely because lacking friendship elsewhere he is willing to accept it here.

Unfortunately this man is typical of many of these days. During the war the tide of Western civilization came in with a great rush. It is receding now and, stranded without character or faith, with nothing to cling to or believe in, thousands of these men are to be found all over Mesopotamia and to a less extent throughout the Gulf. Immorality and drunkenness were never so common even in the days of the Turks as they are now. Unbelief was never so prevalent. These men are perhaps the farthest of all from the Kingdom of God. Bound by no sanctions, ethical or social or religious, they seem to have no standard of morality whatever and the world to them is a black stormy landscape without a ray of light. Overcome by appetites and sins, they lack even the elementary faith in God which their religion once provided. It is a tribute to the extraordinary strength of Islam that these utterly stranded men form such a small percentage of the community. As the tide of Western domination recedes the great mass of people are found more or less where they were before.

Finally the rare man who is earnestly seeking the light, how does he react when brought into contact with the Gospel of Christ? Such men exist and, even in the troubled times now upon us, they emerge on occasion. Their numbers indeed are larger than ever in some of our stations, notably in Mesopotamia. These men listen with interest, and look with longing upon the promised land of the Kingdom of God. They are captivated by the vision that gradually unfolds before their eyes as the missionary guides their spirits to a realization of what it is that Christ has to offer us. But more than ever they shrink from paying the price. It is a high price, and with

all the efforts of the British Government to bring in a reign of religious toleration and freedom it is doubtful if that price is substantially less than it was before. A convert does not always pay for his conversion with his life, but his life is always in great danger. Men's hearts have always quailed before such a prospect, and now more than ever they shrink from entering the Kingdom of God on such conditions. It is futile to speculate on the exact cause of this weakening of the moral fiber of the Arab. It may be that the assumption of the reins of government by aliens has weakened the Arab's rigid resolution and self-reliance. It is more likely that political changes which drive the stronger and more admirable types of men away from the Westerner's religion, attract weaker men.

Thus there is a black thread of uniformity running through all the bewildering variety of reception given the message of Christ in Arabia. The one thing that stands out, like the gaunt naked skeleton of an unfinished building, is the appalling undiminished grip in which Mohammedanism still holds the human heart. The outside plaster may crumble away only to make possible a more modern and attractive exterior. It may be possible that Islam is disintegrating, but no such impression is gained from experience in Arabia. It is at least equally possible, indeed far more so, that shaking off some of its handicaps under the pressure of modern word sentiment, it will emerge stronger than ever. In Turkey at least, the incubus of polygamy and free divorce appears about to be sloughed off. Such a change will not cripple Islam. It will stand forth a more formidable opponent of the Gospel than ever.

The Church of Christ faces in Islam not merely an unfinished task. She faces a task of appalling difficulty as yet scarcely begun. In the important centers of Moslem life, the voice of Christ's messenger is not even heard. There has yet to appear the first indigenous church called out by the Spirit of God from among the superb peoples now numbered among the followers of Mohammed. The campaign is being pushed by means of medical work. It is being carried forward by means of schools. We try to distribute the Scriptures far and wide. Above everything else the missionary tries so to live that, in meeting him, his Arab friends will meet Christ. What we need is not improved methods and better instruments. Our methods are not bad now, nor are the instruments impossible. We need better ones very much, but what we need above all things is power in the work, the power of God which transforms men and makes them partakers of the divine nature, converts who shall walk through the storms and fires of persecution in the power of God and not in the weakness of man, rocks like Peter upon whom Christ can build His Arabian Church. There has never been a time perhaps when the Church of Christ faced a more desperately difficult task, never a time when the prayers of God's children were more needed.

# African Ice Cream

BY GEORGE SCHWAB, BAKBAYEME, WEST AFRICA

Missionary of the Presbyterian Church, U. S. A., 1905-

**I**F you ask American boys and girls, "What is better than ice cream on a hot day?" they will perhaps tell you "More ice cream!" In Africa it is always "a hot day." If you were to give an African boy or girl a dish of ice cream, it would be tasted and then set down.

"Do you like it?" you ask.

"It's sweet, but it's hot!" his indirect answer would be.

The few into whose hands we have given a bit of ice, obtained from some steamer stopping off our coast station, have let it fall exclaiming, "It burns!"

But these chocolate-hued boys and girls have something, which to them tastes as good as does ice cream to Americans.

When one starts inland from the coast, there is first the low, level, forest-covered delta plain, home of the elephant. At Edea the great Sanaga River drops seventy five feet, making a most wonderful waterfall. This is the first rise from the plain. We march on for fifty miles, up and down the "children hills" until we reach Sakbayeme.

The missionary has packed his camping outfit and is about to set out to visit his people and workers. Down the bluff, upon which is built the station, he and his carriers walk and are ferried across the river in a canoe made of a hollow log. Then up and down he goes again, first over the "father and mother" hills, then over those which are "grandfathers and grandmothers" (very high). There are no "child hills" up there.

At the top of a pass is a small village. Everyone living there is helping build a new hut for the chief of the region. The palm leaf thatch roof is supported by walls of poles. Women are climbing



MR. SCHWAB AND A GORILLA (DEAD)

up from the spring carrying gourds filled with water to moisten the brown clay which other women are bringing in small baskets from back of the new hut. More women and children and a few old men are beating the moist clay with small paddles to make a hard floor. The chief and most of the men are talking and telling the women and children how to work.

A shout of welcome is given the missionary and his party as they come to a halt before the group. Work ceases. Remarks are in order.

"He is thirsty. Someone go cut sugar cane!" says one.

"Find a pineapple! White men like pineapples!" says another.

"Are there no new eggs in this village? White men eat *new* eggs, not those upon which hens have set or which failed to hatch chickens."

"His men are dying of hunger. There are ripe bananas in the hut of Who-Will-Hear-Me!"

"White men never get sick or die. That's because they are always eating eggs, which are 'strong medicine' against illness."

"Look, he uses his *left* hand!"

"Why, *all* whites are left-handed! You are an ignorant person not to know that. That's why they are all so strong."

"He has a gun! White man, our own father, will you not sleep in this village tonight? And today you will kill the wild animals which destroy our gardens? If you refuse to do this, we shall sicken of hunger this year. There is a man here who knows where the 'meat' lives and hides in the daytime."

"Yes, yes, sleep with us this night. You'll surely kill an animal today. Our gardens and plantations will be saved!"

They continue to talk and say much more in regard to the wonderful gun and still more wonderful ability of the missionary as a hunter.

Finally it was settled that one of the carriers, who "knew hunting," was to remain behind. A man of the village, who "knew the things of animals and forests" would guide him. Then, after "words of God," the missionary went on some miles to where his people had a "town of God"—a school and chapel.

About a mile from the "town of God," pupils, who were returning home from school, were met. One ran back fast as a deer to tell all along the path the news of the coming of *Sango*. Everyone along the way followed the latter. You'd think that he was a circus parade!

When the missionary reached the "town of God," he first went to the Chief's hut to "do the things of politeness," according to the African code. Messengers went out in all directions to spread the news that "our *Sango* has come!" Then the missionary went to the

guest's hut at the school compound, which was at the other end of the village, to prepare the camp.

"Who'll get water from the spring? Who'll cut banana leaves?" asked the head carrier.

"I will! I will!" yelled a dozen boys.

"He has fish hooks! He'll give us fish hooks!"

"Give me the pail! My mother has a water gourd, I'll get it!"

"Where is a machete, I want to cut banana leaves!"

Such is the talk.

While the camp was being prepared, with a mat of banana leaves, the people from all about had gathered.

All watched the unpacking of the camp things. You should



CARRYING A "FREEZER OF AFRICAN ICE CREAM" FOR A FEAST

hear the yells as what looked like a bundle of sticks became a table! Another bundle of them makes a chair! A third bundle, a camp bed!

"Those whites, what skill God has put into their hearts!"

"His men carry a whole village tied up in their loads!"

"If I had a pot like that one, I would not need to buy a new one every time one of my clay pots falls down!"

"I hope he will 'eat a can' (open a tin of something), so that I may get a thing for dipping water out of my jar!"

"If he would only have an old shirt he despised and would throw it away! I'd have a new dress for Sunday."

Our Africans think aloud.

"Someone beat the drum. We'll enter the house of God so that I may find out who has been thinking of and learning the things of the followers of God," says the missionary.

There is a rush to get the front seats; the people want to be as near as possible to their *Sango* when he talks to them.

The sun has reached the place where one says that "it will go to bed before the evening meal has been cooked." "You will all be here before the sun has gotten out of bed in the morning?" is the last thing the missionary says.

"And who is there that will not be awake and out before he can see his feet?" replies someone. All now leave to reach their villages by twilight.

Suddenly there is a shout and much very loud talking is heard.

"What's up now? Is there a spear fight somewhere?" asks the missionary. Those who have not yet left rush towards the noise, to miss nothing. The yelling comes nearer. From out the bushes at the side of the guest hut, where goes the path, there come back the people who have just gone. And many more. It seems that everyone has gone crazy mad.

"What is making (doing)?" asks the missionary as he, bewildered, looks at the people, so quiet only a few moments before.

"A pig! A great wild hog! A boar! Your hunter and eight men are carrying him in! Here he is, just look at his size!"

So that is it. The African "*Ice Cream*" has come! For wild hog meat is the "ice cream" of the Basa. Boys and men have their arms around each other, dancing, jumping, yelling, mad with joy at the thought of that pig meat to eat. Girls and women are doing the same. No one listens to anyone else. All talk. You never heard or saw the like!

"My loin cloth! You are pulling it to pieces!"

"My grass skirt!"

"Who ever saw such a hunter?"

"I hope it is very, very fat! How I like fat meat!"

"If my husband were a Christian, I could eat a piece. We poor women are deserving of pity. What the men like best is taboo for us."

"Look at his long tusks. If he had not been killed by that first shot, there would now be no hunter."

"Pity my brother! He cannot see this great sight. Why is he not here?"

"Why will not *Sango* build his town here and live with us? Pig meat would be ours *every* day then." Thus they screamed.

The hog carriers had reached the space before the guest hut and put the pig down. The pole was pulled from under the skin. When the African carries a dead pig, he slits the very tough and thick hide of the back in four places. Thus he has two "straps" which cannot tear or break. Under these two "straps" he thrusts a long pole and off he walks.

While everyone was joy-mad and boar-meat-hungry, the missionary was not. He was mentally dividing that hog so that everyone legally entitled to some of the African "*ice cream*" could get



a taste. These were: the men who had carried in the hog from the forest. Native custom says they must get all of the neck. There was the chief of this place and the one from where the carriers came; the teacher and his family here and three others in villages some miles away; the men who provided the missionary's carriers with food and the women who cooked it; the influential members of the community; some guests staying with the chief—they must be made to feel that the chief is a great man, so great that the white man thinks even of his guests; fifty local school boys. No wonder the missionary was not dancing for joy with the others!

Now he walks over to where the "ice cream" is lying upon the ground and lifts his arm.

"Silence! Silence! Silence! Sango is going to talk!"

In a minute you could hear a leaf fall. The laughing, excited faces have changed. Everyone was anxiously asking himself the terrible question he had not before thought of, "Am I going to get a piece?" Then the missionary calls one of his men, who is to be the hewer-up of the hog.

Banana leaves are laid down, the pig put on these and the hacking begins. Meanwhile a half dozen boys come running with their mother's wooden bowls to catch any blood which may come out. Not a "drop" of this "African ice cream" is to be wasted.

No one thinks of leaving. The evening cooking is forgotten. There is nothing in the world, for the moment, except those chunks of red meat. What if the machete does cut through the leaves, and dirt gets on them! If a piece falls, there is only a lot of brown clay on it!

All crowd closer and closer, until the hacker can scarcely wield the machete. The comment and exclamations continue. At last the chunks are ready and the missionary is called to announce how the "ice cream" is to be divided. How tensely quiet all have become! "Am I going to taste it?" is the question on every shiny brown face.

The chiefs, teachers, carriers, all the rest, each one's portion is pointed out and handed over. The school boys must wait, for their portion is not yet made into morsels. More have come in. How small that piece seems for those sixty standing closely huddled and with mouths watering! The teacher has the unenviable task of dividing it into sixty equally large and desirable bits. And he has never even heard of geometry! The boys form a squirming, wriggling, jabbering, gesticulating, loin-clothed mass, resembling the dwellers in a disturbed ant heap. Eyes seem popping from their sockets and necks are stretched to the limit.

After a time, "now stand back and stand quietly, I'll call each one of you to come forward for his share," says the teacher. They try to obey—but each fears he may not get that precious tiny bit of pig meat and so all try to be at least second or third.

"My piece is all meat!"

"Mine has some fat!"

"Woe is me, there is bone in my bit!"

"If there had been *two* pigs, then we could each have had a *real* piece!"

"It is small, who'll deny this? But today I taste meat for the first time in two moons!"

"I am dying of meat hunger!"

Many more such remarks follow fast. As they feel in their hearts, so they speak aloud.

There is no more "ice cream" on the banana leaf; all have been "served."

"What did Sango do first when he came to our village?" asks the teacher.

"He first called on our chief," pipes someone.

"Yes, that's what he did. And why? Because that belongs to the things of politeness. I bear shame in my heart because you have forgotten the things of politeness of the white man which I have taught you. Only two boys said to Sango, 'We are grateful.' And there are six tens of you!"

Now a great shout goes up: "Oh Sango, our Sango, we are grateful!" And one added, "Sango, so great was our meat-hunger and so great our fear that we would not get any, that we forgot. Forgive your children, Sango. We are all your very own children."

"Now go home to your huts and eat," were the teacher's words as he turned to enter his own. But—Brr! Whing! It looked like a football game with sixty players. The boys had never lost sight of the leaves where the boar had been hacked up and as soon as the teacher had stepped back, there was a wild rush to that spot. You would have thought that for some unknown reason they had suddenly gone mad! For what? For the drops of "ice cream" which might have fallen as the machete cut the bone and meat, even though they might be mixed in with the earth and not half as big as the rubber on the end of a lead pencil. Not one "speck" of that precious meat could be left for ants to carry away during the night. The boys preferred to save the ants this work and to eat the crumbs themselves.

The day is over. As the missionary rises from his mat of banana leaves before the cot and pulls up the mosquito net to lie down to rest, he hears a knock on the wall of the guest hut—it has no door.

"Who is there?" he asks.

"I," replies a very scared and timid voice.

"You? And who are you and what is it you are now wanting?"

"A Sango, I want thus—I, I want to follow you and to go to live at your town. I am only a small school boy; I know nothing.

But I should like to live at your town where I could learn and where there is a gun and a hunter. I think that you would sometimes give me just a little, little piece of pig's meat. You will not refuse to let me go with you?"

"In the morning we'll see about this thing you are asking, to learn what your mother says. Now you are to go and give God thanks for this day and sleep."

"I go, Sango."

Then the missionary blew out his candle.

There was no sleep until long after midnight in that community. All were too excited about the boar, the hunter, the meat. Yet at "the time the birds begin to talk"—earliest grey dawn—somebody was already beating the chapel drum to call the people to prayers. The missionary had already made bundles of his camping things and swallowed a meager breakfast.

Young and old came from out the forest streaming into the chapel—over two hundred and fifty of them. Words of help, comfort and admonition were given. "Seek ye first the things of the Kingdom of God and hold to them. Wild boar is for today only, the things of God are for today, tomorrow and for all the days to come." Then with a farewell: "God help you until the day we again meet," the carriers picked up their loads and the missionary and his party started down the village street as the sun was rising. At the head of this party marched the proudest and happiest boy in all the Cameroons, he who had knocked at the wall of the guest hut the night before. He was carrying the gun and was on his way to the town of the missionary, where he could get now and then some African "ice cream."

## The Hausa People and Their Language

BY REV. C. F. BEITZEL, BUNUNU, NORTHERN NIGERIA

A Missionary of the Sudan Interior Mission

"**T**HE land shadowing with wings, which is beyond the rivers of Ethiopia" describes the location and condition of the Hausas. These millions of people are spread over thousands of miles but of them the world has heard little. Only in recent years has Hausaland been opened to the world. The origin of the Hausas is enshrouded in mystery. They themselves can not agree on their beginning. One theory offered is that they came from Egypt. One writer tries to prove that they are related to the Bantu tribes of Central Africa by showing a similarity between a few words of their languages. But the words are few, and all their other characteristics deny the relation. The best founded theory and one that the Hausas support most strongly is that they came from the far East

(beyond Mecca). Their slender forms, features, high foreheads and language testify strongly to this. Their language in form and articulation is akin to English, Spanish and somewhat to the German. It is free from the cliques of the Bantu and from the harsh, guttural sounds of the Yoruba and other West African tongues.

The name "Hausa" is applied to nearly all who have a good knowledge of the language which is the trade language of the greater part of the Sudan. The fact that millions of people in this great area speak Hausa may not mean much in Europe or America but it means much for Central Africa which is a Babel of tongues. What a blessing this language is in the midst of this confusion! What a vehicle to make Christ known! What the Greek language was in the days of Christ and as a means of evangelizing the whole known world this language is for the whole Sudan with its fifty millions of darkened souls. Here can be found hundreds of tribes numbering from 200 to 2,000 with entirely distinct languages and customs in no remote way even related to their neighbors. It would take hundreds of missionaries to enter all these distinct tribes. If there should be one new missionary occupying a community of 10,000 every day it would take ten years to reach the Sudan! But by using the Hausa tongue as a medium we can reach many different tribes because the Hausas are great traders and travelers and their settlements may be found as far removed as Cairo, Tunis, Tripoli, Mecca, Lagos, and the Gold Coast. The English Government is also fostering the use of the Hausa tongue in its courts, schools, etc. It is easy to learn and is capable of extension by adding foreign terms—a difficult thing in most African languages. This is perhaps the only African language which has developed a literature of its own.

Many of the Hausas are still pagan, practising tree and serpent worship, but the great mass of them are nominally Moslem since the Moslem Fulahs who at first settled among them peaceably finally overran the great country from Timbuctoo to Bornu and introduced Islam into the Sudan about one hundred years ago.

The Hausas are much more difficult to convert to Christianity than the ordinary pagan since they are proud and make much of their superior intelligence. They love sinful pleasures which Islam permits and that religion gives them great influence in their trading with the Arabs and other North African tribes.

The Hausas present one of the greatest challenges to Christianity today, but their turning to Christ and His service would solve the problem of evangelizing Central and North Africa.

Some of their centers have now been entered and little groups of Hausa Christians are gathering at Lokoja, Zaria, Minna, and Kano. Zinder, far to the north on the border of the Sahara, has recently been opened.

Praise God for the "First fruits!"

# Can Christianity Solve the Race Problem?\*

BY REV. ROBERT M. LABAREE, D.D., LINCOLN UNIVERSITY, PA.

**W**ITHIN the last few months four deeply significant books on the race problem have issued from the press. Their significance is partly due to the fact that they are the work of white men representing rather widely separated sections of their own race. The authors are respectively a Scotchman, an Englishman, an American citizen born and brought up in the north and another bred a southerner. Their earnest and, better still, their frank discussion of the issues involved proves how in many parts of the white world men are realizing clearly the seriousness of these questions, and are having deep heart searchings on the subject. In this respect works like these are but indications of a very widespread interest. Through our modern means of intercommunication races touch and jostle each other as never before. As a result never before have so many discussions appeared in book and magazine on the vital question of right race relationships. These discussions of the past year or two have been written from every possible standpoint, and show a wide divergence of views; but they all indicate the supreme importance of the problem.

But perhaps the chief characteristic that distinguishes these four works from the other literature on the subject is that they are written wholly from the Christian point of view. They seek to find a Christlike solution for the strained and tangled problem of inter-racial relations. They all realize that while we must bring to bear on the knotty points the most earnest thought and the best scientific methods, yet after all there can be no permanent solution unless we apply to them the spirit and the principles of our Master; and that it is this Christian attitude of heart and mind that alone gives any hope in the difficult task.

It is interesting to note how the four authors stress the fact that this is a *world* problem. Even Mr. Weatherford, whose interest is largely in the welfare of the Afro-American, devotes his first chapter the world-wide aspects of our local difficulties. He realizes that our experiences here in our own country are practically the same wherever men of different races meet and clash. This fact cuts both ways. It confronts the man who would preach peace and goodwill to the antagonistic groups in Asia, but who refuses to apply the same principles to our own vexed social relations. If Christ has a mes-

\* Christianity and the Race Problem. J. H. Oldham, M.A. 265 pp. \$2.25. New York. 1924

The Clash of Color. Basil Mathews. 169 pp. \$1.25. New York. 1924.

Race and Race Relations. Robert E. Speer. 428 pp. \$3.50. New York. 1924.

Of One Blood. Robert E. Speer. A briefer study based upon the above for use by the Council of Women for Home Missions and Missionary Education Movement of the United States and Canada. 254 pp. 50c and 75c. New York. 1924.

The Negro from Africa to America. W. D. Weatherford. 487 pp. \$5.00. New York. 1924.

sage of love and human brotherhood to the inhabitants of Johannesburg, Calcutta and Tokyo, he has the same message to the men and women of New York, Atlanta and San Francisco. On the other hand the far-reaching character of the problem may bring something of comfort to the white or colored brother who grows despondent over conditions here. It may help him to realize that ours is only a small sector of the battle line.

But if similar conditions face us everywhere, the fact goes to show how natural such situations are. We are to expect them, they are as old as history, they have developed in every part of our globe. They are an ever-recurring illustration of what we may well call the nasty spirit of man, whereby the "ins" always seek to exclude the "outs" from sharing in their privileges. Pride and contempt and jealous passion for supremacy meet, yes create, seething unrest, resentment and hate. This is human nature, but human nature at its worst; and it is all the sadder in our day because just such contacts and conflicts as these reveal how little the spirit of Christ has permeated our economic and social relations.

To one fact all the many writers, whatever their other differences, agree. It is the *seriousness* of this world problem. The races are gathering in hostile camps. Are we drifting into a world conflict more terrible than any we have yet seen? The question is being raised not only by alarmists but by many of the best-informed conservative students of international affairs.

No one, for example, who is familiar with conditions here in America, can shut his eyes to the acuteness of our own special race problem. This is not due to the white man's invention of new forms of discrimination against the colored man, but rather to the changing attitude of the latter to everything that carries with it the brand of inferiority. Every phase of the bar sinister is resented more keenly with each passing year. This is the result of the growing intelligence and perfectly proper pride that comes with intelligence. The wounded self-esteem is not made callous by repeated rebuffs but becomes more sensitive. The educated and self-respecting Negro is therefore quick to imagine a slight when none is perhaps intended; nor can you wonder at it. If the waiter in the restaurant is slow and indifferent in his service, if the telephone girl is pert and saucy, if the clerk in the store is rude and unobliging, the first thought to rise in his mind is, "Would these people treat white folks in this way or is it just because I am colored?" From many sad experiences he jumps to the conclusion that it is only another manifestation of the contempt in which he is held, and his spirit is rasped and irritated. If you blame him try to put yourself in his place.

This deepening resentment is reflected in the newspapers and magazines which are issuing in such numbers from the colored press. Frankly they do not make pleasant reading for the whites. Wrongs

and injustices perpetrated by the majority group are published abroad in head-lines; lynchings are set forth in all their horrid details; every new aggression by members of the dominant race the world over is commented on and the moral pointed. The stories so widely circulated of Negro "uppishness" and "insolence," although grossly exaggerated, owe what truth they have to this increasing self-consciousness and growing resentment of the colored man. All this we usually attribute to the work of agitators. Agitation may stimulate but it does not create the feeling of exasperation. Radicalism always thrives where there are the most social wrongs. The colored man is not by nature a radical on any question; but if smarting under the sense of what he regards as injustice, he is ever driven into the ranks of the extreme socialists or into the arms of revolutionary demagogues, we shall have ourselves to thank.

But it is in the international field that this question assumes its gravest aspects. Hostility to the dominant race which is extending its political control to every remote corner of the world, and exploiting every weak or backward people, is growing apace. Not only do such Christian statesmen as Dr. Speer and Mr. Oldham raise the note of warning with no uncertain sound; but the uncompromising advocates of Nordic supremacy like Lothrop Stoddard and Madison Grant are equally emphatic in calling attention to it. Our newspapers every day bring to us fresh illustrations of the truth, that all Asia from one end to the other, Africa, north, south, east and west, the islands of the sea, whether it be Haiti in the west or the Philippines in the east, are in a state of feverish unrest. To be sure, some of these peoples are demanding rights and privileges for which some think they are unfitted as yet; but whether wisely or foolishly the colored races of the world are making common cause against white aggression. Can we escape the suicidal race war so dismally foretold by many a prophet of our times? Professor Williams of India and others like him are sure that we can. He tells us that "the impending struggle between the East and the West, foretold by many persons who cannot be classed as visionaries or fanatics, may be easily mitigated or entirely averted" by treating these other races with simple justice. And each of the four writers we are reviewing is of the same mind. Mr. Mathews assures us that all that we need is "team work," the same sort of cooperation that leads a man in soccer to pass the ball to his team mate rather than dribble it down the field by himself. In other words, if the Anglo Saxon would stop talking of the "white man's burden" and cooperate with the other races on the basis of a real brotherhood, many of the most acute causes of friction between them would be dissipated.

We must not, however, delude ourselves into the idea that such questions as these are easy of solution. Such cheap and superficial optimism can be attained only by shutting our eyes to the facts.

There are indeed two opposite extremes equally to be avoided. One of these is that race antagonism is "rooted in primitive instinct"; in other words, it is innate and ineradicable. If so there is no use beating our heads against a stone barrier; we shall only hurt ourselves and do no good. On the contrary, the facts seems to prove that racial prejudice is a complex of many instincts and mental attitudes. It is usually the result of economic and social competition and of fears that are born of that struggle. It is no more true of races than of competing nations and other social groups, only that in race intercourse physical dissimilarities add another element of friction. Color, or indeed any visible difference in form or feature, advertises the fact at the very first contact that the other man belongs to what is regarded as a hostile or competitive group. One may for instance harbor an extreme prejudice against the Jews; but if one does not recognize the fact on meeting one, it is very possible to establish friendly relations with him; and when later his despised nationality is discovered the chasm has already been largely bridged. Such an initial friendly approach to a Chinaman, Hindu or Negro is made impossible by the badge of their race which they must carry everywhere. It is this that makes the antipathy peculiarly sharp in cases of recognized physical differences. But there is nothing innate or insurmountable in the feeling. It is an inheritance from unfortunate experiences and relations in the past. Children as a rule do not possess it; they learn it from their elders, and therefore under proper conditions it can be unlearned.

On the other hand it would be just as unfortunate to approach the question with the notion that it is a simple one and the solution easy. It is in reality one of the most complex and baffling problems of our day. It has many ramifications, and the mere discussion of it arouses passions of the intensest order. Such feeling is justified by many in the name of science. The theory is held by some scientific students and received with eager approval in many quarters that the white man, especially if he is of the Nordic branch of the race, is by native ability and character the best in the world; that he is the creator and defender of our highest civilization and culture, and that therefore the maintenance and development of that civilization depend on the keeping of his blood pure from all taint of that of backward and inferior races, and on the securing for him the control of world affairs. For example, Prof. Josey in his book, "Race and National Solidarity," frankly holds that "a controlled exploitation of the backward races and the continued dominance of the white race will make for the greater good of man and will meet with the approval of God." If that be so, instead of seeking in the name of God to let down racial bars we must as servants of that God strive rather to keep the partitions between us intact; indeed we should raise them higher and make them more exclusive.



This is dismal doctrine for the missionary and social worker. But fortunately it is not true.

In no part of the books before us is the discussion more satisfactory than in their treatment of this theory of the superiority of the white race. After a very thorough survey of all that has been said on both sides of the subject our authors have come to the decision reached by a growing number of sociologists (Boas, Goldenweiser, Lowie, Miller, etc.) that such claims in behalf of the white man are exaggerated and even unfounded. Races like individuals differ in qualities and abilities: no two of them are alike; and yet each of them has his own contribution to make to life. Mr. Oldham asks pertinently, "Is the winner of the Derby superior to the dray horse? Is the engineer superior to the poet, or the scientific chemist to the captain of industry, or the prophet that stirs the conscience of the people, to the practical statesman who translates ideals into actual legislation?" God has made "of one blood" all the races of men, all are equally dear children of the Heavenly Father, and all are capable of climbing to the highest summit attainable by any of the sons of God. This is we believe the doctrine of God's Word: and no physical measurements, nor psychological tests, nor present lack of achievement can shake our faith in that great and inspiring truth. Backward many of these peoples may seem to be, mere children in many ways; but circumstances can explain all that. It was not so many centuries ago that our German ancestors were in the rear guard of civilization. Through circumstances for which they can claim but little credit, they have advanced to the front rank. Others have not yet made the start or have temporarily dropped behind. An era of rapid progress may begin with them at any time. Already we see a startling speeding up of development in Asia. Who knows when some of these backward peoples may pass us in the race? Pride in our own achievements, and contempt for others are wholly unwarranted by the facts.

Space forbids the discussion of other complications that make hard our task of establishing a real brotherhood between men of every color. There is for instance the question of intermarriage. No phase of the subject excites greater heat. Even Christian men like Oldham and Speer do not see wholly eye to eye when they come to this problem. But whatever be the ultimate judgment upon this or any other difficulty in making our mutual adjustments, one principle we should adopt, and that is to choose whatever path is obviously just and Christlike, no matter whither it may lead us. The spirit of Christ will not alone solve any of the great world questions. The head must cooperate with the heart in every right solution. Scientific research and honest hard thinking are as important as love and Christian brotherliness. But the spirit of Christ alone can give the right approach. And, alas! it has been the lack of this

spirit that has so embittered our human relations. Nothing so blinds the judgment as pride and prejudice. We see this only too well in the harsh and cruel conclusions which once justified slavery in our own country and now equally support every form of racial aggression and exploitation here and elsewhere.

We believe that already we are at the dawn of happier conditions. The frank discussion of these problems at the recent splendid missionary conference at Washington was both illuminating and refreshing. Most emphatic was the demand, reiterated time and again from the platform, for justice and kindness in our interracial and international relations. If Christianity cannot bring this about its mission will prove a failure; for men will have nothing to do with a religion that is handed down condescendingly to them from some supposed superior height of culture or virtue. In our own country there are many indications that the Christian conscience is being aroused over our own race problem. Interracial committees are springing up everywhere throughout the South, in which earnest men and women of both races are striving to bring about a better understanding. At the Student Volunteer Convention in Indianapolis last year all such problems were seriously discussed by the young people. Some of the results of that convention are worth mentioning. On the way home from Indianapolis to Nashville, the delegates from the white institutions centering about the latter place went over in a body into the car occupied by the colored representatives from the district, to talk over frankly what could be done to make more Christian their relations to one another. Out of that discussion an intercollegiate interracial committee was organized which has been meeting regularly, and has developed a program that must seem radical to their elders. This last summer the young men's conference at Blue Ridge (white) sent a delegation to visit the colored men's conference at Kings Mountain, and later a return delegation from the latter went to Blue Ridge, where they were entertained in the dormitory of their hosts and in the common dining room. Recently a Bible study conference was held at Hampton, where delegates from practically every white and colored college in Virginia slept in the same building, and ate at the same table. A year ago such a gathering would have been regarded as impossible.

Now I would not have anyone think that these young people have solved any of the great problems at issue. But surely none of us can be blind to the fact that it is in just such frank friendly brotherly intercourse that not only our own race questions but the larger world problems will lose much of that antagonism and ill-will which have made any settlement of them seem hitherto a hopeless task. Yes, Christianity can unravel this and every other tangled human relationship by creating the atmosphere in which alone all of earth's heated class and race problems can be solved.

# Woman's Place in the Missionary Enterprise \*

BY MRS. CHARLES KIRKLAND ROYS, NEW YORK

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**I**N considering woman's place in the missionary enterprise our thought may profitably center around four aspects of the subject.

First: Is there for woman a peculiar driving power in the missionary movement?

Second: What has been woman's achievement in missionary effort in the past?

Third: Are there elements of success in the past which should be conserved in future effort?

Fourth: In the adequate Foreign Mission program of the Church, what place shall be assigned to women?

That the missionary enterprise has from the beginning held a compelling interest for women is inevitable. Who should throw themselves wholeheartedly into missions if not those who owe to Christ their very ability to espouse any cause? The peculiar driving power for women in the missionary effort lies in the determination to open up for others the life of freedom, service and endless possibility which Christ has given to them.

Consider also certain characteristics with which woman by nature is endowed: her protective, tender instincts which are aroused by accounts of suffering womanhood and unprivileged childhood—needs which only woman in her work for woman could meet; her adventuresome faith which is undaunted by distance or difficulty. Columbus would have had a poor time with his proposed voyage of discovery, had he dealt solely with men. It was a woman who believed that it could be done. Think of woman's achievement in that far greater adventure of the discovery for other women of the fair land of fulness of life and freedom.

A brief historic perspective on the emergence of women into missionary activity reveals certain significant facts: Two months before Carey baptized his first convert in India, the "Boston Female Society for Missionary Purposes" was organized, uniting Congregational and Baptist women. Twenty-five years before Perry's fleet entered the harbor of Yeddo, and thirty years before the Protestant Episcopal Church sent its first pioneer missionary to Japan, a group of women in Brookline, Massachusetts, organized, and met regularly to pray for Japan and to contribute to its evangelization. In New

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\* An address delivered at the Foreign Missions Convention, Washington.

England the early societies rejoiced in the name "Female Cent Societies," and of these not a few have existed to celebrate their Jubilee.

With what consternation the men of the Church watched these doings of the women, is an old story. Turning in desperation to his elders, one Michigan pastor implored them to see to it that an elder be designated to attend each meeting, lest the women be indiscreet enough to offer voluntary prayer. There was no telling what women might pray for if left to themselves! A Board Secretary is on record as having said to his associates, "I cannot recommend bringing the women into this work." Of all these men one courageous soul stands out who staunchly maintained in the face of the other men "the help of pious females must not be spurned."

The economic condition of our country in the early part of the nineteenth century was such that money was difficult to obtain. Outside the spheres of domestic service and dressmaking there were no opportunities for women to earn money. The contributions to the missionary society, therefore, came in small amounts, and represented chiefly the profits from selling eggs or butter or rags. No more illuminating illustration of the value of small gifts from many sources can be found than is revealed in the activity of those indefatigable women who went from door to door gathering small sums for the cause.

How eloquent are the records found in the Treasurer's books of that day! Consider that first legacy received by the American Board, which was given by one Sally Thomas, a domestic whose wages never went beyond half a dollar a week, but who left to that Board three hundred and forty-five dollars and eighty-three cents!

Or listen to this letter written to the Treasurer of the American Board in 1813:

"Bath, New Hampshire.  
August 17, 1813.

"Dear Sir:

"Mr. ——— will deliver \$177 into your hands. The items are as follows:

From an obscure female who kept the money for many years for a proper opportunity to bestow it upon a religious object .....	\$100.00
From an aged woman in Barnet, Vermont, being the avails of a small dairy the past year .....	50.00
From the same, being the avails of two superfluous garments .....	10.00
From the Cent Society in this place being half their annual subscription .....	11.00
From a woman in extreme indigence .....	1.00
My own donation, being the sum expended hitherto in ardent spirits in my family, but now totally discontinued .....	5.00

Total ..... \$177.00."

In recording the gifts of women in these early days it is only fair to make note of the fact that much of the earnings of one at least of the Cent Societies was gained from making false bosoms for the shirts of the theological students in Princeton Seminary. The only pattern the good women of the society had was for a man weighing some two hundred and fifty pounds. In the record of missionary self-sacrifice full credit should go to the poor young theologians who suffered the inconvenience of ill-fitting collar bands, and who bought the false bosoms from the women of the missionary society!

Look through the record of gifts in those early days, and we find that the name of the woman donor is often suppressed, but the name of the transmitting pastor or elder is recorded in full, as for example, "From a female friend of missions per the Rev. John Thomas Green."

There is, therefore, revealed in woman's early missionary activity a remarkable, far-seeing faith; prevailing prayer; and conspicuous self-denial. Missions held a tremendous appeal for women.

Of zeal and devotion there was no lack, but there was sore need of organization and revision of methods. The Civil War called forth from the women of our land a service in hospital and barracks and home which developed, as no other experience could, an organizing ability hitherto unknown. At the close of the Civil War, women carried this newly acquired ability in cooperation and in systematized effort to the unorganized missionary endeavor. Women who formerly had been content to sit at one end of the family pew and watch their husbands at the other end putting into the collection box the family contribution to the work of the Church, had experienced during the war years the exhilaration of handling money by themselves. They now gave themselves to organizing the finances of their own missionary societies and Boards. Those men who viewed with misgiving the activity of women in the beginning were not so stupid after all. Something had indeed been started!

The women of the Church were prepared by thirty years of prayer and effort for missions to respond at once to the appeal made in 1834 by an American missionary from China who urged them to organize and undertake the work in non-Christian lands which only women would carry. The denominational Boards stoutly resisted this dangerous innovation, and for thirty years or more prevented the organization of women's boards. The urge to organize these boards could not, however, permanently be held in check. Timid women who in small societies had been almost prostrated by the thought of reading aloud a portion of a missionary letter, were so inspired by the necessity of an organization of women to conduct work for women, that a perfect epidemic of woman's organizations soon occurred. In 1861 the Woman's Union Missionary Society in

New York, an interdenominational organization, came into being. Other organizations soon followed, and by 1900 nearly every leading denomination had a Woman's Board. Today there are over forty Women's Boards with a combined annual income of over six million dollars. There are an equal number of Woman's Boards of Home Missions with an annual income almost as great. The work of these Boards and the perfection of their organization is well known. The same genius which characterized woman's efforts in the realm of temperance and suffrage has organized in volunteer service a mighty host of eager, intelligent, purposeful women in community, county, state and nation. No phase of missionary activity is so justly appraised at its full value. Men and women alike are sound in their clear appreciation of it.

Consider for a moment the tremendous range of achievement of the woman's missionary societies: in practically all the non-Christian lands of the earth they hold property; rent buildings; recruit and educate thousands of evangelists, Sunday-school specialists, teachers, editors, doctors and nurses; provide an educational system from kindergarten through college; maintain hospitals; staff nurses' training schools and medical colleges. In many languages they edit women's and childrens' magazines and publish books. The culmination of the efforts of women is found in the establishment of seven women's colleges, founded by the Woman's Boards of Scotland, England, Canada and the United States. Eighteen Woman's Boards brought to this united effort many diverse methods of organization, but one great aim inspired them all—namely the purpose to train a Christian leadership for the women of the Orient. Three million dollars was recently raised in the United States for these colleges under the able leadership of Mrs. Henry W. Peabody. The colleges are growing, enlarging their equipment and capacity; but they are holding absolutely to the Christian purpose of their existence. They are Christian to the backbone.

Add to this achievement on the foreign field the conspicuous success of women in establishing the great system of missionary education in the home Church which now touches even the most remote corner of every state in the Union, and who can contemplate this accomplishment without asking, How is it done? Surely we can with profit ask, as we review the achievement of women, what has been the secret of the effectiveness of women in the past?

I am confident that the men of the Church wish above all things to conserve the rich heritage of woman's service for missions. I am equally sure that no adequate missionary program can be carried on, unless certain features of woman's service in the past be counted among the dynamics of our missionary endeavor. Let me be very explicit.

Two facts underlie the conspicuous success of woman's work:

first, through long years of indefatigable effort the women of the Church have built up a system of communication from national Board headquarters down to the most remote individual church. This unbroken continuity of function has been accomplished in a brief half century. It is so effective in its working that, like Lincoln's rat hole, it will bear looking into! Ruthlessly to disrupt by any form of reorganization a system established by such incalculable effort and proved to be of such undeniable efficiency would be little short of madness.

The second secret of woman's success in the past is psychological. Women respond to a definite financial responsibility. They like to raise their own budget. They enjoy a dual relationship to missions as church members and as members of the woman's organization. Any missionary program for the Church which casts aside this wonder-working system of distinctive financial responsibility of women is doomed to failure. Possibly the remote future may hold a better plan but for the coming decade, I am convinced that no adequate missionary program can be built up by the Church which disregards these two aspects of the achievements of the past.

The logical masculine mind may not follow this form of argument, but it will be a sad day for missions if the women of the Church come to feel that any form of reorganization has taken from them their distinctive responsibility, and that their task as women is done.

In most denominations a new phase of the missionary program has been reached. In several communions an entire reorganization of the Church Boards has been effected which unites men and women on equal terms in board membership and on the staff of administrative officers. Women who in the past have shown an invincible spirit of entire consecration, and have done for the Church a monumental service without proper equipment, with inadequate salaries, and devoid of technical training, are now entering a new phase of activity, facing a wider opportunity in the work of missions. At this transitional stage, the Church may well give its best thought to the subject of the partnership of men and women in this work.

There are certain attitudes in the Church at large and in Boards in particular, which will ensure success in our common effort; certain others spell unmistakable failure. I am no suffragist, but I cannot refrain from emphasizing certain perfectly clear elements in the situation in our churches today. Have we the courage to face all the far-reaching implications, and to make all the necessary readjustments which are involved in this partnership of men and women of which we so glibly speak? A sense of *mission* inspired the women whose past achievements we today laud. Is the Church prepared to present to this generation of alert, capable young women a challenging, compelling task whose pull will be felt as much as the appeal from other fields of activity? The Church must reckon with other avenues which are open to this generation of women. She must make

it very clear that she has work of such vital importance and of such far-reaching influence as to call for the fullest measure of service. She must show unmistakably that to do this work young women of the highest degree of training are needed who will in turn receive the same considerations in living conditions and salary which other occupations offer. Is the opportunity for missionary work in the Church today, both as administrative officers of the Church Boards and as volunteer workers in the capacity of board members and in the local church, *actual* or merely *potential*?

This is no theoretic matter. The Church at home and abroad must reckon with the awakened womanhood of the world. At one time we were perplexed by the modern movement among women. Now its direction and impulse are perfectly clear. The State thus far has been in advance of the Church in recognizing the changed situation. Is it not curious that this should be so, when from the Church came the first releasing force to womanhood? Whatever you may think of the modern movement among women, you must admit that the Church fostered it. I come to you with the deep conviction, born of my knowledge of young women and my experience in working with them, that the Kingdom of God is more nearly within the reach of the Church today than it ever was before, if only—if only, we can harness up to this missionary enterprise the boundless capacities, the trained energies, the fearlessness, the courage and the sincere desire to have a part in the big business of this generation, which characterize the young women of today. If thus far the Church has failed to enlist them it is not wholly the fault of the young women; it is largely because the Church has not adequately presented its task.

In the East and in Europe young women are demanding freedom to live their highest life; to develop to the utmost the powers God has given them; to make their full contribution to the life of the world. The intelligent women of the Church have already turned to politics, business and international affairs. At the Institute of International Politics at Williamstown last summer, one third of the personnel was women. Are we offering young women an adequate opportunity to do a constructive work in the Church which will give scope for all their trained capabilities? Will the Church awaken in time to the fact that this new spirit of womanhood may become an instrument for the advancement of the kingdom of Him who chose women for his friends and shared with them His most profound spiritual truths?

Again let us be very explicit. We've talked in vague terms quite long enough. Printed reports and addresses without number theorize on this subject. We have come to the place today where we must face the fact that in working out an adequate missionary program for the Church, whatever share is assigned to women must be given her *on the satisfactory and logical basis of ability and capacity*, and not on



that of sex. I plead that woman be allowed to enter that natural relationship to which Jesus called her and which the early Church assigned her. If the future missionary program is to be carried through successfully, it must be done by men and women in a level partnership. We do not want a union which means merely diverting one of the separate streams into the channel of another. We want a union made necessary by the great task confronting the Church today which calls for something far greater than our past achievements if the non-Christian world is to be brought to Christ. Let us speak of union as though—to pursue the figure—the two separate streams had broken their banks and must now be guided into a broader, deeper channel of life-giving water.

In the home, in professions, in Church and in State, men and women are needing each other if the complete whole is to be attained. The work of neither alone is or can be wholly complete. Surely the task we are facing today is great enough to capture the imagination of men and women together. We need each other if our sympathies are to become broad enough, our courage high enough, our faith strong enough, our love deep and full enough to meet the requirement of the task in this day. We need as men and women a fresh discovery of the eternal and supreme obligation to give Christ to the world, which shall send us forth determined to stand together, each contributing his own best to the accomplishment of the enormous task to which God is calling our generation.

May God give us in this partnership a more inclusive view and a saner, broader judgment than either men or women could have working separately; and may He crown our united work with achievements and victories which could otherwise never come!

#### ONE GIRL'S INFLUENCE IN BRAZIL

SOON after we took charge of the work in Sao Sebastiao do Paraíso, the girl who had been my mouthpiece in the Sunday school and the Girls' Club, and led the music in both, told me that she had been offered a place in her aunt's school in a near-by town. Her uncle was the chief man in the town, and his family had the entrée into the best society.

There the girl, Haydee Machado, gathered around the piano on Sundays the servants of the school, and a few of the boarders who liked the hymns. Gradually she told them stories from the Bible until before any one was aware she had a Sunday school. The uncle's family began to read the Bible, and less and less to take part in Sunday amusements. Later the teacher got permission to invite the missionaries. Rumors were afloat that their entrance in the city would not be permitted. However, nothing happened to interfere, and the Gospel was preached for the first time in that town.

The young woman's aunt became a professing Christian and thereby lost half of the pupils in her school. Two other members of her family also entered the fold and have become great influences for good. Every service held in the town has been well attended, and many Bibles and hymn books have been sold. A wealthy farmer has given a lot for the building of the church, when God shall open the way.

MRS. EDWARD LANE.

## Hospital Evangelism in Korea

**D**R. A. G. FLETCHER of Korea writes of the results of hospital evangelism as practised in the Taiku (Presbyterian) hospital during the past two and a half years. The aim is (1) to preach the Gospel to every patient; (2) to win as many as possible to Christ; (3) to lead these converts to unite with a church, and (4) to lead each convert to witness to Christ among unbelieving neighbors. The method is (1) to organize the hospital staff into a preaching society to care for the evangelistic work; (2) to send evangelists to the home of a hospital convert for one month and to seek, with the patient's help, to establish a church.

Three men evangelists and three Bible women are employed who work alternately in pairs, one month in the hospital and the next in the country districts. The results have been very encouraging, both in winning converts and in establishing churches.

Each month a colporteur takes a number of letters from the hospital to patients in the country and on the way sells Bibles as his salary is paid by the Bible Society. The patients help by giving him an introduction to the villagers. They aim to establish one new group every month. During the past thirty months, they have established twenty-six churches. These churches have a total membership of six hundred and twenty-five, and sixteen have their own church buildings.

Each evangelist is responsible for caring for his groups until turned over to a missionary pastor at the end of one year. At this time, each group must have: (1) A sufficient number of adherents to be able to pay its share of a helper's salary; (2) officers capable of caring for its spiritual and material needs. The preaching society sends to the churches regularly letters of greeting and admonition. Members of the society go to the country and visit the groups when possible. In this way, the new Christians receive a touch of the joy of Christianity. Also each month the society mimeographs and sends out to each group a sermon prepared by the evangelist working in the hospital. This is to give spice to the attempts at sermons given by the new and often unexperienced leader selected from among the new Christians. Officers of new groups are urged to attend Bible institutes and Bible classes. The six evangelists and colporteur each make a report at the monthly meeting of the preaching society.

The preaching to patients within the walls of a hospital is not sufficient to win them to Christ in the majority of cases. Neither is it enough to follow them by post or in person. We must devise a plan whereby the opposition and persecution of relatives and friends will be turned into sympathy and support. Sending evangelists to the non-Christian home town of hospital converts helps them to win the patient's relatives and friends for Christ.

# The Truth about the Philippines

A REVIEW, BY DR. HARRY FARMER, OF "THE PEOPLE OF THE PHILIPPINES." BY FRANK CHARLES LAUBACH, PH.D.\*

**R**ECENT articles, under the general title of the "Isles of Fear," have appeared in the various papers throughout the country, evidently written to prove that the people of the Philippines are not ready for their political independence. Dr. Laubach, a missionary of the American Board, could have had no knowledge of the newspaper articles, since his book was in press before they began to appear. Dr. Laubach's book deals with facts as he has seen them. At times he has some things to say which are not very complimentary to the Filipinos, but one cannot read the pages without concluding that they are a wonderful people and capable of high development.

Dr. Laubach came to the Philippines when missionary work was already well advanced, but he went to the Island of Mindanao which had been little cultivated up to that time. He was at the first station established by the American Board Mission at Davao, but later moved to the north coast and pushed the work in all directions, co-operating with the Presbyterians, who sent down preachers from Negros, as well as many fine young men who graduated from the Silliman Institute in Dumaguete. Upon return from furlough in 1920, Dr. Laubach took up work in the Union Theological Seminary of Manila, and has become deeply interested in the student life of the Islands. He believes in the Filipinos, and feels the day is coming when they should have complete control of the country.

"The People of the Philippines" is a religious book and presents the best history of Christian missions in the Philippines that has yet appeared. Everyone who has had anything to do with the wonderful development of the people and the Islands during the last quarter of a century will find it very interesting reading, even casual readers who care little or nothing for the Church.

The religious tendency is strong in the Filipino people, and is probably an inheritance from the Malay race. When the Spaniards came in 1521, the people were Mohammedans, and because of the attempt to convert the natives by force, Magellan and many of his followers were slain. Prior to the coming of the Moslem missionaries, there was intercourse with Indian customs and religious practices, and the people were also greatly influenced by visits from China. There was always a reaching out after God. This can be seen in the present practices of the pagan Igorots of northern Luzon, and those of the interior of Mindanao in the far south.

\* Published by Doran, New York. 1924. 465 pp. \$3.50 net.

With the coming of the Spaniards and their superior forces, the Malays were obliged to submit, though they were never completely conquered. In honor of King Philip, the Islands were called the Philippines. It was either baptism or the sword. The sword conquered, but the people always aspired for independence in all matters of thought, religion and politics. Dr. Laubach speaks charitably, yet plainly, concerning the almost 400 years of Spain and Romanism when the people were given a mediæval civilization, with a fanaticism and superstition bred in ignorance. From one to three per cent only were given any form of education, and for the most part only those who could assist in matters of State and Church. One history states that in the last one hundred years of Spanish domination, there were twenty-one insurrections, the last one being so successful that the Government gave the leaders 800,000 pesos to leave the country. Leaders of the revolutions were killed and deported by the hundreds, and at one time 1,500 were shot on the Luneta. The last great murder was that of Jose Rizal, now called the Father of his country, who was shot at the instigation of the Friars, because he would not recant and receive the absolution of the Church. It was well for the Catholic Church that America stood for religious liberty in the early days, for the people hated both Spain and Rome. The Spanish friars and priests were not safe outside of Manila.

A few years ago 3,000,000 people under a Filipino, Bishop Aglipay, organized an Independent Filipino Church, based largely on the practices of the Roman Catholic Church, except confession and allegiance to the Pope. A large number of municipalities voted Rome out and the Independents in, turning over the large churches and converts to the Aglipayan priests. In due time, through processes of law, Rome regained these properties and the "Independientes" were forced to build bamboo churches. Attempts were made to use this new church organization largely for political purposes, and great theological difficulties have been encountered. Nevertheless, the Church, with possibly less numbers, is stronger than ever today, and is becoming more like the evangelical churches. The people will not submit to a foreign potentate like the Pope. They want both ecclesiastical and political independence. They love the United States and are grateful for the benevolent paternalism which has been exercised, but feel the time has come to give them entire independence, with such arrangements as will guarantee mutually happy and beneficial relationships.

Missionaries came in the early days of American occupation. In fact, some were to be found among the soldiers. Seven great denominations of the Evangelical Church were represented through their several Boards of Foreign Missions. The Protestant Episcopal Mission specialized on the Moslems and the wild tribes, while the other six Missions delimited the territory to avoid overlapping. The

Evangelical Union is stronger than ever today, and has Filipino representatives in its membership. This fellowship makes possible a unity of action which promises a more speedy evangelization of the Islands. Many union institutions prove the fine spirit of cooperation, the central example being that of the Theological Seminary in Manila, which trains preachers for all churches. With Bible, hymn book, union periodicals and other Christian literature in common, there is great promise of one great Evangelical Church, manned and supported by the Filipinos.

This is a story to rejoice the heart of those who love to see the Gospel spread abroad in the earth. What trophies of Christ's power! Scores in the Christian ministry, and hundreds more found in all walks of life, teachers, lawyers, doctors, business men. The innate hospitality and kindness of the Filipino, tinctured by the Christ love, makes a visit to the Christian homes a joy long to be remembered. No mission field has developed so many self-supporting churches in so brief a period of time. It is not done without sacrifice, but it means the laying of a natural foundation which will support a strong Church of the future.

The Evangelical missions have had little need to establish schools, as this has been done by the Government. A few parish schools only have been opened, but a number of secondary schools, and only one high-grade institution—Silliman Institute. The students have been reached through the Christian dormitory, opened near the high schools, and at the University in Manila. Boys and girls have been gathered into these institutions, helped in their school work, and have been given an opportunity to find their Lord and worship Him in spirit and in truth. The Sunday-school has had a wonderful development. The young people educated in English in the public schools have received through correspondence and in Bible institutes, training in religious education, which has made them leaders in the Sunday-schools, and in the Provincial and National Sunday School Unions. This is a forward-looking enthusiastic institution, and will prove the bulwark of the Church.

The Roman Catholic Church has not been untouched by this Evangelical movement. American Jesuits and other American prelates have come to the Islands to take up the training of the Filipino youth and to introduce new methods. The effects are already seen in renovation of church buildings, introduction of pews, organization of Sunday-schools, young people's societies and other activities, which appeal to the youth of the land.

The author looks forward to the day when Filipino missionaries will go into all countries of the Far East and aid in the work of evangelization. Already they have gone to their countrymen in Hawaii, and some have begun work in Malaysia and Java.

## The Power of a Gospel Portionette

BY ABDUL-FADY (ARTHUR T. UPSON), NILE MISSION PRESS, CAIRO

**A** SCRAP of paper may be used to change the fortunes of a man, a nation, or even of the world.

The Bible Societies issue single gospels or epistles, but the Nile Mission Press portionettes contain short, selected passages of Scripture on a special subject. A gift of \$5,000 paid for no less than 1,200,000 portionettes, which included eighteen historical subjects, twelve doctrinal, seven on parables and miracles, one for Jews upon the Epistle to the Hebrews, and six on the Sermon on the Mount.

Some of these portionettes are given out by the broadcasting method, the object being to cover as much ground as possible in a short space of time. As an illustration, Mr. Porter of the Egypt General Mission, writes: "We left here early on Wednesday morning by road and on this trip we distributed 4,000 portionettes."

There is also the *intensive* method of dealing with individuals. Standing in a main thoroughfare, at the turning point for the licensed brothels, and right in a constant stream of traffic, a worker will hand to every passer-by—as fast as his fingers can move—a copy of a purity or a temperance tract, while the worker behind will hand him one of the Scripture portionettes. None are refused or torn.

Meanwhile a third worker is busy "buttonholing" those who have slipped past the first two pickets, and exhorts them to give up sin. Often we are able to give a clear message even amid the distressing sights, sounds and scenes. During four years from 1918 to 1922, not less than 80,000 young men have received these tracts from a single worker. Two such helpers—Gohar Effendi, an American Mission evangelist, and Sheikh Iskandar, a converted Moslem, baptized by the Church Missionary Society twenty years ago—distributed 15,000 leaflets and portionettes during the summer of 1923. As a result, hundreds of young men have been rescued.

The Nile Mission Press has also issued fifty varieties of colloquial portionettes in simple Arabic. The publications of the Press go to thirty lands, and hearty welcome comes from even the most barren of all lands—north and east of Arabia.

Arrangements have now been made to produce a large Arabic edition of some larger portionettes on Bible subjects. The selections are wisely made and give the reader a clear conception of the Biblical system of truth, creation, preservation, sin and redemption. On each page is a reading from the Scripture in large print, and at the top and bottom are related passages in smaller type.

Who shall estimate "The Power of a Gospel Portionette"?

# BEST METHODS

EDITED BY MRS. E. C. CRONK, 728 MUHLENBURG BLDG., PHILADELPHIA, PA.

## COMMUNITY CELEBRATIONS

BY REV. HENRY MOEHLING

Pastor of Gethsemane Lutheran Church,  
Philadelphia, Pa.

Philadelphia is a city of communities with a community spirit. Some of the communities sub-divide themselves into blocks, and organize for the celebration of outstanding days: Christmas, Flag Day, Decoration Day and Fourth of July.

For all of these celebrations great preparations are made, and a fine spirit prevails.

In one block in West Philadelphia in which there are thirty houses on each side of the street, the residents have formed an association to celebrate the festival days of interest to every one.

On Christmas eve there is a block Christmas tree with carolers from all the homes singing Christmas carols. Flag Day and Decoration Day are gala occasions with special decorations, and the Fourth of July celebration is one of the greatest events of the year. July third is a busy day. Cooking is done in advance and all the preparations are made for the coming holiday. The street is roped off, festooned and decorated with bunting, and lanterns. In the center of the block a large stand is erected with seats for a twenty or thirty piece band and a speaker's platform. Every family invites guests from "back home" or "up country," or from other sections of the city. Every member of the various families and all the guests receive a patriotic paper hat, and for the children there is a special gift of ice cream and candy.

On the morning of the Fourth all is in readiness with policemen on

hand to make sure of good order. Exactly at nine o'clock the bugle sounds. Every door in the block is thrown open and out of the doors come the boys and girls and the men and women. Every one gathers around the stand. A local clergyman begins the day's festivities with prayer, and makes a very short talk about the importance of the day to the community. Old Glory is raised high on the staff as everyone joins in singing "The Star Spangled Banner." As the string is pulled unfurling the flag hundreds of little flags float through the air becoming the prize and pride of the crowd that is constantly growing larger and larger.

Later a whistle sounds and the boys and girls know it is time for the contests to begin. First come the four-year-olds with their Kiddie Kars, followed by other contests of various types with contestants of various ages.

At 11:30 A. M. a signal is given and everybody goes home to lunch. Since extra preparations were made the day before lunches are over in a short time. At 12:45 the band appears, and at one o'clock the overture is played. Immediately the street is filled. Ponies and pony carts are on hand and the children, with free tickets, enjoy an hour of joyous rides for the length of the block and back again. In the meantime a ventriloquist is ready with his act and the crowd around the stand is having its share of entertainment. Various other features are introduced, differing somewhat from year to year. Always a soloist of note adds to the real value of the program.

By four o'clock the audience is ready for the speakers who have been

invited by the Committee on Arrangements. After the speaking there is a lull and everyone understands that it is the "Do-what-you-Please" Hour. Neighbors visit with neighbors, and a general friendliness fills the air, until time to go home for the evening meal. At 6:45 there is another bugle call, and "the block" reappears in the costumes of colonial days, representing patriotic personages and events. A line of parade is formed. Horses, wagons, automobiles—any type of conveyance that can be commandeered for service is on hand for what "the block" is pleased to call "The Best Parade in West Philadelphia."

A schedule has been arranged with other blocks that are having parades so that each may visit the other, and all have a vote in which parade is best.

Prominent speakers are introduced—senators, congressmen and others who may be available—and their remarks are greeted with enthusiastic applause.

Eight-thirty arrives and the whole block is bright with many-colored lanterns, and the evening's program begins, planned especially for the young folks.

At some time during the day practically everyone in "the block" has been on the street. Opportunities for acquaintance and friendship are to be found on every hand.

On one of these Fourth of July celebration days a pastor who lived in "the block" sat on his porch. Since early in the morning he had been moving around through the crowd, renewing old acquaintances or making new ones. The bowl that had been filled with lemonade at the beginning of the day was almost empty now. Many guests had stopped at the parsonage that day to greet the pastor and his wife. As the policeman on the beat passed, the pastor called, "Won't you have some cold lemonade?"

The policeman's eyes brightened at the cordiality of the invitation and the tinkle of the ice against the sides of the bowl. Between the sips of lemonade he talked with the pastor.

Very naturally the pastor led the conversation to his church on the corner. The policeman told him that he was a Jew, and thanking him for the lemonade turned to go.

"My wife and boy will be out this afternoon," he called as he started down the steps.

"Bring them around to see us," called the pastor cordially.

Later on the policeman came back with his wife and son. Jew and Gentile, they sat on the stone steps and chatted pleasantly together. The wife was a member of a Christian church, but the boy had never been to Sunday-school.

"My boy must go to Sunday-school," announced the father. "I want him to be in a Christian Sunday-school. Would you accept him in yours?"

"Indeed we would," answered the pastor. "We'll be glad to have him as a member of our school and glad to have you and your wife come with him."

One Sunday evening a few weeks later a policeman slipped into the corner seat of the last pew in the church. Unafraid in situations which called for valor, he was timid when he entered the door of a Christian church. The cordial welcome he received soon made him feel at home and he came again and again.

One year went by. Another year was added to it. Then one day he said to the pastor:

"Will you baptize me? I want to be a Christian."

"Indeed I will," answered the pastor. "When will you be baptized?"

"Whenever you wish," was the earnest answer.

After several months of special instruction he was baptized. Two years have passed. Every other Sunday night, when he is off duty, this faithful Christian Hebrew is in church, and his daily life and conversation testify that his Christianity is genuine.

Neighborly friendship will do much to win men and women to the Christ



who gave "as thyself" for the standard by which we should measure our love to our neighbor.

### MOULDING THE PLASTIC AGE

By MURDOCK McLEOD

In the Shadyside Church of Pittsburgh, of which Dr. Hugh Thompson Kerr is pastor, there assembles every week for religious instruction and spiritual guidance two groups of students from the near-by universities in two Bible classes which in some respects are altogether unique. Every Thursday evening a group of some fifty or sixty students from Carnegie Institute of Technology gathers about the table for supper in a pleasant room in the church and spends an hour facing and discussing the serious and practical problems of religion and life, and the following Friday from eighty to one hundred students from the University of Pittsburgh meet for lunch in the same room for a similar purpose. The lunches served are free to the students, being financed by individuals and prepared and served by the women of Dr. Kerr's church.

A few days ago the writer had the privilege of sitting as a visitor at a session of each of these classes, and was impressed, as anyone must be who has a similar privilege, with several unusual features.

Noting the promptness and eagerness with which these young people assembled for this hour of social fellowship and Bible study, it was quite natural to inquire what means or methods were employed to secure their attendance and how the attendance was kept up, every seat being filled.

"The problem is not to keep up the attendance," replied the president of the class, "but to hold it down, that is, to keep it within the limits necessary for the best results."

The Thursday evening class, known as the "Toknon," fixes its own limit, vacancies being filled by voting the applicant into membership in the class. The second, composed of Pittsburgh University students and known

as the Pitkin Class, is limited practically by the capacity of the room in which meetings are held. These classes, so far as attendance and administration are concerned, are self-governing, self-promoting, and self-perpetuating groups, for they have been meeting now continuously for twelve years with unabated interest, eager for the first meeting in the fall and reluctant to disband in the spring. The sessions terminate about May 1st.

Practically every class and every department of these schools, and many religious denominations are represented in these two groups. They present a cross section of the student life of these two great universities.

While regular courses of Bible study are conducted by Dr. Kerr as teacher, the students are allowed to submit in writing questions for discussion. On the day of my visit the questions submitted covered a wide range of subjects, all the way from the "double standard of morals," to the problems of predestination. Questions thus submitted for discussion must represent real problems or perplexities in the life or thought of those who present them. Nothing superficial or trivial, and no questions of mere, idle curiosity are accepted. There is the utmost frankness in presenting these questions and every one so presented is considered seriously and if possible answered with the same frankness and sincerity. There is no attempt on the part of the teacher to evade or substitute, or merely moralize. Both teacher and student are alike honest seekers after truth.

These group gatherings partake of the nature of a Bible class, a forum and a sort of confessional, for in this atmosphere of sincerity and frankness a mutual confidence between student and teacher prevails. The student feels that to this place he may come with the problems that perplex him, assured of the utmost help.

As a teacher of such groups of alert, inquiring and open-minded students,

Dr. Kerr is peculiarly fitted. He has a remarkable grasp of the fundamental truths of the Christian religion; understands the student mind and has those qualities of conviction, courage, tact and sympathy which students admire in a teacher. He has a ready perception and appreciation of the problem involved; a direct way of getting at the root of the matter; a most interesting and convincing way of revealing and applying the salient truths. He can make his remarks pointed without wounding and can differ without offending or alienating.

When we think of the hundreds of young people, who during the past twelve years have passed through his classes, found new light on the problems of life, and a firmer footing of faith, we are sure that here is a man who is doing much to mould aright a part at least, of the plastic age.

#### A "SWIFT SURVEY"

By DAVID McCONAUGHY  
Upper Montclair, N. J.

The Monthly Missionary Meeting of the Presbyterian Church of Upper Montclair, N. J., regularly features, by way of prelude, a Swift Survey of world events. Each of the seven members of the Missionary Committee is assigned a segment of the circle of the world-field as follows:

Our Home Land	China
Latin America	India
Africa	Japan-Chosen
Moslem World	

The understanding is that the swift survey will be kept "swift" in fact as well as in name. Each one is confined to one minute, at the close of which, if necessary, the leader rises as a silent signal that the time is up. It is not expected that anyone will make a speech, but simply report a fact within the compass of a night letter. The fact in each case is to be selected with special reference to calling forth prayer, and when the cycle of reports has been completed, at once a season of prayer follows, in which those are asked to take part who

have not participated in the survey. And each one thus taking part is to center petition upon a specific point. Following out this plan closely, at the last meeting a dozen different people took part, and the entire prelude did not occupy as much as fifteen minutes. Thus the main feature of the evening's program is given ample time, and variety is introduced into the proceedings.

Possibly a sample of the "reports" given may be suggestive. Take that of India:

"A cable from Delhi announces the passing of a resolution in the India Assembly looking to a reduction of opium use, and providing for a committee to examine into the Government Opium Policy. In the discussion following the introduction of the resolution, Sir Basil Blackett, Finance Member, announced the government policy as aiming at a maximum of revenue with a minimum output of opium, declaring that India has done more than any other country to reduce the use of opium, and that at heavy loss of revenue. But it will not be forgotten that when the American delegates withdrew from the International Opium Conference at Geneva a few months ago, it was mainly because the English representative of the India Government rejected the proposal to prohibit the production of opium except for medicinal purposes, and it is worthy of note that when this subject came up in the India Assembly the principal speech was made by a Christian, Dr. S. K. Datta, a speech which Sir Basil himself described as 'a moderate and sincere exposition of the temperance view of the subject.' In contrast to it was the appeal made by Mr. Cosgrove, an English official, on behalf of the coolies of Assam, who, he said, found a moderate use of opium a preventative of the evil effects of hard work and illness! Mr. McAllum, another English official, defended the Burmah Government and ridiculed some of the statistics cited, as not taking into account the consumption

of opium by elephants, who he said, take it in large doses!"

### FROM ALL NATIONS, BUT AMERICANS ALL

MRS. FRANK M. GOODCHILD

*One of the most hopeful accomplishments along the way of inter-racial friendship and understanding is being wrought out in New York City by a group of women in a monthly Friendly Meeting. Mrs. Goodchild tells of the programs in a way that will be suggestive to other women who may want to try the plan in other cities.*

Racial antipathy is one of the primitive instincts of humanity and yields but slowly to the pacifying influence of either civilization or culture. Even followers of the Christian religion must battle long and hard against this elemental dislike of one race for another. This aloofness may pass muster in countries where the foreign population is small or isolated, but in America, where the long-time citizen is but a few generations removed from being himself a foreigner, and where he must perforce rub elbows with the latest arrivals from the ends of the earth, a *laissez-faire* attitude is impossible for either comfort or safety. Especially in Christian communities or organizations, the hostile attitude should be broken down by the convincing demonstration of some common interest.

Since women are notably the conservatives of the world, yielding more readily to prejudice because of the narrow confines of domesticity, they are more liable to the petty offenses of racial antagonisms, and even though the Italian man may develop a tolerable friendship for the Czechoslovak who works beside him, their wives are apt to pass each other with a stony stare even in the church building where both races hold their meetings.

In New York City an effort is being made to associate the women of some of the foreign-speaking churches in a monthly Friendly Meeting, and adopting the principle of Dr. Hahnemann that "Like cures like," liberal doses of nationality are administered

in the programs, supplemented by attractive invitations to genuine friendliness, since all are now in America. The venture has now passed the experimental stage and is proving its worth in the increasing sociability of the women who attend.

The programs are varied from month to month, the foreign women themselves furnishing the entertainment. One foreign group will be the reception committee, welcoming the arrivals at the doors. Another group will serve the refreshments, taking particular delight in offering some national dainty as a surprise. The meeting opens with two or three popular hymns, one or two verses of each, sung without books, and often in several different languages, since the older women may not understand English. The Scripture is read by one group in concert, and prayer is offered by a member of some other race. The program continues from eight until nine and the next hour is devoted to games and refreshments. The games are of the variety to include all. One evening picture postcards of places in New York were cut into two irregular parts and distributed, and the company became successfully mixed in matching their cards.

In February the program took the form of a Hero Night. One member of each foreign congregation wrote on the blackboard the name of her country's greatest hero and told the reason for the choice, then the whole group sang a verse of their national anthem. Presently the names of twelve notable heroes were on the board, and some of the women were quite eloquent in their praises of their countrymen. Garibaldi, Confucius, Tolstoy, Booker Washington, and Luther were all written there. Then Washington and Lincoln were added, with a word about their great service to our country, and small pictures of these two patriots were distributed. A talk followed about the "Name that is above every name," and high over all the names

on the board was hung a card with the name of Jesus Christ in illuminated letters, while the audience sang, "Take the Name of Jesus With You." Tiny American flags were given out and held aloft while all sang,

"Our fathers' God to Thee,  
Author of liberty,  
To Thee we sing."

A lively game of geography finished the evening. The star field of a large American flag was covered with plain blue muslin and forty-eight white paper stars were given out. Those holding the stars came up and pinned them in place, each naming from memory a state of the Union, and so re-making the field of the states. Promptly at ten o'clock there is always a great handshaking as we sing, "Good-night ladies, we're going to leave you now."

A "Grown-Up Kindergarten" proved a fascinating evening, the women sitting obediently on the tiny chairs and going through the daily kindergarten program, the talk being, "How may a New York woman know that spring is coming." The regular kindergarten games followed, skipping and Goosey Gander and all the rest, then refreshments of cocoa and alphabet crackers, and every woman colored and cut out and pasted into form a life-size bluebird to take home for happiness.

Easter offered opportunity for an "Egg Exchange" and a talk on "The legends of Easter, rabbits, eggs, chickens and other Easter toys." Each woman brought a colored egg with her name and nationality scratched on it. These were collected and then redistributed so that no one should have her own. Then the leader called the name on the egg she had, and that woman stood up. In turn she called the name on the egg she held until every woman in the room was standing. They all took home their eggs, each with the name of a new friend.

After all there is nothing remarkable in the event. Sympathy, friendliness, careful preparation, infinite

patience, the utilization of every amusement that is common to woman-kind, and a refusal to be defeated by occasional discouragement—these are all the equipment required to realize the same results in any town of foreign populations.

## HOW A CHURCH CAN HELP ABOLISH WAR

By DR. SIDNEY L. GULICK

Every church in America should have a real share in the Christian crusade to abolish war if it desires to do its full part in establishing the Kingdom of God. There are several things which every church, large or small, can do.

1. Observe Armistice Day, November 11th, or Armistice Sunday by some appropriate service, and also provide in the Sunday-school, at least twice a year, on the Sundays nearest May 18th and November 11th, an exercise or lesson on the abolition of war and the way to achieve and maintain permanent world peace. May 18th, formerly known as "Hague Day" in commemoration of the first Hague Conference (1899), since the war is being observed as "International Goodwill Day."

2. Promote the use of study courses on World Justice and Peace by each of the groups and classes of young people and adults as a part of the regular program during the year's activities. Four or five courses for study classes are now available and at least two others are in course of preparation.

3. Establish a Peace Workers' Library for the use of church members and definitely encourage its use. One or two dozen volumes would provide the church a very good variety and enable the readers to secure a well-balanced view of the problems of war and peace.

4. Adopt some declaration of faith and purpose to work for a warless world. The "International Ideals" of the churches might serve as a model or be adopted as it stands.

### International Ideals of the Churches of Christ in America

I. We believe that nations no less than individuals are subject to God's immutable moral laws.

II. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III. We believe that nations that regard themselves as Christian have special international obligations.

IV. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We believe that Christian patriotism demands the practice of goodwill between nations.

VI. We believe that international policies should secure equal justice for all races.

VII. We believe that all nations should associate themselves permanently for world peace and goodwill.

VIII. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We believe in a sweeping reduction of armaments by all nations.

X. We believe in a warless world, and dedicate ourselves to its achievement.

5. Establish a Church Committee or Council on International Goodwill to serve as the visible expression of the interest of the church in world peace, to carry forward the various peace activities of the church, and to cooperate with other churches in community enterprises and programs in the establishment of a Christian world order.

This committee, in the case of a small church, might consist of only two persons besides the pastor. But every church should lay upon some two or three members the responsibility of keeping in touch with other churches in this matter, so that it will be ready to do its part when the time for action comes. The committee

should see that the entire membership of the church is informed and inspired.

### A Concrete Case

The Broadway Tabernacle Church of New York City has already done four of these five things, and is in process of taking the fifth step, number four of the above list.

Its "Council on International Goodwill" consists of two representatives each of the Church Committee, the Sunday-school, the Women's Missionary Society, the Young Men's Club and the Christian Endeavor Society. The Council meets when called by the Chairman. The Committee on Literature has established an unusually fine collection of books for Peace Workers. The Council printed a special flier on the World Court question, which was distributed through the pews one Sunday morning in January, 1925. All the groups cooperated in securing signatures from church members to a petition to the Senate on the World Court question. A special committee of the Council presented the World Court question to the New York City Federation of Churches, with a view to having the matter acted on by all the churches of New York. The Council is preparing plans for observing Goodwill Day in the Sunday-school.

When fifty thousand churches follow this splendid example, the Crusade for a Warless World will be well on its way.

Churches or individuals desiring further information on this Crusade for a Warless World may write to the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York City.

"That life is most worth living whose work is most worth while."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"Other people are talking brotherhood; the missionary is exemplifying it."

# Woman's Home Mission Bulletin

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

## FARM AND CANNERY MIGRANTS

By MARY EDITH P. OLIVER,  
*Chairman of the Committee*

Another year of service among Farm and Cannery Migrants has demonstrated the immediate and vital need of this work, and the successful program carried out wherever we have had our stations has convinced the Committee that a practical solution of the problem has been found.

The Women's Home Mission Boards of twelve denominations have cooperated: Baptist, Christian, Congregational, Evangelical, Free Methodist, Methodist Episcopal, Presbyterian, U. S. A., United Presbyterian, Protestant Episcopal, Reformed in America, Reformed, U. S., United Brethren, the budget now being \$10,000.

Under the able leadership of the Executive Supervisor, Miss Laura H. Parker, the eastern stations have included two at Bel Air, Maryland, one each at Riverton, New Jersey, Stewartstown, Pennsylvania, and Hurlock, Maryland, among Poles, Lithuanians, Italians and Negroes. The program has covered varying periods of from four to eight weeks according to local conditions and needs. The cooperation of managers of eastern canneries, and their expressed appreciation, has been helpful and encouraging.

As heretofore, most of the workers at the stations were college girls who responded to this opportunity for service. The applicants were so unusually well prepared that it was difficult to choose. The personnel at each station was, therefore, remarkably fine, and under the guidance of these leaders most satisfactory progress was made.

The central theme chosen was The Home in Relation to Health, Education and Religion. Not only did the children respond wonderfully to this broad program, but their mothers be-

came interested and in some cases attended evening classes and shared in the recreation. Bible stories were dramatized, verses learned and gospels of Mark given to the children. They loved "the little red books." One of the favorite verses was John 3:16, and the hymns most often called for were "Jesus Loves the Little Children of the World" and "Beneath the Cross of Jesus." One little boy when asked the meaning of the phrase, "in the burning of the noon-tide heat," said, "Oh! yes, that means being nice and good when it's hot and we're down in the fields picking beans!"

Undernourished children were given special attention; first aid was a daily occurrence, not only for the children, but for the older boys, girls and parents at work in the canneries. Children were taken to the hospital by our workers when their mothers could not leave their work.

The daily program included day nursery, playground work, lessons in American citizenship, sanitation, home making and Christian living, with Bible stories and prayer.

At Stewartstown the handwork of the children merited the award of first prize at the County Fair.

The activities of the Supervisor have included in part, the selection of the workers, supervision of the eastern stations and, through correspondence, those in the West, presenting the need and the program to college groups, local federations, women's and young people's missionary societies, women's clubs and schools of missions. The use of the stereopticon lecture has been helpful and effective, the two sets being much in demand.

Many of the committee members have contributed generously of their time in the interest of publicity, nu-

merous addresses having been made by them. The Committee on Student Work has cooperated in the presentation of the program to various colleges and schools.

"The Kingdom of Love," a pageant written for the Committee by Ruth Mougey Worrell was most successfully given at the Northfield Interdenominational Home Mission Conference in July, 1924.

The latest development has been in the Northwest, where at the request of an interdenominational group of women, under the immediate supervision of Miss Louise F. Shields work has been begun in Salem among the hop pickers and among the apple harvesters in the Hood River Valley, Oregon. It is estimated that there are 50,000 migratory workers in that section during the summer and fall, many Americans, some Orientals.

Miss Shields, who is also secretary of the Seasonal Employment Commission of Oregon had made a survey in 1923, following a trip in 1922 to a large hop ranch which convinced her of the need of work. At this ranch she had persuaded the owner to put on a program of health and recreation. As our representative during the season of 1924 she has been "selling the idea" to various ranch owners and paving the way for a much larger program another year. Many of the children in the West, as in the East, are under-nourished and are suffering from serious physical handicaps.

It is gratifying to know that a beginning has been made in Oregon along the line of citizenship training. Through the Oregon Superintendent of Public Instruction it was found that many of the children do not attend school because the parents want their earnings, or because they feel unable to buy suitable clothing or books, or because their period of residence is too short in any community to make it worth while. Two schools were maintained at the Horst ranch in Polk County during the hop harvest with all expenses paid by the ranch management, and one at the

Don Nunamaker Ranch in Hood River County financed jointly by several apple growers, the parents of the children enrolled and the Committee on Farm and Cannery Migrants.

After weighing applications from more than thirty cities and counties in the eleven Pacific coast and Rocky Mountain states, the Commonwealth Fund has chosen Marion County, Oregon, of which Salem is the County seat, for a Child Health Demonstration, thus proving the pressing need of that district. The population is estimated at 55,000, 90% American-born. It is essentially rural, Salem having a population of 25,000. The varied crops—berries, nuts, hops, flax—and the developing dairying and canning interests indicate a great variety of resources as well as problems incident to a chronic migratory labor population. As aptly expressed by Miss Shields, it is "salvaging bruised and broken lives for the Kingdom of God."

Taking into consideration the army of migratory children in California, estimated at from five to ten thousand, many of whom "as fast as Nature turns the cycle pick the crops"; the young people in the Alaskan canneries, the children in the beet fields of Colorado and Michigan and in the onion marshes of Ohio—all of whom need just this type of Christian social service—it is the hope of the Committee that increased resources will make possible the development of the work wherever migratory families can be reached.

A social worker in a large organization writes of this Farm and Cannery service, "It is the soundest piece of Americanization work it has been my gratification to see."

Mary E. McDowell, Commissioner of Public Welfare in the city of Chicago, reminds us that "in the playtime of their lives, over one million children are working for wages in this 'land of the brave and the home of the free.' These children are from ten to fourteen years of age, and don't forget that they are the seed corn of

the nation's future and the fruit of its past. The child who goes to the wage-earning world before his playtime of life is over is cheated of his God-given rights. The weary child is apt to be weak physically, and is generally the bitter-sour man that is quarrelsome and cannot think straight. The over-worked girls cannot be the strong mothers of vigorous children. It is an awful thing for any country to make her children weary-worn. You, as patriotic Americans, will demand that every child, black or white, foreign-born or American-born, shall have a right to play and work under conditions that give the spiritual life a chance to develop, for we must never forget that over a million and a half of wage-earning children in our great country are children of God and future governors of our Republic."

#### ON EARTH, PEACE

The Conference on the Cause and Cure of War recommended that each of the participating organizations plan a program to make effective the findings of that Conference. A booklet on peace suitable for forum use by summer conferences and schools of missions, as well as groups next winter, has been decided to be one of the best methods for the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

*On Earth, Peace* is to be the title of this booklet which is to contain six chapters as follow: "Is War Consistent with the Christian Way of Life" by Miss Rhoda McCulloch, "The Interracial Situation in America" by Mrs. D. E. Waid, "Christianizing International Relations" by Miss Margaret E. Burton, "Discussion of Causes of War" by Mrs. E. H. Silverthorn, "Discussion of Cures of War" by Mrs. John Ferguson, "The Definite Task of Church Women" by Mrs. Henry W. Peabody, and appendix containing text of the League of Nations Protocol, World Court and the Findings of the Conference on the Cause and Cure of War. Suggestions

for use and a bibliography are to be included in the chapters.

It will be about 128 pages and will be published for the Federation and Council by the Central Committee of the United Study of Foreign Missions. All orders should be sent to Miss M. H. Leavis, West Medford, Mass. The price will probably be 30 cents a single copy, 25 cents in lots of ten.

#### THE BLIND

Items from the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Irene Halslip, *Chairman*.

The National Committee for the Prevention of Blindness has reported that from 1910 to 1920 there has been a decrease of 5,000 blind because of prompt treatment and precautionary measures taken by public health organizations and by school officials.

Over against this, this same Committee has announced that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

Once a year a play is given at one of the theatres in New York City for the blind; 1,150 blind attended the performance last fall.

Several non-sectarian organizations which are interested in the blind are making an effort to place a radio set in the home of every blind person in this country.

A committee appointed by the Missouri Commission for the Blind is investigating two-side Braille printing and hopes in a year to perfect plans for such printing in this country.

The Sunday-School Board of the Southern Baptist Convention, having become interested in the blind, has appointed a Field Secretary and appropriated \$20,000 for this work.

The National Council of the Protestant Episcopal Church has a great work for the blind and this past year has had embossed 100 grand old hymns, besides a booklet, a calendar and a Christmas card for 150 of its blind constituency.



# Woman's Foreign Mission Bulletin

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

## ISOLATIONISTS OR COOPERATORS

For all our generosity and good will we tend to be, in one sense at least, a nation of isolationists. Asia, Africa, Europe and Latin America are very far away from our daily lives and thinking. Most of us are so engrossed in our own affairs that the great changes taking place and the problems stirring in the lives of these, to us far distant people, have little if any place in our concern. Many of us even in our good deeds, our generous alleviation of suffering, our altruistic missionary impulses and endeavor tend to meet these situations without perspective and rather sentimentally and subjectively. We hear the appeal or know the need as a more or less isolated fact and do not see, or we disregard, the ocean of cause and effect flowing and eddying around it. We think of the "suffering orphan" or the "needy heathen" and our hearts and purse strings are touched and loosened.

But we must have more than generous impulses and even more than their equally generous responses, if there is to be such a thing as a *Christian America* sharing her opportunities and gifts with the rest of the world.

We must get a true perspective, come to understand relationships and approach the situation, not merely as benefactors, but as intelligent Christians. We must study the wholeness of the situation and come to see clearly that the present missionary enterprise is tied up with many and complex interrelationships, which we must understand and learn how to meet if we are to do, with God, the great piece of work He unquestionably expects us to do.

I am thinking particularly of our Women's Mission Boards and Departments, of the special responsi-

bilities voluntarily assumed by the great body of missionary women in our churches, of the splendid service that has been and is being rendered by these millions of women—volunteer and employed workers, serving on Boards and Committees, serving as officers and as lay workers, giving time, energy, strength, ability, money, prayer, a great host, doing a magnificent piece of work. And yet I am convinced that our Master's word is not being entirely fulfilled. That a greater work than this can we do if we are ready to meet certain conditions. We must cease being isolationists and become true cooperators. But how can this be done? What are these conditions?

I heard Dr. Julius Richter of Berlin speak here in New York a few days ago. In tracing the development of missions he said that in the 18th Century the responsibility for foreign missions seemed to rest on Germany, in the 19th century that responsibility had shifted to Great Britain, but that in the 20th century the largest part of that responsibility had unquestionably fallen upon North America—the United States and Canada. This being so, what an overwhelming responsibility is ours! How are we going to meet it? In disputes over woman's place in the Church, in controversy, in multiplying organizations? None of these will fit us to meet that grave responsibility, though some may be convinced that we and the Church as a whole could together meet it better if women were given recognition in the ecclesiastical organization of the Church and in the making of its policies.

Let me suggest some practical ways which we can put into operation immediately to develop cooperation with the plan of God to meet the needs of the world.

First, let me suggest that we need a much more intelligent knowledge than most of us now possess, of the whole situation of the missionary enterprise. The missionary information of the *average* person is mainly some isolated and rather vague facts about what her own denomination is doing in certain countries, but as to the status or progress of missions as a whole, or the problems which are seriously complicating the situation of our missionary enterprise in foreign lands she knows but little.

Some of those problems are growing out of political and diplomatic relationships of America with the lands in which our missionary work is being developed; some serious complications are arising from the new and rapid industrialization of the Far East; others from the rapid development of a strong nationalistic sentiment, coupled with the desire for self-determination, which is expressing itself also in a natural desire for control in the National Christian Church and in mission activities and policies. The growth of westernized, scientific education and the fact that the East has come to know that much of Western civilization and practices is often more pagan than Christian, have added still more complications. A Chinese student in the United States in response to an appeal to become a Christian, said, "Christianity is theoretically the ideal religion with the most exalted ethics, but as I have observed it in America, it doesn't work." As Mr. Chesterton has said, "Christianity has not been tried and found to be a failure, it has been found difficult and so not tried." This explains much of the lack of Christian practice and living in the world today. The peoples of the East are also saying that it is the West which has taught them the art of modern warfare, that might makes right and that the amount of influence a nation has in international affairs is conditioned upon the strength of its armies and navies. This they cannot reconcile with the principles of Christianity, the message

of the Gospel of Peace as taught by the missionaries from the West. Can you?

We are only beginning to realize that the world and its peoples are rapidly being bound together in one bundle of life through the annihilation of space by means of steam, electricity, radio, air craft; by education and the printed page; by diplomatic and political relationships. We are coming very slowly to this world consciousness. It has been said that the 19th century made the world a neighborhood, but it remains for the 20th century to make of that world a brotherhood. We have thought and talked about the theory of a Christian world citizenship but the practice has been found too difficult to be put into operation to any large extent.

How many of us are studying the great cultures of the world so that our fraternity shall be a critical and sympathetic understanding and not a vague undisciplined mood of generosity toward unknown peoples? How many of us have tried to learn what life means to the varied racial groups of the world, or what is implied in the personal experience or of the searching after God in the world's religions? How many of us understand the national ambitions, the traditions, the history of every great and significant racial group?

This last question leads us to realize the interdependence of international and interracial factors. We of the Anglo-Saxon race have been accused, and, I fear justly, of what is termed a "Nordic Complex." The conviction of the superiority of the Nordic, the white races, is so entrenched in our minds and we are so equally sure of the inferiority of all colored races that we need to make a careful study, such as was offered us during this past year on "The Way of Christ in Race Relations." I am wondering how many of us took this opportunity to think this grave and serious question through, trying really to find "Christ's Way." The time has come when we can no longer go

to these peoples of the East with their ancient and rich heritages and civilizations in a spirit of condescension, as superiors and benefactors, but must go in the truly Christ-like spirit of helpers and cooperators, working *with*, not *for* them.

My first plea then is for a fresh approach with unbiased, unprejudiced minds to a restudy and a clear evaluation of the whole situation of the missionary enterprise. Material varied and interesting is available for our reading and study. Latin America, which is one of our study themes for this year, should be considered with these large issues in mind and our relationships and responsibilities toward these countries south of us, our nearest neighbors, yet so little known or understood. The possibilities of cooperation growing out of an intelligent and sympathetic understanding of other peoples and their problems, problems which the West has all too often created or complicated, should stimulate us to seek the information needed and then to use it in the wisest, finest, most Christlike types of service.

My second practical suggestion is for a reviving of our spiritual impulses, a return to the source of our power in order that we may be able to render the service needed, which service must be in the strength and the might of our God through the operations of His Holy Spirit.

In order to carry through this great task which our Master has left us to do, our Christianity must have a depth, a vigor, a vitality, a warmth of love, and that quality of loyalty which will make our obedience and our service acceptable and usable.

As a third practical suggestion to

secure cooperative action I suggest a renewal of our prayer life.

I have just finished reading the latest book published by the Central Committee on the United Study of Foreign Missions, "Prayer and Missions" by Helen Barrett Montgomery, and I am rejoicing that hundreds of thousands of our missionary women throughout the United States are this year to study this book. It should be in the hands of every woman in the Church and it should be placed there and followed up with the prayer that it may be the means of awakening, or reawakening, the prayer life of these individual women. The possibilities inhering in this little volume are incalculable when used by God's Spirit. It should be the means of liberating a great volume of prayer for the cause which we all hold dear; the means of liberating needed funds and workers; the means of realizing God's plan for the world to those who seek to know His purposes and to do His will.

Let us then, the missionary women of America, a force of incalculable potentiality, cease to be isolationists, which means self-centered, and become cooperators—*Christo-Centric*.

Let us come to see and know and love our brethren more nearly as our Master and Lord sees and knows and loves them. This attitude of mind and heart will become possible as we strive to know Him and His purposes more clearly, and our brother more truly.

May we let His spirit of intercession and communion sweep through us, liberating His mighty workings for a world that so sorely needs Him and what He alone can give.

—Katharine V. Silverthorn.

**T**HE Editorial Committee of the Federation of Woman's Boards of Foreign Missions of North America takes pleasure in the announcement of a series of articles by *noted leaders* and by *outstanding Nationals* of China, India and Japan who are themselves the product of foreign missions.

Every woman will read the first article from our own President, Mrs. E. H. Silverthorn, and will give it the widest publicity in her church, city and state.

Note also the valuable article in this issue by Mrs. Chas. K. Roys (page 451).

# NEWS FROM MANY LANDS

## AFRICA

### Arabic Books in North Africa

A NEW and enlarged edition of a Christian hymn book in Arabic, for the use of Mohammedan-speaking peoples of North Africa, has been issued under the direction of the Rev. Percy Smith, missionary of the Methodist Episcopal Church in Algeria. He has also published the first two parts of a metrical life of Christ written in modern North Africa Arabic. There will be ten parts to the work when completed.

Because of the form of the Koran, and the way that it is chanted in the mosques, any religious book that can be chanted makes a strong appeal to Mohammedans. It is hoped through these two volumes to reach a large number with the Christian message. Dr. Smith, with the help of the American Christian Literature Society for Moslems (New York), has in preparation a French translation of Muir's "Mahomet and Islam," for use by young Moslem students enrolled in French schools. This book is an attempt to depict the great Islamic leader apart from the halo of glory which history has built around him.

### Moslems and the Bible

REV. J. OSCAR BOYD, Secretary of the Arabic-Levant Agency of the American Bible Society, describes a visit made by Dr. S. M. Zwemer, Rev. Percy Smith of Algiers and others to El-Azhar University in Cairo: "It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or a gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception. One of the sheikhs

who is nearest to the Kingdom has evidently been preaching the Gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a *mubasshir* (evangelist) out of him?' Dr. Zwemer turned to the 8th Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in Nature, amid the reverent approbation of the sheikhs who stood about. Then he turned to the 51st Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh, to read the 32d Psalm.' I wrote on the flyleaf of each of the Bibles, 'Presented to Sheikh —, Azhar University, Cairo, from the American Bible Society,' and added our address. Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in His own time—there is going to come the mighty harvest from all these Bibles, Testaments and gospels put into the hands of the leaders and teachers of Islam."

### Modern Life in Congoland

REV. JOHN M. AND MRS. SPRINGER have been representing the Methodist Episcopal Church for over twenty years in the Belgian Congo, and they have seen extraordinary changes during that period. Mrs. Springer recently wrote: "Cannibals and Ford cars! Sounds rather incongruous, doesn't it? But the motor car is rapidly penetrating the remotest regions of the Dark Continent and the cannibals can already hear the warning honk, honk. Yes, and what will you say when I tell you that I had the white children of my Sunday-school here on New Year's and gave them all the ice cream and

cake they could eat! Motor cars, ice cream, what next? This is a very different Africa from the one to which we came more than twenty years ago. On the streets one sees white ladies and black maidens dressed alike in the latest fashion. We are very up-to-date even to a lack of morals. It would be very enlightening to know how many white people there are in this place who pass for man and wife that really have legal partners elsewhere in the world. Flagrant examples of drunkenness and immorality have their effect most emphatically on the native population. But we are glad to say that there are many of the natives constantly coming to us and saying, 'I am tired of living in sin and wickedness and I want to turn to God.' And turn they do by the scores and hundreds. That is what makes missionary life endurable, and that only. Neither motor cars nor good, comfortable houses, nor plenty of food including ice cream would mitigate the discouraging conditions. But feeding these hungry souls not only mitigates the evil conditions but makes us joyously happy that we are here."

#### **Wireless Station for Central Africa**

THE erection at Ujiji, Lake Tanganyika, of a wireless station has emphasized the tremendous development in Africa since Livingstone's day. Mr. Basil Mathews, commenting on this, refers to a letter from Livingstone in which he remarks, "It is a year since I had any news from Europe." Stanley when he at last found Livingstone at Ujiji in 1871 handed over letters dated 1869. A message can now be sent between London and Ujiji in, it is stated, one fortieth of a second.

#### **Church for 2,000 Africans**

A CONSTANT stream of people of all tribes throughout East Africa go to Nairobi, a busy town in Kenya Colony, seeking employment. Archdeacon Doulton, a visitor from the C. M. S. Tanganyika Mission, says that it is "no exaggeration to say that the

whole of Kenya is being touched by the mission work in Nairobi." For some time past it has been usual on Sunday mornings for two congregations of reverent worshippers, each numbering about a thousand, to crowd into the mission buildings. A business man was so impressed with the work he saw in Nairobi that he gave a considerable sum towards the building of a large stone church capable of holding two thousand people. This church was dedicated on December 20th, and the following day ten Africans were ordained deacons by the Bishop of Mombasa. On Christmas Day the Duke and Duchess of York attended the morning service.

#### **Methodist Work in Rhodesia**

THE mission of the Methodist Episcopal Church in Rhodesia, South Africa, has seen not only great growth in numbers during the past twenty years, but also interesting progress along other lines. Rev. W. C. Gardner, of Old Umtali, speaks of "the change in the atmosphere of the two hundred kraals and centers where our native workers are either stationed or go with the Christian message. Though the followers of Christ are faced with temptation in its peculiar African forms, a Christian standard of conduct is displacing superstition and fear and many of the distinctly heathen customs and beliefs are being abandoned under the impact of enlightenment. The new convert finds himself surrounded by those who understand his temptations and are ready to help him." One of the outstanding developments during the past twenty years has been the Methodist Mission Press for which a new building has just been erected and a modern drum-cylinder-press installed for book work. Two hundred Christian hymns have been translated, set to music and printed in African dialects. On this press a large number of tracts and booklets have been printed and colporteurs are going out into hundreds of native villages spreading gospel portions and other Christian literature.

### A "Packed" Congregation

**T**HE Right Rev. J. J. Willis, Bishop of Uganda, writes in the *Church Missionary Outlook* on the mass movement towards Christianity in his diocese. Of a scene in the Bukedi district he says:

"Two long, seemingly interminable lines of dark figures, craning forward, smiling, cheering, clapping their hands in a vociferous welcome. At the end of the two lines a neatly built church, the size of which, by comparison with the crowd to be accommodated, seems as nothing. The crowd pours in, until the church is filled to the doors. No pews or chairs occupy valuable space—the people sit shoulder to shoulder on the floor. And then the church, already filled, is packed by a simple but drastic process. The congregation is told to stand, then to move forward, until the whole is wedged into a solid mass; the space left at the back is filled from the waiting crowd outside, and then the resultant mass is told to sit down as best it can! That in such a congregation, thus uncomfortably packed, there should be silence, and even a certain reverence, is in itself remarkable. And when it is remembered that almost all of these are young people, the best of them only removed by a few short years from savagery, the sense of wonder grows deeper."

### THE NEAR EAST

#### Prize for Moslem Woman

**A**MONG seven contestants in an oratorical contest for Arabic-speaking students at the University of Beirut in February, the prize was won by Mrs. Ahmad Shakir, of Egypt, the first Moslem woman to enroll at the University. Her subject was, "Show Them (the women) the Light." She spoke in favor of liberal education for women and the abolition of the veil by Moslem women. After the Governor had declared the winners, it was announced that Mrs. Shakir had added an equal sum to her prize and presented the

fourteen Egyptian pounds to the Alumni Fund to pay the tuition of a meritorious student for a year. Mrs. Shakir is one of the leaders of the Feminist Movement in Egypt and secretary of the Woman's League of Cairo. She is registered as a special student in the School of Arts and Sciences. Unveiled, but with her hair covered, she pursues her studies with the men students without embarrassment. Her husband is studying in the School of Commerce at the University.

#### Jerusalem Y. M. C. A. Building

**D**R. JOHN R. MOTT reports that a friend of the Y. M. C. A. has given \$400,000 for a modern Association building in Jerusalem. He attached two conditions to his gift: one, that his name should never be known, and the other, that there shall be placed in the building a tablet stating that it has been erected for the glory of God and in memory of His only begotten Son, our Lord. When this incident was mentioned, a day or two later, another Christian, who, in the same spirit, will not let his name be mentioned, promised to give as much as \$25,000 toward providing a pipe organ for the building, that from this Christian center overlooking Jerusalem and the Holy Land, there might ascend praises to the Redeemer. His example led another friend to make a gift of \$12,000 to provide chimes for the tower of the building. When these gifts were reported to one of the leading Jewish lawyers in New York he was so deeply impressed that he promised to secure by April 1st for this building enterprise \$50,000.

#### Jewish Agency for Palestine

**D**R. WEIZMANN, president of the World Zionist Organization, characterized as "the most far-reaching event that has happened in the history of the Jewish people in many years," the recent reconciliation of Zionists, Non-Zionists, and Anti-Zionists concerning the Jewish recolonizing of Palestine. Under the

League of Nations, Great Britain has been the mandatory power for Palestine, but in accordance with this arrangement the Jewish Agency for Palestine has been recognized as the appropriate public body for the purpose of advice and cooperation. The Zionist organization has virtually been this agency, and up till the present the cooperation of Non-Zionists has not been possible. The different factors now seem to have established a working cooperative basis, and the approval of Great Britain and of the League of Nations will be sought for the reestablishment and recognition of the Jewish Agency on a basis that will make it consist of a Council of one hundred and fifty and an executive committee of eighteen, the council to be composed of fifty per cent Zionists and fifty per cent Non-Zionists, forty per cent of the Non-Zionist bodies to be representative of American Jewry.

#### **Teheran College Opened**

**T**HE cornerstone of the first real college in Persia was laid last autumn. The exercises were simple, the only guests being the school, the alumni and a group of Americans. "According to custom," writes Mrs. S. M. Jordan, a sheep had been sacrificed and all the workmen—bricklayers, carpenters and others—had a feast of mutton stew and melons, thus giving these humble helpers a share in the general happiness. Dr. Jordan, the principal, the architect and the Persian head mason moved the stone into place, and concrete made of Portland cement imported from Russia was poured about it. The list of signatures of those who had taken part in the breaking of ground for the new institution last May and the Bible and New Testament in English and Persian were among the objects placed in the cornerstone. During the ceremony two government airplanes, circling about overhead, added to the picturesqueness of the scene. College work began shortly afterward, with two classes of young men who had been waiting for years

for this opportunity. These young men themselves are helping in grading and laying out the avenues on and about the campus.—*The Continent*.

#### **Modernization of Baghdad**

**T**HE Christian statesmanship which led the foreign mission boards of the American Presbyterian and Reformed Churches to organize a united mission for the occupation of Mesopotamia, beginning with Baghdad and Mosul, has been referred to more than once in the REVIEW. Many reports are now coming of the ways in which the former city is being modernized, and its consequent importance as a missionary center. One missionary writes of seeing "an Arab Sheikh, with his flowing garments and distinctive headgear, sitting on a corner bootblack chair, having his American shoes shined by an Armenian bootblack." An article in the *New York Times* gives the following present-day facts about this ancient city: "Tourists are flocking into the place. Round-the-world airmen dropped down there during the summer. There is a daily train service to Basra, and weekly motor convoy services to Hamadan, Teheran and Enzeli. When an airplane mail service to London, via Cairo, was established two years ago passengers for London had to go via India. This consumed a month, but now motor transports carry patrons west to London in from nine to twelve days at half the cost of the old journey. There are now five distinct lines of travel by land and sea to London."

#### **INDIA AND SIAM**

##### **India Grateful for Bible**

**A** HINDU paper published in Bombay, *The Indian Social Reformer*, commenting on a report of the British and Foreign Bible Society, says: "It may be safely said that the most abiding testimony to the work of Christian missions is the bringing of the Bible within the reach of all classes and communities. No one who knows the facts will deny that mod-

ern Hinduism has in its essential respects been profoundly vivified by its contacts with Christ's teaching. The impact of Christianity on Hindu thought is but faintly reflected in the Indian Christian community. Its largest manifestation is to be found in the unique way in which Hindu life and thought have been reacting to it. India will always gratefully remember the service rendered by the Christian missions in putting her in possession of the Bible to read in her own languages and to interpret in the light of her own great spiritual traditions and experiences.... The book is being studied and searched for the spirit of Christ independently of the dogmas of the churches. The Bible has undoubtedly given a great stimulus to religious thought in India, and the society which has made it its business to place it within easy reach of all is rendering a great service to the world."

#### Opium Given to Babies

**T**HE National Christian Council of India, at the request of the International Missionary Council, has prepared a report on the use of opium in India which is very interesting, though sad, reading. On the question of the proportion of the drug that is used medically or to meet the demands of the opium habit, the report quotes evidence supplied by both Indian and Western doctors and educators which shows that about three fifths of the total amount of opium is used by addicts. One of the worst features of the situation is the terrible prevalence of doping little children. In almost every part of India it appears that the custom of giving opium pills to small children prevails. Usually it is not continued beyond the age of two or three years, but up to that age there is indubitable evidence that the custom is distressingly widespread. It is given for various reasons. The commonest is the mother's desire to stop the child's crying, particularly in the case of mothers who work as operatives in factories. In

Bombay, Doctor Mistri says that of Hindu children 90 per cent, and of Mohammedan children 75 per cent are doped from birth until two years old. It is also given to children to appease hunger—a sidelight on the poverty of the masses.

#### Disciples' Jubilee in India

**T**HE Jubilee celebration in America of the Disciples denomination was reported in the *Review*. In India the leaders sought in their celebration to double the membership and to make every Christian an intercessor, a proportionate giver, a pledged abstainer, and a voluntary worker. Every station has at least partly attained these aims. Stewardship of money, time and service was stressed with very gratifying results in many instances. These Christians in India are learning to give to people in other countries. The junior society in Harda sent five dollars to help build the chapel at Akita, Japan. The amount pledged as the Golden Jubilee gift from India was \$3,346, most of which will go to Africa. In many cases people sacrificed much in order to give. In Maudaha everyone, even the poorest, gave at least one sixteenth of their income. In Bina two evangelists gave half a month's salary.

#### Aspects of Everyday India

**R**EV. NICOL MACNICOL, of the United Free Church of Scotland mission, has recently written a book, "The Making of Modern India." The following comment made on it by the *Dnyanodaya* is itself a summary of conditions in present-day India: "The reader is reminded that the two typical figures in the Indian landscape are the money-lender and the 'holy man'; . . . that the doctrine of *Karma* held by most Hindus 'has done more than any other doctrine to enervate them and reduce them to lethargy and despair—morally, in a word, to bleed India white,' exercising 'a paralyzing influence from which India must be set free if she is to progress at all,' since the doctrine



has helped to forge India's three heaviest chains, viz., her asceticism, her passive acceptance of things as they are, and her belief in an inexorable fate; that 'there is nothing rooted more deeply in the soul of the Indian peasant than his sense of God; . . . and in the making of modern India they reckon ill that leave Him out'; that two of the greatest obstacles to Indian Christianity are 'the poverty of the Indian Church' and 'the downward pull of the mass movements as these pour year by year ignorant multitudes into the Church'; and that the two greatest aspirations of Indian Christian leaders are 'to have a Christlike character and to have the Indian spirit.'

#### Baluchistan Christians

**I**N Quetta, one of the most important cities of Baluchistan, the English have a strong military post; and largely for military purposes have built an excellent railroad and motor road clear across the country to Chaman, three miles from the Afghan border. Both English and American missionaries are at work in Quetta. E. E. McCannon, who recently visited the Methodist missionaries there, writes:

"Here we have a dispensary, which ministers not only to the villagers, but also to many of the Afghans who come from far out in the interior. This is in charge of a fine Afghan Christian doctor. Here we also have a school and a wide-awake pastor and church, with a Christian community of nearly two hundred. Notice was sent out that we had arrived and that a Christian service would be held at noon. The chapel was well filled at this unusual hour. On its wall is a memorial tablet to the first Christian of this community, who also became the first martyr."

#### New Type of Medical Work

**A** SUGGESTIVE article, entitled "A New Venture in Chota Nagpur," appeared in the February num-

ber of *Medical Missions* and was later quoted in *World Dominion*. The writer of this article gave an account of an experiment made by teaching jungle women what to do in simple cases of eye trouble; how to feed and nurse dysentery cases; how to avoid infection in epidemics of smallpox and cholera; cleaner methods in midwifery work and how to treat infantile diseases. Commenting upon this experiment, the Editor said: "Educationally . . . the value of such work is immense. Until we have taught people to do things for themselves we have accomplished nothing. It is the greatest of all achievements to enter their lives at their level and build from the bottom up. Widespread work like that at Chota Nagpur would hasten perhaps more than anything else the spiritual and physical, the material and intellectual developments we long to see."

#### New Hospital in Siam

**T**HE opening of the McCormick Hospital in Chiangmai, Siam, was an occasion of great rejoicing, and among the distinguished guests present was the brother of the King of Siam, who studied public health at Harvard. Dr. E. C. Cort gave the history of medical work in Siam "from the time Dr. McGilvary first introduced quinine and vaccination for smallpox into Chiangmai." At that time whole villages in one district would be wiped out by smallpox in a single epidemic; today in the same region there have been barely fifteen cases in the last fifteen years. The hospital plant so far consists of the surgical building and a ward group. In the latter is a ward for European and American patients, the gift of British teak timber firms in North Siam, which is divided into four large private rooms. The kitchen and dining room were the gift of the Chiangmai Christian community. Another building, directly across the street, when finished, will be the home of the missionary doctor.

## CHINA

### A New Constitution for China

A WIRELESS message from Peking to the New York *Times*, dated April 21st, gives a pessimistic picture of the political outlook in China, which it is to be hoped future events will not justify. It said: "The re-organization conference to consider means of restoring China to peaceful and constitutional conditions, which has been sitting for the last three months, was officially dissolved today after much formal discussion which had very little tangible result. The conference, however, may have fulfilled its purpose by ordaining the summoning of citizens to a conference, which will report to a commission appointed to draft a new constitution. Delegates to the conference will be elected by provinces, but as the provinces are totally under the thumbs of the militarists the ordinary citizen is not likely to be powerfully represented, and as the commission is to be nominated by the Government brought to office by military agency, the character of the constitution which it will prepare will not be unduly democratic."

"Meanwhile the provisional Senate is to be convened forthwith to give constitutional color to the situation, which is so irregular that the Parliament which elected President Tsao Kun eighteen months ago has not even been dissolved. It simply melted away when judicial proceedings were announced against those legislators who had been bribed to make the aforesaid election."

### Marshal Feng's New Work

TRIBUTES to Marshal Feng Yu Hsiang, both as a Christian and a patriot, from people who know him in Peking were quoted in the March *Review*, and others have since appeared in various papers. Those who are praying for Marshal Feng will be interested in the latest news of him, contained in a letter from Peking, quoted in *The Continent*. After contrasting him with Sun Yat Sen, "who chose the sword and laid down Chris-

tianity," the writer says: "Now he is allowed to carry out his peaceful plans. He had all along been training his soldiers in all the arts of peace, as weavers, farmers, carpenters, etc. And now comes his appointment as defense commissioner for the northwest. He has planned for fifty-one villages of 200 families each, the settlers to be given full transportation, and a house of three rooms each, with furniture to be returned in two years. So his disbanded soldiers will become useful citizens. He is making arrangements for getting the best breeds of cattle, bees, etc., as well as most useful foreign farming implements and appliances. He quietly lives down the slanders circulated about him. He is the most splendid demonstration of the value of practical Christianity to China."

### Union Conference in Chengtu

IN Chengtu, Szechwan Province was held in January an "All-Church General Conference in Western China," which brought together representatives of all the missionary agencies at work in that distant region. A similar gathering in 1908 led to the organization of a central educational system and the founding in Chengtu of an interdenominational Christian university for the training of pastors, teachers, physicians and lay leaders. The 1925 conference was composed of 500 delegated church leaders and 250 accredited guests, some of whom traveled two weeks from their mission stations to attend the conference and was overwhelmingly Chinese in membership. All the chief officers of the conference were Chinese; every committee had a Chinese chairman and secretary; English was not allowed upon the floor of the conference except in the case of a few visitors whose addresses were translated from English into Chinese; all formal reports, stated addresses, and devotional services were in Chinese. The slogan adopted for the conference, "West China for Christ, and Every Christian a Mis-

sionary," was the central theme around which the conference was organized. Denominational differences and lines were forgotten, and there was unity in thought and purpose.

#### A Demon Cast Out

MISS E. E. MASSEY, a missionary of the Church Missionary Society working at Foochow, in the Fukien Province of China, writes of an instance of answered prayer in the deliverance of a demon-possessed woman. Miss Massey was called to go with a Bible woman to pray with a poor woman who was devil-possessed. Her little boy and girl had died within a few days of each other. The woman went to the idols, and became possessed. For four months she had disturbed the neighborhood, and when the missionary arrived the woman was found chained to a post, and had been beaten and burned about the mouth. A number of Christians went with Miss Massey and her helper, and after much prayer the demon was cast out. Now the woman, her husband, and remaining little girl attend church regularly and take every opportunity of "learning the doctrine."—C. M. S.

#### A Chinese "World Christian"

REV. LEI SHUE KWAI is one of the outstanding Chinese leaders in the Hong-Kong Mission of the London Missionary Society. The work has grown until now there are seven centers with churches. Mr. Lei is in charge of the whole as pastor, and there are several evangelists and school teachers. He has had an unusual experience. As a lad he was educated in the mission school in Canton, and afterwards had his theological training in the school of the Basel Mission. He worked in the Pok Lo and Ts'ung Fa districts as an evangelist. After that he was for several years in charge of the work in Macao, an outstation of the Hong Kong church. Then he had a call to go to Samoa. When those islands were under German rule a large num-

ber of Chinese were taken there to work in the sugar plantations. The Samoan Christians, true to the real missionary spirit they have always shown, very soon began to think of how these strangers in their midst could be taught the Gospel. The Christian Endeavorers promised to find the necessary funds and sent an application to the South China Mission to find them a Chinese evangelist, who should work among these exiles. Mr. Lei responded to the call and went in 1914. He worked there with diligence and a good measure of success till the greater part of the Chinese were repatriated. Then he went to Melbourne and spent two years or so among his countrymen there.

#### Anti-Opium Activities

SOME of the early work of the National Anti-Opium Association of China was described in the January REVIEW. Later a petition sent by the Association to the Geneva Conference and to the Peking Government was signed by over 2,000 organizations in the different provinces, representing over 2,000,000 people. "About thirty responses to the petition," says the *Chinese Recorder*, "are still coming in every day. It is quite safe to say that public opinion against this great evil has been awakened in China for the first time. Members of some of the branch associations have actually begun to fight against the compulsory planting of the poppy. A few weeks ago a leader in the anti-opium movement in the province of Fukien was arrested by local officers for stirring up the people against the order to plant the poppy. But as the public opinion was so strong against the action of the local officer, the victim was released right away and the officer was put out of his position by the civil governor of Fukien. This shows that public opinion is gradually gaining ground in regard to the anti-opium movement."

The Association has sent several representatives to different provinces to promote the movement and they

have met with great success. Miss May Chang of the W. C. T. U. went to Ningpo and founded a branch association in that city. Through Miss Chang's untiring efforts the different bodies in that city participated in the movement and a city-wide campaign is being planned.

## JAPAN-KOREA

### Japanese Youth Movement

**T**HREE tendencies characterize the life and thought of the young people of Japan today, according to Takuo Matsumoto. He says, in the *Japanese Student Bulletin*:

"First, reality in both personal and mental life is passionately sought. Second, we may unhesitatingly say that the new generation in Japan today is profoundly religious. It is true that its religious longings are vague and formless in most cases, but I believe that they will gradually crystallize themselves into more vital convictions. The third noteworthy fact about the young men and women of Japan today is the new interest they have come to take in social problems. In the spring of 1924, The Student Society for the Study of Social Science was first inaugurated in Waseda University, and then in one after another of various higher institutions in Tokyo and elsewhere. Although these societies in different schools aim at a dispassionate scientific study of social facts and problems, they show signs of eventually developing into a great student movement for social righteousness."

### A Revival in Japan

**A** BAND of workers set out very early one morning on an extended evangelistic tour northward to the coast from the Japan Evangelistic Band Branch Bible School at Kai-bara. Each important town and city was visited and Gospel meetings held. Shinmaizuru, an entirely unevangelized town of some twenty thousand inhabitants, was one of the places that called for occupation. A ten days' tent mission was held to open

up the town. In the preliminary arrangements, there was no difficulty; everyone seemed, rather, to go out of their way to help.

The mission began October 21st, and on the first night the tent was crowded, while numbers went away because there were no more seats. The first night, over forty men and women pressed to the front, and earnest souls cried aloud to God for pardon and salvation. This scene was repeated night after night, and the evidences of the Spirit's power was visible. Scores of New Testaments were sold.

At the close of the ten days, 289 converts were registered besides a number of children, not the least important part of the work, for whom special afternoon meetings were held. At the end of the fourth week of the mission, there was no sign of waning interest. The responsibility of shepherding these people is very great.

There are opposing forces at work. The Buddhists are becoming aggressive in their opposition. These are good signs.

What took place in this town of Shinmaizuru could be repeated in every one of the thousands of such towns and cities yet unevangelized, and which call in no uncertain tones to us to discharge our debt of the Gospel to them.

### Progress in Reconstruction

**S**OME of the plans of the Protestant Episcopal Church for rebuilding its work in Japan which were announced in the REVIEW for June, 1924, are now well under way. All the damaged buildings of St. Paul's University, except the chapel, have been repaired and are now in use. Three important land purchases have been made: (1) A new site of about eleven acres for St. Margaret's School, fifteen miles west of the old site in Tsukiji. This will provide space not only for the new St. Margaret's buildings, but also for a primary school for both boys and girls, thus filling the serious gap between kindergartens and high schools. (2)

A new site has been purchased for St. Paul's Middle School, near the University. This will make possible a closer coordination in the work of the two institutions that ought to prove advantageous and economical for both. (3) Just opposite the Aoyama Palace, one of the official residences of the Imperial Family, and at the junction of two important thoroughfares, a wonderful site has been purchased for the new Trinity Church. No more satisfactory location could have been secured in the whole of Tokyo. A residence for Tagawa San, rector of the Japanese congregation, is now being built.

#### Pyongyang—Then and Now

**T**HIRTY-FOUR years ago Drs. Moffett, Hall and Lee, pioneer missionaries, entered Pyongyang. Since then, says the *Korea Mission Field*, "One of the most wicked Oriental cities has become one of the most Christian cities in any mission field. Then there was not a single believer, church, modern school or charitable organization in the city. Today in a population of about 97,000 people, of whom 76,000 are Koreans and 19,000 Japanese, there are more than 10,000 Protestant believers; 20 Methodist and Presbyterian churches, set upon every hill and at every point of vantage in the city; a complete system of education for men from the kindergarten to the college and seminary, and for women to the academy and Higher Bible School; and not only do the poor have the glad tidings preached unto them, but the orphans, the aged, the deaf and blind, as well as the moral outcasts of society, are cared for. A very conservative estimate places the average total Sunday congregation in the city at 9,000. It is no unusual thing for 5,000 of these to meet in the mid-week prayer meetings. Each church conducts its Sunday schools in relays, instructing the children, the women and the men in succession, for even the largest church buildings are too small to accommodate the crowds which throng them

weekly. It is undoubtedly true that a larger percentage of the population in Pyongyang gathers daily for family prayers than in any other large city in the world, except possibly in Scotland."

#### Christian Doctors for Korea

**S**EVERANCE UNION MEDICAL COLLEGE in Seoul now holds a charter from the Government, and its graduates have the privilege of receiving license to practice on presentation of their diplomas. This applies also to the nurses. This is one recognition of the work which this famous institution has been doing for the past thirty years. Its first aim was the education of Christian Korean young men as doctors that they might be added to the forces of the medical missionaries and 124 doctors and forty-six nurses have been graduated, a very worth-while contribution to the beneficent and Christianizing influences in the country. When one considers, however, that there are now 17,000,000 people in Korea one realizes that the college must also fit itself to make medical teachers and trainers of nurses. This means that it must advance its standards, enlarge and improve its faculty and plant and prepare to move up to university grade. Extensive plans are now under way for the development not only of the college, but also of the hospital and dispensary connected with it. Dr. O. R. Avison, the President, is now in this country, seeking the large sums of money which will be needed to supplement what the Koreans have already given to carry out these plans.

#### ISLANDS OF THE SEA

##### Australian Aborigines

**O**NE of the aboriginal groups in Central Australia is the Aranda tribe, which occupies an area not less than 700 miles in length from north to south and stretches out east and west of the transcontinental telegraph line, covering an unknown extent of country in either direction. Lutheran

missionaries began work among them in 1875, naming their first station Hermannsburg. Rev. C. Strehlow, who has recently died, labored for twenty-eight years among the Aranda, acting as pastor, teacher, doctor, as well as manager of the station. In addition to preaching, teaching, catechizing, he worked methodically on linguistic and ethnological subjects and became a real authority on native questions. Since his death the Aranda leaders, thrown on their own resources, have not only maintained services at Hermannsburg but have received a real impulse to carry the Gospel to other and less civilized tribes. The activity of the Aranda evangelists is extending the influence of the mission, for only recently a group of natives walked a hundred miles to Hermannsburg to hear about Jesus.

#### **Chaulmoogra Trees in Hawaii**

**T**HE marked improvement, amounting often to apparent cure, which has resulted from the chaulmoogra oil treatment, is an achievement of modern science which has proved a great boon in several mission fields. The oil is distilled from the seeds of the fruit of the chaulmoogra tree, the cultivation of which is now being pushed on one of the Hawaiian islands. Formerly the oil used in the treatment of lepers in Hawaii had to be imported from India. The seed for the chaulmoogra trees now growing in the special plantation on the island of Oahu was shipped from Siam and Burma. It made the trip packed in charcoal. The trees were started in germinating-flats, then carefully transplanted into individual pots and held for a year. Some of these trees by the end of a year attain a height of four feet. A year later they are from ten to twelve feet high. When they are about eight years old, they begin to bear. The red volcanic soil on Oahu seems to be very suitable for cultivating this tree. However, the trade-winds that at certain seasons sweep with considerable violence

across the island may strip the young trees of their foliage. To guard against this, the koa tree has been planted with them. The larger trees protect the smaller growth, and later can be removed.

#### **NORTH AMERICA**

##### **A Home Missions Argument**

**M**RS. W. O. CARVER, of the Southern Baptist Church, has been stirred by a visit to Europe to realize anew the significance of the work for foreigners carried on by home mission boards. She writes:

"It frightens me to know that already 40,000 Italians have gone to America this year—every one of them, in all probability, a Catholic and against prohibition. America is the *mission field of the world today!* I feel like shouting it aloud from every city in our U. S. A. Let everybody—every Christian—go to work to teach these foreigners in his own city Christ's religion and how to be good citizens. Teach them to love God and not war.... There is absolutely no hope until the love of God gets into their hearts, and how can it when their hearts are so full of hate? And these people with their ideals and race hatreds are coming to our country by the thousands every year. Surely it is time we waked up!"

#### **The Churches of Boston**

**D**ENOMINATIONAL statistics issued by the Federation of Churches in Greater Boston, show Congregational churches, 136; Baptist, 117; Methodist, 116; Protestant Episcopal, 101; Unitarian, 65; Universalist, 33; Presbyterian, 24. The *Record of Christian Work* thus comments: "The significant thing about these figures is the revelation of the fact that liberalism has failed to make good under the most advantageous conditions, and that the evangelical churches have multiplied and prospered in the very stronghold of Unitarianism. A century ago, in the great split in the Congregational fold, only two churches remained steadfast

in the faith, all the rest going over to the Unitarian wing. A hundred years later the number of Trinitarian Congregational churches is more than double that which sails under the Unitarian flag."

#### **Presbyterian Students Confer**

**F**UTURE leaders in the Presbyterian Church—140 of them from forty-one universities, colleges, normal and training schools throughout the country—spent three days of their Easter vacation at Ann Arbor, Michigan, discussing questions they consider of vital importance to the church, nation, the campus and the individual. Chief among these were war, creed, and race. On the second subject they adopted the following findings:

We believe that a creed is only the expression of certain men's interpretation of Christianity as they understand it. Recognizing that thought progresses and that interpretations change with the advancement of knowledge, we believe that forced subscription to a fixed and formal creed may impair the integrity of the individual conscience. Therefore, we are opposed to the requirement that ministers and elders of the Presbyterian Church subscribe to the Westminster Confession of Faith. However, we realize the necessity of a unified expression of essential doctrines, and we favor a creed which is a statement of purpose rather than a creed which is an elaboration of theological ideas.

The conference organized "The National Association of Presbyterian Students," and asked the Board of Christian Education to appoint an executive secretary.

#### **Race Relations Conference**

**T**HE first National Interracial Conference to be held in America was held in Cincinnati, Ohio, March 25th-27th. The meeting was arranged by the Commission on Race Relations of the Federal Council of Churches, jointly with the Commission on Interracial Cooperation, with headquarters in Atlanta, to enable white and colored people in different communities, who are wrestling with problems of organization, methods and programs for improvement of interracial rela-

tions and for community welfare to learn from each others' experiences. There were 216 delegates, from seventeen states, and of these 114 were colored. The following topics were considered in open forum sessions of about three hours each, with full and free discussion by delegates on the floor, this type of discussion taking most of the time: "Publicity and Race Relations," "Health and Race Relations," "Housing and Race Relations," "Growth of the Interracial Movement," "Social Agencies and Race Relations," "The Courts and Race Relations," and "Schools and Colleges and Race Relations," "The Church and Race Relations," and "Industry and Race Relations."

#### **"Princeton—in New York"**

**P**RINCETON UNIVERSITY'S century-old religious organization, The Philadelphian Society, is beginning a movement, with the above title, which will be analogous to its "Princeton-in-Peking" missionary work in China. Ray F. Purdy, Graduate Secretary of the Society, says that the plan has grown out of a summer camp for boys, established several years ago. He says:

We found that we must go into the family and economic conditions of the boys whom we were endeavoring to benefit. This has led us to the conviction that more fundamental work must be done. That will result next year in the establishment of a permanent social service secretary in Princeton and the development of a group of Princeton men in New York who will live together and begin a community service from one centre. A part of this will be the erection of a model tenement at a cost of \$350,000. Here the families of the boys we have met at the summer camp and elsewhere will be gradually worked in as tenants. We will thus endeavor to see through the problems we encounter in the earlier stages of our work. Instead of merely applying a temporary palliative, we shall endeavor to work out practically the economic and spiritual problems of those with whom we come in contact.

#### **Southern Baptist Progress**

**S**IX years' effort to get \$75,000,000 in subscriptions for missions and education through a period of five

years resulted in \$59,000,000 in cash, and the likelihood of more. The gain in new Baptist churches was three times that of the preceding five years. Baptists averaged a membership gain of 40,000 a year for the five years beyond the previous five-year period. Now a 1925 movement has been started doing away with the five-year pledges, but seeking to maintain the rate of growth along all lines that was attained in the special campaign.

During the last ten years the foreign missionary fields of the denomination have increased from seven to seventeen, the number of churches on these fields from 380 to 1,095, membership of foreign churches from 29,991 to 111,872, Sunday-schools from 542 to 1,511, Sunday-school pupils from 22,022 to 76,504, annual contributions by foreign churches from \$91,159.69 to \$444,568, American missionaries on the field from 278 to 544, native Christian workers employed from 634 to 2,494.

#### Discussional Conference Planned

A SUMMER conference on economic, political, racial and international problems, under the auspices of "The Fellowship for a Christian Social Order," will be held August 1st to 31st on the campus of Olivet College, Olivet, Michigan. Around the actual problems of the group the discussion will be concentrated. No program of set speeches is being arranged in advance. The various persons designated as leaders will come prepared to share their experiences with other members of the group, and at opportune moments will speak directly to the point on issues under consideration. In other words, the leaders will be available as consultants and will stand ready to furnish data that is required by members of the group, as they seek to reach their own conclusions concerning various problems. Prior to the conference delegates will be asked to cooperate in the formation of a tentative syllabus of outstanding difficulties by filling out a questionnaire which will be

sent to them. The only part of the program which is being pre-determined is the general division of subjects by weeks, as follows: First week, economic questions; second week, political; third week, racial; fourth week, international. Many representative leaders of religious thought have agreed to be present.

#### Negro Business Progress

D R. R. R. MOTON, Principal of Tuskegee Institute, is also President of the National Negro Business League. In his address at its annual meeting he said: "When the National Negro Business League was organized in Boston twenty-four years ago the aggregate number of business organizations, corporate and individual, owned and operated by colored people was not more than 20,000 with a combined capital of \$10,000,000. Today they own and operate 60,000 with a combined capital of \$60,000,000. The Negro owns in America more than \$1,000,000,000 worth of property real and personal, whereas when the Declaration of Independence was adopted, the combined capital of the entire nation was about \$500,000,000. We have now 72 successful Negro banks. We should and could have 700. There are many cities with large Negro population where leaders in business among Negroes could accomplish any reasonable business enterprise if it were properly managed. Durham, Savannah, Atlanta, Richmond, Norfolk, New York, with many others, are setting notable examples in the possibilities of this race to accomplish large results."

#### Indian Child a Teacher

ON THE edge of an Indian reservation in Washington is a little girl, eleven years old, whose name even has not been recorded on the books of the Board of Christian Education, but whose work last summer has given her a place above thousands of other girls. The little girl was in the Daily Vacation Bible School con-



ducted at Wellpinit, Washington. She had lots of fun, but saw that there were a great many other boys and girls near her home who would enjoy such a school but who could not come. After the school was over, she gathered a group of nine Indian children and carried on for ten days a miniature Daily Vacation Bible School all by herself. She had a little sister who helped her but no grown folks had a hand in this second school. She carried out a program of Bible memory work. The children sang songs, and she told them Bible stories. She also had them stand up and go through exercises just as they did in the school she had attended. For craft work she had the young Indians make articles out of flour sacks and colored yarns. The sessions were carried on in a businesslike way with a seriousness that did credit to the children. The sessions were held out of doors, and the closing demonstration was given in the community building.

#### To Save Eskimo Baby Girls

**K**NUD RASMUSSEN, the famous Arctic explorer, who is now on his way, at the invitation of the Canadian Government, to report on the Eskimos of the Hudson Bay and more northern sections, was interviewed in New York City on his arrival from Europe. He said that one of the Eskimo practices which the Canadian Government hopes to stop is the killing of all girl infants, save those pledged in marriage. The custom of Eskimo infanticide, according to Dr. Rasmussen, developed from the Eskimo's difficulty in providing food and other necessities for the family. "The Eskimo has not in any sense the same moral viewpoint as civilized people," he explained, "and the life of a child has about the same value as the life of any other creature. If there is not provender enough they kill the girl babies immediately after birth by smothering them. If a girl baby, prior to birth, is pledged in marriage, the mother will preserve it. If not, the line of least resistance is followed and the infant is put out of the way.

Boy babies have a greater value and are seldom, if ever, killed."

#### LATIN AMERICA

##### Mexican Separatist Movement

**A**N organization of Mexican Catholics has been formed which involves the repudiation of the authority of the Pope, the abandonment of celibacy for the priesthood and considerable alterations in the prescribed ritual of worship. These features of the movement are identical with those that have characterized a similar one in Czecho-Slovakia.

According to the *Philadelphia Public Ledger*, Ash Wednesday was celebrated in Mexico City in La Soledad Church by the new Mexican Apostolic Church. The Patriarch, Joaquin Perez, said:

Our desire is to maintain a Catholic Church preserving all the ritual and beliefs intact, but entirely independent of Rome. Masses, baptisms, marriages, funerals, ceremonies and rites will be pronounced in the Spanish language, that all hearers may understand exactly what is said.

It is reported that the new church is allied with the Mexican Federation of Labor, receiving financial and moral aid from that organization. *The Presbyterian Survey* comments: "We strongly suspect that the influences behind the movement are much more political than religious in their character."

#### An Appreciative Audience

**R**EV. J. E. THACKER, Presiding Elder of the Parral District in the Mexican Mission of the M. E. Church South, writes: "Our influence is extending in ever-widening circles, and we are reaching more and more people every day. To count our actual membership does not give a just idea of our work and its progress. Our Mexican pastors have lately gone to new centers and have had a good degree of success. I recently accompanied Rev. Epigmenio Garza to Boquilla, and there we had the privilege of preaching the Gospel for the first time in that place and to an

audience of six fine, bright young men who listened with profound interest for a whole evening. This is one of the very brightest things in a missionary's life—to tell others of Christ for the first time and to such appreciative listeners. We expect to continue going there, and hope in time to win some of these young men for Christ. We sold several Bibles to the Spanish-speaking people and a Bible in Chinese to the only Chinese in town."

#### Schools Needed in Porto Rico

**A**LTHOUGH the United States Government at great expense and with the most aggressive diligence has been laboring for twenty-five years to create an American public school system at Porto Rico, it is still so far behind the necessities of the situation that the provincial commissioner of education recently expressed the desire that missionary schools might be established in each town of the island. "The commissioner made this remark," says *The Continent*, "after an inspection of certain Presbyterian schools, and it is supposed that they set the standard which he has in mind for the whole island—although, as a matter of fact, under the present agreement among the evangelical denominations, whatever work Presbyterians undertake will be done only in the western end of the island or in San Juan, the capital. However, within this allotted Presbyterian territory there is plenty of room for expansion, and a great deal to be done before the commissioner's idea could even be approximately met. What has been already accomplished educationally through joint missionary and government enterprise is shown by the fact that since 1898 illiteracy in Porto Rico has been reduced from 80 to 54 per cent. But this very exhibit demonstrates that half the population of Porto Rico is still unable to read and write, and explains fully why the commissioner desires all the assistance the churches could give in extending and completing the educational work which has been thus so well begun."

#### Mission Students Win Honors

**T**HE annual report from Sancti Spiritus, Cuba, to the Board of National Missions of the Presbyterian Church in the U. S. A. has the following to say about the mission high school in that city: "The school has won a great achievement in scholastic annals. In the past course, when the government examiners came to hold their yearly examinations, there was not a single failure and many of the pupils were awarded the highest grade that is given. After finishing the examinations the examiners pronounced the pupils the best prepared of the entire province. Such comments spread quickly throughout the city and never before has the work in Sancti Spiritus enjoyed the prestige that it has today. Judging from what has happened in the past year at this station, there is not a better field in all Cuba or the West Indies than Sancti Spiritus; and if efficient consecrated efforts are put forth a strong congregation will result and one that will send out well-prepared workers for Cuba."

#### Organized R. C. Opposition

**W**ORKERS in "The Latin American Evangelization Campaign" describe, as the chief feature of their recent visit to Santo Domingo, "the prepared and determined resistance of the Roman Catholic clergy. They had been advised from the United States of the plan to carry out an evangelistic campaign through the republic and their counter-attack was along the lines of a virulent anti-American propaganda. One of the Catholic papers in the States had reported Mr. Strachan as having admitted in a public address the truth of the charge so often made against missionaries in Latin America, that they are the paid agents of the United States Government, for the purpose of winning over the people, with a view to preparing for occupation later on. Although the United States troops were withdrawn from Santo Domingo last June, yet anti-

American feeling still runs very high and the Romanists took advantage of the situation to propagate these lies."

#### Winning Porto Ricans to Christ

**O**VER 1,000 won for Christ in Porto Rico is the result of a three months' evangelistic campaign conducted by Rev. and Mrs. Fred J. Peters of The American Baptist Home Mission Society. In San Lorenzo 174 were converted. Services everywhere have been attended by people of all social ranks and the converts include teachers and lawyers. Families have become reunited. A temperance movement has accompanied the revival with the result that stills have been closed and their owners brought to realize their dependence upon God. In other localities not visited by the American evangelists revivals have sprung up to strengthen the churches. In many places the services have been carried on in the face of persistent and organized opposition.

#### Argentine Evangelical Women

**F**OR three years past a Bible Training School for Spanish-speaking young women has been conducted in Buenos Aires by the Woman's Foreign Missionary Society of the M. E. Church, the Disciples of Christ, and the National League of Evangelical Women. This league is young and its limited resources do not permit its cooperation as far as funds are concerned, but in its own way it contributes to the work. It is made up of women from different Protestant denominations and reaches, through its local chapters, many places where Methodists and Disciples are unknown, but where Jesus Christ is known. The bulletin of the league goes into many Argentine homes which no other Protestant literature enters, and gains new friends for the school. Its prayer calendar gives a place to the school, and intercession goes up from many women far from Buenos Aires. The work of the school is annually reported at the national

congress of the league and so it is advertised in the daily papers. The league's program of activities, worked out through the local chapters in connection with their churches, affords excellent opportunity for the girls already in training to do practice work, during the school year and at vacation time.

#### A Brazilian Indian Tribe

**R**EV. ARTHUR F. TYLEE, of the Inland South America Missionary Union, writes from Corumba, Brazil:

"These splendid, clean, strong Nambiquaras, wild in their manner of life, but sympathetic of heart, are totally isolated from all opportunity to know of the Gospel. We have their friendship and confidence. Our hymns at a service held in the presence of one family pleased them so much that, on the return journey, we were requested by them to sing again for others to hear. The door is open. We have dedicated ourselves to the evangelization of this tribe numbering some 10,000 or more. The task is difficult, and the way covered with obstacles, material, physical and spiritual, but the Nambiquaras are to have the Gospel! We are sure of God's call to them."

#### EUROPE

##### English Methodists Unite

**N**OT only have the first steps been taken in the United States toward the reunion of the Northern and Southern Methodist Churches, but in England the three Methodist bodies—Wesleyan, Primitive and United—have come together. "These three," says Arthur Porritt, "differ seriously on nothing save church government. On doctrinal questions they are substantially agreed. Tradition and sentiment, however, are factors, and in the discussions spread over the last five years they have been stressed by the opponents of the reunion proposal. Now the votes of the Methodist people have been taken and a very substantial majority have ex-

pressed themselves in favor of the union." The combined body will contain far the largest Nonconformist Church in Great Britain, second, in fact, only to the Church of England. It will have 4,368 ministers, 37,697 lay preachers; 898,936 members and probationers, in addition to adherents; 1,541,517 Sunday-school scholars, with 173,261 officers and teachers. It will possess 13,558 Sunday-schools and 12,242 churches. The property it will own is probably \$150,000,000. It will also have valuable properties and a large membership in the foreign field.

#### Protestants in Great Britain

**U**NDER the auspices of the Evangelical Alliance, a large meeting was held March 31st in London "to reaffirm the principles of Protestantism." Representatives of the Free Churches and of the Anglican Church took part, and passed resolutions declaring "unwavering devotion to the great Protestant principles of the Reformation," and appealing to the Bishops and to Parliament, in view of the fact that "a large section of the clergy of the Church of England, in defiance of the law and in violation of their oath, have long been engaged in endeavoring to destroy its Protestant character, to maintain the Protestant character of the National Church as settled at the Reformation and enshrined in the Book of Common Prayer and the Thirty-nine Articles." This resolution was forwarded to the Archbishop and Bishops of the Church of England, and the members of both Houses of Parliament.

#### American Bibles for Europe

**T**HE American Bible Society has responded to another urgent need in Europe by making grants of money with which to supply Bibles to theological students. The World War so impoverished most of the theological schools in Central Europe as to make it impossible for them to furnish textbooks for poor students. The post-

war economic situation has caused many worthy but poor young men to turn to the theological schools to prepare for the Christian ministry. Large numbers of these students could not afford even to purchase the Hebrew and Greek Scriptures which are used as textbooks. Last year the American Bible Society made possible the distribution of Nestle's Greek Testaments among theological students in Germany, Poland, Czechoslovakia and Austria. It also sent to the Bible Society of France 5,000 French New Testaments, the sale of which will increase the receipts of this society.

#### Minority Religions in Roumania

**A** REPRESENTATIVE American commission, which visited Roumania last year, states in its recently published report that Roumania continues to violate provisions of the Trianon treaty guaranteeing the rights of minority churches in Transylvania. At the request of the Roumanian Government, the commission submitted statements which dealt with personal abuses, confiscation of church and school property, the alleged unjust way in which the great estates are being divided under the agrarian reform, the rights of assembly and other types of coercion. The reply of the Roumanian Government is described by the commission as "evasive and inconclusive." Soon after the publication of the commission's report came the action of the Roumanian Ministry of Arts and Worship suppressing or curtailing the activities of certain "minority religions" in that country. The churches absolutely suppressed are mainly adventist bodies, but even in the case of Baptists it is ordered that they may "continue to enjoy the liberties accorded by the constitution, but certain measures of surveillance will be taken." In the meantime, the Metropolitan of the State Church has been raised to the rank of patriarch, and every prospect points toward an aggressive effort to clear the country

of all rivals of the Greek Orthodox system. The special hardships of Baptists in Roumania were described in the January REVIEW.

#### **The Y. M. C. A. in Estonia**

**T**HE Estonians, who were once in virtual serfdom under Russia and the Baltic barons, recently celebrated their seventh anniversary as a free and independent nation. Out of Estonia's war misfortunes have come the promise of brighter and more prosperous days. She has made rapid progress economically and in political and social adjustments. Education is compulsory; the universities are crowded; technical and agricultural schools are well attended; suffrage is universal; the Reval harbor is being improved; internal industries as well as foreign trade are being developed. The Y. M. C. A. work, which was begun in 1920, is constantly expanding. In the chief cities—Reval, Dorpat and Tartu—are energetic Associations giving the varied services which compose an all-round program. In the university cities of Tartu and Dorpat extensive activities are being carried on among students. The attitude of people and Government toward the Y. M. C. A. is friendly and helpful. Not long ago in Reval a campaign for Y. M. C. A. support exceeded its goal by nearly fifty per cent. Municipal authorities in the same city gave the "Y" a tract of land for an athletic field. The Government has offered ground for a camp site.

#### **MISCELLANEOUS**

##### **Leprosy in British Empire**

**T**HE British Empire Leprosy Relief Association, which was founded in August, 1924, at a meeting in London presided over by Lord Chelmsford, Viceroy of India, has issued a memorandum regarding its medical policy. This has four divisions: (1) To extend the application of the improved methods of treatment as rapidly as possible throughout the Empire by

supplying the latest information and the most approved drugs to leper institutions, settlements and hospital.

(2) To support sound schemes of segregation, with the best treatment, in countries where the great majority of the lepers can thus be dealt with and the disease rapidly reduced, as in the West Indies, etc. Trinidad has already set apart an island for this purpose. (3) To collect information and statistics and to issue bulletins of information to workers among lepers. (4) To support further researches on both the etiology and treatment of leprosy with a view to discovering more efficient methods of prevention and further to simplify, shorten, and cheapen the curative measures. The fact that the Calcutta researches have now proved that soluble products of at least five different oils, other than that of chaulmoogra and hydnocarpus seeds, are effective in leprosy, opens up an unlimited field of investigation, which may yet yield more efficient and rapidly acting remedies even than chaulmoogra derivatives.

##### **American Opium Plan**

1. Restriction by producing countries of production of raw opium and coca within the limits set by medical and scientific needs of the world.

2. A strong international central board of supervision and control under the League of Nations.

3. Restriction of manufactured derivatives within the requirements of medicine and science.

4. Perfecting a system now in operation of export and import certificates.

5. An agreement between countries where opium smoking is temporarily permitted by which on a given date there will be one tenth reduction per annum for ten years, after which smoking opium will not be permitted.

6. A system of licensing and rationing during the ten year period; propaganda to prevent new addicts; and proper treatment of addicts.

# THE MISSIONARY LIBRARY

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

**Modern Turkey.** A Politico-Economic Interpretation, 1908-1923 inclusive, with Selected Chapters by Representative Authorities. Eliot Grinnell Mears, M.B.A., F. R. Econ. S. Illus., Maps, xvi, 779 pp. \$6.00. New York. 1924.

Had the author, with his scholastic standing at home and wide experience in the Near East, written this volume unaided, it could not have failed to be authoritative. As it is, he has called to his assistance eighteen specialists, American, European, and Levantine, a group of writers rarely equaled in the marshaling of experts in any publication except in such works as "The Encyclopædia of Religion and Ethics." Mr. Mears' nine chapters are of the highest order, and his 200 pages of Appendix matter—bibliographies, chronology and the 99 page index—add greatly to its value.

A difference between this volume and other works upon Turkey is suggested by the author: "The purpose of this volume is (1) to set forth the contemporary problems in as simple a fashion as possible, and (2) to give that kind of a perspective on the conflicting factors underlying the politico-economic life of Turkey which may serve to reveal both their relative values and their interrelation. Numerous writers dealing with the Levant have been propagandists and stylists, who have devoted their efforts in the presentation of such well-known subjects as Byzantine history, race, origin and development, religions of Asia, war operations, atrocities, harems, dogs, mosques and monasteries. They have been informative intermediaries in helping to explain the East to the West. . . . Few foreigners in Turkey or elsewhere can maintain a real disinterestedness. While no one wishes to be considered 'faultily faultless, icily regular, splendidly null,' there

are millions of people in the world, of whom the Americans and Englishmen are leading types, who have achieved a well-deserved reputation for fair play. This book is intended for these and other persons who are interested in the truth and are willing to reach conclusions only after both sides of each question have been presented. . . . The plan followed in 'Modern Turkey' has been to select subjects of far-reaching importance and then assign the writing of them to representative authorities. Without exception, the writers have been in Turkey and most of them have lived there. A unique feature is the number of Turks who have contributed willingly to a book of this character."

The twenty-five "subjects of far-reaching importance" are truly such, and their ramifications may be found in the exhaustive Index. If our readers desire to find a brief, authoritative and down-to-date account of the religions of the Levant, Prof. Harvey Porter provides it; if our ladies would gain a fair idea of present-day womanhood in Turkey, Ex-President Mary Mills Patrick, LL. D., of the Constantinople Woman's College, aids them in a most interesting and authoritative manner; if our men wish to know about "The Turkish Press," or "The Young Turk Movement," two eminent Beys are our informants; should our business men wish to know what future trade prospects in Turkey are chapters X-XVI, supply indirect and direct data on that point; should friends of Armenia wish to investigate as to the truth in the case of Armenian questions, chapter XXIII is the source to be consulted; and if Missions are to be sampled, turn to the Index, "Missions and Missionaries," and read the sec-

tions there indicated, remembering in addition that one in seven of the authorities contributing to the volume is a missionary on the ground. In a word such a work evokes one's highest enthusiasm for its excellence as one separates the wheat from the chaff among the books in this field of literature.

H. P. B.

**The Secret of the East.** Observations and Interpretations. Oliver Huckel. Illustrated. 368 pp. \$3.50. New York. 1924.

An intelligent and rather discursive tourist here reports observations made while on a leisurely trip around the world. Most of the chapters were prepared as lectures to popular audiences. There are accounts of Hawaii, Japan, Korea, China, the Philippines, Java, Burma, India, the Holy Land, and Greece. The author gives his main attention, however, to Japan, China and India. He has read widely, particularly in the field of religion, and is chiefly interested in these phases of the cultures of the East. He is frankly Christian in his outlook and has warm sympathy for the work of missions. He would probably permit the adjective "liberal" to be applied to his theological views.

There is nothing particularly remarkable or original about the book. There are pleasant descriptions of what are seen by almost all intelligent travelers who follow the beaten tourist paths in Asia. There are, also, extensive summaries of the author's reading on some phases of the religions of China, Japan, and India. These summaries are on the whole fairly accurate, although the author is inclined to give more credence to the theory that Mahayana Buddhism was influenced by Christianity than the facts warrant. The most interesting chapter is, perhaps, the report of an hour's visit with Gandhi. K. S. L.

**The Problem of Immortality.** Studies in Personality and Value. R. A. Tsanoff. 8vo. 381 pp. Notes and Index. \$3.00. New York. 1924.

A philosophical study of the most significant theories of human destiny

and of their relation to theories of personality. Portions of the material of this book have appeared in *The Philosophical Review*, *The Monist* and *The Rice Institute Pamphlet*. (Dr. Tsanoff is Professor of Philosophy in the Rice Institute.) The author discusses Materialism, the Doctrine of Eternal Recurrence, Positivist Immortality, the Buddhist Doctrine of Karma, Immortality and Modern Theology, Ethical Arguments for Immortality, and finds in the history of philosophy a rational basis for a view of human destiny which if it does not point certainly to personal immortality, at least would seem to justify the hope of immortality on the ground of antecedent probability. Candidly, he regards personal immortality still as an unsolved problem. To those who do not accept the Christian Gospel, perhaps this is the best approach to the question, "If a man die, shall he live again?" One of the most valuable chapters of this book is a study of recent British idealism, though the main argument is in the closing chapter on Value, Personality and Destiny. Only the philosophical thinker is likely to be helped by such a line of reasoning. Its conclusion—if conclusion it can be said to reach—is essentially summed up in such a pronouncement as this: "Man's vision of God is the concrete expression of his effort to utter the supreme in value. . . . Whenever divine discontent stirs a man to reach out for the better and truer and more beautiful, the Divine is affirmed and is recognized. . . . Its worship is the radiance of a forward-piercing glancing, the radiant sense of the infinite, eternal, ever-present Beyond." C. C. A.

**Whither Bound in Missions.** D. J. Fleming. 8 vo. 222 pp. Paper \$1.00. New York.

The author is already well known from his previous books. He here sets out to show that missionary methods need to be changed. This is no doubt true, but it does not apply to missionary ideals. Apostolic power and methods bring apostolic results today.

Dr. Fleming's thoughtful arguments and suggestions are helpful and sound. The evils or weaknesses that he would correct are not inherent in the enterprise yesterday or today but are due to human frailty or to a departure from Christ's spirit and teachings. For example, few Christians will defend the exhibition of a sense of superiority by missionaries in dealing with natives of non-Christian lands. There is need for recognizing the good in all peoples and the real contribution they may make to the Christian Church. There is also need for recognizing the weaknesses and non-Christian elements in Western civilization. It seems to many that the age of "authority" has passed and that logic and the results of a philosophy of life are the evidences demanded. Other changes advocated refer to the divided Church, the missionary control of the national churches, and emphasis on intensive work as contrasted with extensive effort. The book is thoughtful and worth reading. It grows out of experience and study.

**Fifty Years in Madagascar.** Personal Experiences of Mission Life and Work. James Sibree. 353 pp. \$4.00. Boston. 1924.

The author went to Madagascar in 1863 and worked there for forty-two years. Since returning to England he has visited the island several times on deputations. He is therefore particularly well qualified to write on Malagasy missions. A number of his books have found a wide circulation in the English-speaking world. The present volume combines in a very interesting way personal experiences with a good deal of the missionary history of the island, and to some extent the striking political events of the past fifty years. It is easily understood, though regretted by most readers, that he is very careful in his report on the dealings of the French colonial government since their conquest of the island.

The book is a fine and comprehensive introduction to one of the most

attractive and successful chapters of modern missionary history. From the building of the Martyr Memorial Churches in 1863 to the Centenary of the London Mission the main events and development of the Malagasy Church pass before us. J. E.

**Conferences of Christian Workers Among Moslems.** 1924. 8vo. 152 pp. New York.

Conferences of Christian workers among Moslems in the Near East were held last year at Jerusalem (Palestine), Constantine (Algeria), Helwan (Egypt), Brumana (Syria) and Baghdad (Iraq). Most of these conferences were presided over by Dr. John R. Mott and were attended by missionaries, secretaries and others most interested in the work. They took up such topics as occupation of the field, evangelization, the church, education, literature, leadership, medical work, social work, cooperation and the spiritual dynamic. The basis of the discussions was a series of questions sent out in advance to the missionaries. The findings gather the consensus of opinion of those present at the conferences and should be studied by every missionary worker. The population of the Moslem world is estimated at 234,814,989, four fifths of whom are increasingly accessible to the Christian missionary approach. This is especially true of British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, and Africa (except possibly Northern Nigeria). The practically unoccupied areas include Afghanistan, Central and Western Arabia, Turkestan and parts of Siberia, Bokhara, Socotra, Albania, Bulgaria, Russia, Tripoli, French Sudan, Morocco, the Sahara, and Eastern Malay Peninsula—a total population of about 36,000,000 people.

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DELAVAN L. PIERSON, *Editor*

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## PERSONALS

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

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

\* \* \*

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

## OBITUARY NOTES

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

\* \* \*

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

\* \* \*

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



Rev. S. G. INMAN  
Sec. Com. on Cooperation in L.A.



Srita CORINA BARREIROS  
Sec. of the I.W.C.A., Rio de Janeiro



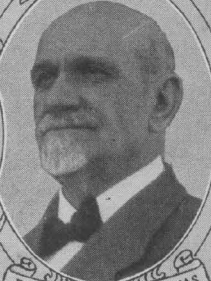
Dr. ERNESTO NELSON  
An Educationalist from Argentina



Pres. ENRIQUE MOLINA  
University of Concepcion, Chile



Prof. ERASMO BRAGA  
President of the Congress



Rev. FRANCIS ALBRICIAS  
A Delegate from Spain



Bishop FRANCIS J. McCONNELL  
Methodist Episcopal Church, U.S.A.



ROBERT E. SPEER  
Chm'n. of Com. on Coop. in L. Am.



Bishop W. F. OLDHAM  
Methodist Episcopal Ch., So. Am.

## LEADERS AT THE MONTEVIDEO MISSIONARY CONGRESS

# THE MISSIONARY REVIEW *of the* WORLD

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## TESTING THE MISSIONARY AND THE BOARD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### OPIMUM A HINDRANCE TO CHRISTIANITY

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

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

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



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

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

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

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

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

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

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

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

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

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

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

### AMERICA'S ROVING POPULATIONS

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

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

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

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

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

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

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

### LITERATURE FOR BOYS IN EUROPE

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

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

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

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

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

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

## THE INFLUENCE OF POLYGLOT HOME MISSIONS

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

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

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

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

C. L. W.

### ORGANIZED GOOD VS. ORGANIZED EVIL

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

# The Congress on Christian Work in South America

BY ROBERT E. SPEER, NEW YORK

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is the challenge faced by the Montevideo Congress.

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

#### ECHOES FROM THE MONTEVIDEO CONGRESS

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

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

DR. ERASMO BRAGA.

\* \* \*

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

DR. JOHN MACKAY OF LIMA.

\* \* \*

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

ROBERT E. SPEER.

\* \* \*

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

BISHOP MCCONNELL.

\* \* \*

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

BISHOP MCCONNELL.

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





MADAGASCAR SECTION IN THE MISSIONARY EXPOSITION IN ROME

## Rome's Missionary Exposition

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

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

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

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

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

### INTERESTING ROOMS

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



WAX FIGURES TO SHOW CUSTOMS

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

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

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

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

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

#### STRANGE COUNTRIES

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

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

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



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

#### PARTICULAR EXHIBITS

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

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

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

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

#### GENERAL DEDUCTIONS

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

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

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

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



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

## The Evangelical Christians in Russia

BY NORMAN J. SMITH, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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



LENINGRAD BIBLE SCHOOL OF EVANGELICAL CHRISTIANS

Principal—I. S. Prokhanoff (term January 1 to July 1, 1924).

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

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

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

#### THE SOVIETS AND EVANGELICAL CHRISTIANITY

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

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

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

#### PRESENT CONDITION OF THE ORTHODOX CHURCH

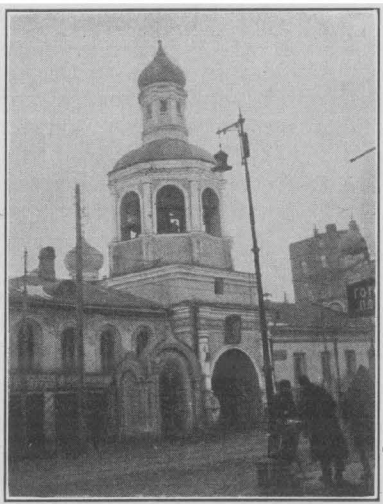
The spiritual powerlessness of the Greek Orthodox Church became apparent at the separation of the Church from the State. The

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

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

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

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



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

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

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

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

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



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

# Christ's View of Nations and Races\*

BY JOSEPH H. OLDHAM, LONDON, ENGLAND

Editor of the *International Review of Missions*

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

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

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

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

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\* From an address at the Washington Foreign Missions Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

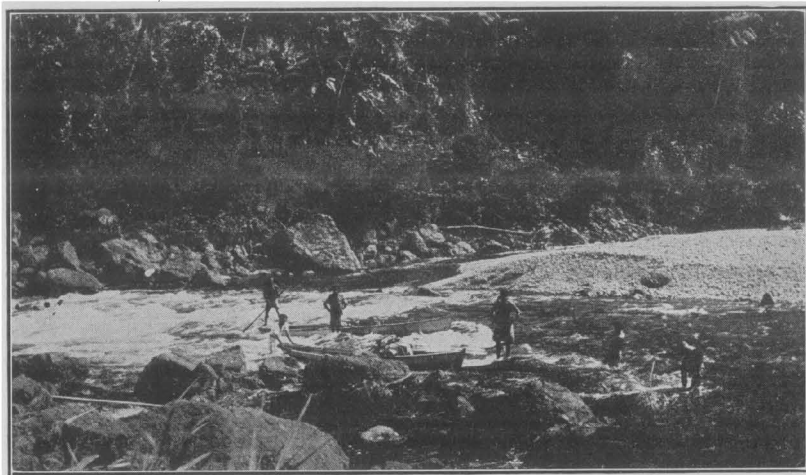
What right had he to such a conclusion? There is no more reason, because the skulls of these two races differ in their measurements, that they should engage in a suicidal conflict than that I should strike my friend suddenly in the face, because I observe that he has dark eyes, while mine are light.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

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

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

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





PLENTIFUL STREAMS AND LUXURIANT GROWTH IN FIJI

## The Fiji Islands—Today \*

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

BY MARY G. WRAY, CHICAGO, ILLINOIS

Associate Editor of the *Moody Bible Institute Monthly*

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

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

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

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

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

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

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

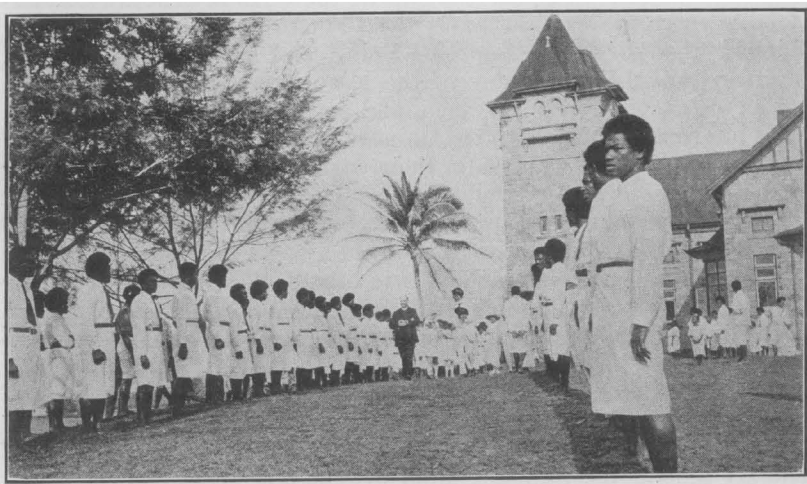
"Community sings" in Fiji long antedate war days in America. Christian hymns are their favorites, and it is common for twilight groups to gather for song on the village plaza. Good singers, with a fine sense of rhythm, they love singing and make their own harmony.

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

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

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

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



CHRISTIAN SCHOOL BOYS IN FIJI UNDER INSPECTION

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

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

# A Remarkable Work in Southwest China

BY SAMUEL R. CLARKE\*

For Thirty Years a Missionary in China

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

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

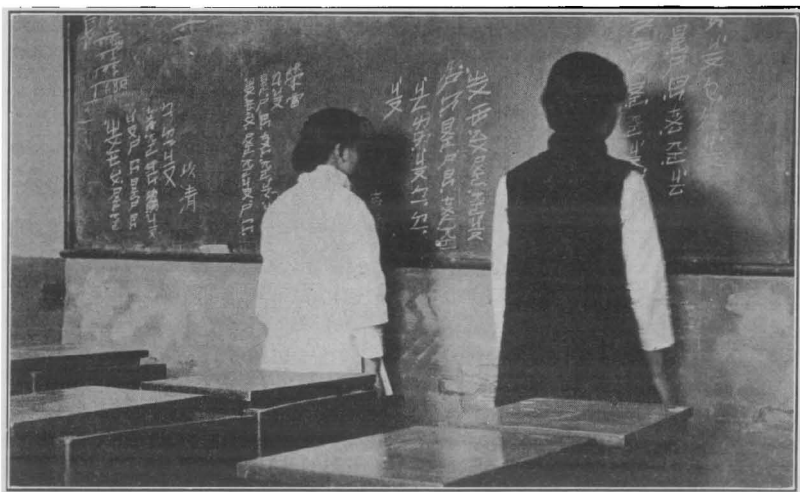
During the summer of 1903 Mr. Adam spent the month of August among the Shui-hsi Miao at Ten-ten. One day he saw a group of men dressed in strange garments, the like of which he had never seen before, but he recognized them as Miao. Some of them had their hair plaited into two queues, one on each side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

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

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

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

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



A SCHOOL FOR MARRIED WOMEN — LEARNING TO READ AND WRITE

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

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

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

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

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

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

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

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

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

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

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



TELLING MISSIONARY STORIES IN COSTUME  
(See page 547)

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



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



# BEST METHODS

EDITED BY MRS. E. C. CRONK, 728 MUHLENBURG BLDG., PHILADELPHIA, PA.

## PLANNING THE MISSIONARY PROGRAM

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

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

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

## Missionary Information

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

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

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

#### **Men and Missions**

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

#### **Young People's Groups**

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

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

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

#### **Opportunity of the Pulpit**

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

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

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

#### THE FIFTEEN BEST

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

##### *Romance at the Front.*

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

##### *Stories of Adventure.*

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

##### *Heroes in Action.*

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

Leaders are advised:

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

#### WORLD FRIENDSHIP IN NORTH CAROLINA SCHOOLS

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

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

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

#### "PERSONALIZING" MISSIONARY MESSAGES

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

also, for advance preparation by mail for conference presentation:

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

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

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

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

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

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

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

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

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

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

an ordinary pin. This specially constructed candle holder makes it possible to pin the candles to the cloth map.\*

### PRACTICAL PLANS FROM YONKERS

BY RUTH HUNTINGTON PORTER

The First Presbyterian Church in Yonkers, N. Y., endeavors to carry out a missionary education program for its young people through the Church School and four societies.

The missionary program as adopted by the Church School is graded to appeal to the interest and understanding of three distinct groups: The Kindergarten, Primary Department (including ages six to eight), and the Upper Department (ages nine to twenty years). The time and method of presentation in the lower grades is left entirely to the superintendents of the two departments.

The aim of the missionary program in the kindergarten is to create an interest in children outside its own circle through stories and opportunities of taking gifts to the sick and unfortunate at Thanksgiving, Christmas and Easter.

Through personal correspondence the Primary Department has maintained a very live interest in the Church School missionaries, Mr. and Mrs. Ralph M. White, of Soochow, China. The fact that there are two "little Whites," Bob and Phoebe, who are just Primary age, affords an unfailing point of contact. In order to stimulate an interest in children of other lands a map of the world was posted in the room and each time that a story about a foreign child was told a paper doll representing that child was pinned on the country to which he belonged and connected by a ribbon with Yonkers. No attempt at geography was made other than to give the idea of our separation from children of other lands by the big ocean. As a part of this project the following verse was learned by the children:

"We want to send a whisper song,  
Across the water blue;  
To say to all the children there—  
Jesus loves you! Jesus loves you!

"But if they don't quite understand  
They'll wonder if it's true,  
So we will keep on whispering  
Jesus loves you too!"

In the upper grades of the Church School the opening service on one Sunday of each month is devoted to the consideration of some missionary subject which is presented by a particular class, or by a group from one of the four missionary societies. The objects of benevolence supported by the weekly offerings of the School receive particular attention. The most unique program the past year was in charge of a group from the Junior Society, composed of boys and girls from nine to twelve years of age. After a short service of praise and prayer a number of the children, dressed in Persian costume, went to the platform and took their places around an improvised stove such as is used in a Persian home. Each child contributed some interesting story regarding the dress, manners and customs of Persian people and illustrated their talk with models.

The Mission Band, which is organized for the girls between nine and twelve years of age, meets with a director on a weekday afternoon twice a month. A textbook is followed for the programs of these meetings and each child takes her turn in telling the story assigned for the day's lesson. The director presides over the meeting and conducts a brief devotional service. The past year the Mission Band has studied China. They presented a Chinese play, "The Turtle Dove," by Margaret Scott Oliver, and served a Chinese supper.

The Junior Society, comprised of both boys and girls of Junior age, centered its interest around Persia. This group was fortunate in having as a leader Miss Jane Doolittle, a member of the church and a returned missionary from Teheran. The schools and hospitals, the village life and

\* The full program used on this occasion was printed in *The Congregationalist* of April 9, 1926.

athletics of the Persian people were studied. Then a trip was made to the Metropolitan Museum of Art to see the Persian exhibit. Maps of Persia were drawn and models of Persian houses and various objects were made. This group served a Persian dinner and thus aroused further interest in that country and its people.

A group of girls of high school age meets irregularly in the homes of the members. They are organized as a Westminster Guild under the care of the Women's Association, and have two directors who act as advisors. The girls themselves plan their programs, and while they have not followed a course of reading or study they have had missionary speakers from time to time. They have entertained a group of girls from a foreign section of the city for a Christmas party and contributed candy to a group of children under institutional care.

In the Young People's Society there is no regular missionary instruction, but from time to time speakers are secured who bring a missionary message. This group appointed a committee to consult with its denominational headquarters regarding work assigned to young people's support. After visiting the New York office and carrying on some correspondence the committee submitted to the society three home and three foreign missionary projects. The society decided by vote to which it would contribute and chose one home and one foreign interest. They set fifty dollars as the sum they wished to raise for this work. Then a blackboard was marked off into squares representing shares of one dollar each. The young people bought up these shares and either paid for them at once or pledged to pay during the year.

Delegates are sent each year from the young people's groups to missionary conferences. These representatives report to the Church School or some society in the church. There is thus kept alive in these small organizations a sense of membership in a larger group and of responsibility for

sharing the support of the world task of the church.

### MISSIONARY MESSAGE OF THE PULPIT

A letter was recently received by a Mission Board from a school teacher volunteering to go into missionary service at the close of this year's school term.

What was the influence which resulted in that decision? In a letter to a friend she wrote:

"Last Sunday I heard the most stirring missionary sermon I have ever heard. The pastor made an appeal to this church to find missionaries and to assume their support. He had hung on the organ a large plain white flag, the church 'Service Flag' he called it, and said it should hang to shame the church until it had on it stars for those in service. It broke me all up, and I again offered myself to the Lord, if He thinks I can fill any little corner in Central America. I have written to the Mission Board I am available as soon as this school term is over, if they want me for the field."

A letter from Best Methods headquarters to Rev. G. A. Swanson, the pastor, who preached the sermon brought this information:

"Your inquiry relative to a missionary sermon which I delivered in December 1924 came over my desk this morning, and was a distinct surprise. I cannot imagine how the news could have made its way to New York.

"I preached such a sermon, December 21st, from John 3:16, and entitled it 'The First Service Flag.' It being the Sunday preceding Christmas I naturally proclaimed God's gift in the person of His Son. Availing myself of the service flag idea which became common during the war I said that the original service flag was unfurled when God gave His only begotten Son; and upon that flag there glittered a star of gold. I had hung up a white flag to be unfurled at the proper moment before the congregation. That flag represented the Presbyterian Church, of El Reno, and it has no star of any kind upon it. With this climax I pressed home the truth that the time has come when we must

begin to consecrate ourselves and our children to full-time service in the Master's vineyard. One of our members has recently made application to the Foreign Board of the Presbyterian Church for service as a missionary nurse in Guatemala City. A brilliant young doctor, an elder in the church, informed me several weeks ago that he is planning to give himself to the Lord for any service to which He may call him. Several young men are thinking seriously of the ministry, or to whatever service the Lord would call them. There are others also.

"Most of my preaching is missionary in character. After nearly six years of this there is no reason why folks should not be thinking seriously of the Lord's work. The occasional sermon may impress the passerby, but it is the constant effort that counts in the long run. I have no pet schemes or unusual methods. Quite often I call some young man into my study and we spend the time together talking over the work of the Lord, during which time I press the claims of the Master for full-time service and complete surrender. This I believe counts for much more than anything else.

"The church here has never been a missionary church in any sense of the word. No one has gone out personally and missionary support has been negligible. This, I am happy to announce, is being changed very rapidly. We will not only raise our apportionment for benevolences this year, but will go far beyond. And yet I never press the matter of finances from the pulpit. Some day, and, before long, I hope to be able to announce that our church will undertake the support of its own missionary.

"Back of all this I have a praying people. The Session, numbering fifteen, meets every Sunday morning just before the hour of worship and

all take part in prayer. The spirit of prayer prevails generally among the people, old and young alike. Upon this I rely more than upon all methods and plans of human origin, however interesting such may be.

"I have given you nothing new but it is all I have to offer.

G. A. SWANSON."

### ONE HUNDRED YEARS OF VICTORY

In their recent centennial celebration the Methodist Missionary Society of Ontario and Quebec combined the features of praise and prayer, with a review of the work of the past one hundred years and a pre-view of the work that should be done. There were in the celebration also splendid educational features of visualization in an exhibition and a great pageant with eight hundred participants, in Massey Hall, Toronto.

The celebration features the fiftieth anniversary of the Society's missionary work in Japan, with fourteen Japanese exhibits.

Among the other centenary methods used was the issuing of an Extra Centenary Dollar Certificate which was given to members who gave an extra dollar to celebrate one hundred years of victory. A cent a year does not seem a large centenary gift but when hundreds of members add an extra dollar to their gifts the totals soon mount into thousands of dollars.

### MISSIONARY HOME, WINONA LAKE

The Interdenominational Committee of the Central West for Missions announces that the rest home for adult missionaries will be open this Summer. This "Missions Home" will be open from July 1st to September 1st and offers free rooms during all of the Chautauqua and Bible Conference season at Winona Lake. Applications should be made through board representatives on the Interdenominational Committee to:

Mrs. Charles Vickers, *Chairman*, 238 S. Oak Park Ave., Oak Park, Ill., or to  
Mrs. A. G. Beebe, *Secretary and Treasurer*, 426 Lake Street, Oak Park, Ill., or to  
Rev. W. E. Biederwolf, D.D., Winona Lake, Indiana.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## THE CAUSE AND CURE OF WAR

AN ADDRESS BY PRESIDENT COOLIDGE

Delivered to the Delegates of the Conference, at the White House, January 24, 1925.

Your conference has been brought together to consider the causes and cure of war. In our generation, which has seen the supreme demonstration of the futility and the horrors of war, we ought to be able to count upon an overwhelming sentiment for measures which give reasonable promise of preventing or limiting wars. But, if we may judge by the past, this determined antagonism to armed conflict for settling international differences will grow weaker as we recede from the period of the recent struggle. As our vision of its frightfulness is dimmed, as the edge of its horror is dulled with the passing of time, we may expect a corresponding diminution of zeal for institutions to prevent war. This is unfortunate, but it is the lesson taught by all experience. For this very reason every organized movement to keep alive the realization of war's destructiveness serves a helpful purpose. If for the next hundred years the men and women who fought and suffered to carry on the World War, and who were compelled afterward to struggle and sacrifice to pay for it, could survive to keep alive the proper realization of what war really means, the chance of formulating programs to prevent its repetition would be greatly improved. But those who lived, and saw, and felt, and knew these things will pass on. They will be succeeded by others to whom a distorted picture of glory and heroism will make its appeal.

So it is particularly to be desired that measures be instituted as soon as possible by the men and women who know the truth about war which may save the future from such experiences as have come in our time. If the les-

son of this last and greatest war shall be lost, then, indeed, will this experience have been almost in vain. It is for the generation which saw and survived to devise measures of prevention. If we fail in this, we shall deserve all the disaster which will surely be visited upon us because of our failure.

If in what I have said I have fairly suggested our responsibility, we may now properly inquire, What have we done, what are we doing, to discharge that responsibility? Are the nations, the peoples, the leaders of affairs, the teachers of religion and morals, making progress in the right direction? That question must be answered by us, as Americans, for ourselves. There may be temptation at times to inquire whether others have played their part. But our responsibility is for ourselves alone for doing the part that falls to us because of our place in the world.

It has been said that the peace which ends one war commonly sows the seeds of the next war. I believe that in our policy of readiness to associate in whatever measures would tend to restore, to stabilize, to reestablish security and peace among the nations, we have taken the most helpful attitude that was feasible at the time. I believe that in sponsoring the Washington Conference on Limitation of Armaments, and for considering the affairs of the Far East, we made a genuine and significant contribution toward peace in two of the most troubled areas of the world. I believe that, just as the Armament Conference was a timely and convincing cooperation on the political side, so the Dawes plan was a similarly timely and effective effort for rehabilitation on the economic side. I believe that the next step which we may well take is by way of participation in



the Permanent Court of International Justice. I believe that with our adherence to that tribunal, for which I earnestly hope, it will become one medium in which may gradually be precipitated and crystallized a body of international law and procedure which, by avoiding the dangers that would attend the establishment of a supergovernment, will ultimately command the respect and approbation of the world's public opinion and the cooperation of the nations.

The proposal to outlaw war from this world has been earnestly put forward and supported on one side by those who esteem it a fine ideal. I trust that its discussion may contribute some lasting element to peace.

I am convinced that if our civilization is worthy of its name, then physical force is not the only authority which may enforce an anti-war policy. I feel strongly that public opinion, based on proper information, working through agencies that the common man may see and understand, may be made the ultimate authority among the nations. We shall not all at once be able to set up instrumentalities to accomplish this. But if, first, we can turn the light of more information and better understanding upon the problems of diplomacy, and if then we can adhere to a tribunal of the nations, and can gradually work out a system of international law and procedure deserving the support of the intelligent public opinion of the world, we will have made a great contribution to lasting peace. It will be a triumph of moral rather than physical forces. It will depend upon processes in which the determination of facts and the application to them of sound principles of equity and morals will enlist the respect and command the acquiescence of civilization.

As the corner stone of such a system would stand an international tribunal whose character and abilities would deserve and retain confidence. Such a tribunal would rely for the enforcement of its decrees, not upon armies and fleets and all the related

means of destruction, but rather upon the two most constructive forces in the world. These two forces have lifted society to its present level of civilization. They have eliminated private war and personal feud. They have fixed the rights of property and the rights of man so firmly that civilized people do not longer think of enforcing their rights or protecting their persons through violence. These two forces are the intelligence of the mass of individuals and the moral opinion of the community.

It is not thinkable that these forces are available and adequate to maintain order within the limit of a great state or nation and yet incapable of adaptation to the international, intergovernmental differences which grow into the causes of war. Nor is it believable that a world-wide public opinion which frowned upon war would be defied by any nation, however powerful. The interdependence of peoples and nations becomes more marked with every year. None can stand alone. None dares court isolation. None may risk the ill opinion of civilization.

It is through the establishment, then, of means for formulating and promulgating the honest judgments and matured public opinion of the world that I believe we shall advance toward assured peace. Thus shall we begin the actual outlawry of war. Thus shall we lay foundation for that wider, more intimate, more vital cooperation which at last will make the nations truly neighbors. Thus, without sacrificing the independence of nations or the quality of their varied cultures, we shall guide humanity toward a realization of the noble conception of the brotherhood of man.

#### **"AMERICA FIRST"**

Several have asked whether copies of "America First" which was quoted in the March, 1925, issue of the REVIEW might be obtained. It was printed as a poster (18 x 12 inches) by the National Council for Prevention of War, 532 Seventeenth Street,

N. W., Washington, D. C., and may be secured at \$10 a hundred, \$1 for 10, single copies for 15 cents. Hung in a conspicuous place in the church vestibule, schoolroom, office or home, library or club, it will do an incalculable amount of good for the cause of international friendship.

### TOWN AND COUNTRY

From the report of the Committee on Town and Country of the Home Missions Council and Council of Women for Home Missions, Edmund deS. Brunner, *Chairman*.

One denomination, the Presbyterian in the U. S. A., has definitely attacked the complicated problem of comity and interdenominational competition. It is conducting a survey of all its aided churches which will make possible a re-evaluation of all its work. It is definitely embarked on a policy of reducing grants. The national staff, which deliberates policies for the Presbyterian Board of National Missions, is committed also to the elimination of fields in which competition of an objectional character appears.

The number of summer schools for rural pastors shows an increase. An increased number of chairs of rural leadership has been established and rural secretaries have taught courses in some seminaries having no chairs. The number of loan libraries has been increased and a largely increased number of college and seminary students have been employed in mission and survey work during the summer. The Boards of the Congregational, Presbyterian U. S. A., and Reformed Church in the United States are leading the advance in this last particular, though other boards are following closely. Surveys have been conducted, especially by the Southern Methodists, whose board also leads in the number of summer schools.

Some change is evident in the emphasis on summer schools for rural pastors and in the attitude toward them. At the outset they were regarded very generally as an emergency measure necessitated by the new conceptions of community responsibility and the broadened pro-

gram of the Church. There is evidence that they are now finding their place as a part of our permanent educational program. Fifteen years after the inception of this type of work, its total volume is still on the increase, though probably now nearing its peak. Some denominations are already lessening their expenditures for this purpose. Others, however, have but recently undertaken it.

During the summer of 1924 six denominations conducted or cooperated in forty-one different schools. This list includes only schools with a minimum term of one week. The schools held varied from one to three weeks, the average being ten full working days. Figures are not available as to the aggregate attendance at these schools, but the attendance induced by the cooperating agencies and as a rule financially assisted by them or other church organizations, was about 3,000. Of these forty-one schools, four were conducted in theological seminaries, thirty-one in denominational colleges, four in state universities and two in connection with summer camps.

In certain denominations there is a growing tendency to hold stated meetings of the ecclesiastical bodies in the summer for a sufficient length of time to permit of some definite educational work. Such assemblies, while not exactly taking the place of summer schools, have actually operated to displace them.

For some reason the mortality fate among rural pastors' schools conducted by state institutions has been very high. Perhaps the chief reason has been the increase in denominationally conducted schools. At least twenty-two such institutions have conducted schools of this type one or more times during the last ten years. Only four conducted them last summer. In certain state institutions winter conferences on rural church work have been conducted instead of summer schools, and in several institutions the rural church work has been covered by the work offered for rural social workers generally.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

**MISS TETSU YASUI, LITT.D., PRESIDENT WOMAN'S CHRISTIAN COLLEGE OF JAPAN**

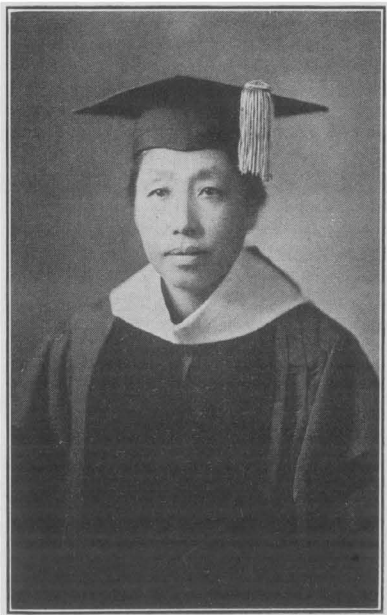
BY AMY G. LEWIS

"If you will remember that we do not 'hire' teachers in Japan and will call on Miss Yasui and invite her to join the staff I think she may be willing to come." So spoke a Japanese teacher at the Aoyama Girls' School to a missionary in 1909 when Miss Yasui had just returned from a second period of study in England. Calling on her at the Peeresses' School in Tokyo where she was teaching, I found a quiet, unassuming, friendly woman who consented to come to teach psychology and pedagogy in our higher department, three years above high school, later merged with the higher departments of other mission schools to form the nucleus of the Woman's Christian College of Japan of which Miss Yasui is today the able president.

Miss Yasui, an early graduate of the Woman's Higher Normal School—the highest government school for women in Japan, then or now—has pioneered more than once since her graduation. She was sent by the Government to study at Oxford and Cambridge and then, in response to the request of the Siamese Government for someone to establish a school for peeresses in Siam, was sent there by the Japanese Government. In this difficult task she was so successful that a school begun with only eight pupils, taught in English, at the end of three years was well organized with 180 girls registered. I once heard Miss Yasui telling her class at Aoyama that she could sympathize with the foreign teachers far from their homes because she, also, had taught in a foreign land. It was after her strenuous life in Siam that she went again to England to rest and to

study at Cardiff College. On her return she was for a brief time at the Peeresses' School and at the Aoyama Girls' School in Tokyo, where I first knew her. Later she taught in the Woman's Higher Normal School in Tokyo for several years.

When plans were being made for the opening of this new college for women in Tokyo, Miss Yasui was



MISS TETSU YASUI, LITT.D.

sought as its leader but, being a very modest person, she declined to undertake the task except as the assistant of Dr. Nitobe, a leading educator and author whose books are in many languages. It was finally arranged that the college should open with Inazo Nitobe, M.A., Ph.D., LL.D., President, and Miss Tetsu Yasui, Dean. However, Dr. Nitobe soon was called to Geneva as a member of the secretariat

of the League of Nations and the actual work of starting this Union Christian College for Women was done under the wise leadership of Miss Yasui.

In 1923 Miss Yasui was the Japanese delegate to the International Educational Conference in San Francisco and prior to the meeting visited missionary and educational leaders in many parts of the United States. Everywhere she was received with cordial appreciation and from Mt. Holyoke College received the degree of Doctor of Literature.

Dr. Nitobe has become the Honorary President of the College and Dr. Yasui since her inauguration June 7, 1924, the President.

It was just seven years ago, April 30, 1918, that the college was opened in temporary quarters in a Tokyo suburb with 84 young women registered. The opening ceremony was most auspicious. The Minister of Education sent congratulations, Governor Inouye attended in person, made a most interesting address and presented to the college fifty trees and some books. The American Minister, Dr. Macdonald of Canada, Baron Shibusawa and Bishop Harris had a part in the program.

After seven years we find the college with nearly 300 students and an excellent faculty of nearly 30 professors and instructors settled in its beautiful new campus of 24 acres at Aogimura, a suburb within the limits of Greater Tokyo. Eight buildings have been erected; more are planned to provide for new students and new departments.

If we were presenting the college instead of its president there would be much to say of the work of women who have wrought here to secure funds for this and other colleges for women in the Orient and of missionaries who have served as trustees and teachers, but we present this sketch of President Yasui that the Baptists, the Methodists in Canada and the United States, the Presbyterians, the Disciples, the members of the Reformed Church in America, who are cooperat-

ing with Christians in Japan to build up this college may be reminded that in her they have one of Japan's most distinguished leaders in higher education for women and a woman of sterling Christian character. Those who have worked closely with President Yasui for years and those who have met her but once recognize her simplicity and frankness, her dislike of all pretense and sham.

Formerly Miss Yasui wrote and lectured much, but during these years of the founding of the college she has given herself unstintingly to her students. From many I have heard of the deep personal interest she shows in the individual. It is no formal and professional attention that she gives but a kindness and sympathy so genuine that she wins the devotion of her students.

I quote from President Yasui's inaugural address:

"Now let me tell you briefly the educational principles, hopes, and aspirations of this College, . . .

"First, our education is to be Christian, with its strong emphasis upon character building. I think that the greatest fortune each individual as well as each nation can acquire is character. To have the Perfect One as our ideal and to endeavor to identify ourselves with Him is to ennoble our character, raise our standard of life, and recognize spiritual qualities in life. The perception of these spiritual qualities makes us respect others as well as ourselves, and brings us to the first step toward education. Under the Supreme Teacher, teachers will respect the personalities of their students and seek to develop their own characters as well as those of their students, while students may become sincere not only in the pursuit of knowledge but also in the building of their own personal characters."

The other women's colleges in the Orient for which we have campaigned in recent years are in charge of women from America or England—splendid leaders, with many American teachers on their faculties, but we believe that no one of them has a

stronger Christian leadership than the Woman's Christian College of Japan.

### THE WOMEN'S UNION CHRISTIAN COLLEGES IN FOREIGN FIELDS

By MARGARET E. HODGE

Vice-President of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Less than two years ago these colleges were rejoiced to learn that the campaign for them had secured \$2,917,740.84 from friends in America. It is a joy to peep at the new campuses with their adequate buildings arising from the magic of the gift.

*India.* Madras has dormitories, a science hall and a beautiful chapel, in addition to the old buildings which were on the property when bought. It is also "mothering" the new Teachers' Training College. Its sister colleges are Westfield in England and Mt. Holyoke in America.

Isabella Thoburn at Lucknow, has moved to its beautiful new site, "Moon Garden," has erected some of its buildings, and has largely increased its undergraduate body and its spiritual power has grown. It is now the Woman's Department of the University of Lucknow. Its sister colleges are Goucher and Northwestern.

Vellore Medical School has built on its city site, two hospitals, a nurses' home and two residences. It also owns a beautiful large site out of town given by the Government. The administrative, instruction and residential parts of the College will be here. Plans for these buildings are under way.

*Japan.* The Woman's Christian College, started in small rented quarters in 1918, today has its beautiful new home in a suburb of Tokyo. The campus of twenty-four acres, costing \$135,500 has trebled in value. The new dormitories accommodate two hundred of the three hundred students enrolled. The other buildings are the Athletic Social Hall, Junior College Hall and two residences. Vassar and the undergraduates of the

Presbyterian Colleges in the United States have adopted Tokyo as their sister college.

*China.* Ginling in Nanking is using her new recitation and science buildings and four dormitories which house 23 faculty and 133 students. The central building, the gift of Smith alumnae, houses the athletic, musical, social and religious activities. Faculty residence, chapel and library are soon to be erected. Its sister college is Smith.

Yenching is still in its old Chinese palace in Peking, but a number of buildings have risen on its new site outside the city as a part of the Christian University. It hopes to move in the fall. Coeducation in certain classes and the closest cooperation are in effect but not complete coeducation. Its sister college is Wellesley.

The North China Union Medical College has moved from its old home in Peking to Tsinan and has united with Shantung Christian University. This is perhaps the most complete instance of absolute union in higher education that has yet taken place, the women and men of the staff being on an equal basis, the women students being not only in the medical department but also in the arts and theological departments. Residences have been erected and a fine new hospital will soon be under way.

Each of these institutions is definitely Christian. A great majority of their graduates are professing Christians and a record of the work of the alumnae shows how they are living up to the motto of Madras: "Lighted to lighten."

Since the close of the campaign the Joint Committee has reorganized under the name of the Cooperating Committee of the Women's Union Christian Colleges in Foreign Fields. The officers are Mrs. W. A. Montgomery, Chairman, and Miss Elizabeth R. Bender, Secretary. Miss Florence G. Tyler, the Executive Secretary, gives full time to the work with headquarters at 25 Madison Avenue, New York City.

# NEWS FROM MANY LANDS



## ISLANDS OF THE SEA

### The Culion Leper Colony

**REV. FRED JANSEN**, the Protestant missionary to the six thousand lepers of the Philippines, on the island of Culion, is supported by the American Mission to Lepers. He writes: "This leper work is a real bond among us all. We are so cheered by having fellow missionaries of every evangelical denomination behind us, and a number of the small independent Philippine churches as well . . . In spite of many hindrances, there has been a steady increase in interest, and one hundred and eighty-six have joined the church on profession of faith in the last thirteen months. It is an all-week church; every day, upstairs and down, there is generally something going on."

The attention of the American people has been drawn to the Culion colony by the announcement on April 23d that Governor General Wood is appealing for \$1,000,000 in the United States for the leper colony on the Island of Culion. These lepers are but a small fraction of the 2,000,000 lepers in the world. Send your gift for the physical, social and spiritual improvement of lepers to the American Mission to Lepers, 156 Fifth Ave., New York (Fleming H. Revell, Treasurer).

### Y. W. C. A. in Hawaii

**I**N ITS recent \$350,000 campaign for a new building, the Honolulu Y. W. C. A. had the warm cooperation of all civic and commercial organizations in answer to a proclamation issued by Mayor John H. Wilson in February, and the amount was oversubscribed in three days. Governor Wallace R. Farrington of Hawaii, endorsed the Y. W. C. A. appeal, saying that its service was

vital to women and girls of the territory. The Honolulu Association has a membership of 3,000, representing nearly fifty occupations, nineteen creeds, and twenty-five nationalities. "It is common knowledge that steamers now have matrons, that men and women traveling steerage are separated, that wharves are well lighted, that policemen are on duty and a rest room on the pier is provided," says Le Roy Blessing, secretary of the Honolulu Automobile Club, "but it is not common knowledge that the Y. W. C. A. is responsible for this work." The appeal marked the twenty-fifth anniversary of the beginning of Y. W. C. A. work in Honolulu, and a new building is urgently needed to house the present activities. A daily average of nearly nine hundred members and visitors use the old building.

## NORTH AMERICA

### Church Army Evangelists

**T**HE Church Army is a Church of England organization, which has made a specialty of "marching crusades for the purpose of intensive evangelism." On the invitation of several American bishops, twenty-two of these Church Army men arrived in New York City May 25th for a three months' trip, chiefly in the New England States. There will be two columns of eleven men each, working independently from Monday to Friday, but always reuniting for weekend work in one of the larger centers. Most of the distance is to be covered on foot. On the day of their arrival the *New York Times* said:

The evangelists are well-educated young men who are enthusiastic about their work and are prepared to rough it. They traveled in the third class on the steamship and for that reason they were detained on the Car-

mania for the night and will pass through Ellis Island today. They carry their kits upon their shoulders like soldiers and sleep on the floor in their blankets.

### Men's Church League

**T**HE interdenominational conference of men, held by the Laymen's Church League in Columbus, Ohio, (May 8th to 11th) had about 300 delegates from twenty-five states and the Province of Ontario, Canada, including representatives of twenty-three denominations.

It was voted that the Men's Church League is to be merely a general clearing house for all organizations of active laymen who are members of Evangelical Churches, and who desire to pray and work together for the greater spiritual efficiency of the Church of Christ. Without interfering in any way with existing organizations in the denominations, this league will offer opportunity for a fuller, richer spiritual life among men, through consideration of their common spiritual problems. The General Committee of the new League will consist of representatives of the Laymen's Church League, each national organization of men in evangelical denominations, and each national interdenominational men's organization in the United States and Canada. This General Committee will not have any employed secretaries for the present. The League commended to the special consideration of Christian men everywhere the banding of themselves together for prayer and active personal witnessing, including an effort to get the New Testament into the possession of every person willing to read it.

### Presbyterian Foreign Board

**T**HE annual report of the Board of Foreign Missions, presented to the General Assembly, shows that the total contributions for the year were \$4,430,028.74. This is a larger amount of money than in any previous year except when the great deficit was raised in 1923-24. It did not, however, meet the budget, which was \$5,-

283,840. If the total amount had been given it would have enabled the Board to provide several hundred thousand dollars additional for new missionaries, missionaries' residences, schools, hospitals and other property. The total contributions by the national churches in the various mission fields during the past year amount to \$2,308,594.

### The Italians in America

**O**F the forty-four million living Italians, about six million reside outside of Italy—3,365,000 of them in the United States of America. New York City alone has over 803,000 Italians and other centers are Philadelphia, Chicago, Boston, Newark, San Francisco, Providence, Rochester, Cleveland, New Haven, Jersey City, Pittsburgh, Detroit and Paterson, New Jersey. About 70,000 live in Canada.

Among these people, American Protestant Christians have established about one hundred and seventy-five churches with over sixteen thousand members. The largest work is done by the Baptists (North), the Presbyterians (North), the Methodists (North), and the Protestant Episcopal Church, but ten other denominations also report Italian evangelical churches.

### Mormonism Highly Organized

**T**HE efficiency and thoroughness of the Mormon organization are described by a Utah pastor, who writes in *The Presbyterian* of a little girl who each day during the vacation attends some class, which is held under the auspices of the church, which helps keep the older people at work, and at which she is instructed as to the prophet Joseph Smith, the gold plates, the only true church, or some other distinctively Mormon fundamental. As school opens for fall sessions, every week she will attend her religious class in the public school building, just after school hours, and be taught by one of the school teachers, all of whom are Mormons.

Her older brother will take his instruction in the Mormon religion during school hours in the theological seminary. Ward teachers are appointed for every block in the city, and once a month these teachers go their rounds, calling, exhorting, instructing, rebuking, as the need may seemingly be. Quarterly a stake conference is held, which includes the faithful of perhaps half a county, and semi-annually the general conference is held in Salt Lake City, at which gatherings thousands congregate from all parts of the Mormon domain. At these gatherings, instruction is given the people by the prophet, the apostles, the presiding bishop, and other leaders.

#### Chapel Car Work

**G**REATER demands than ever before are being made for the services of the missionaries in charge of the chapel cars now in operation by the American Baptists. Numerous meeting-houses have been built as a result of this work, and many churches each year are stimulated in their evangelistic and missionary undertakings. These Home Mission and Publication Societies have now seven cars, the names of which are significant: "Evangel," "Emmanuel," "Glad Tidings," "Messenger of Peace," "Grace," and "Herald of Hope."

#### An International Week-End

**F**IFTY foreign students learned something of American home life at a recent week-end conference. Their hosts, members of a Y. M. C. A. boys' division, who entertained the students in their homes, gained a clearer understanding of the points of view of other nations. This conference, arranged by the students themselves, is one of a number of similar meetings in different parts of the country, designed to give opportunity to discuss the ways and means toward more friendly relations among races and nations. It was decided that some things which prevent such relations

are mutual reserve, fear and distrust, and a mutual feeling of racial superiority. Indifference on the part of Americans was also said to be a difficulty. It was suggested that foreign students should be received at our ports of entry by Y. M. C. A. representatives in order that their first impression might be one of hospitality. The students were urged to discourage any violation of American immigration laws by their own nationals. On Sunday the visiting students spoke to Bible study classes in the churches of the city.

#### Hampton-Tuskegee Campaign

**T**HE effort of these two great institutions to raise \$5,000,000 for endowment is making good headway. From private donations \$1,500,000 was obtained, and thereupon \$1,000,000 accrued to the fund from the General Education Board, which had pledged that sum on the condition that the trustees of the two institutes raise an equal amount. An additional \$2,000,000, offered by George Eastman, head of the Eastman Kodak Company, is now at stake. Mr. Eastman's offer is contingent upon Hampton's and Tuskegee's success in raising their \$5,000,000 endowment fund exclusive of his pledge. Mr. Eastman's \$2,000,000 is the largest single offer ever made to the cause of Negro education. If the \$2,500,000 balance of the \$5,000,000 is raised by December 31, 1925, Mr. Eastman will give at least \$2,000,000 more, on conditions that will ultimately mean a still larger sum. Thus the success of the whole campaign for \$7,000,000 for Negro education depends on the raising of \$2,500,000 during the current year.

#### Southern Interracial Meeting

**A**N intensive anti-lynching campaign, the promotion of the study of race relations in colleges and schools, and efforts for more adequate school facilities, better housing and general welfare of the colored people of the South, were among the major



objectives set for the coming year by the Southern Commission on Interracial Cooperation, in session in Atlanta, April 22-24. Sixty representative men and women of both races—bishops, secretaries of great church boards, educators, Y. M. C. A. executives, business and professional men, and women prominent in church and club circles—were present from all over the South, all the states except Arkansas being represented. The Commission's keenest interest was centered on suppressing lynching. The marked decrease in lynching during the last three years was ascribed largely to the mobilization of Southern women against it, to the condemnation voiced almost unanimously by the press, and to special anti-lynching legislation in certain states. The Commission determined to push the crusade more vigorously than ever.

#### A Useful School in Alaska

THE Sheldon Jackson School, conducted by the Presbyterian Church in Sitka, Alaska, reports the following types of community service for the year:

- (1) Red Cross course of instruction for village women conducted by the school nurse.
- (2) Visitation by nurse in village attending upon the sick.
- (3) Bible class in Sunday-school for adult natives outside the school.
- (4) Mission Sunday-school held in Bureau of Education building with a Sheldon Jackson teacher as superintendent and boys and girls from the high school as teachers. There are over seventy enrolled in this school.
- (5) Cooperation in public entertainments.
- (6) Social events to which members of the community are invited.
- (7) Athletic events arranged with teams from various communities.
- (8) Cooperation in services held in the village for non-speaking English natives.
- (9) During the year the superintendent has done what he could to supply the vacant pulpit in the native church and render pastoral services.

#### LATIN AMERICA

##### Little Salvador

THE smallest state of Central America is Salvador—a country smaller than New Jersey—with a population of about 1,200,000 people.

These are of mixed Spanish and Indian stock. Their government is fairly stable and the educational system is unusually good—with elementary, normal and advanced schools and night and day classes. There are also schools for the workingmen. The country was conquered by the Spaniards in 1526 and became independent in 1840, adopting a constitution in 1864. About one half of the people are Indians, and only five per cent are of European descent. Life is primitive and the natives live largely by raising sugar, rice, cotton, cocoa and balsam. Roman Catholicism is dominant. Bible circulation is opposed by the priests and many of the people are irreligious and superstitious. The American Baptist Home Mission Society entered this field in 1911.

#### South American "D. V. B. S."

THE first Daily Vacation Bible School in Argentina was held last January in the Theological Seminary of Buenos Aires. Most of the children were reached through the Sunday-school recently organized in that institution. The Seminary is new and is located in a section of the city where no religious work had been conducted. The attendance at this initial D. V. B. S. averaged 27 and all were children who were not being reached by any church. A young Bolivian was the superintendent of this school, a graduate of one of the mission schools in Bolivia, who was attending one of the secondary schools in Buenos Aires. The song and story hours and the hand work period were all carried out most efficiently. Bible stories and instruction in the Book were given and some of the parables were dramatized. The play activities were also under general supervision. This new type of school has awakened great interest and next year several such schools will be in operation. In December a similar school was begun in San Sebastiao, Brazil, and though handicapped by poor accommodations and Romanist opposition, accomplished good work.

### The Printed Page in Peru

**I**N a report on Christian Literature presented at the Montevideo Congress, John Ritchie of Lima, Peru, called attention to the need for a book on Protestantism and progress. He said: "Here is a great subject from which the South American cannot escape: the Protestant nations are prosperous and progressive beyond all comparison with the Papal nations. However the fact may be accounted for, it is there before his eye." In discussing the use of literature in missionary work, he said: "The printing press has been persistently employed for a number of years, for the steady and broadcast distribution of the gospel message, with the result that today there are regions of Central Peru ready for the harvest, where the evangelist only needs visit the place and gather together a congregation."

### Thirty Years in Brazil

**T**HE joy of seeing the fruit of his labors has been experienced by Rev. Dr. Morris, Protestant Episcopal missionary in Brazil, who writes: "Bishop Kinsolving and myself, the only two left now of the original four Virginians that started this work, had a rare experience in Rio Grande. We, who more than thirty years ago landed at this port unknown, inexperienced, friendless, where we had no followers and no sympathizers, who, in the thought of the few friendly English, who knew us, were engaged in an impossible and useless task, sat in a beautiful church, crowded with an intelligent, devout, enthusiastic congregation, surrounded by eighteen brother clergy (all Brazilians save three), and took part in the solemn ordination to the priesthood of two of our own sons in the faith. It is an experience which few men have enjoyed, and that night when in the presence of a congregation that packed the splendid church nineteen persons, mostly adults, received the apostolic rite of laying on of hands and a great sermon was preached by the Rev. Severo de Silva,

rector of our church in Pelotas and a former member of my own Sunday-school in Santa Maria, needless to say our hearts were full."

### EUROPE

#### England's Drink Bill

**T**HE National Commercial Temperance League, an English organization of business men, addressed to some 100,000 business men throughout the country an appeal, quoted in the *Christian World*, which points out that there are 1,000,000 unemployed, that £1,000,000 is spent each week on unemployment relief, and that £1,000,000 is spent each working day on intoxicants. To turn this last outlay to more productive channels, and so provide work for the workless, the League asks business men to agree to drink no intoxicants (as beverages) throughout 1925; or, if they will not promise that, at least to promise to abstain during Lent (February 25 to April 11). A neat card places the facts and the appeal before the recipients, and they are asked to sign one or other of the promises, and return the card to the League's headquarters. The card emphasizes that this is a "patriotic appeal to reduce unemployment," and an apt quotation is made from the King's Speech to Parliament, that "economy in every sphere is imperative" to restore industrial and commercial prosperity. To sign the card means "true economy and real patriotism." From another source come these figures: "The drink bill of Great Britain last year increased by \$40,000,000. The national beer bill was two and a half times the milk bill. Since the Armistice the nation has spent seven times as much for drink as for doles and poor relief. The estimated expenditure for intoxicating liquors was £315,858,000, of which about one third was for 'spirits.'"

#### Belgian Gospel Mission

**T**HE work which is being carried on in Belgium under the leadership of Mr. and Mrs. Ralph C. Norton is

already familiar to readers of the REVIEW. Mrs. Norton reports: "We have seen a most satisfactory growth in the work this last year. God has sent us ten new workers and a number of new posts have been established. Then, too, He enabled us to purchase a building for our Brussels headquarters at a very reasonable price and in a very desirable location in the heart of the city. When it is completed we believe it will be just what we have needed, housing all the activities of the mission offices, book store, Bible school, dormitories and church hall, seating some five or six hundred people. The Mission is now at work in thirty-two centers, and is conducting two Bible schools in which both French and Flemish are spoken."

#### German Prohibition Movement

**A** NATION-WIDE drive with the ultimate object of putting Germany in the dry column was launched on May 10th with a series of addresses from pulpits of all denominations. The leaders of the movement, according to the *Christian Observer*, say they hope to have 15,000,000 votes pledged to the cause before September. Women figure prominently in the movement, one of the strongest contingents in the prohibition army being the evangelical women's league, with more than 1,000,000 members. Failure to secure prompt and efficient legislation through the national parliament and local diets has prompted the leaders of the movement to adopt the local option device, as a quicker method of gauging public sentiment as regards prohibition. "Germany spends 2,500,000,000 marks annually for beer, wines and liquors, which is anything but flattering, when it is recalled that the Dawes reparation loan amounted to only 300,000,000 marks," one of the dry leaders remarked by way of reflecting on the financial effect of prohibition on Germany's public and private economics.

#### Russians Eager for Testaments

**D.** A. DAVIS, Y. M. C. A. Senior Secretary for Europe, in a letter concerning a recent trip to Latvia, writes that when the work of the Y. M. C. A., which had been carried on for Russians in Germany, was closed out, many thousands of Russian New Testaments left in the storehouse were sent to Russian clergymen for distribution. He says: "The Archbishop of Riga told me with tears in his eyes that, except on Easter day, he had never seen such crowds of people pour into the Church as came to receive from his hand a copy of the New Testament. Mothers crowded in and lifted up their children that the children might, with their own hands, receive a copy of this rare and sacred book. He said that in some towns, even of 30,000 people, a copy of the New Testament could not be secured at any price, and that even those copies which could be secured in Riga, the capital of the country, cost so much that it was impossible for the poor people to buy them. Many families who for years have longed for a Testament have finally had their great desire satisfied."

#### AFRICA

##### Africa's Claims and Needs

**T**HIS was the title of an address delivered at Hampton Institute on Founder's Day by Orishatukeh Faduma, a native Nigerian, who is a graduate of the University of London and of Yale Divinity School. He said in part:

"The great need of Africa is a dynamic civilization. She needs, for the twofold benefit of herself and the world, a larger supply of modern spirit from without as well as an outlet for what is already in her possession. If Africa is to be regenerated it must come largely through her sons and daughters who are being trained and fitted for service and responsibility. . . . The time for Africa's mental, spiritual, and material emancipation is ripe. Her sons were never more eager to be taught on modern lines than now. The barriers of the great Atlantic, foreign climate, inadequate means of support and for education, as well as rigid immigration laws prevent many a patriotic student from attaining his desire to benefit

his country. I am not one of those who are prophesying or advising the return of all American Negroes to their ancestral land. But I am praying and hoping that the hearts of the students in all the schools will be so filled with the Christian missionary spirit that they will give the very best in service to Africa for the sake of Africa and for the sake of Christ."

#### Portraying Christ to Moslems

**REV. STEPHEN VAN R. TROWBRIDGE**, Field Secretary in Egypt for the World's Sunday School Association, says that the deepest need of the work is "faith-filled, prevailing prayer for the inner life of the secretaries on the field. To portray the character and to reproduce the habits of the living Christ in these predominantly Moslem communities, we need the spark of fire which comes only from secret and intimate friendship with Christ, from hours spent in the mystery of His presence. We need today the heroic concentration and the saintly nobility of soul of Henry Martyn. Moslems are not impressed by the amount of work some missionaries are able to do; but they are very deeply impressed when they discover such men as our present Bishop of Egypt, Bishop Gwynne, spending hours in the early morning in personal communion and prayer, or when they find such a man as Forman of North India holding such perfect control of his temper and willingly forgiving those who have done stupid or unkind acts. I was asking an Egyptian recently regarding the secret of Dr. Harpur's remarkable influence with the Moslem patients in the Old Cairo Hospital. He replied: 'Dr. Harpur treats plowmen and laborers as though they were men of consequence. *And Christ did the same.* Naturally, they love the doctor.' And I may add, 'Thus they make the first approach to Christ the Saviour.'"

#### Education for the Gold Coast

**SIR FREDERICK GORDON GUGGISBERG**, Governor and Commander-in-Chief of the Gold Coast Colony and its dependencies, in his

recent annual report, declares education to be "the cornerstone of Government's main policy." The report points out the importance of such questions as thoroughness, provision of secondary schools with standards of university preparation for young men and young women, the university, co-education for boys and girls, teachers of the highest possible quality, character training with religious teaching as a part of the educational plan, organized games as a part of school life, and school courses which give special attention to the health, welfare and industries of the locality. It has also been decided that these schools should be supervised by a staff of efficient African inspectors, and that, while English will be given, the lower schools will be taught in the vernacular. There is to be "cooperation between the Government and the missions, and the latter should be subsidized for educational purposes," with the corollary "that the Government must have ultimate control of education throughout the Gold Coast."

#### Problems of Kru Christians

**DECISIONS** reached by the Kru Coast district conference of the Liberia Mission of the Methodist Episcopal Church show some of the difficulties of these African Christians. The issuing of licenses, or the renewing of old licenses, was refused to exhorters and local preachers who cannot read and write. The conference took action on the status of choir girls who run from one husband to another, and on the matter of Kru Christian women marrying men who already have other wives. Such conduct is forbidden and punishable by expulsion from the church. The conference also strictly forbade all male members of the Methodist Episcopal Church within the bounds of the Kru Coast District, to put away the former wife in order to marry another. The penalty for that offense is expulsion from the church. One of the high lights of the sessions was the

afternoon on which the matter of Christian tithing was presented, when twenty-six Kru Christians, thirteen of them new members, took their stand before the conference, pledging to tithe their incomes until death. It is planned to use the income derived from these tithes to open another preaching charge on the district and support a Kru preacher, thereby starting real home mission work on this foreign field.

#### Stanley's Bible in Uganda

THE British and Foreign Bible Society calls attention to the fact that just fifty years ago this spring Henry M. Stanley had his first conversation with King Mtesa, and translated the Ten Commandments into Luganda. Urged on by Mtesa, he, with the help of Dallington, pupil of the Universities' Mission, made a translation into Swahili of an abstract of the Scriptures. On April 14, 1875, Stanley wrote his famous letter to the London *Daily Telegraph* which led the Church Missionary Society to begin its work in Uganda. After the abridged Bible was completed, Mtesa called his chiefs together and said: "I have listened to it all well pleased, and now I ask you, shall we accept this Book or Mohammed's book as our guide?" To this they replied: "We will take the white man's Book." "But alas!" says a writer in *The Bible in the World*, "for the frailty of promises made in ignorance. Not in this manner were the Baganda to be won for Christ. . . . Events proved that only through blood and anguish could the Church be established in Uganda. But today, after less than half a century, the Christians of Uganda number half a million."

#### Thirteen Days to a Doctor

THE Northern Provinces of Nigeria, which is one of the biggest and most important of the British Crown Colonies, contain a population of more than 10,000,000 people. Dr. W. R. S. Miller, a missionary of the Church

Missionary Society in the Zaria Province, which contains 400 towns, in an impassioned appeal for helpers, draws a dark picture of the ignorance and suffering in the province. A boy of sixteen with his whole arm torn away from the shoulder and a resulting wound revolting to describe, walked thirteen days' journey to Dr. Miller, there being no nearer place to which he could go for medical assistance! The boy arrived just alive, after having been driven out of village after village because of his disgusting condition. He is now cured, well and happy, among others of his own people in the C. M. S. compound at Zaria.

#### THE NEAR EAST

##### In Palestine Today

REV. S. B. ROHOLD, F.R.G.S., of the British Jews Society, writes from Haifa, the chief port of entry into Palestine: "Every one is ready to listen to the missionary or colporteur, whoever he is, when he has something to say in favor of the Bible. The people here in Palestine—it matters very little who they are, Moslems, Christians, Jews or Be'hais or Druses, or even Bedouins who cannot read—are ready to listen reverently to anything we have to say on behalf of the Book. There have come in a new kind of people, known as the Zionist-Halutzim (advancers, fore-runners, pioneers). They are mostly young men and young women from Russia, Rumania, Poland, Galicia, Czecho-Slovakia, and Hungary. Over 40,000 have settled here since the Armistice. They belong to what we can honestly call the better class of Jewry. They are 'idealist' in every sense of the word. They have not come to the land to acquire wealth or possessions, they have come with the idea of rebuilding Zion. All kinds of false statements have been made about these men; for example, that they are irreligious. They do not hold to the ancient form of Judaism, as they have found it barren and insufficient to satisfy the longings of their hearts, but they are not irreligious."

### Moslems at a Mission School

A MISSIONARY of the Church Missionary Society in Palestine writes as follows: "As I sit, I can hear the Moslem call to prayer from the minaret of the mosque. The mosque and tomb are guarded by a clan of several hundred Moslems, who have enjoyed certain privileges for generations. Years ago they were specially fanatical and were considered dangerous neighbors. Now, instead of curses and stoning, friendly greetings are the order of the day; and of late years a number of their boys have been coming to us for teaching. The *muezzin* whose duty it is to sound the call for prayer from the minaret of the mosque, was among those who sent a son to the school."

### A Strategic Generation

BARCLAY ACHESON, after pointing out the fact that new social, educational and governmental institutions are being attempted today in every part of the Near East, says of Near East Relief: "The fact that there are tens of thousands of children in our care at this moment and in this place, seems to be a God-given opportunity for exerting a constructive influence at a strategic moment. These children are in reality the cream of this generation. The weaklings are dead. Only the physically strong and the mentally alert survived the recent cruel processes of elimination. . . . America can make a tremendous contribution to this renaissance period in the Near East and to the construction that is already under way."

### Girls' School in Baghdad

ONE form of the joint enterprise begun in Mesopotamia by American Reformed and Presbyterian missionary boards is a school for girls in Baghdad. Mrs. Ida Staudt writes that the enrolment of forty includes a group of Jewish girls—descendants of the Jews who were carried captive to Babylon by Nebuchadnezzar—be-

side Armenians, Assyrians, Greeks and three Protestant Baghdadians. Several Moslem families have expressed their intention of sending their daughters when the school is in a separate building from the school for boys. "They are lovely girls, with such abounding and refreshing eagerness to absorb all one can give. We carry three classes, have three teachers and are very busy. But teaching is a joy and a privilege when one can enrich lives like these. Everything is interesting. One of the things that is of abiding interest is how racial and religious barriers are being broken down by these close contacts."

### INDIA AND SIAM

#### Slavery Abolished in Nepal

THE Maharaja of Nepal—a native state on the northeast frontier of India—issued early this year a remarkable manifesto intended to set free the 51,000 slaves in his kingdom. The Committee of the Anti-Slavery and Aborigines' Protection Society says: "Not within living memory has such a remarkable step been spontaneously taken by any ruler with regard to slavery. The appeal of the Maharaja of Nepal to his people is an exhaustive argument and declaration of nearly 20,000 words. The document falls into four main parts: (a) The lessons of slavery in history; (b) The economic fallacy of slavery; (c) An indignant condemnation of the crime, and a warning to slave traders; (d) The Government's proposals for abolition. The economic arguments, supported by statistical tables, are marshalled with convincing effect, but throughout the manifesto it is the plea of abolition on moral and religious grounds which arrests attention." The Maharaja refuses to reconsider in any way his decision ultimately to eradicate slavery; the only point for discussion is procedure, and how long the process is to take. "The point for consideration now," the document states, "is whether the system of apprenticing freed slaves for a period of seven years would be

preferable, or whether you would prefer a wholesale and immediate emancipation to come into force on a pre-determined date." It is stated that he has personally set aside fourteen lakhs of rupees (about \$450,000) to carry the measure into effect.

#### **Bishop Thoburn's School**

**I**N order to commemorate the birthday of its founder, Bishop James M. Thoburn, long a conspicuous figure in Methodist missions, the Calcutta Boys' School this year established the practice of awarding the honors and medals for the preceding year on that day, March 7th. A large company gathered to honor the memory of the Bishop, and to show appreciation of the prize-winning students. Miss Ava F. Hunt, about to start on furlough after a full term spent in the Calcutta Girls' High School, distributed the awards, and Rev. G. A. Odgers, M.A., Principal of the School, read his report, a few salient features of which were as follows: "Today is the eighty-ninth natal anniversary of the great Christian statesman, who in 1877 opened in his home the small day school which grew into the Calcutta Boys' School. In the forty-seven years that have passed since that God-inspired action was taken 3,013 names have been written upon the student roll and the school has grown from a small class to an institution with an annual enrolment well over two hundred; from an unhouseed orphan to a substantial member of society, owning property conservatively valued at Rs. 12 lakhs. The first staff was the Bishop's housekeeper. The present staff numbers five graduates, nine certificated teachers, three matrons, the prefect, and the Principal's secretary."

#### **An Intelligence Test**

**R**EV. WILLIAM C. FAWELL, missionary of the Methodist Episcopal Church, reports that an adaptation of the Binet Intelligence Test has been used in one of the schools for boys conducted by the mis-

sion in the Punjab, in order to break down the old fallacy which India has held for centuries that only Brahmins are capable of intellectual development and should receive education. Sixty boys, selected at random from some nine hundred in the schools of the Methodist Episcopal Church in the Punjab, were given seventy-two individual tests. The lads were from Hindu, Mohammedan and outcaste families, and most of them the children of parents who had never been to school and could neither read nor write in any language. According to Dr. Fawell the average intelligence shown by these boys was just as high as the average intelligence shown by sixty boys from Brahmin families put through the same tests. Dr. Fawell says that the results of these tests should do much to break down the theory of superiority of the Brahmins through which that class has maintained itself in intellectual power for ages.

#### **Tamil Bible Revision**

**T**HE Tamil New Testament, translated by Bartholomäus Ziegenbalg (1682-1719) was the earliest printed in a language of India. The first edition of the Tamil Bible published by the British and Foreign Bible Society was dated 1840. This Bible is now undergoing revision. The revisers are the Rev. L. P. Larsen, D.D., of the Danish Mission and Principal of the United Theological College, Bangalore, and Mr. G. S. Doraiswamy, Tamil Literary Secretary of the Y. M. C. A. Both of these gentlemen have been released from their duties in order to devote their whole time, at the Bible Society's expense, to this important work.

#### **Missions and "Movies"**

**T**HE character of many of the moving pictures displayed in India is, in the opinion of the *Indian Witness*, a serious obstacle to the spread of the Gospel. It says: "The missionary community should give this matter serious attention. It is well known

that the pictures are nearly all produced in the very lands from which most of the missionaries in India have come. How seriously this fact interferes with the objects of missionary work, has perhaps been realized by few. The progress of the Christian faith in India is not bound up with the prestige of the so-called Christian lands, but there can be no doubt that the opinion of the Christian religion held by many is determined largely by their judgments of the effects of Christianity in those lands where it has held sway longest. When the Indian in Calcutta, Bombay, Delhi or any other city sees vile or suggestive pictures and knows that they have been produced in America or in Great Britain it is natural for him to suppose that he is beholding that which is typical of the social life of those lands."

#### Home Mission Board in Siam

ONE of the new things in Siam the past year has been the organization of a Board of Home Missions by the Siamese Christians. This was set up in August, and consists of four Siamese pastors, a young Eurasian city evangelist, a woman worker from Sumray, a teacher from Wittaya Academy and two foreigners, Dr. George McFarland and Rev. Paul A. Eakin. Mrs. Eakin, in writing of the new board, comments upon the fact that the two foreigners chosen were both born in Siam, and only one, Mr. Eakin, is connected with the mission. The Siamese planned the enterprise very quietly, letting the missionaries know about it only when all arrangements were practically complete. The fund with which to start their home mission work they raised among themselves.—*The Continent*.

#### CHINA

##### Missionary Colleges in China

THERE are now eighteen missionary institutions of college grade in China, with a total of 3,450 men and 451 women students. Of these, 2,430 or 62.2% are classed as Christians and

1,030 as non-Christian. Eight of the colleges are for men, three are for women and seven are co-educational, with a small number of women. About one fourth of the students come from Christian homes. The enrolment has nearly doubled in the past four years. Of the 3,320 graduates, 5% (168) are in the Christian ministry, 11% (355) are in social and religious work; 25.3% (840) are teaching in Christian schools, 6% (199) in other schools, 11% (383) are in medical work and 12% (403) are in business.

Of the 817 members of the faculties, over one half are Chinese. There is no record given as to the Christian standing of the faculty members.

##### Buddhist Revival in China

ENCOURAGING as are the results of Christian effort in China, a writer in *China's Millions* points out that there are "unmistakable signs of an attempt to revive Buddhism. New and sometimes gorgeous temples are being erected, and hundreds of neophytes are being initiated into the Buddhist priesthood. There is also a revival of Buddhist literature. The printing presses of China are turning out many new books, as well as new editions of the old classics, which formerly were only to be found in the libraries of well-endowed monasteries. Scholars of high repute are also lending their pens to propaganda, and booklets and placards are being distributed in the Chinese saloons of the river steamers and in other places where men congregate. Opposition is sometimes the surest evidence that Christianity is a living and active faith. And such efforts to revive Buddhism are less regrettable than a spirit of callous indifference would be, for indifference is one of the most difficult attitudes of mind the missionary has to encounter."

##### Feng's Soldiers Meet Tests

DR. DANIEL MacGILLIVRAY, one of the best-known medical missionaries in China, recently told



the following incident: "The doctors of the Union Medical College and Hospital in Peking needed, for some of their patients, pure blood for transfusion, but found few willing to volunteer, and fewer still whose blood was free from venereal taint. When Marshal Feng heard of it he called for volunteers from among his troops, and almost one hundred men stepped forward with alacrity. 'But,' said the scientific men, 'their blood must stand bacteriological tests.' 'No fear,' said the Marshal, 'apply your severest tests.' The result was that practically all were discovered to have pure blood, thus showing that the Marshal's men were clean livers."

#### Another Christian General

**GENERAL CHANG CHIH CHANG**, one of the Christian officers of Marshal Feng, is now tuchun or governor of Charhar, with his capital at Kalgan, 200 miles north of Peking. In an interview granted recently to Rev. Carl Soderbom and Rev. George T. B. Davis, he stated that the acts of Marshal Feng which led to the stopping of civil war last year were entirely directed by his desire to do the will of God. "From the beginning of its career," he said, "the Christian army had not dared to take a step without divine sanction." General Chang finds time in spite of his heavy military and administrative duties to carry on an extensive evangelistic program. He has been planning to send out into several provinces of China evangelistic bands composed of officers of his army. His plan's fulfillment awaits only the sanction of Marshal Feng. But this Christian general's concern for the salvation of souls is not confined to his public preaching. The story is told that one of his first questions to one of the foreign consuls in Kalgan was whether he was a Christian. When the reply was a bit dubious, he asked whether he had ever examined the doctrine.

#### Rescued by Brigands

**SOME** seventy miles west of the Peking-Hankow Railway, there is a place called Kiahsien, where the English United Methodist Church is at work. The brigands sealed its walls and took full possession of the city. They signalized their entry by butchering hundreds of the inhabitants. After a month's occupation they left, and a few days following, the place was visited by the London *Times* correspondent. In vivid language he describes the awful effects of brigand occupation of the city, and then continues: "The most remarkable and outstanding fact in this dreary story of murder, rape and wanton destruction is the way the mission compounds have remained intact and the missionaries unharmed; and while the native Christians have been spared suffering and death, their heathen neighbors have experienced the tortures of hell. The Kiahsien mission station was the only place in the city where there was any order, where murder, rape and pillage were not the rule of the day. In the chapel and schoolrooms were crowded over 500 persons, men, women and children, shut in day after day. Finally, the chief of the brigands with a bodyguard of his soldiers, escorted these Christian people out of the city. This to me appears as much of a miracle as Peter's escaping out of the prison, as related in Acts 12."

#### Prominent Christians

**T. Z. KOO**, in an address at the recent student conference in Manchester, England, paid high tribute to the strong and growing influence of Christianity throughout China. Among other things he said: "A great banker from the West, after several years of residence in our country, made the observation that if one is to study the new constructive movements which have arisen in China in recent years, one will find some Christian influence responsible for all of them. On first hearing, this sounds

very like an exaggeration. Yet, if we are to look at the different professions of life in our country today, we will find in their foremost ranks leaders who are Christian men and women: P. W. Kuo and Chang Po Ling in the educational world; C. H. Wang, Associate Judge in the International Court of Justice, The Hague, and L. N. Chang in the legal profession. W. W. Yen and C. T. Wang, once Prime Minister and Minister of Foreign Affairs respectively, are both sons of pastors; General Feng Yü-hsiang, in spite of much nonsense written about him in the British press, is a Christian in military life; Dr. Mary Stone and Dr. W. L. New, Chairmen of the China Medical Association, are prominent in the medical profession."

#### A Magistrate's Methods

**D**R. GUY W. HAMILTON, Presbyterian medical missionary in China, sends this interesting study of Chinese character: "Since the terrible earthquake in Japan, and the lesser shocks experienced in Peking, unscrupulous characters have sought to capitalize the fear and credulity of the peasantry throughout the country. Literature and reports have been industriously circulated by a society claiming inside information, and citing the calamities in Japan and elsewhere as the beginning of tribulations mentioned in the foreigner's Bible which presage the end of all things. They set the day of doom and offered immunity from the terrors of the Judgment to all who would pay the price of initiation into the society. The magistrate at length took a hand to stop the robbing of the gullible people of his district, and placed those responsible under arrest. His Excellency told the get-rich-quick promoters that they are to be guests in the local jail until the date indicated in their prospectus as the day of doom, and if their prophecies turn out true he will order their names canonized along with those of the other benefactors of the country; if, on the

contrary, they prove bad guessers, they will serve out long sentences at hard labor."

#### A Chinese Y. M. C. A. Leader

**D**R. DAVID YUI, general secretary of the Y. M. C. A. in China, is described by P. Whitwell Wilson, the British journalist, as "100 per cent Chinese." Educated at St. John's University, a mission college at Shanghai, and with an M.A. degree from Harvard, he has not become Europeanized or Americanized. "No man living has been animated by a more genuine patriotism than he," according to Mr. Wilson. "He is a statesman as well as a Christian. He belongs to that class of *literati* or learned men who have been, for thousands of years, the real rulers of China. But in his case the limits of Chinese erudition have broken down and his outlook is as wide as the world." Christianity is being tried in China. "The Chinese are a practical people," says Dr. Yui, "and what they ask about a religion is—Does it work? Christianity has indeed come to us—but how? To begin with, there are 130 missions, all separate and all trying to convert the Chinese. Why is that? Then we look at your wars and we ask—Is that Christianity? Christian nations come to Peking and interfere with our government—and again we ask—Why?"

#### A Hainan Mission Treasurer

**MISS M. M. MONINGER**, of the American Presbyterian Mission at Kachek, Island of Hainan, writes of some of the experiences which make the work of a mission treasurer complicated as well as interesting: "An old man often comes to the station treasurer to buy a mission order to send to his son in school in Canton. The roll of dollars is unwrapped, to go through the processes of ringing, selecting, and scrutinizing, that often fail even then to cast out the dirt. The treasurer's fingers feel the sand or ashes, as the case may be, on the gritty dollars, and the old man an-

swers wearily, shaking his head the while, 'Yes, the thieves are so bad we bury our money—and then often our own servants dig it up, or we forget the exact location and never find the rolls.'.....

The families of several young men who are students in Peking, Shanghai, Nanking, Hangchow, and Canton remit all their money through us. This year we have already handled over \$3,000 in this way. Tracts, Christian newspapers and gospel portions are given to these men as they bring the money, and a Christian contact is doubtless established with the pupils by the paying treasurers."

## JAPAN-KOREA

### Earnest Japanese Students

**REV. EDWIN T. IGLEHART** writes of the Methodist College in Tokyo, Aoyama Gakuin, which was badly damaged in the 1923 earthquake: "Our work is still being carried on in temporary shacks, with the wind whistling through the knotholes, and no heat even in the intense winter cold. But in spite of this we have had eleven hundred applicants for admission during the past week, of whom we can take in about 450. We are hoping that before another year has gone by we will be in new concrete school buildings. The boys are open-hearted toward the truth of Christ, and we have large classes of converts, active Y. M. C. A. work among them, a large college church, and many forms of Christian activity. The Bible is taught as part of the regular curriculum in every class and we find this to be a very great opportunity for reaching the hearts and lives of literally thousands of the fine young men of Japan. Some of them come from high and noble families; some are so poor that they work until late into the night at post offices and other places to put themselves through school. In our theological department we have students from more than a dozen different denominations, preparing for the work of the Christian ministry."

### Thirty Years a Teacher

**THE** Girls' School, conducted by the M. E. Church, South, in Hiroshima, Japan, is paying tribute to "two rare personalities," Mr. and Mrs. Yasunaga, who have been connected with the school for thirty years. They have served in the primary and kindergarten departments, but their influence permeated the entire school, the Church, the neighborhood—reaching distant parts of the empire, penetrating to distant lands, through the pupils they taught and inspired with ideals. Old and young alike have received inspiration from him, because of his simple practical faith. For twenty years he has been trying to resign from the school, but his resignation was as often turned down, because all felt that although he was older than primary teachers are supposed to be, in heart and spirit he was very young, and there was no one to take his place. In September, 1924, he refused to continue as teacher of the children. In view of his devoted service, Mr. Yasunaga's early life is worth recalling. As a lad he was made a political prisoner in the Satsuma Rebellion, and as such given work on the campus of Kobe College for Women. The Christian kindness shown to him there ultimately led to his conversion.

### The Gospel at a Funeral

**A** JAPANESE Christian named Higuchi and his two sons were among those who were killed in the 1923 earthquake. Overcome by her loss, Mrs. Higuchi died of a brain disease in her native village a year later. The neighbors and friends told the old mother and only surviving son that all this trouble had come upon them because they had forsaken the gods of Japan and worshipped the Christian God, now they must return to their old religion and all would be right. They flatly refused to listen to their advice and telegraphed to a Japanese pastor to come and conduct the funeral. He arrived on the morn-

ing of the funeral and was able to preach the Gospel to some fifty people who had assembled in the house. They were so impressed with the message that they asked him to take another meeting in the evening. So over twenty came again in the evening to hear more. These were the people who had been persecuting the Higuchis. They said the thing they could not get over was the wonderful peace and joy expressed on the face of the old mother. Next day from nine o'clock till three o'clock in the afternoon Sukigara San was dealing with nine very earnest inquirers. Quite a little revival broke out in that little village far away in the country.

### Problems in Care of Lepers

THE three leper hospitals in southern Korea—Taiku, Fusan and Kwangju—are not adequate for the large number of lepers in that region. Many belong to the regularly prosperous middle classes, a considerable number of whom are Christians. These constitute for the missionaries a rather serious problem. The missionaries do not wish to forbid them the privilege of attendance at church, and yet must recognize that their presence in the crowded congregations of the average Korean church is a real and serious danger to their fellow members. Rev. J. Kelly Unger, in charge of the hospital at Kwangju, has been particularly anxious to enlarge and improve the provision for the care of lepers, so that it may be possible in real brotherliness to urge the Christian lepers to accept isolation. But neither the people nor the city officials at Kwangju are willing to permit the local hospital to be enlarged. On his present furlough Mr. Unger is seeking to secure \$23,000, to purchase the peninsula of Soonchun, eighty miles west of Kwangju, and to erect the first buildings.

### Union Activities in Seoul

STUDENTS of the Union Theological Seminary in Seoul, Korea, have organized and are entirely car-

rying on a Protestant church on the main street of the city, near a silk factory and near the Seminary, according to word which comes to the Board of Foreign Missions of the Methodist Episcopal Church, from the Rev. Charles S. Deming. "The students not only carry on all the regular church services," he says, "but they run a night school every week-night and many of the workers in the factories are enrolled in the classes. There are Bible classes as well as others in secular subjects. In addition to this, the seminary students are assigned to the several churches in Seoul and carry on considerable pastoral work."

### GENERAL

#### A Personally Conducted Tour

DR. HARLAN P. BEACH, one of the best known and best beloved of the missionary authorities in America, is to conduct a five months' missionary tour of the Far East, starting next September. The arrangements are being made by the "Temple Tours" of Boston, and the party will visit Japan, Korea, China, the Philippines, Malaysia, Burma, India, Ceylon and Egypt, at a cost of \$3,630—first class all the way including hotels, automobiles and guides. Facilities will be offered for visiting the regular points of interest in each country and especial opportunity for seeing the mission work of all societies. It will be a liberal education, with Dr. Beach as director and with missionaries and leading national Christians at each point to give the local color and intimate viewpoints from such men as Toyohiko Kagawa of Japan, Dr. Cheng Ching Yi of China and K. T. Paul of India. There will be lectures en route and books for special reading. As a former missionary in China, educational secretary of the Student Volunteer Movement, Professor of Missions at Yale University, author of many volumes, editor of the World Missionary Atlas and a student of missions for nearly forty years, no better director of this tour

could be selected than Professor Harlan P. Beach.

#### Stockholm Conference

**T**HE Universal Christian Conference on Life and Work, which is to be held in Stockholm August 9-30, 1925, has been described by an English writer as "a Copec for the whole Christian world." The international committee on arrangements—divided into four sections, American, British, Continental and Eastern Orthodox—has the work of preparation well in hand. The six topics to which the thought of the conference is to be directed, by reports from commissions of experts, were enumerated in the May REVIEW. The conference will have no power to legislate, but Rev. Arthur J. Brown, D.D., secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who is chairman of the American section, has expressed his belief that the conference will have the same stimulating effect on "the whole life and work of the Church at home and abroad" as the great missionary conferences of 1900 and 1910 had in bringing foreign missions in a more commanding way before the entire Church. Among the other benefits which he believes will result from this great gathering are these: It will enable the churches of Europe, divided, impoverished, and crippled by the great war and its aftermath, to realize anew their essential brotherhood in Christ, and to take counsel with the churches of the rest of the world regarding the tremendous task of reconstructing their shattered activities.

#### Hebrew Christian Conference

**T**HE Committee of the Hebrew Christian Alliance and Prayer Union, with headquarters in Essex, England, announces that a few months ago, it was approached by some Jewish Christians from America "with a proposal to hold an International Hebrew Christian Conference in London to which believing Israel-

ites of all the evangelical churches might be invited and by means of which a united testimony might be borne before our unbelieving brethren, the Gentile world and the Church of God." It has been decided to hold such a conference Sept. 5-12, 1925, in London, and the subjects announced for discussion are as follows:

(1) The condition of Hebrew Christians throughout the world.

(2) The care of Hebrew Christian converts.

(3) The formation of a Hebrew Christian Zionist organization.

(4) The relationship of the Hebrew Christian to the Gentile world.

(5) The desirability of forming a Hebrew Christian Church.

(6) The best means of reaching unbelieving Jews.

(7) The testimony of the Hebrew Christian in relation to higher criticism.

#### Christian Services for Jews

**C**HRISTIAN people often object to the statement of missionary workers among Jews that the practice of neighborliness toward Jewish people includes a welcome to the Christian church and its services, that the Jews will perhaps take all other advances kindly but will balk at the idea of attending Christian church services. *Our Jewish Neighbors* (New York) says that the contrary is provided by the testimony of certain pastors who have "abandoned surmise in favor of experiment." Says one, a Philadelphia pastor: "Recently I preached a series of Sunday evening sermons on 'The Jew.' An average of twenty-five adult Jews heard each of the sermons. One Jew who attended the first service has been present since then at almost every service of the church. A Jewish business man, who heard all of the sermons, sent a liberal contribution to the church. Six Jews are members of this church, one, a university student, making a confession of his faith at the last communion."

A Baltimore pastor reports the presence of "from twelve to twenty-five unconverted Jews" at every one of a similar series of services.

# THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these columns will be sent on receipt of price.—THE REVIEW.

**Prayer and Missions.** Helen Barrett Montgomery. 12 mo. 224 pp. Paper, 50 cents; cloth, 75 cents. West Medford, Mass. 1925.

Prayer is the key that unlocks the resources of God. This is proved in the history of missions. No abiding missionary work can be done without prayer, and the story of the wonders that have been performed through prayer is one of the marvels of missionary endeavor. It is based on prayer and can be successful only through the blessing of God. If any are inclined to doubt this, let him study the experience of such missionaries as Jonathan Goforth, Hudson Taylor, Pandita Ramabai, Amy Wilson Carmichael, Titus Coan, John G. Paton, J. H. Neesima, Cyrus Hamlin and others.

Mrs. Montgomery is a teacher and has studied the subject from many angles. Beginning with two chapters on the Bible as a prayer book, she shows that all kinds of men and women prayed and that their prayers were heard and answered. Then she takes up prayer as practised by Bible characters and the teachings on prayer. From missionary history, examples are taken to prove that the work was founded on prayer and that every forward movement has been preceded, accompanied and followed by prayer. It is the moving cause and most potent force in the opening of new fields, in the calling of recruits, in supplying funds, in winning converts and in the upbuilding and building together of the Christian Church and community.

This cannot fail to be a helpful book to all readers. It is full of inspiration and suggestion.

**Missionaries and Annexation in the Pacific.** K. L. P. Martin, M.A. 101 pp. \$2.00. New York. 1924.

Tahiti, New Zealand and Fiji are

the main islands studied by the author to supply an answer to the question: What political influence was exerted in the nineteenth century by the missionaries of Britain upon those islands? The second chapter upon "Pioneer Missionary Work" is illuminating as regards early South Sea conditions and missionary work. The remaining chapters discuss the steps leading to the control of those Islands by Continental Powers and the United States. The conclusions of the author's investigations are thus summed up:

"On a broad survey of their work, the good outweighed the bad. The missionaries were mainly responsible for turning the barbarous savage of the beginning of the nineteenth century into the semi-civilized natives of today. More than anyone else they were responsible, even though their accounts were often exaggerated, for exposing the abuses of the labor traffic. In politics they were always in favor of British annexation, except in the case of a possible theocracy in New Zealand and an actual one in Tonga. It is true that motives of trade and other political reasons would sooner or later have brought annexation in the Pacific, and it is true that in most cases the motives leading to such a course were mixed. Nevertheless, the appeals of the missionaries for annexation proved a powerful aid to the appeals of the Australian traders; and the Colonial Office was more influenced by the views of Exeter Hall than by the views prevalent on the Melbourne and Sydney Stock Exchanges." H. P. B.

**The Man from an African Jungle.** Rev. W. C. Wilcox. Illus. 248 pp. \$2.50. New York. 1925.

An early worker of the American Board in Southeastern Africa relates

a large number of stories of varied phases of missionary work among a rude, hitherto unreached, people. "The Man Cecil Rhodes Picked Out of a Crowd" tells of his connection with that great African statesman and promoter who selected a "good nigger," to be secured for his service at any price, but who could not be gotten at any price. This man was Mr. Wilcox's first Inhambane convert and is the central person in this series of stories. The first view we have of the famous Tizora is as a liquor-loving, athletic Tongan who ventured out among the sharks to catch the missionary's horse that had been put off the ship and had started to swim to India. In due time this man was converted and educated. Many interesting experiences are described, from Tizora's making his own trousers in a most unique way, to his learning the names of cold type and becoming the first typesetter at Inhambane, Portuguese East Africa. The stages in the establishment of the Mission and initiating work are almost as interesting as the life of Robinson Crusoe and are told with a refreshing sense of humor. The average reader comes to understand what a jack of all trades a missionary is and why African wilds force him to such varied work. All sorts of experiences are described, like the "Hitching up the Wind," making a windmill from an encyclopædia description; the account of McCoy who was "righteous overmuch," though sometimes only skin deep; the new "varieties of religious experience" (chapters XXIV and XXV), in connection with a wonderful blind prophet who had in his meetings such phenomena as the old time circuit riders could tell, and who notwithstanding his questionable piety reaped wonderful harvests of repentance and good works.

The volume is a new way of making missions interesting to people who care nothing for the subject.

H. P. B.

**Two Pioneers—Thomas and Mark Botham.**  
Mrs. Mark Botham. 12 mo. 140 pp. 2s.  
London. 1925.

Thomas and Mark are father and son—two men who lived and worked in China with consecration and success. Thomas Botham was sent out from England by the China Inland Mission about forty years ago and traveled extensively in the western provinces as an evangelist. The story of these journeys, taken from letters such as few write in these days, reveal the people and their life, the way the Gospel was preached and received. He died of typhoid fever in October, 1898. Mark Botham was born on Easter Sunday, 1892 and his father wrote:

"Children are among the best missionaries in the country..... More doors have been opened to the Gospel by the influence of missionary babies than by any other agency."

After completing his studies in England, the son returned to China as a missionary in 1915 and planned to specialize on Chinese Moslems. He began this work in Kansu Province and gradually became a familiar figure in Moslem settlements. They said of him "This man Pu (his Chinese name) is one of ourselves. Surely he is a great (A Lung) in his own land. He can quote our Holy Book in the sacred tongue; he knows all about our manners and customs; he does not eat the accursed beast; undoubtedly he is one of the faithful."

Mark Botham's letters are also exceptionally illuminating and interesting. When he died of fever, on his wedding trip in 1923, his loss was very keenly felt. He was a man of unusually fine Christian spirit, consecration, preparedness and ability. His successor and the successor of William Borden, who dedicated his life to the same cause, has not yet been found. This little volume should constitute a call to such a one.

**India in 1923-24.** L. F. Rushbrook Williams. Maps, diagrams and graphical charts, xvii, 338 pp. 2s. 6d. Calcutta. 1924.

This statement, prepared for Par-

liament by the Director of Public Information, Government of India, is a fine example of the work done by Great Britain for her overseas possessions. Nothing that one would wish to know of the multifarious interests of India seems to be lacking—except religion and missions—and all are easily referred to through a copious table of contents and an even more detailed Index.

Perhaps the sections of greatest interest to the average reader are those dealing with the condition of the masses—their poverty, social reforms among them, the problem of illiteracy—and Chapter V on "Politics and Progress." The great problem of Non-Cooperation as proclaimed by Mr. Gandhi, and the position of the various parties toward British control in these troublous times are luminously displayed. This is a volume that men interested in national welfare in all its phases should read—and women, also, who are broad enough minded.

H. P. B.

**Sommer-Sonntage in Japan und China.** J. Witte. 222 pp. Illus. Boards, 6 marks. Bound, 8 marks. Vandenhoeck and Ruprecht. Goettingen, Germany. 1925.

Readers who have a sufficient command of German to enjoy a beautiful style, will read this book with great relish. The author is Missionsdirektor J. Witte, D.D., who in the year 1924 revisited the mission field of the Evangelical Protestant Mission Society, in Japan and China. The book is not merely an interesting record of a trip, but discusses the questions that have arisen through the adjustment of the nations of the Orient to the new conditions of the present age. As the author states in his preface: "500 millions of men, fine intellectual peoples are building their life anew from the very foundations upward. They are having an influence upon the future of the world. The way in which this colossal mass, gifted, industrious, noble nations, more than one fourth of the total number of the inhabitants of the earth, among them a leading

world-power, shape their existence, will make its influence felt among us in one way or another."

Among the descriptions we would assign the first place to the one of his visit to Ceylon. We might also point to the chapter on Kyoto, the one on the Christian missions in Kyoto, one on Japan's noblest religion, one on the interesting subject of "the cradle of two new religions," one on the bridge to heaven. There is in the book a chapter on a Catholic mission station in China. On the whole the author's wide tolerant spirit is everywhere in evidence.

C. T. B.

**Lutherisches Weltmissionsjahrbuch fuer das Jahr 1925.** Erich Stange, Lic. Leipzig. Pub. H. G. Wallmann. Price 25 cents.

This year book of Lutheran missions of the missions boards of all countries has appeared this year for the 38th time. Originally the year book of the Mission Conference in Saxony, it has gradually assumed a wider scope and under the able editorship of Pastor Stange has become an authoritative publication in its own field. There are numerous articles by former German missionaries and by representatives of various boards. An article worthy of mention is by Dr. Paul, the former director of the Leipzig Mission, at present professor of missions in the University of Leipzig. He writes on the individual character of the Lutheran missionary method. The Lutheran boards of America are represented this year by Dr. George Drach, Prof. E. Pfeiffer, and Rev. R. Bielinski. The statistics are the latest available.

C. T. B.

**Christian Monasticism: A Great Force in History.** Ian C. Hanna, F.S.A. 270 pp. \$2.50. New York. 1925.

The Oberlin Professor of Church History here "sets forth the main outlines of the second pillar of mediævalism—those tasks so well achieved by the monks whose original traditions might have appeared so exceedingly unpromising." It is thus a minor companion of the late Lord



## After You Have Gone—What Then?

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.

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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.

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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.

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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 579)*

# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

SAM HIGGINBOTTOM, Principal of the Ag-  
ricultural Institute in Allahabad, India, has  
been awarded the degree of Doctor of Phil-  
anthropy by Princeton University.

\* \* \*

MRS. GEORGE CADBURY, of the well-known  
British Quaker family, has been elected  
President of the National Free Church Coun-  
cil of Great Britain for this year.

\* \* \*

REV. DR. FRANCIS E. CLARK, founder,  
and, for forty-four years, president of the  
United Society of Christian Endeavor, has  
recently retired from this position, and will  
be succeeded by Dr. Daniel A. Poling, of  
New York. Dr. Clark is seventy-three  
years of age. He will retain the Presidency  
of the World's Christian Endeavor Union.

\* \* \*

REV. E. STANLEY JONES, whose address at  
the Washington Convention made a deep im-  
pression, has returned to India after a  
year's furlough.

\* \* \*

MRS. HELEN BARRETT MONTGOMERY was  
made an honorary doctor of laws by Welles-  
ley College during the recent Commencement  
season.

\* \* \*

DR. D. TAGAWA has been elected to suc-  
ceed Dr. Ibuka as President of Meiji Gaku-  
in, the well-known college in Tokyo.

\* \* \*

REV. BENTON T. BADLEY, D.D., the new  
Bishop of the Methodist Episcopal Church  
for Western India, returned to Bombay  
early in April.

\* \* \*

DR. SHERWOOD EDDY sailed for Europe on  
June 27th with another party to spend the  
summer in a study of European problems.

\* \* \*

DR. HOWARD BUCHANAN, United Pres-  
byterian missionary in the Sudan, has re-  
turned to America blinded by an African  
sandstorm through which he passed when he  
was responding to a call for medical help.

\* \* \*

REV. WILLIAM J. LEVERETT, Board of  
Foreign Missions, Presbyterian Church, U.  
S. A., stationed in Hainan, China, now on  
furlough, was badly injured when his auto-  
mobile was hit by a train.

## OBITUARY

MRS. LOIS LEE PARKER, the widow of  
Bishop E. W. Parker, of the Methodist  
Church, died in India on June 1st. She was  
91 years old, the oldest missionary of that  
church, and had served for 67 years in India.  
She was the last survivor of the eight women  
who organized the Women's Foreign Mis-  
sionary Society of the Methodist Episcopal  
Church.

\* \* \*

C. R. DAS, long one of the outstanding po-  
litical leaders of India, recently died at  
Darjeeling.

*(Concluded from page 577)*

### **Why Leave a Legacy to the Review?**

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.

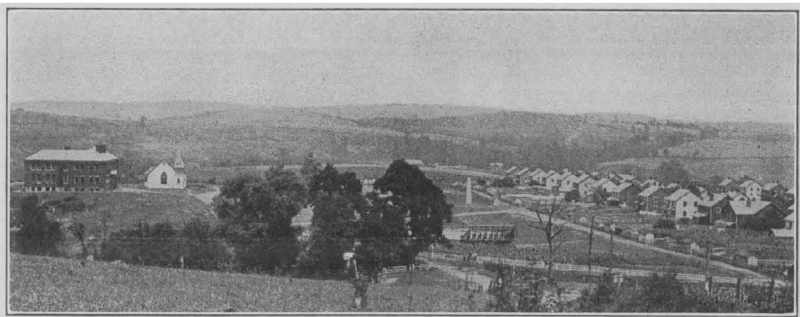
Missionaries, ministers and women workers cannot pay such a price, therefore, the REVIEW needs an endowment of \$200,000 the income from which will meet this deficit.

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.



ONE OF THE BETTER TYPE OF COKE VILLAGES IN PENNSYLVANIA



AT A CHRISTIAN COMMUNITY HOUSE IN PENNSYLVANIA COKE FIELDS



SOME DESCENDANTS OF JAN HUS IN PENNSYLVANIA COKE FIELDS  
MISSION SCENES IN THE PENNSYLVANIA COKE FIELDS  
(See page 613)

# THE MISSIONARY REVIEW *of the* WORLD

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AUGUST, 1925

NUMBER  
EIGHT

## AMERICA—A MIXING BOWL OR A MELTING POT

**W**HEN one million immigrants enter America in a year and are added to the twenty or more million foreigners or children of foreign-born parents already here, it becomes a serious question what America will do with them or what they will do with America. When we realize that these immigrants come speaking many different languages, with customs and ideals often out of harmony with American institutions, with political experiences and ideas far removed from those of a true democracy, and with religious conceptions and practices that include much ignorance and superstition, it is clear that the problem is complicated.

Considering the Slavic races alone, will these Czechs, Slovaks, Poles, Serbs, Croatians, Slovenians, Ruthenians, Russians and Bulgarians merely mix together in America, like peas, corn and beans in a bowl—young and old, good and bad, maintaining their own characteristics or contaminating their neighbors by constant contact? Or will these varied elements gradually become assimilated with the inhabitants already found in America? Will they take the best characteristics and ideals of Christian America, gradually eliminating evil, weakness and ignorance, while the best traits of the Slavic races are given an opportunity to develop and to make their impress on American life and progress?

It is self-evident that this is a question of great importance to America and to the world. Therefore, the committees on home mission study for the coming year have wisely chosen the subject of "The Slav in America." The first requisite for understanding and solving the problem is to know the facts, to become acquainted with the people themselves in their original habitat and in their new home. This is made possible through the recent study books: "Peasant Pioneers" by Kenneth D. Miller; "High Adventure" by Fjeril Hess; "Better Americans" by Herbert W. Gates, and other liter-

ature published for all ages under the auspices of the Missionary Education Movement and the Council of Women for Home Missions.

The contribution that these Slavic peoples may make to America and to the world, when they are given an opportunity for education and development under favorable auspices, is shown in the story of such men as Prof. Michael Pupin (a Serb) of Columbia University and others who have become prominent in American intellectual, industrial, business and political life. When education takes the place of ignorance, when intelligent Christian faith displaces superstition and when Christian ideals are injected into sluggish dispositions—in short, when the living Christ takes possession of these stalwart peasants from Europe—then they will become living stones of great importance in the building of the nation and the Church.

The articles in this number of the REVIEW deal with present-day facts concerning the Slavs in America, especially showing what they are contributing to the Christian life and progress of America. Other stories will follow dealing in the concrete, rather than in the abstract, and taking up the Mexicans and Spanish-speaking peoples in the United States as well as the Slavic races.

#### MISSIONARY PROBLEMS AND NATIONAL PROGRESS

EVERY American problem has always been and will ever be a home missionary problem. At first it was the frontier, for the Christianization of whose people the missionary societies and boards of the United States were organized in the early part of the nineteenth century, when the population of the country was approximately only ten millions. The frontier was then in the Mississippi Valley. Work among the people of that frontier made it natural for missionaries to establish missions among the Indian tribes. The problem of the North American Indian was instantly a missionary problem. Next came the problem created by the migration of Americans to Utah and other western territory. Then followed the Mexican problem, growing out of the war with Mexico. The Negro problem emerged when President Lincoln emancipated the slaves. New problems came with European immigration, first from Germany, then from Scandinavian countries, later from the Slavic populations, Southeastern Europe and the Near East, creating the foreign-speaking problem in the United States. The Spanish problems in Cuba and Porto Rico are consequent upon the Spanish-American War. We became strongly conscious of the problem of Central American peoples after the completion of the Panama Canal. Then came the problems, growing out of the World War, in Haiti and other parts of the American sphere of influence in the Caribbean Sea. The education required for Christian leadership among the racial groups in America and the preparation of such leaders for work in other lands has resulted in the establishment

of seminaries for the Christian training of foreign-speaking leaders in the United States. All of these are complex Home Missionary problems calling for spiritual statesmanship.

It is gratifying to recall that, in the solution of these problems, our national Home Missionary agencies have enjoyed the blessing of God, the hearty cooperation of the various denominations and increasing gifts from their growing constituencies. The prayers and consecrated labors of a great host of men and women in the churches, through succeeding generations, have made possible the missionary work in America which, in its diversity and complexity, in national and international importance, has never been exceeded in the history of the Christian Church. With such a history, with such a heritage, with such open doors of opportunity which no man can close, our national Home Missionary societies each year are facing a great number of new types of Home Mission work which, under the blessing of God, should see their labors doubled, their resources greatly multiplied, and their cooperative undertakings largely increased.

C. L. W.

#### CHINA STILL IN TURMOIL—A WAY OUT

**I**T IS difficult to revolutionize the life and thought of a nation of over four hundred millions, especially when they are not homogeneous, are largely illiterate and have no strong central government. The problem is complicated when conflicting outside influences are striving, selfishly or unselfishly, to influence the nation's thought and action. On the one hand, the Christian missionaries are seeking to teach the Chinese to think clearly, to understand God's way of life, to recognize their responsibility to God, to themselves and to their fellowmen. The ambassadors of Christ are holding up high ideals of liberty, righteousness, peace and unselfish service that do not harmonize with existing conditions.

On the other hand, political, industrial and commercial interests from abroad often exploit the Chinese for personal gain; foreign governments are interfering with the sovereignty of China; radical soviet emissaries from Russia are stirring up the people to revolt against Christian teaching and against selfish capitalists. Among the Chinese themselves, there is disunion, selfish rivalry, banditry and civil warfare. With all this, it is astonishing that conditions are not worse and that any education, business or Christian work can be conducted. Fighting in and about Shanghai, Canton and Swatow has resulted in the death of a few foreigners and Chinese, the temporary cutting off of supplies, strikes, and a general interference with business. Our deep sympathy is with the Chinese in these troubles.

If the Chinese can be saved from the domination of selfish agitators from outside, they will more quickly adjust their own

differences. They are gradually learning to understand and appreciate their resources and powers, are advancing in education, are growing in the spirit of independence and show a desire for justice and self-determination. There is reason for Chinese dissatisfaction with present industrial conditions, with corrupt politics, and with foreign interference and exploitation.

Most Chinese are still unable to distinguish clearly between Christian propaganda and foreign aggression, between the teachings of Christ and the policies of so-called Christian nations and business firms, so that it is not surprising to find students and other agitators proclaiming that "the Jesus doctrine is the advance guard of foreign aggression." Added to this is the teaching of the radicals from abroad that all religion is superstition and an opiate administered to keep the masses in subjection.

At a recent meeting of Chinese and foreign leaders in Paotingfu, China (June 10th), the following statement was made in regard to the causes of the present agitation against foreigners (especially the British and Japanese):

1. Frequent foreign aggression on Chinese territory.
2. Deep Chinese dissatisfaction with the present continued application of unequal treaties that were forcibly arranged with China as a result of wars. Conditions having greatly changed, treaties should be accordingly revised.
3. The extraterritorial rights of foreigners in China, with no similar reciprocal rights for Chinese in foreign countries.

We earnestly desire that the Chinese and foreign governments at once undertake:

1. To bring about an equitable settlement of the present affair.
2. To abolish unequal treaties, such as those establishing foreign concessions and extraterritorial privileges.
3. To follow the lead of the Washington Conference in its undertaking to remove fundamental causes of international friction.

We firmly believe in the equality and brotherhood of men, regardless of race or class, and so earnestly oppose:

1. Race prejudice of any sort.
2. Imperialistic aggression of any nation towards a weaker one.
3. Exploitation of one class by another.

We would pledge ourselves to united effort for the promotion of international goodwill, and for just and generous treatment of the weak and the oppressed.

Reports state that near Canton nearly all of the missions, schools and churches have been disturbed and some property destroyed. Many Chinese student organizations have joined in the attack on all foreign institutions. In Shanghai, nearly six hundred students have vowed never again to study in a Christian school. The arguments advanced against Christianity include the following:

- (1) Christianity is a foreign religion.
- (2) Missionaries are advance agents of foreign governments that aim at the subjugation of China.



(3) Christianity and capitalism are in league.

(4) Chinese Christians are subservient to foreign capitalists for commercial or political ends.

(5) Students in missionary institutions are not patriotic, being under the influence of foreign teachers.

(6) Modern science and Christianity are antagonistic and many Christian doctrines are absurd.

(7) Foreign control of Chinese schools and churches is degrading to the Chinese and prevents independence.

These arguments reveal an ignorance of Christ's teachings and of the aim and spirit of Christian missions. They show the opposition that ambassadors of Christ must meet in China today. The Christian ideals, program and methods must be made clear and must be adjusted to meet victoriously this new attack. The basic Christian principles and message are permanent and invincible. They are universal and spiritual and do not belong peculiarly or exclusively to any one nation or race.

The American Government has taken steps to bring about a stabilization of China through an agreement with Great Britain, Japan and France as to customs revenues and extra-territoriality. It is believed that this program, if adopted, will convince China of the good faith of foreign governments, will provide the necessary revenue for the national government, and will help to pacify the student agitators.

The position of the Protestant missionaries and officers of mission boards is shown in the following statement recently signed by officers of the American Mission Boards:

The representatives of the Signatory Powers were agreed when they met in Washington (1921 to 1922) that it was desirable "to safeguard the rights and interests of China"; and to this end the Treaties relating to China were concluded. . . . The prolonged delay in bringing about the arrangements for the relief of China contemplated in the Washington Treaties and Resolutions has created serious misunderstandings on the part of the Chinese people. . . . We record our conviction that a permanent settlement of the difficulties existing in China will be effected, not by the use of (or, by the show of) force, but by friendly conference between those concerned.

While believing that China's greatest and most difficult problems are within herself and that their solution involves the establishment of stable and just government, the realization of national unity, and the adoption and enforcement of enlightened laws, we believe justice to China demands the readjustment of the treaty relations between China and other nations as suggested at the Washington Conference; and that, until these Treaties are readjusted, there will inevitably continue to be misunderstandings between China and other nations. We identify ourselves with those who are endeavoring to secure justice for China in all her relations with the other nations because it is the simple and inalienable right of China.

Wise missionaries and Chinese Christian leaders are ready to meet the present attitude of the Chinese. They sympathize with the Chinese in their wrongs; they do not denounce Chinese institutions as such, but are ready to acknowledge every good point of Chinese

philosophy, character or custom. They do not denationalize converts but instill a spirit of loyalty to China's best traditions and interests. They do not seek to maintain foreign control but urge the Chinese to assume leadership in churches and schools. They denounce industrial oppression, social sins and foreign aggression. They advocate a revision of foreign treaties with China and emphasize the need for Christian justice and good-will. They are helping in many ways to advance China's highest interests in education, in national health, in stabilizing the government and in bringing about independence of all foreign control. If the missionaries in China can unite in this policy, can everywhere manifest the Spirit of Christ and can show their independence of foreign gunboats, they will do much to commend Christ and His Gospel to the Chinese.

### INDEPENDENCE AND COOPERATION IN JAPAN

**P**ROTESTANT missionaries in every land aim at the establishment of indigenous Christian churches, to become independent of foreign support or control. There is practically no disagreement as to this purpose and plan. The foreign missionary desires to decrease, that Christ and the National Church in each land may increase. The only points of disagreement are as to when a young church is ready to stand alone and as to the use of foreign funds to subsidize self-governing but non-self-supporting native churches. The missionary seeks earnestly to develop Christian leaders in each country so as to make them dependent only on God.

In the April REVIEW, a statement in regard to the late Dr. Uemura of Japan might be misunderstood to imply that he sought and secured church independence against missionary opposition. This, of course, is not true. A correspondent, Rev. S. M. Erickson of Takamatsu, writes:

"The Church of Christ in Japan has been independent since its organization.....The missionaries have always pressed self-support.....The word 'cooperation' in the minds of the church leaders in Japan has a technical meaning.....referring to the supervision and control by the native leaders of the work done by the missionary....."

Dr. J. G. Dunlop, in the *Japan Evangelist* for February, writes as follows:

"No other gift of his (Dr. Uemura's) to his denomination has been of more value than the spirit of independence of foreign aid. He stood for this from the first in his congregation, in his journal, (*Fukuin Shimpō*) in his seminary, and in the home missionary society of the Church of Christ. Three years ago there began a wavering from that policy in regard to the home missionary society work, for which it seems impossible to lay the responsibility on the shoulders of Uemura or of any other person in particular. One of the last public acts of Uemura's was to reject a form of cooperation with

the two Presbyterian and two Reformed Missions which had been under contemplation since 1921.

"The plan would have brought under virtual Japanese control (nominally half Japanese and half missionary but with a staff of Secretary, Treasurer, Assistant Treasurer, all Japanese) a budget of nearly Yen 200,000 yearly, more than 90 per cent of it from the cooperating missions.

"To the amazement of both Japanese and missionaries, Dr. Uemura suddenly began to work for its rejection and it was rejected. Part of his explanation was that it was not *fair* to the American churches to receive so much from them while the Japanese denomination was to contribute so little.

"There are those who more than hinted that it was anti-Americanism, due to the recent U. S. immigration legislation, that dictated this *volte face* on Uemura's part. This was indignantly repudiated by Uemura's spokesmen in the Synod; and the writer has it from the lips of a wise and strong Japanese Christian, Ex-Chief Justice Watanabe, that it was the original and consistent Uemura who spoke and acted when *unequal* and *less than creditable* 'cooperation' was unceremoniously turned out of doors."

### CHURCH UNITY AND UNION IN CANADA

A NEW epoch is looked for in the Christian life of Canada through the merging of Canadian Presbyterian, Methodist and Congregational Churches into the United Church of Canada. This union is no mere outward amalgamation for it is the result of a quarter century of agitation and negotiation. It was finally accomplished by vote of the several churches and by act of the Dominion parliament. When it became effective on June 10, 1925, the day was celebrated by the participating Churches at a meeting of the first General Council of the United Church in the large arena at Toronto, when over eight thousand people gathered for prayer and praise and the celebration of the Lord's Supper.

This movement is an effort to harmonize and unite the three forms of church government and doctrine while leaving individual Christians and churches free to respond to the independent leadership of God's Spirit. The doctrinal basis of union is conservative and consists of the tenets on which Presbyterians, Congregationalists and Methodists agree. Officers of the United Church are required to assent to the following questions:

Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Statement of Doctrine as set forth in the Basis of Union of the United Church of Canada as being founded upon and agreeable to the Word of God, and do you promise faithfully to adhere thereto?

Do you approve of the government and discipline of the United Church, and do you engage to maintain and defend the same?

The purpose of this union movement is to discard the old unimportant controversies inherited from the past and to emphasize the oneness of Christians loyal to Christ and His service. The first

General Council of the United Church is now undertaking to organize for effective work at home and abroad.

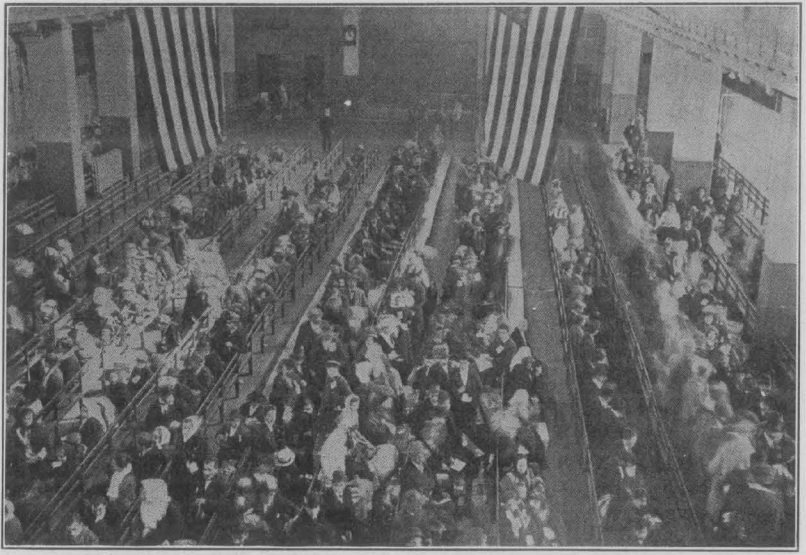
According to official returns made to the General Council, the new united Church will have in Canada 8,806 churches and preaching stations. These are made up of 174 Congregational churches with 12,220 members, 4,797 Methodist churches with 414,047 members, and 3,835 Presbyterian churches with 266,111 members. Thus the united membership is 692,838, over which there are 3,839 ministers (85 Congregational, 2,085 Methodist and 1,669 Presbyterian).

The missionary work of the United Church will be a great and far-reaching enterprise, with 667 missionaries and 1,300 native workers on the foreign field in China, Japan, Korea, Formosa, India, Angola (West Africa) and South America. The foreign missionary budgets of the three Churches have aggregated about one million dollars a year. The Methodists have recently completed their national campaign by securing over \$4,000,000. The Presbyterians last year received the largest budget income in their history. The United Church will publish as its official organ a weekly paper called *The New Outlook*, to include both home and foreign work. Two monthly magazines will represent the general organizations and women's work.

The motives for the formation of this United Church included desire to avoid overlapping and rivalry in missionary work, to evidence Christian love by harmonious cooperation, to promote economy and effectiveness in service at home and abroad. In the evangelization of the Canadian Northwest, it was found that cooperative or community churches were most successful where there was no need or disposition for rival congregations. Hundreds of these union congregations joined the movement.

While all Methodist churches and practically all Congregational churches have joined the United Church, about one fifth of the Presbyterian congregations declined to cooperate and have formed a new "Continuing Presbyterian Church of Canada." These non-cooperating Presbyterians include nearly 700 congregations, with 368 ministers, 15 or 20 missionaries and about 80,000 members (largely in Ontario). The question of church property will be decided by a special commission; the land, buildings and equipment of Knox College, Toronto (a strong theological school) go to the "non-concurring" Presbyterians, but the charter and name go to the United Church.

If the Body of Christ is to be one organically, it must first become one spiritually. Emphasis must be placed on united loyalty to Christ and His teachings, harmony in all that is essential as to Christian character and conduct, agreement as to the truth of Jesus' claims to be the eternal Son of God and the One Divine and All-Sufficient Saviour of all who believe and follow Him.



AT THE GATE OF THE "PROMISED LAND"—HOW ABOUT FULFILMENT?

## Two Methods of Approach to the Immigrants

*Some Results of Conventional and Unconventional Ways  
of Working*

BY REV. KENNETH D. MILLER, NEW YORK

Department of City, Immigrant and Industrial Work, Presbyterian  
Board of National Missions

**T**HE most characteristic fact about most American cities of today is that they are not so much American as they are foreign. And the incoming of such large numbers of foreigners has presented to the city church of our generation an insistent challenge and a remarkable missionary opportunity. Although the Church has by no means squarely met the challenge nor fully taken advantage of the opportunity, nevertheless some very significant work has been accomplished and we now have behind us sufficient experience to enable us to take stock of results and chart our course for the years ahead.

The Protestant churches have adopted many different methods in their ministry to immigrant groups. Many of these are the same methods which the Church utilizes in ministering to its native American constituency. The preaching of the Word, the organization of churches and Sunday-schools, pastoral visitation and the distribution of Christian literature have proven as valuable in bringing the Gos-

pel to many newly arrived immigrants as they are in reaching the native American. The many successful foreign-language churches and missions bear witness to that fact. The results of this method of approach are illustrated in the record of the Jan Hus Bohemian Presbyterian Church of New York City, which now has a history of over fifty years.

This work was started by a man who knew nothing of the Czech language, but who was so impressed by the need of a gospel ministry to the Czechs of New York City that he inaugurated missionary work among them even though he had to speak through an interpreter. His first convert was his interpreter, Vincent Pisek, then a lad of fifteen years. Young Pisek became a Sunday-school teacher, and later studied for the ministry. Upon the death of the missionary, Dr. Pisek took charge of the work and, although but a student, soon had several flourishing Sunday-schools and preaching stations in the various sections of the city where the Czechs then lived. When the Czechs began to congregate in large numbers in the East Seventies, their minister followed them and, with the help of generous American friends, erected a large church building on Seventy-fourth Street. With the congregation adequately housed, the work grew until the membership numbered five hundred and the Sunday-school twelve hundred. Dr. Pisek gathered many students around him and trained them for missionary work while they were pursuing their studies at the Seminary, and they later went out to other sections of the country to take up work which Mr. Pisek had initiated there under the auspices of the Board of Home Missions of the Presbyterian Church. In 1915, with the aid of the Church Extension Committee, a splendid parish house was erected adjoining the church to care for the week-day activities of the church and Sunday-school, and today the Jan Hus Church and House is one of the outstanding examples of a well-rounded church work among the Slavs.

Some of the results of this work of fifty years' standing are the following:

1. The breakdown of the free-thinking movement of the Czechs in New York City.
2. The Christian education of thousands of Czech children from un-churched homes.
3. The enlistment of nineteen men and thirteen women in Christian service for their countrymen in the United States and abroad.
4. The cultivation of an appreciation of the church and the value of a religious training. A neighboring American Protestant church has nine hundred Czech children and young people in its Bible School. This would not have been possible but for the pioneer work of the Jan Hus Church.
5. The preservation and cultivation of the artistic gifts of the Czech people through the musical and cultural work of the Jan Hus House. This church has three trained choirs, all of which make a specialty of Slavonic folk music.

The membership of the church and Sunday-school is not as large as it once was. Many are moving out to better sections of the city. Many of the

young people are joining American churches. But the church has sown good seed, even if the full fruitage is shown in the membership of other widely scattered churches. And even today the church is rendering a notable ministry to the 30,000 Czechs still remaining in the community, and the influence of its veteran pastor is increasing rather than diminishing as the years go by.

The methods employed by Dr. Pisek and his assistants in building up this work have not differed widely from those employed in any American church. But it must be remembered that some of the Czechs were Protestants in the old country, and of the others the majority is out of touch with the Roman Catholic Church. When a church has to minister to a strongly Roman Catholic or Jewish group, the problem is far different; and when, in addition, these groups are alienated from the Church by socialism and radicalism the task is made much more difficult.

#### AN UNCONVENTIONAL APPROACH

Nevertheless, the Church has not hesitated to attempt a ministry to such groups, and we can point with pride to the success of many such ventures. One of the outstanding examples of a successful ministry to the alien industrial workers is that of the Labor Temple in New York City.

Located at the corner of 14th Street and Second Avenue, in the heart of a polyglot community in which Jews and Italians predominate, for the past fifteen years Labor Temple has been doing much to bridge the gap between the Church and Labor. In endeavoring to interpret the Church to the industrial workers, Labor Temple has reached thousands of people of that community with the message of good will, personal righteousness and social reconstruction proclaimed by Jesus and the prophets.

Some unconventional methods of work have been adopted. An Open Forum is held every Sunday night at which political, economic and religious problems of current interest are discussed from all angles. The forum is often attended by people of radical tendencies, and they have come to realize that the Church has a vital interest in the problems which so concern them. Some of the topics discussed in a recent year were: "Labor and the Press," "The Outlawry of War," "Shall We Recognize Russia?" "The Ethics of the Strike," "Cooperation Between Jew and Christian."

In recent years a Labor Temple School has been inaugurated which aims "to give adult industrial workers the opportunity to acquaint himself with the best of the world's thought in those fields which will most fit them to understand the life and society of today. The school has no particular philosophy or creed of its own; it is purely cultural." Over eight hundred men and women are enrolled each year. The demand of the East Side masses for worth-while lectures is shown by the fact that over 600 paid 25 cents apiece for

one of the lectures on Beethoven. This school is entirely self-supporting.

The Labor Temple has also made its facilities available for meetings of labor unions, and by this service the good will of organized Labor has been secured and many valuable contacts with labor leaders made. These unions are now staunch friends of the work, and are contributing to the new building fund.

But Labor Temple has used more conventional methods also. A settlement program of clubs and classes has been carried on. A Sunday-school attended by several hundred boys and girls is a regular feature of the program. Preaching services are held every Sunday evening, the attendance averaging over three hundred. An Italian minister preaches to a good-sized group of his countrymen. An American International Church of three hundred members includes men and women of all nationalities, and is a real going concern, which is not in any sense overshadowed by the other activities of the center.

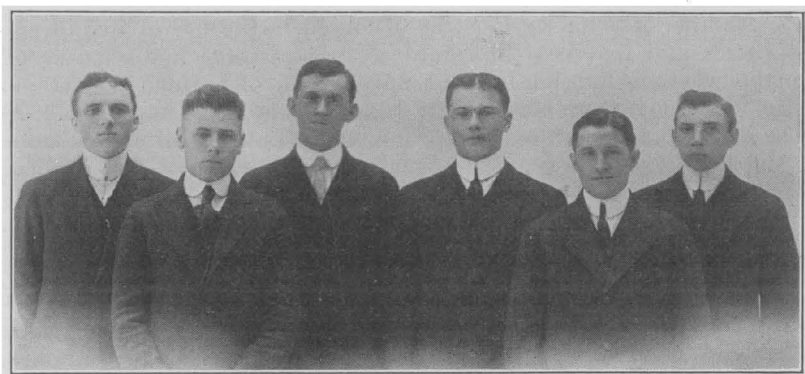
The whole enterprise has now become so large and effective and has so gained the good will of the community that a new building has become necessary. A \$700,000 structure is now in process of construction and will be ready in September. Funds to build have been realized by an advantageous business arrangement by which all space not used for the work has been leased for stores and offices.

The future policy of the Temple was indicated in the remarks of the present able Director, Rev. Edmund B. Chaffee, on the occasion of the laying of the cornerstone. "Labor Temple intends no change of policy.....In the old building we preached the gospel of good will proclaimed by Jesus and the prophets. You will hear the same in the new. The privileges of the old building were open to all on equal terms; race made no difference; nationality made no difference; class made no difference; political belief made no difference; religious belief made no difference. The new building will be open on the same terms."

Some of the outstanding results of this unconventional attempt to minister to those who labor and are heavy laden are the following:

1. A community which fifteen years ago was hostile to the Church and religion is now favorable. Labor Temple has the confidence of the people.
2. Definite contacts between the Church and organized Labor have been established.
3. A strong church of 311 members now exists at a place which the Church was ready to abandon as hopeless fifteen years ago.
4. The labor world now knows that here at least the Church is interested in Labor, ready to fight its battles and to minister to its needs as Jesus did.





SLOVAK STUDENTS IN ALLENTOWN PREPARATORY SCHOOL AND MUHLENBERG COLLEGE

## Successful Missions to Slavs in America

BY REV. A. L. RAMER, PH.D., ALLENTOWN, PA.

Superintendent of the Lutheran Immigrants Mission

**A**MERICA represents the land of hope and prosperity to the European peasants and has offered especial attraction to the Slavic immigrants. The closing decade of the nineteenth and the first decade of the twentieth century witnessed an unprecedented influx of immigrants from these countries. To visualize this vast domain, let us draw a line from Venice in a northeasterly direction across Europe to Leningrad. The territory to the east of this imaginary line is the home of the Slav. The little country of Hungary lies, like an island, in this vast expanse of Slavdom. The Russians, numerically the largest group, live in the eastern portion; the Czecho-Slovaks and the Poles occupy the central and the Jugo-Slavs the southern section. If these various smaller groups were united into a coherent national group, occupying as they do, so large a contiguous territory, then the apprehension of Pan-Slavism would not have been without foundation during the pre-war period.

The number of immigrants in America in 1920 from Czecho-Slovakia was reported by the United States census as 362,436, whereas the number of Czech immigrants was given as 234,564, and the Slovaks numbered 274,948. This discrepancy is accounted for by the fact that the several subgroups that constitute ethnically the Slav race are: Russians, Polish, Czech, Slovak, Ruthenian Croatsians, Serbs, Slovenian, Bulgarian and the Wendish. There is a strong resemblance in the language used by these several groups. The Lithuanian and Lettish, although classified with the Slavs under the caption of "Mother Tongue," have very little in common with the Slav dialects.

Another peculiarity must be observed in the use of immigrant statistics and that is with reference to parentage and country of birth, whether foreign-born or native-born of foreign parentage. The total of foreign-born of the Slavic group in America in 1920 was about two and a quarter million, whereas the total of this same group that used the Slavic mother tongue was almost five million. From the viewpoint of mission operation among the Slav immigrants it is evident that we have to deal with about five million of this race.

#### RELIGIOUS AFFILIATION OF THE SLAV IMMIGRANTS

The Slav immigrants are affiliated with various religious organizations. The Russians are practically all adherents of the Greek Orthodox Church. The Poles are predominantly Roman Catholics, as are most of the Czechs (Bohemians), Slovaks, Slovenians, Croats. The Serbs belong to the Greek Orthodox Church. The Ruthenians use the Greek liturgy, translated into the old Slavonic language, but hold their allegiance to the Pope. Their priests are allowed to marry. In Jugo-Slavia, the Croats are Roman Catholic and use the Latin alphabet, while the Serbs are adherents of the Greek Orthodox Church and use the Cyrillic alphabet. The Bulgarians are affiliated with the Greek Orthodox Church.

Since the war there has been such an upheaval in religious affairs that it has largely disturbed, in many countries, long established relations. Owing to the revolution in Russia, the national foundations of the Greek Orthodox Church have been thoroughly undermined. In Czecho-Slovakia a movement of national scope, especially among the Czechs, has been initiated which aims to establish a distinctive national Church, using the vernacular in all its liturgical forms, introducing modifications and eliminations in the doctrinal basis of Catholicism. This movement has severed all relations with the Papacy and has assumed a rationalistic trend in its doctrinal development. The Ukrainians have suffered bitter persecution under destructive Bolshevism. More than half of the intellectuals have been either killed or expatriated.

#### AMERICA'S SLAVIC MISSION PROBLEM

The American Protestant Church has not considered sufficiently serious this phase of home mission enterprise. The first and outstanding difficulty for effectual mission operation has been the lack of properly trained ministers able to use the foreign languages. The overwhelming number of these immigrants are adherents of the Catholic faith. They are widely scattered throughout the United States, and generally lacking native leadership. The many sub-groups, requiring pastors able to use the various dialects, heightens the barrier of successful approach. While the percentage of Protestant immigrants hailing from Slav territory is comparatively small, nevertheless there are a few Protestants among them. Those

among the Czechs are usually members of the Reformed Church. An appreciable number of Lutherans are found among the Slovaks, Letts, Lithuanians, Wendish, and a few Poles. The matter of efficient, intelligent oversight has not been sufficiently stressed.

#### THE APPROACH BY THE LUTHERAN CHURCH

During the closing decades of the nineteenth century, when there was a large immigration from the Scandinavian countries, particular provision had to be made to meet the spiritual needs of that class of immigrants. The requirements were quite different from those needed in the later Slav immigration. Immigrants from Germany and the Scandinavian countries were frequently accompanied by a native ministry. Their destination was generally to the rich farm-lands in the middle and northwest. It was characterized predominantly as a community movement, in family groups. The immigrants hailing from northern Europe were, in the majority, of the Lutheran faith, thus minimizing the difficulties both of language and religious fellowship.

When the Slav invasion began, it took some time for the Church to find her bearings and equip herself for the new mission problem.

The coal fields in Pennsylvania were the chief destiny for the earlier Slav immigrants. At first there were but few families, and these established large boarding houses where the single men found a shelter among their own compatriots. The fathers and sons first braved the venture to the new world. Owing to the fact that there were no special ties that held the immigrant laborers to any particular locality, seeking the best opportunity of labor conditions and high wages, their abode was uncertain and transitory. Gradually when the men-folks had gained sufficient experience and money, they sent for their families and established homes. The overcrowded condition of these boarding houses was appalling, the men sleeping in two shifts.

The foreign language constituted a barrier to ready approach. It was soon discovered that the old methods of mission work were impractical and ineffectual among these immigrants. An effort was made to secure ministers, trained in the homelands, to come to



SUMMER SCHOOL IN THE FIRST MAGYAR  
EVANGELICAL LUTHERAN CHURCH,  
DETROIT, MICHIGAN

America. A commissioner was sent to Hungary to confer with the Church leaders at the home base. Due to an actual shortage of available ministers in the homeland, and also because of a lack of vision of the real situation of church relations in America, no suitable ministers ventured to come to America at this crucial period. The next step then was taken by sending an American-trained clergyman to Hungary, the homeland of the Protestant Slovaks, with a view to studying their language, culture and religious practices. In this manner an intelligent, sympathetic relationship was established and the essential qualifications were acquired for effectual leadership here among the immigrants.

After two years of sojourn abroad, the commissioner returned to America to direct an aggressive mission activity among the immigrants here in America. It was a task, indeed, of no mean proportions. Two lines of development were at once inaugurated. First a general survey was begun over the entire United States to locate the people of our faith. In view of the urgency of the need the first attention was directed to the ingathering of Protestants into church membership and spiritual ministration. From this survey developed an extensive itinerant mission. The field missionary arranged for religious services at many preaching points. Gradually local congregations of foreign-speaking members were established in many parts of the country.

The second plan was to find suitable young men of foreign parentage, endowed with piety and ability to study. These men were placed in the institutions of the Church to receive the requisite training for the Christian ministry. It was a long and slow process but it was the only feasible method to secure the right kind of a ministry for the immigrants. A distinctively European trained ministry to establish congregations in America, was impracticable and undesirable for the best interests. A purely American ministry was inefficient to meet the spiritual aspirations of the immigrants.

When the Immigrants Mission Board of the Lutheran Church actually began to function twenty years ago, it had a clean slate—no missions, no missionaries, and very little knowledge of the foreign groups among whom we purposed to missionize.

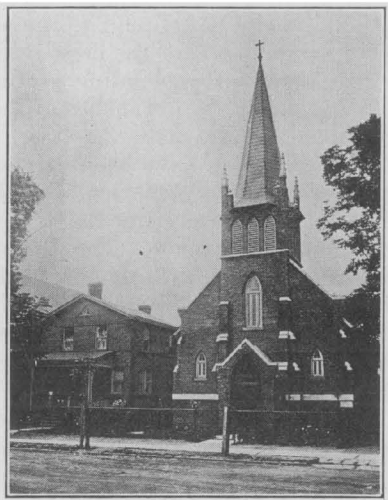
Attention at first was directed to the Slovak group alone, but gradually other foreign groups appeared on the field, so that at the present time this Board ministers to seven different racial groups. More young men are sought for the ministry among all these alien groups. New phases of mission activity developed so that at the present time the administrative task of the Board is divided into three separate departments, namely the Slav-Hungarian, the Italian, and the Finnish departments. In the Slav-Hungarian department there are now thirty organized Slovak parishes served by twenty-five ordained Slovak pastors. In addition to these regularly organ-

ized parishes, there are sixty-two outstations, most of which are supplied by the itinerant missionary and students. In this manner there are regularly served at least fifteen thousand Slovak communicants. There are three Lettish parishes and three outstations, supplied by three Lettish pastors. Two Wendish congregations and one preaching point are supplied by two Wendish pastors. Eight Hungarian parishes and two outstations are served by seven pastors. A missionary is stationed in the City of New York to visit the numerous eleemosynary institutions in the metropolis. This man is endowed to minister in six distinct Slavic dialects.

One of the greatest tasks lies in the direction of training students for the ministry to serve the many subgroups of immigrants. During the past twenty years we enrolled upwards of sixty candidates for the ministry of whom twenty-five have been ordained as pastors. These students are employed through the summer vacations to serve in vacant mission congregations. This summer thirteen of these students will be thus engaged. The total student enrollment at this time amounts to twenty-five.

The entire mission field covered by the activities of this Board extends over twenty States of the Union and stretches from the Atlantic to the Pacific.

We should have an apostolic vision of the immigration problem that would make us all one in Christ. The Church in America has an opportunity to do world-wide evangelization among the nationalities at our doors. There is an unequalled opportunity in this age and generation to magnify Christ as there never has been before. America appears to the aliens in their homelands as a great light among the nations. Let American Christians show to the foreigners the true light of the Gospel. There are still teeming multitudes of foreigners among the shepherdless flock. There still remains a great unfinished task to be accomplished in behalf of the strangers within our gates.



AN EVANGELICAL POLISH CHURCH,  
NEW BRUNSWICK, N. J.

# The Slavs in America

BY REV. CHARLES A. BROOKS, D.D., NEW YORK

Secretary of City and Foreign Speaking Missions, American Baptist Home Missions

## CZECHO-SLOVAKS

**C**ZECHO-SLOVAKIA, one of the new nationalities born of the war, is one of the most interesting nations in Europe. It represents the blending of Bohemia, Moravia and Slovakia, or, ethnologically, two branches of the Slavonic race, the Czechs and the Slovaks.

The Czechs have been driven from the old country to seek the greater liberty of America. The Bohemians and Moravians were the first-comers. Later came the "free thinkers" and other rebels against religious intolerance. The Bohemians or Czechs represent skilled laborers, a large professional class, business men and many farmers. In Nebraska and Minnesota there are agricultural communities as completely Bohemian as if they were in Europe. They are a factor to be reckoned with, especially in Chicago, the greatest Bohemian center.

The Slovaks largely have been laborers and mechanics in the steel and leather industry and mining fields. In the larger cities, like Boston, Philadelphia, Pittsburgh, Cleveland, Richmond and Chicago, they have successful manufacturing establishments, with their own banks and merchants of their own.

## THE POLES

The Poles are one of the three principal branches of the great Slav race. As a nation, their history dates back to the tenth century and from the earliest day they have undergone many vicissitudes, including dismemberment, which, however, never destroyed their national consciousness. They have produced many great men and women whose theater of activity has been larger than their own soil. John Sobieski placed all civilization under debt to his nation by turning back the hordes of Mohammedanism. Copernicus, a student in the University of Cracow, whose charter is more than seven hundred years old, gave us our modern astronomical system. Kosciuszko and Pulaski helped us win our war for independence. A list of the great scientists of the world must include Madame Curie, who has given us radium. The world of music is immeasurably indebted to Poland, as is the literature of the race for several great masterpieces. Few Americans realize that it was a Polish woman who was the pioneer of woman's rights in our own country. And Polish men will unhesitatingly agree that to its noble women the nation owes an incalculable debt.

Since the earliest part of the seventeenth century, when the Jesuits came to Poland, the Roman Church has been strongly entrenched in the minds and hearts of the Polish people. Although they are a devout and intense people, they have never been persecutors of other faiths, even tolerating Mohammedanism during the period of their early struggles with the Turkish hordes. Baptist work in Poland has been mostly among the German-speaking population, but recently an extension of our activity among the Slavic population has demonstrated that there is a rich field of opportunity among the purely Polish people.

The Polish population in the United States numbers about 3,000,000. The principal centers where they are found in large numbers are New York, Newark, Jersey City, Philadelphia, the Connecticut Valley, Erie, Buffalo, Cleveland, Toledo, Detroit, Chicago and Milwaukee.

There are published in America 11 daily and 48 weekly Polish newspapers, and 15 monthly publications.

The Roman Catholic, Congregational, Methodist, Protestant Episcopal, Presbyterian and Baptist churches carry on work among the Poles.

Polish immigration began in small numbers at a rather early day. The newer immigration began in considerable volume in 1900, and today the Poles are one of the conspicuous and important elements to be reckoned with in many of our larger cities. In the Connecticut Valley they are widely scattered among the different trades and industries. In northern Wisconsin there are many prosperous Polish farmers. They are highly organized in clubs and societies. Many are avowed free thinkers and social radicals. Poles conduct many important business enterprises in the central west, and publish some very high-grade newspapers and other periodicals. The Catholic Church is more thoroughly organized and influential among this group than in any other of similar size and importance.

In most places they are home owners, active in public affairs and represent many of the substantial elements in the community. In some communities, on the other hand, they are credited with being irreconcilable enemies and violators of the prohibition laws. Concerning this latter reputation, it is doubtful whether it is any more characteristic of them than of other foreigners.

With their racial heritage and capacity, there is reason to believe the Poles will prove, on the whole, one of the best elements among the newer immigration.

There is an intimate bond between the Polish people in America and the home country. This bond was made apparent by the influence which American Poles exerted upon the formulation of the constitution of the new republic.



SOME CZECHO-SLOVAK HOMES IN CLEVELAND

## Among the Slavic People of Cleveland

REV. JOHN PRUCHA

Director of Surveys, the Federated Churches, Cleveland, O.

**C**LEVELAND always has been known as a great foreign city. In 1860 when the city was a little more than an overgrown village, its foreign-born people made up forty per cent of the total population. While this foreign-born population steadily increased, its percentage slowly dropped to thirty. Up to 1880, and possibly up to 1895, the Germans and the Irish made up the bulk of the foreign-born, but in recent years the Slavic element has appeared more prominent.

The census of 1920 presents the following figures about the Slavic people of Cleveland:

	<i>Foreign born</i>	<i>Foreign parents</i>	<i>Total</i>
Poles .....	30,609	35,232	65,841
Czechs .....	17,289	26,699	43,997
Slovaks .....	13,420	14,794	28,228
Russians .....	7,550	6,595	14,145
Ruthenians .....	2,836	1,164	4,000
Slovenians .....	12,378	12,426	24,904
Serbo-Croatians .....	4,260	2,173	6,433
Bulgarians .....	394	28	422
Unclassified .....	4	6	10
	<hr/> 88,759	<hr/> 99,117	<hr/> 187,878

Out of 239,538 foreign born, 88,759, or 37%, were Slavs, and out of 310,214 native of foreign parents, 99,117, or 32%, were the children of Slavic parents. Since 1920, there has been practically no



increase among the foreign-born, in some cases there has been a loss, but the native-born of Slavic parents have increased about 10,000. If we should include the suburbs, about 5,000 foreign-born and about 5,000 native-born should be added to the above figures.

### THE POLES

The Poles form the largest Slavic group. They live in three large and in three or four small colonies. From 1910 to 1920 the foreign-born Poles increased 56%, and their children 119%. The largest Polish colony, called "Warsawa," is in ward 14, south of the Nickel Plate Railroad, between E. 55th and E. 79th streets. More than one third of the total Polish population lives in this colony. There are four large Polish Roman Catholic churches, two foreign Protestant churches, but there is no English-speaking church. The St. Stanislaus' Polish Roman Catholic church, organized about 1880, is the largest church in Cleveland, and possibly in the whole Cleveland diocese. It claims 3,000 families and last year enrolled in its parochial school 2,773 children, taught by 43 teachers.

There are ten Polish Roman Catholic churches in Greater Cleveland, and only one is without a parochial school. This year 8,712 children were enrolled in these schools. The church is the center of Polish life. The Poles claim that they are more loyal to their church than are the Irish. Only a small fraction of them have deserted the faith of their fathers.

The Protestant work among the Poles offers little to boast about. The Congregationalists started a Polish mission about 1890, which, after a trial of twenty years, was given up since the results did not justify the effort. The Baptists then bought a small frame building abandoned by a German congregation, in which the work now centers. At present the church has 32 members, including the pastor's family, and 70 persons enrolled in the Sunday-school. One Pole out of every two thousand is enrolled in this Baptist church, the only Protestant Polish church, and one out of each thousand belongs to the Sunday-school.

In recent years the Russellites have carried on their propaganda among the Poles, and it is reported that they have a much larger following than the Baptists.

So far as a direct missionary work among the Poles is concerned we are touching only insignificant fragments.

### THE CZECHS

The Czechs follow the Poles numerically. They began to migrate to Cleveland in the middle of the last century. In 1865 they built their first Roman Catholic church. At present there are six Czech Roman Catholic churches, but if the Czechs were as loyal to the Roman Catholic Church as the Poles, there should be three or

four more. There was practically no increase of the foreign-born Czech population from 1910 to 1920.

There have been three Czech colonies. The largest one was in ward 13, south of the Standard Oil Company's refineries. All of these colonies have been breaking up for a number of years. The Czechs do not like to stay in a congested section, and as they prosper and the colony appears crowded, they move to a new section.

Protestant work was started among the Cleveland Czechs in 1882 by the Congregationalists. Dr. H. A. Schauffler, who was a missionary for ten years in Bohemia where he learned the Czech language, was invited to look over the field and was soon satisfied that it was ready for the harvest. In January, 1885, the Bethlehem Church was dedicated in the largest Czech colony, and in a year the



A CONFIRMATION CLASS OF SLOVAKS, IN THE LUTHERAN CHURCH, CLEVELAND, OHIO

Sunday-school reached over seven hundred. This church has since become the mother of three other Protestant churches in Cleveland.\* From the start Bethlehem was bi-lingual, and in the other churches the Sunday-schools were conducted in English. In 1914, the Czech

\* The Cyril Church was started in a Roman Catholic rebellion. A Czech congregation had some trouble with the bishop, who took away the priest and closed the church. At first a large number of men came to the Protestant services to spite the bishop, but after the storm was over, about fifty remained loyal to their new faith. When the church was organized there was not a single Slovak in that section, but as they began to buy the homes of the Czechs and the Germans in the neighborhood, a good number of them were attracted to the church. Slowly the Czech element gave way to the Slovak. At present the pastor is a Slovak, and so is his congregation. The membership of this church is 70 and the Sunday-school has about the same number.

The Emmanuel Church is the smallest of the Czech Congregational churches. For many years it worshiped in an American church. In 1905, a small church was erected and two years later a parsonage. This church has 35 members and 70 scholars enrolled in the Sunday-school. Just now it is negotiating a merger with the Mizpah Church as the colored people are moving into that section.

The Mizpah Church is the youngest of the Congregational Czech churches and the strongest. The church was intended for the Poles, but when the Polish work was given up, the members of the Bethlehem Church living in that part of the city took possession of the building and have been using it ever since. In 1914, a gymnasium and a parsonage were built. The membership is 127, and the enrollment of the Sunday-school 150. It has had one of the largest and most active Christian Endeavor Societies in the whole city.

branch of Bethlehem merged with the Mizpah church, leaving Bethlehem to the English work. During the war the old building was torn down, and a new up-to-date structure took its place. The church building is used also by the Schauffler Missionary Training School, located directly in the back of the church. About one half of the 120 members are either Czechs or the descendants of the Czechs. The church serves as a social center in the community and reaches people of every class. Last winter the night school conducted by the teachers and the pupils of the Schauffler Missionary Training School had an enrollment of 170, and the gymnasium was open every night. These Czech churches have trained scores of young people who found their way into the English-speaking churches.

The Broadway Methodist Episcopal Church from its organization found itself in the midst of the Czechs. For years it served the children and the young people, but about 1895 it introduced Czech services to take care of the older people who did not understand English. The emphasis, however, always has been on the English. During the war the old building was abandoned, and a new church erected at Broadway and Magnet Avenue, costing approximately \$200,000. There are two pastors, one English and one Czech, and two or three assistants. The Czech work has not changed very much during the past thirty years. The English part of the church is made up chiefly of the descendants of the Czechs. Of the 800 members 500 or 600 are of the Czech blood. I doubt that there is another church in the United States that could show such a record. The Sunday-school enrolls 1,000 persons. But like the Congregational churches this church also trains young people for other churches. The church equipment is up-to-date, and the staff as large as the finances of the church and the missionary aid will permit.

During the war an earnest Czech Baptist preacher from Chicago started a Baptist mission. He gathered a few people of the Baptist persuasion and a few dissatisfied members from the other churches. The work grew in spite of its bad location. Later this Czechoslovak church bought an old Baptist church at Scranton Road and Clark Avenue, where it centers its work now. The congregation was made up of the Czechs and the Slovaks, the majority of them Slovaks. Last year a small Slovak church in the same part of the city merged with them, bringing the membership to 185 and the Sunday-school to 150. The Baptist Missionary Society was hoping that the church would soon be self-supporting. Recently, however, the Czech members living on the east side of the city withdrew and formed an independent Baptist church, calling a young man from Chicago to be their pastor. At present they are worshipping in a rented store. The Czechoslovak church thus remains purely Slovak. Both of these churches are conducting all their services in the Czech language.

A few years ago the Pentecostal people established a mission in one of the Czech colonies, but they have not made any impression on the people.

It should not be forgotten that the Czechs have lived in Cleveland many years, and that they are scattered in every part of the city, except in the densely congested sections. There is scarcely a large Protestant church in the city that does not have some names of the Czech descendants on its roll. Including the Broadway Methodist Church there are more persons of the Czech blood in the American churches than in the Czech churches. The Czechs with their Protestant history in the past, with their love of freedom and progressive spirit, have been a more fruitful field for the Protestant mission than have been the Poles, indeed than any other Slavic group.

### THE SLOVAKS

The Slovaks belong to the later immigration. From 1910 to 1920 they increased from 7,578 to 13,420, and their children from 5,399 to 14,794. The foreign-born increased 77% and their children 174%. Coming from a country where they had been the oppressed minority, they brought some of the results of this oppression to the United States. In Cleveland, however, they have developed a greater Slovak consciousness than they had in Europe.

It is reported that about 20% of the Slovaks are Protestants, adhering chiefly to the Lutheran denomination. The Roman Catholic Slovaks maintain in Cleveland seven churches, and last year enrolled in their parochial schools 4,541 children, taught by 71 teachers.

The Lutherans have four self-supporting churches. These churches with a membership of 5,000 are not the result of a missionary effort, but came with the people.

The only distinct Slovak mission had been the Slovak Baptist Church, which last year merged with the Czechoslovak church. But the Czechoslovak Baptist Church and the Cyril Congregational Church are now practically Slovak churches. Being very close to the Czechs in language, the Slovaks are found in all the Czech churches, and as a rule feel at home there.

Many of the Slovaks from eastern Slovakia in Europe belong to the Reformed Church, and like to call themselves "Calvins." In this country they have been for the most part under the care of the Presbyterians. A few years ago the United Presbyterian Church offered assistance to a group of these "Calvins" in Cleveland. They worship in the Lakewood Presbyterian Church. Last year they bought a parsonage, and are hoping in the near future to get a church. Their membership is 71. When in Austria-Hungary they were closely related to the Reformed Church of Hungary. As a

result, some of them attend the Hungarian Reformed churches in the United States.

The Church of God has been supporting a small Slovak mission in Cleveland, but their results are very meager, due probably to the inadequate leadership.

### THE RUSSIANS

The census of 1920 reports that Cleveland has 7,550 foreign-born Russians and 6,595 children of Russian parentage. If these figures are correct, the foreign-born Russians increased from 1910 six hundred and forty per cent, and their children increased nine hundred and twenty per cent. One may seriously doubt the correct-



TWELVE NATIONALITIES IN NIGHT CLASSES AT THE SCHAUFFLER SCHOOL, CLEVELAND

ness of these figures. No doubt, many persons born in the Carpathian Mountains of the old Austria, when questioned as to their language, reported that they speak Russian. The Orthodox and the Greek Catholic Churches are taking care of their own followers.

The only Protestant Russian mission is conducted by the Baptists in the little church formerly used by the Slovaks. These Russian Baptists were Baptists in Russia, and have been quite independent in their way of worship. Their pastor works in the factory during the week, and preaches to his congregation on Sunday. A branch of this Russian mission has been conducted in the Woodland Ave. Presbyterian Church, on Woodland and E. 46th Street.

There is no mission for the Ruthenians.

## THE JUGOSLAVS

According to our statistical reports from the last census the Slovenians and the Serbo-Croatians are classed as Yugoslavs. Cleveland is the largest Slovenian city in the United States. In 1920, there were 12,378 foreign-born Slovenians and 12,426 of their children. There are three Slovenian Roman Catholic churches.

The Serbo-Croatians and their children numbered in 1920 six thousand five hundred. The Croatians have one Roman Catholic church and one Greek Catholic. The Serbians have an Orthodox church, but they are less numerous than the Croatians.

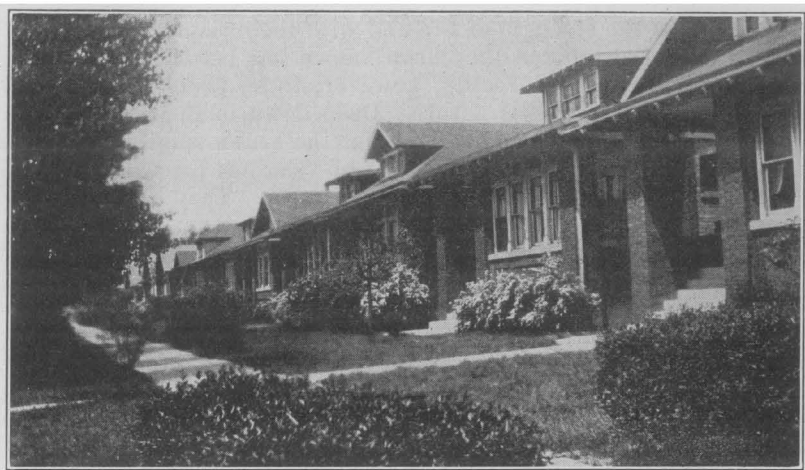
The Baptists are the only denomination conducting a mission among these Yugoslavs. The progress of the mission has been very slow, and so far it has not been worshiping in its own church, though it has existed for about twenty years. The mission has about 35 members. They are hoping that when they have their own place of worship they will be able to do more effective work.

It will be seen that, with the exception of the Czechs and the Slovaks, Protestantism is making a very small impression on the 187,878 Slavic people of Cleveland. The people are deeply religious in their own way and they are loyal to the traditions of their own churches.

Among the missionary efforts there are a very few that have an adequate equipment and staff to do effective work. Our denominations have hesitated to invest large sums of money in a field, where the promises were not very bright.

Where the work has been conducted for a longer period as among the Czechs, the young people brought up in the missions have taken high places in profession and in business.

With our present limited immigration the foreign-speaking churches, if they are to live, will have to make every effort to hold the young people. Those which are wide awake are doing it now. But after we have done our very best, the fact will remain that the Slavic people in our city have been only slightly touched by our Protestant churches.



RESIDENCES OF SECOND AND THIRD GENERATION POLES IN CHICAGO

## Among the Poles of Chicago

BY REV. PAUL FOX, PH.D., CHICAGO, ILLINOIS

*An Interdenominational Work and Some Results*

CHICAGO is a city of opportunities, of problems, and of a fair degree of resourcefulness to solve its own problems in business and in Christian work. This metropolis of the Middle West is also the second largest Polish city in the world, with a Polish population estimated at four hundred thousand. Religiously, the Poles are generally known as Roman Catholics but, as a matter of fact, in Chicago about one hundred to one hundred fifty thousand Poles are without any church affiliation.

These churchless men and women are not the downs and outs, the publicans and sinners of our Polish-speaking constituency. They are of the middle class immigrant population, industrious, thrifty, alert, thoughtful, inquiring, doubting, endeavoring to understand the reasons for and the meaning of things. They are pioneers of progress; men and women who think for themselves, who are not content to accept things on authority. They are dissatisfied with things as they are and earnestly strive to realize a deeper, fuller, richer life, and a more ideal social order. If they are outside the Christian Church, it is because they have come to feel that the Church as they know it has ceased to feed their souls with the Bread of Life. If some of them claim to be atheists with no use for religion, it is because the God of their creed has failed to keep pace with their enlarging conception of the world, their broadening and deepening

experience in the struggle of life and with their rising moral ideals, and because the religion they have known has become just a form without substance. In reality, however, these people have by no means lost their religious nature. Deep down in their hearts they crave for something that would fill out the soul's emptiness. They are intensely interested in any form of religious discussion, which fact is plainly indicative of the soul's hunger. They are not ready to affiliate at once with organized Protestantism. But, without probably admitting it even to themselves, they long for light.

Here, then, is an unusual opportunity for the Protestant churches to come in to render Christian service, to be an interpreter, teacher, and guide; to help these people find their bearing in the midst of chaos and confusion; to lead them into the light of the Gospel and into the liberty and joy of those who have found God a living reality.

#### THE PROBLEM OF APPROACH

The opportunity, however, is not without problems. First, there is the problem of approach. Heretofore in our evangelical Christian work among the Poles, as in all our foreign-speaking religious work, we chiefly employed what might be called the evangelistic method. This method was based on the assumption that all the Poles were poor, ignorant, simple-minded men and women, without the Gospel, possibly eager for light, and ready to respond uncritically and enthusiastically to any Protestant effort that might be put forth to evangelize them.

Starting out from this assumption, we have opened up a "mission" in one of the poorest and most congested Polish districts, engaged a missionary who could speak their language, without making any particular inquiry into his qualifications, and turned him loose, often without adequate equipment, expecting that in a comparatively short time he would gather together a sufficient group of his people to organize a self-supporting Polish Protestant church.

Experience has taught us to know better. We know today that the poor, ignorant, simple-minded Poles are largely still loyal to their mother-church; that the Poles who have broken away from the Roman Catholic Church, and to whom the Protestant churches could be of service, are the more intelligent and decidedly critical class, to whom the so-called mission does not appeal.

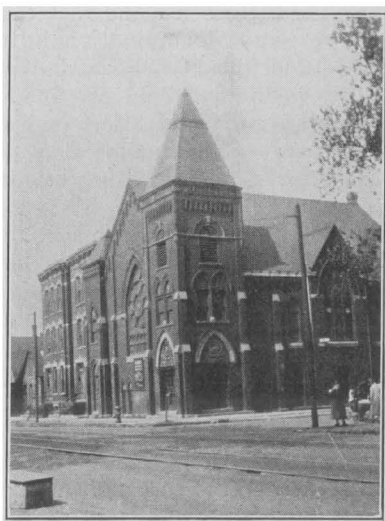
Our first task, then, is to adapt our method of approach to the class of people we hope to reach. This means the employment of high-grade workers, better physical equipment, wherever such equipment is necessary, better and more up-to-date literature, a unified, cooperative interdenominational effort, and in some cases close cooperation with existing Polish educational and cultural organizations.



Our second problem is that of intelligent and understandable interpretation and convincing presentation of religion to the average reflective mind of today. The people we have to deal with are, generally speaking, intelligent and reluctant to accept anything on authority. They want to understand things and to see reasons for them. They have left a church of rigid dogma, and elaborate traditional form of worship. They feel a certain freedom, which they prize highly, and declare that they do not intend to submit to any other creedal bondage and institutional tyranny. They claim to be through both with the Church and with religion.

To reach this class of people, it is necessary to reinterpret the Christian religion to them understandingly, so that it may appeal to their practical intelligence. It is necessary to show them that religion is not only a psychological necessity, but also a most practical philosophy or way of life; that as such it occupies a very important place in the life both of the individual and of society. It is necessary, also, to point out lovingly and patiently to them the practical value of the Christian Church as an institution, as a great fellowship of men and women having a common ideal and purpose. If we are to help these people, we must thoroughly reconstruct their conception of religion and of the Church as a religious institution.

But we must do more than that; we must revitalize their spiritual and religious life. And this is our third problem. We must not only give them a new and clearer conception of the essence of religion and of the practical value of religion for life; we must also lead them to an experience of its living, cleansing, saving, transforming; inspiring power. The religion of Christ must no longer be a matter of creed and dogma and ritual only; it must become a matter of life and a source of joy and of power. God must be to them an object not only of belief, but also of experience, a presence and a power which they can feel and be conscious of, a living reality. Then and only then religion will grip, win, and hold them again, and will become to them a practical living force of inestimable value



ST. LUKE'S METHODIST CHURCH, GIVEN  
TO POLISH WORK

## THE CHICAGO EXPERIMENT

Some of the evangelical denominations have decided to solve these age-long religious problems, as these confront them in the work among the Polish people of Chicago, in their own way. First of all, they have decided to face the problem of the Polish evangelical work together. They came to feel that the Christian work among the Poles of Chicago is a big, especially difficult, and somewhat peculiar problem, owing to the large number of Poles in the city, their racial consciousness and solidarity, and their independent temperament. They began to sense the fact that these people do not understand our Protestant denominational divisions any better than the Chinese understand them; and that independent denominational enterprises in this particular field are inadequate to the task and largely a useless scattering of effort and a waste of means. In the light of these growing convictions they decided to pool their resources and their efforts, and do this piece of difficult and yet very necessary Christian work together.

The denominations thus cooperating in the Polish work are the Congregationalists, the Methodists, and the Presbyterians, including, also, the Chicago Tract Society, an interdenominational agency. Their united effort is not in the nature of a merger. It calls for no new administrative or executive machinery. It does not intend to create any supradenominational Polish community churches. It is interdenominational cooperation pure and simple, the cooperating denominations having decided to work on the Polish religious problem together rather than separately and independently. Each one contributes to the common cause what it can, and each one will share in all the credits that will accrue from the joint enterprise to the good of those ministered unto and to the glory of God.

Secondly, the cooperating denominations have decided to work with the Polish people rather than for them. They propose to take them into their councils, discuss the situation and its needs with them, and develop a program of work together with them in as far as that will be possible. They do not intend to prepare the spiritual feast, set the table, and then say to the people: "Come now, everything is ready, partake of what we have prepared for you, and say thanks." They plan to enlist the people in the very preparation of the feast, feeling that, if the people have a share in its preparation, they will enjoy it better and appreciate it more. To carry out this plan may not be easy, but the principle is right, and the hope is that it will work well.

Having gone that far, the three cooperating evangelical denominations have further decided to ascertain, before taking any more definite steps, the exact nature of the problem to be solved. They felt that they must know and understand reasonably well the thing they were to do. The first year has, therefore, been devoted to a

careful study of the entire situation, and particularly of the mind of the Polish group with which they are to work. As a result of this study, a considerable amount of useful information has been gathered, which will be of value in determining further procedure.

Based on the information thus gathered, a tentative program for the development of the Polish work in Chicago is as follows:

1. To conduct distinctively religious work, including regular preaching service and a Sunday-school, in a number of strategic centers.

2. To give courses of lectures on the essentials of the Christian religion, its place in the life of the individual and of society, and on the social significance of Christian institutions. These lectures, supplemented by open discussion, are intended largely for those whom a regular service of preaching and worship would not attract.

3. To cooperate generously in every possible way with existing Polish progressive organizations and agencies of an educational and cultural nature in order to enlarge their effectiveness and to strengthen their influence for good.

4. To publish a first-class religious monthly in the Polish language for the purpose of reaching with the gospel message, quietly and unobtrusively, those who could not be reached by any other means, and of building up the spiritual life of those already reached.



AN OUTING OF REV. PAUL KOZIELEK'S MEN'S BIBLE CLASS

# The Christian Center at Braddock

BY LUELLA E. ADAMS

Director of Rankin Christian Center, Braddock, Pennsylvania

A FEW years ago a special survey disclosed that the Slavic races, including Czechs, Jugoslavs, Poles, Lithuanians, Ukrainians and Russians composed over half of the population in the field served by the Rankin Christian Center at Braddock, Pennsylvania. Since then a greater number of Serbians and Croatians have entered the district.

In our Christian Center, from the day nursery, through the children's happy hour, and the junior clubs, up to the senior men's gymnasium and woman's clubs, there is not an organization where we do not deal with those who belong to one of those nationalities.

Many mothers among the Slavic group are compelled to earn the support for their family. When the nursery was opened, therefore, they were the first to bring their children here. These children have opened gates into new homes. But far greater than the good that we can do in the home is the good the child can do who has come under the influence of the nursery life.

One day they were telling stories at the table, a practice which has been encouraged for the benefit of the hasty eaters who want to leave the table when they have finished. The stories generally began with "Once upon a time." Little Agnes and some of the others had told theirs, when three-year-old Mellon piped up, "Me tell story." So his chance was given and the baby voice said, "Jesus loves me, this I know, for the Bible tells me so." That is the story the child carries into the home, and the mothers respond in a wonderful way.

For years previous to the regaining of their national independence, the Czechs had been training in secret, keeping their bodies strong in order that they might be ready for the day when their country would call and they could muster a great army of trained men and go forth in their crusade and reclaim Slovakia for the Czechs. In Rankin there was a small dingy hall where these men, known as Sokols, were drilled under nationalist leaders. When the Center opened and the gymnasium was ready for use the very first group to apply for admission was a group of boys of teen age. About eight of them came one evening and asked for a conference. "We're Sokols," they said. "We need a gymnasium where we can train." We explained that our athletic work was to be supervised by our own director and that there were to be certain regulations regarding membership in the Center. They were ready to comply, and among the first to qualify for membership in the Center were eight of these Sokols. Older persons have come into the evening classes for the young men.

# A Coke Mission in Pennsylvania\*

*A Unique Work of the Methodist Episcopal Church*

BY REV. A. NAGAY, SUPT., UNIONTOWN, PA.

**W**EST of Chestnut Ridge of the Alleghenies lies the coke region of southwestern Pennsylvania, a territory sixty miles long and thirty miles wide. It is a rolling country, scantily clad with trees and shrubbery, but possessing much rugged beauty. Nestling among its hills are about 200 coke villages, which in the night present an impressive sight, with their thousands of coke ovens gushing smoke and flame against the dark horizon. In these villages, including also the few larger centers, live 500,000 people, fully one half of them of foreign birth or of foreign-born parents. The most numerous are the Slavs. But there is a commingling of many races, and a great variety of languages, cultures and religions.

The coke industry began here in 1841. At first coke was made in small amounts, in a crude fashion, for domestic use only. But a Mr. Strickler devised and built a coke oven in which he produced three or four tons of coke. In the spring, when the river was high, he built a barge and took his product to market in Pittsburgh. He could not sell it there, however, as no one at that time understood the use of coke. But he would not give up; he took his novel product to Cincinnati and sold it there at nine cents a bushel. He sold his barge also, and walked home to Trotter. He was not discouraged, but was rather well pleased with his new project, and proceeded at once to build more ovens and burn more coke. The following spring he took four barges to market in Cincinnati. From such a humble beginning developed the immense coke interests of today.

In its early days the industry was manned by native Americans, but in 1880 Slavic immigrants began to appear in the region, and they soon found their place in the industry.

Strangers in a strange land, so different from the earlier type of immigrants, these Slavs were regarded largely as "birds of passage," and their presence in the territory apparently was not taken seriously. The earlier population withdrew from them in dislike, they withdrew from the earlier population in dread. Thus the chasm between the two doubled in size. This, of course, has been true of immigrants throughout the country, with the regrettable result that, instead of adjusting themselves to the life of the new country, immigrant groups have rather remained untouched by America, and even to the present day are maintaining the life and institutions of their native lands. As a certain Greek Catholic priest put it: "My people

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\* See Frontispiece.

do not live in America; America goes over their heads." Nor are they much to be blamed for this; group cohesion is an inevitable phenomenon when folks move from one country to another, for "Misery loves company," and "Birds of a feather flock together." However, had American churches opened their doors and their hearts to the newcomers of the more recent date, we would not have had, at least not to so great a degree, what so many speak of as the "foreign problem." The higher interests of the immigrant were neglected, until he has felt the sting of it, and he speaks out his soul when he says, "When I pour out my blood upon your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow. But my brawn is woven into the warp and woof of your national being."

The leaders of the Methodist Episcopal Church in the coke region saw a missionary challenge in the constantly increasing number of immigrants and the rapidly developing communities in the region, as early as 1883. In that year, at the call of the Superintendent of the McKeesport District, a group of men met in the parsonage of the Connellsville Church and after prayerful deliberation organized the Coke Mission.

For over forty years this institution has been rendering every imaginable type of service to the people in the region, where its financial resources have enabled it to operate, irrespective of race, nationality or creed. In the early days distinctively foreign-speaking work was not done, because workers speaking the language of the people were not easily available. These have had to be developed from among the earlier converts. In 1899, however, under the superintendency of the Rev. S. W. Davis, work was started among Slavs and Italians, particularly among the Czechs (Bohemians) of Mt. Pleasant, Pa. A Czech pastor, the Rev. V. J. Louzecky, was secured, who soon gathered about him a group of people and organized a church. Last year that church celebrated its 25th anniversary. During the quarter of a century of its history it has not been able to develop large membership, but its influence has gone far and wide. From among its members have gone forth six ordained ministers of the Gospel, three local preachers and three missionaries. One of its converts found it necessary to return to his native land, soon after his conversion, on account of his health. Today his home in eastern Czecho-Slovakia is the center of a wonderful missionary activity in that new republic.

But perhaps the greatest service which this little church has been rendering throughout the years has been the inspiration that it has furnished to its young people for higher education. Thus it has given to society and to the church not only preachers, but also consecrated laymen, high in their chosen professions. One of the best surgeons in Pittsburgh was associated with this church in the

early days of his struggle for an education. Another young man, for several years superintendent of the Sunday-school, has been a teacher of English in a high school in Ohio, and he is about to receive his Ph.D. degree from the University of Wisconsin. Many others have attained high places in the work of the world, because in their young days they received an inspiration for higher education in the little "Mud Lane" mission in Mt. Pleasant.

In connection with Coke Mission there has also grown up the McCrum National Training School for Slavonic young women in Uniontown, Pa. The school was begun in 1906 and in 1910 was taken over by the Woman's Home Missionary Society of the Methodist Episcopal Church. Each year the school sends out trained Slavonic girls to carry on the work of the Kingdom among the millions of Slavs in America.

Three years ago the Mission located a Slovak missionary in West Brownsville, a center of large Slavic population, and there a Slovak Methodist Episcopal Church is slowly developing.

Besides these centers, where a greater portion of the work is done through the medium of a foreign language, the Mission also has four organized English-speaking churches. These take care of the spiritual interests of the English-speaking folks in their respective communities, but they also reach a great many children and young people from foreign-speaking homes. English is the only language through which the children of immigrants can be reached. Very few boys and girls from foreign-speaking homes know the language of their parents. English is their language, America is their country.

The present program of Coke Mission may be stated in two words—evangelism and education. The latter includes not only religious education, but information and instruction of various sorts, to both young and old. The outstanding need of an immigrant is adjustment; but for this he needs information. At this point Coke Mission has always tried to serve the immigrants in the coke region. It has conducted classes for the study of English to help the newcomers get a command of the English language, a most necessary tool in the new land. The mothers' clubs, among other things, offer to the mothers from foreign-speaking homes some training in domestic science, the value of which is beyond peradventure. Our boys' clubs, girls' clubs, gymnasium classes, various industrial classes, all have for their aim the training up of the growing youth in these villages into the right kind of Christian citizenship.

To offer the boys and girls a more specific religious instruction, the mission is conducting over a score of Sunday-schools, in as many different localities. Last year there participated in this work of religious education 102 volunteer workers, besides the regular mission staff. During last summer seven Daily Vacation Bible Schools

were conducted. These had an enrollment of 574 and an average attendance of 412. One of these schools was in a village where there had not been any other religious influence throughout the year.

Other denominations conduct in this territory a work similar to Coke Mission, but the region is far from being conquered for Christ and His Church. The Inter-Church World Survey revealed the astounding fact that there are in this region 104 villages without any religious influence whatsoever.

Among these newcomers there are many who have broken with the church of their childhood. It is claimed that from 60 to 75% of foreign men employed in unskilled labor have no use for the church. Many of these are falling into infidelity; not because they are naturally irreligious, for the Slav is said to be incurably religious, but because they are disappointed in the church of their childhood. And, inasmuch as they were brought up to think of their church and Christianity as identical, when their church has failed them, they think Christianity has failed them. It is not fair to leave them in that delusion. Nor is the old church holding its own with the growing youth; for when the young people rebel against the group, and separate themselves from it, only too often they rebel against the religion of the group also. The writer heard a Slovak Catholic priest congratulate himself in a public address upon the fact that the young people of his parish were standing by him, for, he declared, he knew other parishes where the young people were indifferent to the religion of their fathers. These, then, both young and old, constitute, we feel, a legitimate field for our missionary endeavor.

But we have a mission to the whole mass of immigrant folk. We seek their good and the good of the country which they have adopted. The purpose of our work with them we can state best in the words of Kenneth D. Miller in his book, "The Czecho-Slovaks in America" (p. 146): "It is not mere formal acceptance of any given creed or dogma that we seek. . . . But we are convinced that the best in our American life is so inseparably bound up with religious ideals upon which the nation was founded and which constitute our most precious national possession, that no newcomer can wholly share in our American life without an appreciation of those ideals and a sharing of them. We are seeking a way of life, and we are convinced that in Christianity, particularly as interpreted by the founders of our republic and their spiritual heirs, we have the Way of Life for all of us, old settlers and newcomers, as individuals, and for America as a whole. Briefly stated, we would have these (Slavs and Italians, and all the other nationalities of coke region) join us in the adventure of seeking to follow the Way which Jesus followed, and from the same motives that dominated Him, to the end that our country may become in very fact a Christian country."





RUSSIANS ARE EAGER TO LEARN—AN OPEN-AIR MEETING IN NEW YORK

## Among the Russian Slavs in New York

BY REV. WM. Y. DUNCAN, NEW YORK

Director of Extension Work, New York City Mission Society

WHEREVER one travels in Russia he sees the church. In the Siberian village it is the first object that meets the eye, its cupolas standing out in the open, rising above the other buildings. It is in the villages nestling among the hills of the Urals. Moscow is the city of churches. The churches in Russia are right there where one cannot help seeing them. The impression soon grows upon the traveler that the church counts largely in Russia.

In New York, however, the church is seen only here and there. In membership, strength of organization and influence upon the Russian group, it is not great. There is not one self-supporting Protestant group of Russian Christians in New York.

At a recent conference on Christian work among Slavic peoples in America, it was reported that the various Protestant evangelical denominations were supporting 36 missions and churches among Russians, with 1,019 members for the whole of America. Not more than 250 members are found in New York City. This does not look very promising but we must not be deceived by numbers. It would be well to take into consideration the following facts:

The Russian work in America is new, as the Russians are comparatively recent arrivals. Protestant work was begun only a decade or so ago. The ground had to be cultivated.

There was no leadership ready at hand to guide the new work. It takes time to train leaders. At present in various seminaries and schools of religion are promising young Russians who will soon be ready to give themselves to the work.

The Russians in America are a new people in a strange land. They are dominated by their fears. They are suspicious of a new church or a new form of religion. Even if they are out of sympathy with the Russian church, they are not in a mood to give a hearing to another doctrine.

The early Russian immigration consisted largely of men whose families were left in Russia. Men are not noted as churchgoers even in America. They slept in boarding and rooming houses and spent most of their leisure time in the restaurants and cafes.

During the period at the close of the war when America was "seeing red," the mission work for Russians suffered a setback. It was a period of gross misunderstanding when every Russian was looked upon as a "Bolshevik." Only now is the Protestant church work beginning to recover from that injustice.

Other facts could be enumerated to show the kind of soil in which this work has had to take root but those mentioned indicate that the seed did not fall into very fertile ground.

But if the Protestant work is not large numerically it is *vital*. That is the big outstanding fact. The seed was good and it has taken root and the young trees are beginning to bear fruit.

There are about seven centers where definite Protestant work is being conducted among the Russians.

The Baptists have been pioneers in mission work with the Russians. Just now their Russian work is housed at the Second Avenue Baptist Church where, under the leadership of a full time Russian minister and a woman missionary, a varied program of religious and educational work is being conducted more successfully than it has been at any time during its history. In increasing numbers Russians call upon the minister to converse with him regarding religious matters.

The Disciples of Christ conduct preaching services for the Russians in their house on Second Avenue near Tenth Street. Russian children are admitted into the Sunday-school and other activities along with the other children of the neighborhood.

The Church of All Nations (Methodist), on Second Avenue near Houston Street, is perhaps the best equipped church in that section of the city to provide a program on a big scale. Motion pictures, lectures, concerts of music attract the Russians in large numbers. On the staff of this church that ministers to all peoples in that

polyglot neighborhood are a Russian minister and a woman visitor. In the fall and winter, religious services are held every Sunday afternoon.

The New York City Mission Society, within the past two years, has opened two centers among the Russian Slavs in sections untouched by the other churches. One is on East Eleventh Street near Avenue B in the People's Home Church and Settlement (Methodist) where every Sunday evening a service of worship and preaching is held. On Saturday nights a lecture on economics, or on a historical, educational or religious subject is given. So far, there has been no definite church organization but that will probably follow in time for the people themselves are asking to be organized into a church. The attendance at the Sunday service for the past two months averaged about seventy-five, nearly all adults, and a large majority of them are men. This would compare favorably with the attendance at other foreign-speaking services and with the average American church. About a hundred men attend the lectures on Saturday nights. When we realize the attractions that the city offers to pull these men its way, most of whom are working in factories and shops at hard manual labor all week, it indicates a desire for something better when they will attend a lecture on Saturday night.

The other center for city mission work is in another section in the old Church of the Sea and Land (Presbyterian) at Market and Henry Streets. Near this church are two colonies of Russians whose members came to this country before the war. They seem to be destined to remain here for their children are attending public schools and call themselves young Americans. At this center, too, are preaching services and lectures in Russian, but the outstanding feature is the work with the children. A Russian Day School is in session from five to seven o'clock five days a week under the direction of the Russian parents who are organized into a Parents-Teachers Association. The Russian children are found in large numbers in the church school and club activities during the week. The City Mission staff consists of three full-time Russian workers—a minister, a nurse and a director of religious education. The ministry of interpretation is no small service to these people who are the victims of quack doctors and fake lawyers. They are surrounded with all kinds of hospitals, clinics and agencies ready to minister to their needs but, due to their ignorance and strangeness to our ways, they know not how to make use of them. They are like people freezing to death on top of a coal mine.

The Pentecostal Brethren have an enthusiastic following which is housed in the Emmanuel Church (Presbyterian) on East Sixth Street. In actual membership, in all likelihood, this group is the largest.

The Russellites (Millennial Dawn) have been very active among

the Russians in Brooklyn and have recently opened a center in Manhattan. Their mission is for all the Slavic people—Poles, Ruthenians, Galicians and, like the Pentecostal Brethren, their work is only religious.

The New York Evangelistic Committee has no center for organized work but engages a Russian to hold outdoor meetings.

The Y. M. C. A. and Y. W. C. A. include the Russians in their extensive social program for the more recent arrivals, who for the most part belong to the "intelligensia" and believe in the Russian Orthodox Church. Through employment bureaus, classes, lectures and personal contacts, these agencies are in touch with a large number of Russians.

The Protestant work exerts an influence far out of proportion to the size of its membership. In several churches located near the Russian colonies where there is no definite Russian service, the children of these Slav parents are found in the Sunday-schools and in the week-day clubs and in the Daily Vacation Bible Schools. They are more American than Russian and feel more at home where the activities are carried on in English than in Russian. It is also true that often Russian women who are a bit acquainted with the English language are found in the mothers' meetings at the churches.

Tompkins Square, at Avenue A between Seventh and Tenth Streets, is a gathering place for the Slavic people in that section of the city. Here they congregate by the thousands in the spring and summer evenings. It is a great place to scatter the gospel seed. Americans have, for the most part, given up outdoor meeting as not dignified enough. But these Slavic people love to gather and thrash things out in groups out of doors where each can have his say.

Just now it is interesting to observe the change that the Russian has passed through recently in his attitude towards religion. A few years ago it was almost impossible to get a respectful hearing on a religious subject at an open meeting. Religion was a back number, there was nothing in it, it should be scrapped; it was just an opiate, a drug used by a capitalist ruling class to keep the people subdued and in a stupor. The preacher was a thing of contempt if not a fool to imagine he could interest full-grown thinking men with his wares on religion.

That attitude has changed. Today any earnest sincere speaker with a religious message can receive an attentive hearing at an outdoor meeting. Bolshevism has turned out to be just another bubble. It promised much but produced very little. Some still believe in it as the hope of the world but the majority of the Russians in New York do not become very much excited over the subject any more.

The Russians in America are hungry for the truth. They are interested in what science has to say and in historical and economic

subjects. At an outdoor meeting last summer when the speaker was talking on religion he invited those who were interested to come to the church three blocks away where he would be glad to discuss the subject further with them. On that hot summer night in August ninety-eight men went over to the church auditorium and listened and asked questions for over two hours. He was presenting the idea that all truth is of God, that it is one, whether we reach it through science, history or religion. To most of us that is a simple thought, but to those people who have not been accustomed to think for themselves it was like light entering a dark room.

The question is sometimes asked, Why do the Protestant churches enter this field at all, since the Russians have their own



RUSSIAN PROTESTANT SUNDAY-SCHOOL CHILDREN IN NEW YORK

church? For many years that church had a strong hold upon the loyalty of the Russians in New York. But that is not true today. The Russian Church is a state church. Its main financial support came from the home government. Now the Russian Church has fallen upon barren days and the situation in Russia is felt in America. The Church is split and it no longer speaks with the voice of authority. The Russians who were opposed to the old state régime will have nothing to do with the Russian Church. They number no mean part of our Slav population.

But there is a weightier reason. The Russian Church is ill equipped to meet the needs of the Russian people in New York. In its age-long ritual, its connection with the past, its wealth of religious music, it has a rich service of worship to offer the people, but it lacks a program of religious education. Worship is not the whole

of religion. "All thy heart, all thy soul, all thy mind, all thy strength." Religion must touch the whole of life.

A Russian priest told the writer that his Church had nothing to offer the children and young people. "The old people will stay with us, but the young are growing up away from us," he said. In the church schools, various young people's meetings, week-day schools of religion, Daily Vacation Bible Schools, and club activities, the Russian parents, as well as the children, are coming to feel that their needs are being met in fuller measure in the Protestant churches. For the adult Russian who expects to return to his native land within a few years the question of church connection is no big matter, but with the Russian parents whose children are attending our public schools and are growing up as young Americans, the question of church affiliation is a serious problem.

These are the facts as I see them concerning the Protestant work now being carried on among the Russians in New York. Though the work is small and new and faulty in spots, it is fruitful. The fruit is found in changed lives, changed conditions in the home, a desire instilled into parents to have their children trained under Christian influence so that they may not succumb to the godless way of life of this callous city. The poor are having the Gospel preached to them, the lame walk and the spiritually blind are receiving their sight.

## A Bohemian Presbyterian Church

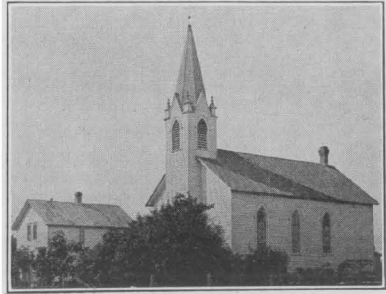
BY REV. JOSEPH TEPLY, MARIBEL, WISCONSIN

**M**ELNIK is a typical Bohemian village in America where the old country customs, habits and speech still prevail. The village and the church are located near Maribel, about fifteen miles north of Manitowoc, Wisconsin, and seven miles from Lake Michigan. The natural scenery is so wonderful that tourists come from great distances to enjoy the springs, rocks, rivers, the Lake, the Maribel Caves and other natural beauties. The soil is rich so that there is never a real crop failure here. The finest cheese in the world is produced here in Maribel.

Bohemian people have always been persecuted, both by the Church of Rome and by the Austrian Government. It was glad news for them when America opened her doors to the immigrant and large numbers forsook home and relatives and came here where there was liberty and opportunity. I can never forget the feelings I had when I viewed the shores of America for the first time and the exhilaration I felt when I walked from the harbor at Baltimore and kept on saying to myself, "Now I am free." Thousands of Bohemian immigrants arrived with the same feeling in their hearts. They ven-

tured far out into the prairies, into the woods, into the wilderness and formed small communities, living the lives of pioneers.

Melnik is one such community, founded in 1846. Most of the first settlers came from Melnik, Bohemia. In 1861 the Protestants in this community united to effect an organization and bought ground to be used for a cemetery. A small church was built in 1864 and Prof. Henry Kurtz from Sheboygan, Wis., was the first man to preach the Gospel here. There were fifty families belonging to the church who agreed to pay a salary of \$400 a year. In 1870 a larger church was built. Ten years later an adventurer from Bohemia came and in one year destroyed the work of all the previous years. Most of the families broke away from the church, subscribed for atheistic newspapers and in time closed the church and forbade the Gospel to be preached there. In 1892 the present church at Melnik was built three miles north of the old church. From 1909 to 1920 the parsonage was not occupied by a minister. A student, Rev. J. Vransky, worked here before I came and to him belongs credit



THE BOHEMIAN PRESBYTERIAN CHURCH,  
MELNIK, WISCONSIN

for reviving the interest. When I arrived the church was reorganized, new officers were elected and books were bought for the officers and used for the membership and financial records. We began to repair the buildings and many necessary improvements were made. Now we are in the midst of building a fine basement and an addition to the church. In four years we received one hundred and two new members. A Sunday-school was organized with one class and teacher and has grown to six classes and teachers. A Ladies' Club was organized, a choir, orchestra, basketball team, Christian Endeavor, etc. All instruction is conducted in the American language and also one service a month.

Looking back, the growth of the work seems like a dream. It was hard work. I was at times also under the juniper tree with Elijah—yet my faith in God held me up. The moral standard was very low when I came and is still far from satisfactory. This church used to conduct dances for the benefit of the church. That has been stopped, but recently when our presbytery met here the dance hall proprietor announced a dance for the benefit of the delegates. Yet even here I note a change for the better. Many members are with me and some day we shall win in the drive for clean amusements. One must educate the people. The people are hungry for the Bread of Life.

# BEST METHODS

EDITED BY MRS. E. C. CRONK, 728 MUHLENBURG BLDG., PHILADELPHIA, PA.

## WHEN YOU STUDY THE SLAV IN AMERICA

Hundreds of thousands of earnest students in Mission Study Classes will be studying the Slav in America during the next twelve months. Methods used by one class may be suggestive and helpful to other classes. If any methods given here are helpful to you, you can express your appreciation by sending to the Best Methods Department other methods which may prove helpful to others.

### First Aid to Memory

At the Midland Assembly, Miss Tilda Nelson, who taught "Peasant Pioneers" wrote on the blackboard the name of an imaginary gentleman—J. Grab. Then with his name as an initial foundation she filled in the countries included in the Balkans.

J—ugo Slavia  
G—reece  
R—umania  
A—lbania  
B—ulgaria

On the name of another imaginary gentleman, with a wealth of initials—A. F. G. Swiss, the divisions of the Nordie Group may be filled in as follows:

A—nglo-Saxon  
F—rench  
G—ermans  
S—cotch  
W—elsh  
I—rish  
S—cotch-Irish  
S—candinavians

Another very simple memory aid is to change the familiar letters, R. S. V. P. to R. S. B. P. to form the other group:

R—ussians  
S—erbs  
B—ulgarians  
P—rotestants

## Outside Textbook Covers

Do not limit your sources of information to the textbooks. In many communities there are Slavs who will furnish first-hand information and take an active part and interest in the study.

At the Minnesota School of Missions a charming young woman, the wife of a Slovak pastor, attended the meetings and took an eager interest in all the sessions. She made a distinct contribution by singing some of the Slovak folk songs and national hymns at various meetings. Be sure to keep your eyes open for opportunity. There may be some one in your community who will give similar aid.

Put the music committee to work studying Slovak music. Consult the volume of folk songs\* published by the Young Women's Christian Association. If it is not possible to have the songs sung some one may read the following from a Czech National Hymn:

Where is my home? Where is my home?  
Streams among the meadows creeping,  
Brooks from rock to rock leaping,  
Everywhere bloom spring and flowers  
Within this paradise of ours;  
There, 'tis there, the beauteous land!  
Bohemia, my fatherland!  
Where is my home, where is my home,  
Knowest thou the country loved of God,  
Where noble souls in well-shaped forms reside,  
Where the free glance crushes the foeman's pride?  
There wilt thou find the Czechs, the honored race,  
Among the Czechs be aye my dwelling place.

\* *Folk Songs of Many Peoples*, in original language and English, with music, published by The Woman's Press, 600 Lexington Avenue, New York, two volumes, paper, \$2.75 and \$3.50 respectively.



### The Friendship Method

We have talked much about helping new Americans but even now thousands of our church members do not have one foreign-born friend. One of the best methods for studying the Slav in America is the friendship method. "A foreign-born friend for every American-born member" is a good slogan for the year.

It is difficult for us, with our large circle of friends, to understand the loneliness of those who have but few acquaintances and practically no friends. If we could reverse the picture and see ourselves as the lonely foreigners in Slovakia, looking longingly at those who understood the language and the customs and visited and laughed and talked together, our hospitality might be extended to take in some of those who are foreigners in America. In war days, hospitality canvasses were made to find homes and guest places at Sunday dinner tables for the boys in the service. Similar hospitality committees might be formed to find hostesses and friends for foreigners in America. There is nothing that takes the place of friendship as a method of work.

Sometimes foreign-born women who may not accept an invitation to the home of an American woman will welcome a visitor if she comes to their home. Every church located in communities or in cities or towns in which there are foreigners should have a carefully planned calling system. Many foreign-born women cling tenaciously to their old customs and their language because they have no opportunity of learning American language and customs. Often they violate our laws because they do not understand them. Real friends who help them to understand are doing not only a religious service but a patriotic service as well.

### SLOVAK SUSAN

By MRS. T. W. KRETSCHMANN

*To be given as a monologue by a young woman wearing costume made*

4

*according to the accompanying picture.*

Zusanka is the name my Slovak mother gave me. I was born in the mountains of Central Europe, and belonged to a large family of which I was the fifth child. My brother Janko came next to me. My father had a small farm with rocky soil, and it was hard for him to feed ten hungry boys and girls. We had meat only on Sundays and holidays, but we grew strong and sturdy on the daily meals of potatoes, cabbage and black bread.

Our clothes were very plain, even on Sundays. We looked like little



SLOVAK SUSAN

men and women, for, you see, the girl's clothes are just like the mother's; and the boy's are like the father's. This means that even when we are small we must think about the time when we can help keep the family.

The days of childhood are very short in my country. The public schools are only for the lower grades. When only eight years old, I learned to knead the black bread in the wooden trough. The family returning from the fields found ready the evening meal, which I had prepared.

Now I was strong enough to take my place and go out with the older women. I received wages of six cents a day for working from six in the morning until six at night.

When I was twelve I was confirmed. For my confirmation and festival dress I had one fine costume, made from the pattern our women have used for hundreds of years. It took me many months to make this dress. I raised the flax and spun and wove it for the white linen waist. The skirt of red cloth I embroidered with silver and gold. My hair I braided with five bright colored ribbons, which hung far below my waist. Oh, how beautiful was my festive dress! Always on Sunday I wore it and went to the service in the church, for my people give the worship of God first place in their lives. Even when the snow is on the ground we climb the icy hills to the church often on our hands and knees.

Before I was eighteen I was a bride and happy in having found a good and kind husband. Three Sundays the minister announced the marriage in the church. All our friends were visited and invited to the wedding. For it, I had another beautifully embroidered dress with a little cap. I carried a sprig of myrtle in my hand, a piece of which my betrothed wore in his hat. On Sunday the sixteen bridesmaids and the entire wedding party came to the church service. On Monday the minister performed the ceremony in the church, attended by a large party of guests. Among these was my uncle from America, who had come to visit his old parents. He was dressed in the finest American clothes and seemed to have risen to a position of great influence in the new land. His boyhood had been spent among the peasants of our village; but now he acted like the head man of a town. We looked at him in amazement; and we wondered what kind of a country this great America could be.

Several weeks after my marriage I visited my old home. I noticed that my brother Janko seemed unhappy

and restless. At last he told me that my uncle had been talking of that golden land across the sea, America; of the free education, the high wages given, the fine chance for a young man to make the most of his life. I said, "Janko, go to this wonderful land and see if it is so, what our uncle says."

So Janko went to America and soon we received word that he had reached a mining town in Pennsylvania and had found a position at once, as he knew already how to do this work in the mines. His wages were so large that he could send us much money. Then he wrote, "Come, Zusanka, you and your husband, to this land. No longer need you go barefoot and eat only black bread. You will prosper if you come and live here." Quickly we packed our goods and said goodbye; many of the people of our village came with us and on the great ship were hundreds of other Slovaks.

Soon after we reached America we were settled in a fine little home and were used to many strange sights. One thing we missed was the little church on the hill to which we loved to go every Sunday.

I said to Janko and my husband: "Let us build a church like the one in our native land. We will have a beautiful altar with silver candelabra, and our windows will be of many colored glass. We will show our neighbors how dear our religion is to us."

We visited our friends and willingly they gave us money, until we built a fine church with a tower, and in this church Janko was married, and his wedding was an American wedding.

We love our Slovak Bible, but we speak the language of our adopted country and our children are real Americans. When they see the "Stars and Stripes" they say, "Hooray for the Red, White and Blue; we must stand by our country." My Slovak friends love the Americans and want to learn their ways. If an American lady is coming to visit them, the house is scrubbed from top to bottom, for

the Slovak women are good house-keepers. Their homes and their children are neat and clean; and they prepare wholesome food for their families. But the desire of their hearts is to learn to be Americans and to make American clothes for themselves and their children, for no longer must they work in the fields. They have time to learn American ways, and they long to be like others around them. I say to Janko, "Let us make our names American and our friends shall call us Susan and John." Then perhaps more Americans will come to see us and invite us to their homes.

But there is one great trouble we have. It was hard for us to find a minister to marry Janko and it is hard for us to keep a pastor for our beautiful church. There are many Slovak men and women who are anxious to have their own churches, but so few pastors who will work among our people.\*

#### IT HAS BEEN DONE †

A little parish in a mid-west mining town was almost dying; a new minister came and his people caught the broader vision. Now the communicant list has doubled, and twelve different nationalities of new and old Americans worship and work for the Master together in just the same way as the purely "American" congregation used to do.

A devoted layman in a New York mill town took the lead in his church and now is the veritable father of an Albanian colony and has led many of them into his church.

In a New Jersey factory town a paid trained woman worker acts as the efficient point of contact and leader of the volunteer workers for adults and children of several races, both among those who are ministered to by her local church and by two foreign churches of old world affiliation.

In another New Jersey town a little

\* Reprinted by permission. This monologue may be obtained in leaflet form from Literature Headquarters, 723 Muhlenberg Bldg., Philadelphia, Pa., price 3 cents.

† Quoted from Thomas Burgess in "A Program and a Challenge for the Local Church."

church is dying of exclusiveness while one of the women of the church whose three sons were with the American army in France gave herself to the Italians of the vicinity, then took special training under her Home Mission Board and started several community centers for Italians and is doing one of the best pieces of rural work among the foreign-born in the country.

In a great church in Boston, largely through the work of a devoted woman during the past nine years, 389 Chinese have been enrolled in the Sunday-school. Forty have become Christians and many have become communicants; some have returned to China and are doing good work spreading the Gospel there. This devoted woman has also maintained a successful day and evening school in her own home.

In a New York town, the local church fostered for some time an Italian congregation and then gave them a church of their own. The pastor of the American church has been selected for the past twelve years because of his sympathetic and helpful attitude to the Italian work and the whole congregation is working in brotherhood.

In Cleveland, a church with an aristocratic congregation stood in the middle of a Slavic flood. The pastor, of Irish extraction, went among the Slavs with much success and started gymnasium classes, fought hard to obtain a sufficient budget, taught English, reached the children and employed a trained woman worker.

In a Delaware rural village where the local church was doing nothing for the foreign-speaking folk, the superintendent of the Sunday-school of a church seven miles away carried a group of Hungarian and Slavic children weekly to his Sunday-school, and became the beloved adviser of the foreign group, who, by the way, were intellectually much superior to the native American stock.

These examples have been taken from several different denominations.

Other instances where the local church is doing fine work might be given, for instance, in an industrial city of Massachusetts among the Portuguese, in a mid-west town among Bulgarians, in Colorado among Mexicans.

One large denomination has special field workers, three of whom are laymen and one a laywoman, whose duty it is to go to a community, persuade the local church to do this normal work among the foreign-born and show the members how to do it. Wide-

proclaiming the opportunity nationally and demonstrating, under leadership, in a few places that it could be done. It was a process of awakening a church nationally to the obvious.

### REACHING JEWS WITH THE GOSPEL

BY REV. HENRY EINSPRUCH

*Mr. Einspruch is one of the most earnest of the Christian missionaries to the Jews, working with the Salem Hebrew Lutheran Mission in Baltimore, Md. An ardent convert from Judaism to Christianity, he thoroughly understands the problems of which he writes.*



AN OPEN-AIR MEETING IN A JEWISH COMMUNITY IN BALTIMORE

It is often easier to gather an audience of Jews on a street corner in the Ghetto than in a Christian church. Many prominent Jewish Christians have first heard the Gospel in an open-air meeting

spread results have thus been accomplished. The same is done successfully in another denomination by the superintendent of the Spanish-speaking work along the Mexican border.

For the past three years the national board of one of our large Churches has set forth as its fundamental policy and has pressed throughout the country this very plan of arousing and guiding the local churches to this normal duty. The success has been far beyond all expectation. In the last two years almost a thousand parishes of this church have begun and are effectively accomplishing such local work. This remarkable result was obtained by

In spite of the fact that the Gospel has been preached throughout the world for the last 2,000 years, in spite of the fact that Christianity has been able to make its impress on the most backward and advanced races of the Occident and the Orient, and in spite of the fact that ninety-five per cent of the Jewish people have always "lived and moved" within the bounds of Christendom, as far as they are concerned "Jesus might as well never have lived, and thought and died." This indictment is made by J. W. Wise, son of Dr. Stephen S. Wise, foremost Rabbi of America.

This may or may not mean very much to some, but it is an appalling

fact to one who is seriously concerned with the advancement of the Kingdom of God.

There are fifteen million Jews in the world. The above statement asserts that to the four million resident in our country, Jesus might as well never have been born!

However paradoxical this may appear on the surface, the true portraiture of Christianity has been viciously distorted to the Jewish view. To quote again from J. W. Wise's "Liberalizing Liberal Judaism":

"The centuries of persecution and oppression, suffering and shame must be recalled to understand the tragic irony of fate which has kept the Jew from loving the person and knowing the prophecies of Jesus, and yet has written His name in blood across every page of Jewish history."

Every messenger who goes to the Jew with the Gospel must bear these facts in mind. Nineteen centuries of wrongdoing cannot be obliterated in a day, and to our shame be it said that in this country little has been done to obliterate wrong. While it is not possible to lay down iron-clad methods of approach to the citadel of the Jewish heart, the following have been tried and proven in organized church missions.

To function properly, the mission should own a building suitably located in the Jewish section, thoroughly equipped to meet the needs of the people of the community.

There should be a staff of workers, men and women, Jews and Gentiles who love the Master, and whose burning passion, like that of the Apostle Paul, is that Israel should be saved.

But back of the building, and back of the workers should stand a united church, upholding the work by interest, prayer, and material support.

By reason of the fact that Jews are suspicious of Christians, and by reason also of the fact that the majority of the Jews live in ghettos, strictly Jewish communities, the Gospel, if it is to reach them must be taken to them. In other words, we must apply the dictum of that famous Ori-

ental, "If the mountain will not come to Mohammed, Mohammed must go to the mountain."

We must not forget that Christian life and practice are almost totally unknown to the Jew. In conversation with the writer, one of the outstanding Jewish Rabbis of the South complained that ninety-nine per cent of his people had never seen the inside of a Christian home. True, we meet with the Jew in business and club life, but how many have ever been invited to our homes!

Christian visitation establishes points of contact, removes mistaken ideas, and demonstrates the reality of a Christian life. The worker should be on the outlook for opportunities of ministrations to physical and spiritual needs.

The great need in Jewish mission work is a literature especially adapted to the Jewish mind. The Jews are a reading people. Write something to interest them, and you will have no difficulty in finding Jewish readers. Do not argue for Christianity, rather present its claims and you will be astonished to find how responsive the Jew will be.

A very effective way of entrance into a large and hitherto untouched field of the so-called better class of Jews is to reach them by means of "Uncle Sam"—through the use of the United States mail. Printed postals and tracts enter where a messenger of the Gospel might be barred. But the tragedy is we have almost nothing presentable in the way of literature to give to those who show more than a passing interest in our faith.

A very efficient way of reaching large bodies of Jews with the Gospel is the open-air meeting. Many Jews have scruples about entering a church or a mission, but will stand on a street corner for hours and listen to music and preaching. The attendance of Christians at these services witnesses for Christ and shows the Jews that the missionaries are not alone in their effort to make Him known.

Children's work in kindergarten

and sewing classes, also club work among girls and boys with opportunities for contact in the reading room, lend themselves to seed sowing that is bound to produce fruit in later years. Young people who have had such contacts cannot feel toward Christ and Christians as their elders do.

Much good may be accomplished through the medical mission. "Christian charity sometimes makes its testimony heard when ears are deaf to all other voices." The connection of a dispensary with a mission evidences, in a most tender way, the reality of Christian love.

Last, but not least, the Church must seek to witness to Jews living in close proximity to it. This will enable the Jew to realize that the Christian message is not racial or clannish, but universal and applicable to all men.

#### WHEN WOMEN WORK TOGETHER

Ten Lutheran churches in Bethlehem, Pa., furnished the class and the Evangelical Church furnished the

teacher—Miss Elvira Strunk—a medical missionary at home on furlough from China.

The textbook was "Ming Kwong." The announcement that the leader was a missionary who knew her subject as well as her textbook enlisted seventy-four women from ten missionary societies for the first session. The total attendance at seven sessions was 960 with offerings amounting to \$112.00.

Mrs. G. Franklin Gehr, a member of the class, in reporting it, said:

"But it is not figures that impressed us most. It is the effect that the study has had on the entire community. China has been given a place in the conversation and in the thinking of many homes. A mother heard her six-year-old son teaching a playmate how to say 'Happy New Year' in Chinese.

This experience has widened their influence for good at home, broadened their vision of the Church at large, and deepened their spirituality."



A SLOVAK BAPTIST CHOIR IN PHILADELPHIA

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

## A COLOR SYMPHONY

BY MAYBELLE RAE McVEIGH

Not long ago the Symphony Orchestra in New York played a most interesting program. The audience was thrilled with the music but attention was concentrated on the last number on the program which was entitled "A Color Symphony." What could an artist write musically about such subjects as "Red," "Blue," "Purple" and "Green"? Throughout the whole concert there was great attention but when the last number began the audience was tense to see what color might mean in music.

It was very easy to discover the theme that ran through the first movement and this was again interpreted in the second movement. The third movement of course was a combination of the music of the first two, with the theme of the symphony running clearly through this movement also. The final movement was a complete contrast to the others and yet it did not take an artist to recognize that all four of these movements were a part of the whole; through them all ran the same theme proving that they had a relation to each other, and yet the treatment of each was so different that one realized it was a different piece of music.

My Color Symphony consists of missionary music. If I were asked where one might hear "Black" missionary music there would be a chorus of response. The particular music to which I am listening and which comprises my first movement comes from the Belgian Congo. There is the same love of harmony among our dear black friends in southern Africa that there is among our brothers and sisters here in the South. I can hear the music of the girls singing the hymns taught them by the mission-

aries. I have followed a missionary educator who has gone out on a trip and who writes the story of the day as she sits on her cot at night with her lantern by her side. The day had begun with the rising of the sun, when all the people on the compound were called together for a service of prayer and praise to the same God we worship in the homeland. The day is busy until night comes when that same group gathers for another service at the close of day. Thus day has begun and ended with thought of the one God and praise for His goodness to them.

During certain times of the year an association of churches assembles for its annual meeting. There is of course no place large enough to entertain so many visitors, so the churches send their delegations equipped for living in a tent for a number of days. The crowd arrives, placing one tent by the other until sometimes the group numbers a thousand or more scattered over this plain or meadow waiting for the service of the next day. Night comes on, a bonfire is built and others appear; the members of the groups gather around the fire and as bedtime comes, one group begins to sing "Blest be the tie that binds." Immediately the next group takes up the song and it is only a few minutes until that whole audience under the starry Congo skies is singing together that song that binds our hearts with others. Can you not hear the music of the "Black" movement of my Symphony?

The second movement of my Symphony is "Brown." I can see thousands of brown Christians of the outcaste group in India marching up through streets that have been forbidden to them through all their lives. They have begun to realize that they have a place under the sun and are

asserting their belief in their own ability by disregarding the laws of caste that have been so inexorable in India. I can hear the music of those outcaste Christians who have discovered their ability to live normal lives.

It is not difficult to hear the music that comes from a group of children from the criminal tribes. Think of a background that has no idea of truth—when it is easier to tell a lie than it is to tell the truth. It is not strange that a missionary with a Master's degree from Boston University, who after having taken all the courses that she did for her degree, should wish that she had taken as many more to learn how to lead these boys and girls to a better way of life and show them how Jesus Christ can transform their lives. Can you hear the music that comes from these brown children who are discovering a new way of life?

A certain Bible school in India has a custom of taking the graduates out every year for a period of two weeks' practice work in the surrounding villages. A tent is pitched and after the morning service at 5:30 the girls go out two by two to the surrounding villages. Two girls are left at the tent to prepare the food for those who return and to answer questions. This last year such a constant stream visited the tent that it was necessary to designate two more girls for this purpose, and throughout the day group after group were out with the Bible pictures and stories under the trees by the side of the tent. At the supper table at night the returned workers tell the story of the day and refresh themselves for the evening service in other villages when the men of the families are able to participate. To their surprise this last year they came out from their meal to discover seated before the tent an audience of perhaps thirty who had placed themselves there in readiness for a service. The time has come when they come to find the Gospel rather than waiting for our missionaries to go to them. As soon as the music begins the people from the near-by villages come

running to the service, and there in that tropical night voices are raised in songs of praise to the same God whom our African friends have also learned to love.

In far-away Assam there are girls' schools and various institutions which we might visit, but I am particularly anxious that you should hear the music of a group of primary school boys. A year ago a cable was sent to all the fields asking for prayer for victory for February 15th. Our Oriental friends believe that having prayed they ought also to try to answer their own prayers. Consequently from this station there came a check representing the gift of our Assamese Christians. Women had brought the price of a day's food as had also the older boys, but in order that the primary boys might express their gratitude for a knowledge of Jesus Christ they did without bread for twenty-four days so that they might send a check for ten rupees or a little over \$3.00. But this was not enough. A year later another check arrived from this same station for twelve rupees, saying that this was income that had been received after the other check had been sent. Evidently these young Christians had not only answered their own prayers once but had continued to answer them throughout the whole year. Can you feel the spirit of little boys who are willing to make such a sacrifice for their Christianity?

Will you listen to the music of sixty girls in the halls of Judson College at Rangoon—the only college in Burma where girls may receive an education under Christian auspices? Out from this school go the teachers for the high schools and the grade schools of the country, who are actual missionaries themselves as they go forth not only with their education but with the spirit of Jesus Christ.

Up from British India comes a great chorus of music as the brown people sing those same songs which have been so dear to our hearts through all the years.



Listen in with me to the music that comes from a station at Iloilo which consists of the membership of 285 high school boys and girls. So far as records can be found no church in America has a like number of high school boys and girls in its audience Sunday after Sunday. Think of 155 such students in prayer-meeting during the week, and then catch the enthusiasm of "The Hallelujah Chorus" sung by the choir of this Filipino church!

The third movement of my Symphony is "Yellow" and rises from that land that is now distressed with an anti-religious feeling. There are those, however, who have caught the music of Christianity in their hearts.

Listen to the music of a girl in West China who had been compelled to listen to the song "Jesus loves me, this I know" day after day yet in her own heart refused to accept the same Jesus. She therefore made up a version of her own and antagonized her Christian companions by singing "Jesus loves me but I don't love Him." Of course the atmosphere of a Christian school was not lost on this student and it was only a matter of time until she changed the song to the regular version and is today a devoted follower of the Jesus who she professed not to love.

Hundreds of girls in China unite in a great chorus of Christian music, but above them all I hear the song of thanksgiving of eight girls in West China University who have this past year had their first year of college training in their own province. There has been a financial problem to make provision for coeducation in that school and there has been danger that the girls of West China would have to continue to travel 2,000 miles down the Yangtse River and remain the whole four years in order to receive a college education. Thanksgiving is in many hearts because the financial provision has been made so that the eight girls may continue and others may be taken in.

Out of many schools and churches in Japan may be heard more music of my "Yellow" Symphony, but I should like you to listen particularly to the music from the Christian Community Center in Osaka. On Sunday evening an audience listens to a gospel message and unites in Christian song. A kindergarten is maintained here and at a Sunday service there will be forty-six children surrounded by forty mothers, all of whom hear the gospel story. In the Bible school proper are one hundred children, but back in a special room a boys' club gathers for whom there is no leader. So they plan it themselves, even to providing their own organist who is one of their number. Will you think of the new Japan as you listen to this Christian club of Japanese boys singing their songs at the top of their voices—"Onward, Christian Soldiers"?

My Symphony would not be complete without the fourth movement which is "White." As I think of that orchestra to which I made reference in the first paragraph. I remember that every member was in his place doing the thing that he was expected to do at the right time. Had he failed to be responsible for his particular part of that music there might have been discord in place of perfect harmony. I think of the Christian people of America as being a part of a great orchestra chosen by a special Leader to have a part in the Christian Symphony of the world. Before our orchestra made up of those who should be artists in *The Christian Way of Life* stands a Director whose ear is so keen that He would know if even the piccolo artist were not playing. If we fail to be in the right place at the right time doing the thing that He expects, I wonder what excuse we have to offer? I am not pessimistic about the "White" Movement of my Symphony and I believe that eventually "Black" and "Brown" and "Yellow" and "White" will unite in one vast chorus as they sing, "All Hail the Power of Jesus' Name!"

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## NEW AMERICANS

From the report of the Committee on New Americans of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, *Chairman*.

*Of One Blood*, by Robert E. Speer, and *Adventures in Brotherhood*, by Dorothy F. Giles, have fixed interest and attention of Protestants throughout the country upon the immigrant problem and its only right solution, Christian brotherhood.

Two years ago two Resolutions were passed by the Councils at the Annual Meeting looking toward (1) the making effective of an adequate follow-up system of new immigrants, (2) definite service in all local churches among the millions of foreign-born neighbors and their children now resident throughout the United States.

The first had to do primarily with people coming new to our shores. The Roman Catholics and Jews of America have long accepted their responsibility and conducted a successful follow-up system. All the rest of the immigrants, comprising now the large majority, were left with no, or only small, spasmodic welcome. The Councils stepped in and created a system which, after two years and a half of successful operation, has proven as efficient as the others. Moreover, this simple, organized, practical, cooperative system is an outstanding proof of how the denominations can work together and how valuable are the Home Missions Council and Council of Women for Home Missions.

The second resolution had to do with our own people in part, but especially with the vast numbers of other lonely and unchurched from every nation in Europe and the Near East. One of the most remarkable and hopeful changes that has come over the churches of America largely

within the last two years is the awakening to a spirit of brotherhood and respect for these, our neighbors of foreign race. The reaching of the foreign born and their children for God and country is no longer considered a missionary side issue to be dealt with condescendingly through a few scattered foreign language missions, necessary and heroic as they are; it is now more and more seen to be a great responsibility and adventure in brotherhood which is placed by Jesus Christ upon every local church and every Christian person. The Councils have done a large part in bringing about this new and truly Christian attitude.

## *Bureau of Reference for Migrating People*

This Bureau of our Councils is known from coast to coast, and in Europe. Its new name, adopted in March, 1924, is much better than the old one, "Follow-Up of New Americans." Its office is at the headquarters of the Councils, 156 Fifth Avenue, with Mr. Raymond E. Cole as its head. To the remarkable devotion, ability, specialized knowledge and tact of Mr. Cole is primarily due the success of the Bureau.

By simple, prosaic system of reference made personal by personal contacts throughout the United States, at Ellis Island, and now more and more in the local parishes in Europe, a mighty international chain of Christian fellowship has been made possible. Fully to appreciate this clearing house of various faiths one needs only to think of the thousands of people for whom church ties were preserved in the past two years. An average of over five hundred names goes through the Bureau each month and this does not include the children.

This is but a beginning. Already

the new quota law which now extends the entrance equally month by month has made the obtaining of names easier. Soon by a new arrangement many times the present number will be available. Also the letters increasingly given to emigrants on the other side steadily increase the number. We need to plan for the support of a larger staff to handle this, not to mention provision for the great numbers entering from Canada and our southern border and other parts. The Roman Catholics in New York City alone, not counting the tremendous work they do through the rest of the country, have an annual budget of \$25,000. When we consider that by the new law out of 172,000 immigrants who will enter America in 1925, 103,000 will come from countries predominately Protestant, we realize that our responsibility is far larger than that of the Roman Catholic Church or the Jewish organizations.

International developments of the Bureau have been brought about by persistent correspondence from the office, and through representatives abroad, and conferences with key people from abroad. The United Lutheran Board has developed important points of contact in Germany and other denominations are cooperating in obtaining a list of key men in Europe. Thus, more and more immigrants are producing letters at Ellis Island from their home parishes in Europe which tally with cards received by the Bureau from the same source.

There is widespread cooperation by the World Alliance in Europe, by board and district officers, by city federations and councils of churches and by the Travelers' Aid Society.

The nation-wide scope of the work is shown by the fact that on the average names are referred every month to ninety different communities. During one month 147 communities received names for visitation. Cases of people of over 22 nationalities have been handled and referred to eighteen religious denominations

### *Christian Brotherhood for the Millions Already Settled in America*

This is the other and far more difficult side of the responsibility. For it is our own people chiefly who need to be converted to Christian love for all foreign-born, to respect for them as bringing worthy and needed gifts to America, to Christian fellowship as to those "of one blood." For this we need to study the history, backgrounds, and religious ideals of each race and learn to look at things from their standpoint.

The Bureau of Information on Foreign Language Publications has brought about the issue of the seventh volume of the Racial Studies, New Americans Series.<sup>1</sup> This is *The Syrians in America*, by Philip X. Hitti. It is a very fine piece of work. It should be ordered from Joseph W. Ferris, 366 Broadway, New York City.<sup>2</sup>

There are still several unpublished manuscripts of the New Americans Series. Especially valuable are those on the Albanians and the Bulgarians in America. They are available for research purposes at the Councils' offices.

The *Handbook-Bibliography on Foreign Language Groups in the United States and Canada*, has been published by the Council of Women for Home Missions and Missionary Education Movement and should be ordered from the Council's office.<sup>3</sup> This most complete bibliography and information book is invaluable to all who are seeking the work of Christian Brotherhood among their foreign-born neighbors.

### FLASHLIGHTS ON COOPERATION

From addresses given at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions.

"There are few things on earth more obviously wicked than is waste-

<sup>1</sup> The other volumes are *The Czech-Slovaks in America* by Kenneth D. Miller, *The Poles in America* by Paul Fox, *The Russians and Ruthenians in America* by Jerome Davis, *The Italians in America* by Philip M. Rose, *The Greeks in America* by J. P. Xenides, *The Magyars in America* by D. A. Souders, all published by Doran, priced at \$1.00, cloth.

<sup>2</sup> Price, \$1.00, cloth.

<sup>3</sup> Price, paper, \$1.25; cloth, \$1.50.

ful competition among agencies created by the churches for breaking up the virgin sod and planting the garden of God on the great new continent of North America. \* \* \*

"Getting along with each other is the main business of human life. One says it without fear of contradiction. Most of the difficulties of human life, most of the problems of human life, most of the hopes of human life, culminate in getting along with each other. How good it is to live in a day when we are getting along together as never before. This is conspicuously true in Home Missions, both denominational and interdenominational."—*Lemuel Call Barnes*.

"Many think that we shall never have organic union. However that may be, the days of cooperation are here. Denominations may still exist without apology, but sectarianism has been put on the offensive and must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one Church over against each other as rivals and competitors."—*John M. Moore*.

"No greater curse has blighted and impeded the onward movement of the Kingdom of God during the years than overlapping and competition on the part of the different denominations. More time, brain power, physical and nervous energy have been expended along this line than any other. \* \* \*

"I have a distinct judgment that if all Christian institutions, all Christian men and the God of all these men and institutions were to cooperate on a high moral and religious plane toward Christianizing America, that within the next quarter of a century the task would have been accomplished."—*Melvin P. Burns*.

"There is nothing in the things that divide evangelical Christians that would give moral benefit to a single person, regenerate a lost soul or lift the moral welfare of a com-

munity. There are things there, however, that divide communities and even run dividing lines of religious interest through families. In so far as emphasis upon these non-moral, non-social differences persist, it avails only to slow down moral effort, confuse religious thinking and prevent social cooperation for the common weal. But there is enough in that which is held in common to redeem men gone wrong, to unite communities in cooperative effort for the common weal and to save the world. Cannot we build upon the solid foundations of yesterday's experience without projecting the warring lines in battles won across the new frontier?"—*Alva W. Taylor*.

"The primary aims of denominationalism have been pretty well realized. Some things have been settled. The very accomplishment of these ends, however, presents an entirely new set of conditions, which call for a reconsideration of the weapons of warfare and the part denominations are to play in the future if the influence of the Kingdom is to be speedily and successfully extended. To extend the Kingdom has been the professed aim of our denominational forces in the past. This aim honestly and fearlessly faced today must result in the conviction that the method of denominational competition is entirely out of harmony with both the spirit and ideals of the Kingdom. The question can be raised as to whether the denominations have not gone about as far as they can go alone in the completion of this larger mission. \* \* \*

"Either the denominations will rise to the occasion and guide in this movement toward a needed unity in Christian effort or they will be repudiated by enough of their own numbers to bar them from having any worthy part in bringing in the day when the prayer of our Lord that all may be one shall be more perfectly realized." — *Charles E. Vermilya*.

# NEWS FROM MANY LANDS

## NORTH AMERICA

### Church Conference on Peace

**P**LANs have been perfected, under the general auspices of the Federal Council of Churches, for a study conference on the "Churches and World Peace," to be held at Washington, D. C., December 1st-3d, in which all the churches of the United States are asked to participate. The attitude of the Church and of the individual Christian toward war and peace will be discussed from every viewpoint. The purpose of the conference will be threefold: (1) To study Christian ideals and the Christian attitude toward war; (2) To study the problem of what the churches ought to do about war; (3) To plan a nation-wide campaign of education through the churches. In order that real problems may be fully discussed and real results may issue for the guidance of the churches in their constructive thinking and in a united program of nation-wide education and action, the conference has been purposely limited to between 200 and 300. Definite quotas have been assigned to the churches invited and requests have been made that each body shall send to the conference its strongest leaders and thinkers. Three commissions corresponding to the threefold purpose of the conference will make advance studies of the problems to be discussed and submit to the conference answers to certain questions.

### Religion and the Schools

**G**REAT interest has been manifested in the law passed by the state of Oregon, requiring all children between the ages of eight and sixteen to be educated in the public schools. Conceived by many as attacking the parochial schools, it became a religious issue, but all private non-sectarian

and military schools of the state were equally affected. The unanimous decision of the Supreme Court of the United States, rendered June 1st, declares the law unconstitutional. The Court upholds the inherent right of a parent to send his boy or girl to any school he deems best, and denies the right of a state to insist that the children must attend certain institutions.

The system of weekday religious instruction on school time in places selected by parents has met with considerable success in solving the problem of securing for children the moral and religious teaching which all creeds agree that they need. This system has its enemies among those of no creed, as was proved in New York State in June, when, at the instigation of the Freethinkers Association, a judicial decision was given, restraining the Board of Education in Mt. Vernon, N. Y., from giving such instruction. This Freethinkers Association announces its intention of seeking similar injunctions in other cities.

### International Community Center

**A**NNOUNCEMENT is made of the permanent headquarters at 190 Lexington Ave., New York City, of this organization, which has been functioning since 1920 as the Foreign-Born Division of the 23rd Street Branch of the Y. M. C. A. It states that "the object of this organization is to protect and assist foreign-born residents of the United States in improving their intellectual, social, physical and spiritual condition in order that the United States may possess finer citizens and promote more friendly relations between itself and the native countries of its foreign-born residents. . . . A method has been developed after thorough testing,

based on mutual respect for what the foreign-born man brings to us and for the opportunities that we can give him. The work in behalf of the individual is carried on through the foreign-born groups, as it is psychologically unsound to expect the individual to make a happy adaptation of his life to new surroundings except with the backing of his own group. The specific methods of carrying on the work comprise social and recreational clubs, educational courses and lectures in English, history and civics, and consultation or other appropriate assistance for the individual in his particular problem."

#### What Are Our Boys Worth?

THE boyhood of one city in America, valued in dollars and cents, offsets the yearly loss of the country through various forms of crime. Chicago's boys are worth \$3,500,000,000 to the city, according to General Abel Davis, president of the Chicago Boys' Week Federation. The figure is computed at the standard value of \$5,000 a life which the courts have placed in connection with damage suits. It is exactly the amount which the American Bankers' Association fixes as America's annual loss through crime. "Each boy that comes to Chicago or each boy born in the city adds \$500 to the city's wealth," said General Davis. "New York rates every addition to its population at \$700.00."—*American Friend*.

#### Sergeant York's New Victory

SERGEANT ALVIN C. YORK, who suddenly came into public attention near the close of the World War for an unprecedented feat of daring, has been quietly working to found and endow a school for the mountain boys of east Tennessee, one of whom he is. He has capitalized his fame by going on the lecture platform to make money—not for himself but for them. From his lecturing and an appropriation from the state legislature and from his own county, he has now secured \$150,000. The boys of

his native mountains now will have steps on which to rise that were denied to him. He has in a degree laid down his life in a nobler devotion for them than any sacrifice of war. "Again," says *The Continent*, "is it proven that peace hath its victories no less than war. Sergeant Alvin C. York has written his name still higher by this act of service than he inscribed it by his feat of heroism in war."

#### Radio Evangelism

A HOME missionary in Utah has rendered material service to Christ through installing radios in homes far removed from the churches in the lonely and widely scattered desert communities. This has enabled many families, the number of which can be indefinitely increased, to hear the Gospel preached by Christian pastors throughout almost the entire country. The possibilities for evangelism that lie wrapped up in the radio are only beginning to be appreciated.

#### Work of German Baptists in America

THE work of German Baptists in America, who now number 33,000, was begun by The American Baptist Home Mission Society and until recent years was sustained in part by the gifts sent through the treasurer of that Society. The missionary and benevolent activities of these German Baptists have increased from year to year, and are still growing both in extent and importance. The German Conference in America now entirely supports seventy-nine missionaries in twenty-eight states and in five provinces of Canada. It also supports fourteen women missionaries in six conferences, several district missionaries, colporteurs, Sunday-school workers, young people's workers and evangelists; it helps to build chapels, maintains a home for the aged and infirm, has a ministers' pension fund, conducts relief work, contributed \$10,000 for the work of German foreign missionaries; assists mission work in Germany, Switzerland, Rou-

mania, Bulgaria, Esthonia, Lithuania, Far East, Siberia, Austria, Russia, and South America; distributes Bibles in Europe; builds chapels in Europe and elsewhere; maintains an educational union, a theological seminary in Rochester; has its own publication society in Cleveland, Ohio, with five regular publications; has a widows' and orphans' society, a deaconesses' society in Chicago, and old folks' homes in Chicago, Philadelphia, and Portland, Oregon.

#### Claims of Mormonism

**T**HE following statement, made by a Mormon leader and quoted from a Salt Lake City newspaper by *The Christian Statesman*, throws fresh light on the menace which lies in Mormonism to our civil as well as our religious liberties: "Men who hold the priesthood possess divine authority and men who honor the priesthood in them honor God, while those who reject it, reject God.... I would just as soon think of heaven ending in chaos and the throne of God being shaken to its foundations as to think that the priesthood had gone wrong in its authority or that the Lord would permit such a thing. The priesthood holds the power and right to give laws and commands to individuals, churches, rulers and nations of the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges."

Rev. John D. Nutting, who has been connected with the Utah Gospel Mission for twenty-seven years, writes:

Our greatest need has always been for enough of the right kind of men to cover the ground even once in three or four years. In our field of about 200 by 800 miles last year we visited the homes in 143 places, having about 65,000 people, of whom we had almost 27,000 at our meetings.

#### Our Japanese Students

**T**WO items in a recent issue of the *Bulletin* published by the Japanese Students' Christian Association show the mental alertness of the Japanese students in our midst. The first

states that a special committee of the Japan Red Cross Society in San Francisco has announced a scholarship fund of \$2,500 to be used in encouraging higher education among Japanese young men and women in America. It has been sponsored by Consul-General Oyama who has been recently recalled to Japan and the fund was donated by the Committee in his honor. The other announces the organization in Japan of branch chapters of the J. S. C. A., made up of members of the Association who have returned home and their friends. These branches are expected to be useful "in organizing an efficient information bureau for the benefit of students planning to come to America to study, in obtaining latest news and information from Japan in connection with the Bulletin which will be improved and expanded next year, in organizing an employment bureau for the benefit of Japanese graduates of American colleges to secure positions both in Japan and in America, and in many other ways."

#### California Japanese Findings

**T**HE Survey of Race Relations, President Wilbur of Leland Stanford University, chairman, and Professor Eliot Mears, executive secretary, working in cooperation with the Institute of Social and Religious Research of New York City, issued late in May its tentative findings concerning Orientals on the Pacific Coast, with a report of the Findings Conference at Stanford University, March 21-26, 1925. The open session of the conference was attended by about one hundred and fifty leaders in social, religious, educational, and business activities. The findings of the survey are significant as substantiating practically all the claims made by the missionary leaders who during recent years have been defending the Japanese against their detractors. Coming as they do from a body of trained scientific investigators, they will be accepted in quarters where the statements of the missionary are discount-

ed. Those who believe the Japanese "incapable of assimilation" will be interested to know that this group of scientific investigators announce, "All the evidence goes to show that the native-born Oriental tends to acquire naturally and inevitably all the external mannerisms, sentiments, personal characteristics, and loyalties of the American community in which he grows up."—*The Congregationalist*.

### LATIN AMERICA

#### Revival in Porto Rico

REV. AND MRS. W. J. PETERS, of the American Baptist Foreign Missionary Society, have been conducting a six months' evangelistic campaign in Porto Rico. In Juneos there were 201 converts, the fruit of one week of labor. The "follow-up" methods used are of interest. As soon as new converts are won Mr. Peters takes them into an after-meeting to get them committed definitely through repentance to faith in Christ's finished work. Then they receive a card with texts printed on it, which gives them a clear idea of the plan of salvation. They then begin to memorize their texts. The following night Mrs. Peters takes them and carries on the teaching, hearing the texts and applying them. These candidate classes are about an hour in length. When the campaign is over the Porto Rican pastors take over the candidates' class and carry it on upon a plan prepared by the evangelist.

#### Changes in Guatemala

A MISSIONARY of the Presbyterian Mission in Guatemala which was established in 1882, writes of the remarkable changes which have taken place there along many lines: "Formerly there were but plutocrats and paupers—no middle class. Now there is a large and active middle class that is taking a growing part in political as well as industrial affairs. Eleven years before our Mission started, Church and State were united with the Church in the saddle and the State obeying the bit. Now the Arch-

bishop is in exile for meddling in political affairs. There were no evangelical Christians then; now we have passed the 30,000 mark some time since and are multiplying in geometrical progression. Woman had no occupation but to sit and rock. Now typewriting, bookkeeping, clerking, trained nursing, collecting, selling, teaching, and many other callings are as open to women as to men, and their intelligence is fully recognized. There was not a Protestant congregation here then; now there are over 600."

#### Calles Weds a Protestant

DESPITE the notices in the Mexican press to the effect that Plutarco Elias Calles, Jr., son of the President of Mexico, would be married to Srita. Elisa Saenz in the cathedral of Monterrey, the religious ceremony (following the civil rite) was actually performed April 18th in the little Presbyterian church of which the bride has long been a member. Rev. C. A. Gutierrez, graduate of the Coyocacan School, performed the simple but impressive ceremony in the presence of President Calles, his personal and official family and a throng of generals and lesser functionaries.

*El Nuevo Faro*, Presbyterian monthly published in Vera Cruz, gives extracts from the sermon. The Monterrey Presbyterian church is one of thirty which form the entirely self-sustaining Frontier Presbytery which for five years has not been assisted by missionaries or by missionary funds, and its pastor is an outstanding leader of Mexican Protestantism.—*The Continent*.

#### Converted Venezuelan Priest

THE Scripture Gift Mission has recently received a letter from a missionary in Venezuela, about the conversion of a Romish priest, which reads: "He has probably done more 'damage' to the Gospel in Venezuela than any other priest of Rome. In 1921 he incited a mob and tore down a Protestant chapel. Now he is as meek as a lamb, humble, teachable and



truly penitent. We can hardly speak of the love of God without noting the tears in his eyes. In his first testimony this man said that he entered the priesthood because it was the best-paying business in Venezuela. He read his Bible only to seek texts that he might preach against the *evangelicos*; but when he read, 'What shall it profit a man if he gain the whole world and lose his own soul?' he began to seek the Lord and the salvation of his soul."

## EUROPE

### Help for the European Churches

**C**ARRYING a substantial sum from American Christians for the relief of the evangelical churches of Europe, the Rev. Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches of Christ in America sailed for Europe June 18th to strengthen relations with European Protestant churches and to obtain a report on the needs of church relief in Europe. In Paris he will meet the Committee on Reconstruction of French Churches regarding the completion of that work which has been done at the expenditure of about \$2,000,000 given by constituent communions of the Federal Council of Churches. At the joint invitation of the evangelical churches in Czechoslovakia, Roumania, Hungary, Austria, Jugo-Slavia, Poland, Germany and Denmark and the Central Bureau. Dr. Macfarland will visit those countries and will also attend the Universal Christian Conference on Life and Work at Stockholm in August.

### The Gospel in Portugal

**W**HEN the Portuguese Republic was proclaimed in 1910, the power of the Romish Church was to a large extent broken, and the way was open, as never before, says J. H. Inglesby, for the Word of God to be placed in the hands of the people, together with the opportunity of spreading the Gospel. "The few servants of Christ in the country have done all

they can in this direction, but conditions are gradually resuming their old state, and opportunities now present may soon pass away. Romanism with all its superstition has lain upon Portugal during the past centuries, and over this there has crept the cold deadening reaction of agnosticism. There is no fear of God before the eyes of the people. The moral standard of life is low. Yet there are many things in the character of the people which appeal to us. The following figures of the circulation of the Scriptures by the British and Foreign Bible Society show a decided increase. In 1922 they were 66,000; in 1923, 87,000; and in 1924, 114,000. This is the largest increased percentage of the year in Europe."—*Record of Christian Work*.

### Bolshevists Describe Baptists

**A** VLADIVOSTOK daily, after stating that "the Greek Church is cracking along all seams" and that some, "having been disappointed in the Greek Church have altogether ceased to be occupied with unproductive prayers, but others are seeking their refuge among the sectarians," gives its idea of Baptist methods. It concludes, according to the *Friend of Russia*:

The prayer hall is at the same time a good machine for crippling the minds of children. "The Sabbath-school is the heart of the Church," is an inscription on the walls of the prayer-houses. Under the pretense of teaching them in "school," the children are caused to learn by heart stories some fifteen pages long, written ungrammatically, how a son of a Hindu read the Gospel, believed in God, was driven for this away from his home, but after eighteen years met a person who informed him that before their death his parents had believed too, and released him from their curse. They are teaching them to explain the "Revelation," and read some compositions from King David. Is it possible that the mind of a child in such a school can develop normally? No. Unhappily children who have got into these schools will come out from them as idiots, without any will and with their heads filled with worthless and ridiculous notions. Our duty is to lead the children out from this "Sabbath-school" into the workmen's Soviet school.

## AFRICA

### Interracial Plans

**I**T is not only the United States that has a white-and-black color problem. European colonization has given birth to a condition equally alarming in Africa. South Africa, in particular, has watched the rise of the color issue with increasing dismay. It has seemed easily possible that another fifty years might produce a veritable war along the color line in the British commonwealths and colonies in the southern half of the dark continent. With gratification, therefore, is the word received that the program of interracial readjustment through conference and cooperation which has been worked out in our own southland is now being adopted in South Africa. Committees similar to those created by the Christian forces in our southern states have been set up by Dr. C. T. Loram, Commissioner of Native Affairs in South Africa, in Johannesburg, Capetown, Marianne Hill, Durban, Pieter Maritzburg, and other centers. These committees meet monthly, discuss interracial problems, and seek to influence public opinion and legislation in the interest of needed readjustments. It is said that the story of the American efforts at racial readjustment was first carried to South Africa by Dr. Thomas Jesse Jones and his associates on the Phelps-Stokes educational investigating commission, and the movement has grown steadily in importance. — *Christian Century*.

### Egyptian Moslems Responsive

**REV. W. T. FAIRMAN**, of the United Presbyterian Mission in Egypt, calls the present attitude of Moslems to the Gospel amazing, compared with that a few years ago. He says: "They will come to meetings, even in our church buildings, night after night, listening with the greatest attention to the messages given. They will accept our literature readily and eagerly, and read it. I have been invited into the *harim* apartments by a Moslem, who was attending some of

my meetings, to read the Scriptures and pray with his wife and sister and daughters. I have been visited at night by sheikhs asking for further instruction and literature. I have had dealings with Moslem government officials who told me they had heard the message years before, and still remembered and cherished some of the teaching given them. Leaders of robber bands and sheikhs of dervish orders, have alike confessed to the power and attraction of the Gospel of our Lord Jesus Christ." — *The Bible in the World*.

### Tests for Church Membership

**T**HE West Central Africa Mission, representing the foreign mission boards of the Congregational churches of America and Canada, has been at work for forty-four years in the Portuguese province of Angola. There are now six organized churches, and 231 outstations, where it is estimated that 21,000 persons attend services. The actual church membership is 3,383, and the catechumens, now numbering 2,058, include those who have definitely expressed their desire to follow Christ and wish to join themselves to His Church. Before being received they must give indubitable evidence of their understanding of spiritual truth, and of the work of the Holy Spirit in their hearts. They must satisfy not only the pastor but the church leaders, who know their daily walk, that they have truly turned from the ways of the world to the Christ way of living. Doubtful business dealings, evidences of an ungovernable temper, the use of tobacco or snuff, attendance at a beer-drink or a native dance, asking the witch-doctor for medicine, failure to pay a fine for damage done to a neighbor's field by a trespassing ox or pig, these are quickly classified as un-Christian. The hundreds added to the church this year are those who have been carefully sifted out from the many who wished to enter, those who have been tested and found worthy.

### A Last Link with Livingstone

THE recent death, soon after his conversion, of an old Arab, Ali Masi, is described in the *South African Outlook* by Dan Crawford, who goes on to say: "Ali Masi was the only Arab left in the interior who actually saw Livingstone's dead body. It was out near Ujiji one evening in a wayside village when the sun was setting in blood. It was out beyond the last hut on a flat bed of sweet potatoes. Beyond this was the tell-tale long grass, moving grass, telegraphing the approach of unseen travelers along the trail. They emerge, a weary lot of men. Yes, emerge with a dumpy-looking bundle on a two-man pole. Emerge with Livingstone en route to Westminster Abbey! The travel-stained men from far-off Ilala are weary of trail etiquette, so they place the Bundle oh! so gingerly on that patch of potatoes. The Bundle dripping brine from the preservative salt is Livingstone's house of clay. 'Brought by faithful hands over land and sea,' says the black slab in the Abbey, and here they come, heading for the far-off slab, faithful but weary."

### Driving Away Evil Spirits

REV. A. M. GELSTHORPE, D.S.O., a C. M. S. missionary in the Onitsha province of Nigeria, says that he has never heard any thing so weird and uncanny as the loud shriek that went up from over a hundred semi-savage heathen women as he passed out of a hut in which lay the body of a Christian schoolboy who had died and to which he had been called. The idea in the minds of the women was that the spirit of the boy was still hovering round the body and must be driven away, and the only way to get rid of it was to make a terrific noise and so send it off to join the other spirits. The people in those parts believe that for all departed spirits there is a place of light or a place of darkness; but if they are asked how to prepare for one and how to avoid the other, they just shrug

their shoulders and say "Omerum" (I do not know). They do not know—and that is one of the many reasons why Christian missionaries go to them.

### Further Growth in Uganda

THE VEN. H. MATHERS, Arch-deacon in the Eastern Province of Uganda, who is a missionary of the Church Missionary Society in that part of Central Africa, says that the day of opportunity is upon the Church in his archdeaconry. When the missionaries go itinerating in the villages of the Elgon district, the people, in companies, meet them a mile out and escort them in royal fashion to their church or school. The crowd is often so large that the Christian workers have to divide their forces, each taking a congregation, which fills the building and overflows. Sometimes for convenience' sake they meet in a plantain garden or under a spreading tree. But in every case the same purpose is evidenced—to know God and to worship Him. Two thousand adults were baptized in this one district during 1924.

### THE NEAR EAST

#### Coeducation in Syria

THE social independence of women is becoming evident in Syria, as in other lands. Eight Syrian girls, as reported in *The Continent*, have braved custom and tradition by entering the American University of Beirut, the only institution of higher learning in the country. Two are graduates of the American School for Girls at Beirut and they have been able to enter without difficulty the sophomore class. Of course these co-educational students are all Christian—Moslem and Druze girls are not yet allowed to take so bold a step. The American School for Girls, feeling the impetus of increasing desire for college training on the part of young women of Syria, will next fall offer an additional college year in its curriculum. The step is being taken in co-operation with the University.

### Turkish-American Clubs

UNDER the direction of Asa K. Jennings, there has just been begun in Turkey, with the approval of the American Board and other Christian organizations, what has been described as "the first piece of cooperative effort undertaken in mutual confidence and good will between Americans and leaders of the new Turkish Republic for the youth of Turkey." With a general committee composed of three Turks and three Americans, Mr. Jennings will organize Turkish-American clubs, with character-building programs based on the fourfold program of the Y. M. C. A. and Y. W. C. A. Mr. Jennings has the confidence of Turkish leaders, including President Mustapha Kemal. When a Y. M. C. A. boys' work secretary in Smyrna, he led in relief efforts that resulted in the rescue of 300,000 Greek, Armenian and Jewish refugees. "Since the word 'Christian' means to the Turk what 'Mohammedan' means to Americans—warfare, bloodshed, and centuries of hatred and misunderstanding—only the national term 'Turkish-American Club' will be used," Mr. Jennings says. "The movement, international, interracial, non-sectarian and non-political, will be based on a program which will seek to develop spirit, mind and body. At the request of the Government, work for young women and girls will be included."

### The New Hebrew University

THE opening of the Hebrew University in Jerusalem was announced in the May REVIEW. Some of the great hopes for this new institution are brought nearer to realization by the recent decision of the Executive Committee of the Zionist Organization of America to create a fund of \$1,000,000 for the development of the various departments. The editor of the *Buffalo Jewish Review* writes: "The outstanding features of the university, as conceived by the founders, consist in the fact that the language used will be Hebrew; it

shall be open to all races and creeds; the curriculum will include every branch of human knowledge and enquiry. The University of Jerusalem at the crossroads of the Orient and Occident must of necessity attract the scholars, scientists and philosophers of the whole world. The international character of the Diaspora Jew assures a welcome to all, for in those bitter experiences of the Galuth the Jew has developed a catholicity of view, a broadness of vision and a tolerance which enables him to evaluate things which are calculated to improve the quality of humanity."

### A Baghdad Bookseller

ONE of the first steps taken by the United Mission in Mesopotamia was the opening of a bookshop by Rev. James Cantine, D.D. He soon found, however, that his real problem was to get the books into the hands of the people, and he writes as follows of a Moslem convert whom he engaged for part time as a colporteur: "He met with a surprisingly little amount of opposition, the one exception being at the shrine city of Kerbela, one of the most fanatical towns in Iraq. Here, as he came into the market place, he was at once recognized by some one with whom he had debated in Baghdad, who raised a crowd to punish the pervert from Islam who had come to their holy city to defile it with profane literature. He was badly beaten before he was rescued by the police, who at once admitted their inability to protect him, and bundled him into an automobile and hurried him back to Baghdad. He had to wear his arm in a sling for several days, but harder to be borne was the hurt to his pride at being thus treated. However, it did not prevent him from continuing his trips in other directions."

### The Assyrian Christians

THESE people are among those on whom the World War brought an especial burden of suffering. General

Agha Petros was Commander-in-Chief of the band of Assyrians who braved the Turk, and from March to July, 1918, defended with signal bravery Urumia against the enemy. Some of these Assyrian Christians have now settled in southern France and General Agha Petros is devoting himself to secure for his fellow-countrymen aid to enable them to live in France. His story has gained the ear of many Christians who vouch for the sincerity of his faith, the bravery of his exploits, and the need of the remnant of an historic people. Committees to help him in his work have been formed in London, Liverpool, Manchester, Belfast and Londonderry, and the narrative published under the title of "Draft Speech by General Agha Petros" makes dramatic reading. These are his closing words: "I beg of you to give some place in your kind hearts to my plea, because my people before the war were prosperous and happy, during the war took up arms and helped you, and now they have no home and no place to go."

## INDIA AND SIAM

### Rebellion in Afghanistan

**A**N Associated Press dispatch, dated London June 2d, stated that British forces in India are moving to the vicinity of the Afghanistan-Indian frontier as the result of reports reaching official circles here of an imminent general uprising in Afghanistan against the Amir, rumored to be the result of activities of Soviet emissaries who have been working in Afghanistan two years. The British Government has a treaty with the Amir of Afghanistan in which he promises not to allow Soviet agitators to enter towns within certain distances from the Indian frontier. An Afghanistan rebellion instigated by foreign influence readily could become a religious war, menacing the greater part of India's population. British observers have reported little possibility of any direct attack by the rebels against the British forces, but it is considered likely that the Amir

will have to abdicate unless he is able to gather his supporters immediately and defeat the rebels decisively.

### Summer Nights Campaign

**S**PECIAL evangelistic efforts with this title have been carried on by many Indian preachers under the Methodist Episcopal mission in the United Provinces. They have been accompanied by groups of singers and encouraging results have followed. Village men and women generally have more time for leisure in the exceedingly hot weather than at any other time in the year. They are very fond of sleeping in the middle of the day and of sitting around and talking until a late hour each evening, particularly when there is moonlight. The preacher who conquers the lassitude that the heat inevitably brings, and goes night after night to the villages where his Christians live to talk with them and to teach them is gloriously rewarded, for he finds an opportunity such as it is very difficult to secure in other seasons of the year.

### The Ramabai Mukti Mission

**T**O a person of Pandita Ramabai's wisdom and vision it was a matter of no small concern as to how her work could be carried on after her departure in a way true to the principles and methods inaugurated by her, and with the assurance that there would be no departure from the doctrines held by the founder. After the death of her daughter Manoramabai, she appointed Miss L. M. Hastie as her successor, and stated in her will "In case Miss Hastie finds that she is unable to carry on this work, I request the Christian and Alliance Mission to take up this work both at Kedgaon and at Gulbarga." Miss Hastie having now been obliged by ill health to resign as superintendent, the Board of the Christian and Missionary Alliance has accepted the custody of the Mukti Mission with the understanding that (1) It shall continue to be called the Ramabai Mukti Mission, and shall not be considered

merely a branch of the Alliance Mission. (2) The Mukti Mission shall continue to look to the Lord alone for the supply of all its needs, as in former years.

#### Christianity the Test

**A**FTER Rev. J. W. Runciman, D.D., missionary in Rajputana of the United Free Church of Scotland, had been speaking of the wonderful influence of Christianity in India today, so that it is the test by which every social, political, or economic reform is measured, he was asked, "If they are so enamored of the Gospel, why do they not become Christians?" "Well," said Mr. Runciman significantly, "my last Brahmin convert died within forty-eight hours of his baptism; the people *said* it was snake-bite. Another, a wealthy man in lands and cattle, lost all he possessed. Some young lads came to me in my school at Beawar and put this question: 'Could we be Christians for three months as an experiment?' I told them to sit down and think it out for themselves. In five minutes they gave me this answer: 'No; it cannot be done. Christ demands all or nothing.' Natives are finding out and confessing that the motive which expresses itself in elevating and philanthropic work is not to be found in Hinduism, but is found in Christianity."

#### Christian Students Win Honors

**A**N excellent record has been made by the students of the Isabella Thoburn College and by Christian young men who were candidates for degrees of the Lucknow University this year. Seven out of eight of the young women and eight out of nine of the Christian men passed in examinations for the B.A. degree while two Christian men appeared for the Master of Arts degree and both were successful. The Isabella Thoburn College has made another notable record in the Educational Department, which was started last year to meet the need

for training women graduate teachers where they could have convenient hostel arrangements, suitable practice teaching and supervision with transportation arranged, also an opportunity of sharing in the corporate life of the college. Lucknow University sets the examinations and grants to successful candidates a diploma in teaching. Nine candidates were prepared and sent up in this first class. All nine passed both in practice and in theory.

#### Objects of Hindu Worship

**R**EV. CHARLES H. DYKE, who was sent out by the Northern Presbyterian Board to Cawnpore, North India, in 1923, writes of the *mela* at Allahabad: "I have never seen so many human beings in all my life gathered together in one place. The newspaper reported over a million that day. About a mile away from where we first stood, astounded to standing still for a period of minutes, we could see a perfect river of humanity streaming into this vast bathing area enclosed by the Government. During the hours we were there that stream of living mortals never for one brief moment ceased. It was terrific! And all the more depressing and saddening when it is remembered that the object for which they were there was to wash in the River Ganges and thus obtain forgiveness of their sins, according to their belief. We saw a hundred or more sadhus absolutely naked in all their dirt and unkempt condition and these are leading the spiritual life of countless numbers of India's children. We saw dozens of idols and the streams of people offering their gifts of food and money to them. We saw one sadhu who had been standing for hours on his head to obtain merit—and this was the object of the admiration and respect and honor of one of the largest groups of low-caste peoples I saw gathered around any single object. Yet men will urge us that we have no obligation to such as these!"

### Christian Schools in Ceylon

FROM Panadura, Ceylon, James A. Ker, of the Ceylon and India General Mission, writes: "Our day schools have developed very well. The present educational authorities require a high standard, and by frequent inspection visits to our schools keep things up to the mark. We have one school at Ingiriya which is conducted in English, and is proving quite successful. The desire for English education is growing among our Sinhalese people. The Buddhist authorities are much opposed to our mission schools, and always endeavor, by opening a rival school, to draw away the children from ours. Their motto is, 'Every Buddhist child in a Buddhist school.' Yet many of the parents see the moral value of sending their children to our schools, and in spite of the entreaties of Buddhist priests and others continue to send them. The Sunday-school work has been carried on splendidly during the year. In some places our Sunday-schools have a larger attendance than the day schools. It has been a great joy to see how well the children are being grounded in Scripture verses. This is bound to bear fruit later on."

### Siam Mission Undermanned

MORE workers are needed on every mission field. But the special conditions which prevail in the American Presbyterian Mission in Siam are described by Miss Alice H. Schaefer, who, reporting on the annual meeting of the mission, says: "The needs of each station were considered, and at our prayer service were earnestly prayed for. The missionaries are breaking down under the strain of undermanned work. Today we have in Siam fewer missionaries than we had ten years ago, and the work has been growing all this time. There is not one station where the missionary force is adequate. In some, the missionaries are going on in sheer heroism. It would not be necessary for so many to break down if more young people would come to help us.

"Take just my own work. I am the only missionary at present in all Siam speaking the Cantonese dialect, and yet there are 40,000 Cantonese in Bangkok alone! I am not pleading for myself, for there are still greater needs than my own. I plead for Siam. Siam is ready for the Gospel. Siam needs the Gospel. But there are so few to tell the glad story!"

### CHINA

#### Christian Teaching for Police

REV. DEAN R. WICKES, American Board missionary at Tung-hsien, Chihli Province, sends this interesting story: "Moved by the exemplary conduct of the units of Marshal Feng Yü Hsiang's army, that have been stationed here, the Tung-hsien Chief of Police, not himself a Christian, has agreed to the plan proposed by one of his subordinates, a member of our Drum Tower Church here, of having regular meetings of the force for Christian instruction. Another member of this church has a secretarial job in the yamen of the Governor of the Metropolitan District, who is a Christian and adherent of Marshal Feng and was appointed to the post less than two months ago. He now proposes to have regular meetings for the education in Christianity of his yamen staff, numbering some hundreds of men. This Governor has also sent unofficial letters to the magistrates of the twenty-four counties under him urging them similarly to institute daily instruction in Christianity for all the men in their yamens, including reading for the illiterate, and the singing of hymns."

#### Soldiers as Patients

DR. GEORGE W. LEAVELL, Southern Baptist missionary, writes from Wuchow, South China: "Large numbers of soldiers have been treated in the hospital and free clinic and while here have heard the message of salvation. These have scattered from place to place, taking the message in their hearts. May the seed

thus sown bring forth much fruit fit for the Master's use. During 1924, 2,039 religious services were held in the hospital; eighty-seven conversions are recorded and, of this number, eighteen joined the Wuchow Baptist Church. As an evidence of appreciation for service rendered by the hospital to the many wounded soldiers under our care, a Chinese general has donated \$2,000 Mexican toward the purchase of an elevator and a further sum of \$1,000 to help build the hospital kitchen now under construction. A small special operating room will also be added."

#### **Ginling and Smith Colleges**

**G**INLING COLLEGE, Nanking, one of the seven union colleges for women in the Orient, is in close relationship with Smith College in Northampton, Massachusetts, its "sister college" in the United States. Smith alumnae are represented on its faculty, and Professor Ellen Cook has just spent at Ginling her sabbatical year. Smith undergraduates contributed \$4,000 last year to their sister college. Mrs. Lawrence Thurston, President of Ginling, herself a graduate of Mt. Holyoke, was present at the Smith Commencement in June, at which was celebrated the fiftieth anniversary of the founding of the college. She brought with her three beautiful panels which Ginling students had embroidered in honor of the occasion, and an elaborate scroll which conveyed the greetings of Ginling College, now ten years old, to its fifty-year-old sister college.

#### **Romanist University for Peking**

**C**ATHOLICS of the United States have been appointed by the Pope and Society for the Propagation of the Faith as founders of a Roman Catholic university in Peking, China. American prelates are now in the Chinese capital laying plans for the new institution, and have secured a site on which building operations will soon begin. It is planned to have faculties in theology and philosophy; let-

ters; natural sciences; social sciences and history; and mining and engineering. A preparatory school will probably also be conducted. Especial emphasis will be laid upon the study of Chinese letters and the development of trained Chinese writers, as it is felt that this is the point at which Protestant missionary colleges have left the field most open for Catholic occupation. The Pope has shown great interest in the enterprise by a personal gift of 100,000 lire, together with an order that copies of all Vatican publications be sent to the library of the new university.—*The Christian Century.*

#### **A "No-God Society"**

**R**EV. C. S. MINTY, of the English Wesleyan Methodist Mission in Hunan Province, writes to the Religious Tract Society:

"A recent grant of tracts was of great help to us in a series of evangelistic meetings, where our circuit preachers and some local preachers went into the country villages and visited some schools in the near vicinity. . . . In one or two government schools the teachers declared themselves members of the 'No God Society' (Wu Shen Tang). These teachers showed by the arguments they used against theism that they had been reading, and had been influenced by, atheistic literature. For instance, one of them asserted that people in Europe do not go to church because they believe in it, but because it has become a habit. To find this sort of thing in a comparatively out-of-the-way place like Liu Kung Ho is almost a new experience, but it is a sign of the times. I am glad to say our preachers were able to answer the arguments of the teachers, and it has done the preachers good to meet with this kind of opposition."

#### **Union Service in Harbin**

**T**HE new mission opened in Harbin by the M. E. Church South was referred to in the April REVIEW. The spirit of cooperation that exists



among the various Christian forces in that Manchurian city is evident from the following account of a union church service held in the large new Lutheran Danish Church for Chinese. "The meeting was made up of many denominations and many nationalities. There were present from the Baptist denomination Chinese, Russian, and American; from the Lutheran Church Chinese, German, Danes, Letts, and Estonians; from the Russian Evangelical Church were only Russians; and from the Methodist Chinese, Japanese, Koreans, Russians, and Americans. The preaching was done by a Chinese. His sermon was translated into English by a German who is a missionary to Mongolia and China and is a French citizen, then was translated into Russian by a Dutchman, who is a Canadian citizen and a missionary to the Russians in Manchuria and Siberia. There were three great choirs—one from the Russian Methodist Church, one from the Chinese Lutheran Church, and one from the Russian Baptist. The common hymns were sung in the various languages at the same time."

## JAPAN-KOREA

### Christianity in Japan Today

**A**T THE request of a newspaper in Osaka, the *Asahi*, William H. Erskine has written an interesting article with the above title, in which he says: "Christianity is indigenous because even many of its opponents admit its supremacy in the moral realm and recognize the tremendous power of its mystical-social-idealism in the spiritual life of Japan." Some of the further grounds on which Mr. Erskine claims that Christianity is indigenous are these: Christians were invited by the Imperial Government to the Three Religions Conference on Moral Development, together with the Buddhists and Shintoists. It has had a very stimulating effect on both the native religions, especially in activities for social betterment. Jesus' discovery of woman and her spiritual influence

in home, nation and world is contagious. "The emancipation of woman is Christianity's greatest contribution to present-day Japan." Finally, Mr. Erskine gives a list of outstanding Christian personalities, and says, "With such excellent Japanese examples of Christlikeness, the question of the indigenous Christian Church is forever answered."

### Child Labor in Japan

**M**ISS MARGARET BURTON, whose statements on child labor conditions in China, made at the Washington Foreign Missions Convention, have been widely quoted, says in *World Neighbors*: "The Home Office of Japan estimates the number of Japanese child wage-earners and apprentices to be approximately 1,397,000. The working day of these children is from ten to eleven hours. About 31 per cent of them are in textile factories, and of these 80 per cent are little girls. The law forbids the employment of children under twelve years of age in factories, and a law which has not yet gone into operation was passed by the Diet of 1923, raising the age to fourteen. There is little doubt, however, that thousands of children under the legal age are employed, their age being overstated. Careful investigation in one of the districts of northern Japan showed that nearly one third of the factory operatives were between ten and fifteen years old."

### Graves of Japanese Martyrs

**D**R. EARL R. BULL, missionary of the Methodist Episcopal Church in the Loo Choo Islands district of Japan found on the Island of Amakusa a huge grave marked by a stone boulder on which it is stated that the heads of 11,111 Christians lie buried there. The grave dates back to the year 1637, when the Japanese practically wiped out all the Christians who had been converted by Roman Catholic missionaries. The inscription over this grave states that 33,333 Christians were slain, be-

headed and buried. Their heads were buried in graves many miles distant from the rest of their bodies. Only one third of the Christian heads were buried in this particular island. When Dr. Bull made inquiries in Nagasaki and elsewhere, he was told: "When the Catholic priests preached about the resurrection, they said that Christians would rise again. Fearing that it might be true, the officials of the persecuting Shogun determined that they would make it impossible for them to rise again by separating different parts of the bodies of the dead Christians. If their heads were buried in one township and other parts of their bodies in another township, they concluded that the resurrection was then impossible."

#### Morals of a Buddhist City

ONE of the students in the Bible Institute conducted by the Oriental Missionary Society in Seoul, Korea, reports: "During the summer vacation I was assigned to Fukui to help in the work of the church there for a month while the pastor was absent. During the day I thought the place was quiet and settled; but in the evening many devout Buddhists were gathered together by cymbals and by posters, to attend their cottage meetings. It seemed to be a city of Buddhists, but in spite of its being such a religious place I have seldom seen such a wicked place, where there are so many concubines and depraved young men and women. In spite of all the power and dignity of the teaching of Buddha, in cities of this kind we have more wickedness than in the places which are more careless as to religion. When I thought that they cannot be saved except by the Gospel of Jesus Christ, I realized more than ever the great importance of my message. In my preaching in the meetings and in the open-air services, I insisted on the power of Christ to save thoroughly from sin, and I met the devil with the testimony of my own experience of salvation and sanctification. We

were given a few souls who sought the Lord, and we praised the Lord for victory."

#### Girl-Graduates in Japan

AT THE end of the school year, Miss A. E. MacLean, Principal of the school for girls conducted by Canadian Methodists in Kofu, Japan, says: "The prospect for most graduates is a few months or years of idle waiting, after which a marriage will be arranged and they will be taken to their husband's homes. This year a few, however, are going on to higher schools. One will enter the Women's Christian College in Tokyo. Another expects to study in the Bible Training School in Tokyo in preparation for the work of Bible woman. Two will enter the Azabu Kindergarten Training School, two are going to a sewing school, and one to a university in Tokyo. They are all earnest and ambitious, and will make good use of their opportunities. Of the twenty-three graduates in this year's class, eighteen have been baptized; two of the remaining five would like to be, but have not been able to obtain permission from home; and one other, at the eleventh hour, expressed her desire to be baptized as soon as possible."

#### Korean Sunday-school Leaders

THE development of the Sunday-school movement in Korea was described in the March Review. The special feature of this development which is stressed in recent reports is the large share of responsibility which the Koreans are assuming. The executive committee of the Korean Sunday School Association is now composed of thirty-three members, of whom twelve are from the missions and the others Koreans. All offices in the Association are held by natives except that of general secretary and of treasurer. The assistant to the secretary is now James Chung, a Korean educated in America. Last summer the daily vacation Bible school movement had over 100 schools

with over 10,000 pupils enrolled. The Sunday School Association has taken over this work and two traveling secretaries are to be employed to conduct the work under the oversight of Dr. J. G. Holdercroft, general secretary. The books have been translated and are now ready for use. The teachers are chiefly young men and women from the missions.

#### Kagawa on Race Relations

**T**HE notable Christian work done by Toyohiko Kagawa in the slums of Kobe and in the sections of Tokyo devastated by the 1923 earthquake was the occasion of his being invited to the United States as a speaker at the Washington Convention. In an interview which he gave to a Quaker paper in England after his return from the United States, he said: "By the recent exclusion act of the United States the Japanese as a whole have found that the United States is no longer a Christian nation. In future we Japanese must discriminate between two kinds of people in America, namely, those who are Christians and those who uphold the principles of senators. The white races are not believing in true Christianity. Their Christianity is only in words. The Sermon on the Mount has never been practised by the European nations. As individuals, quite a number of people follow the steps of Jesus Christ, and today within a nation we have a Christian culture, but as nations we are brutal as wild beasts. The principles of Jesus Christ were not those of individualism. The idea of the kingdom of heaven and its realization is much a social gospel."

#### ISLANDS OF THE SEA

##### Church Union in Philippines

**T**HE account of the United Church in Manila given in the April Review quoted Rev. Frank Laubach, of the American Board, as stating that the Presbyterians, United Brethren and Congregationalists were "laying the foundations for an island-wide church union." Rev. George W.

Wright, D.D., Presbyterian missionary, now announces that this organization has been effected. The other denominations have been invited to join in the movement, which is called the "United Churches of Christ in the Philippines." They represent churches all the way from the southernmost part of the Islands up to the Igorote mountain tribes of northern Luzon. Dr. Wright says that church union had been earnestly desired by the Filipino Church members, who naturally wanted to show Roman Catholicism an undivided Protestantism. Cooperation under present arrangements seemed both natural and easy. The union of five denominations in theological education, the union of the Baptists and Presbyterians in hospital work in Iloilo, and the practical union of all denominations in the preparation of Sunday-school literature had made it seem as though the churches were, to many intents, already one.

#### GENERAL

##### Missions and Prohibition

**M**OHAMMEDANS and Buddhists could never reconcile America's missionary ambitions with her extensive liquor traffic, but Prohibition and the Volstead Law, says William E. ("Pussyfoot") Johnson, as reported in the *Literary Digest*, now give them reason to believe that American ideals are something worth imitating. In an address at Schenectady, N. Y., he reminded his hearers that there are approximately 600,000,000 people in the world, entirely outside of Christianity, whose religion has been teaching total abstinence for at least 1,200 years. These people include the Hindus, Sikhs, Jains, Buddhists and Moslems. And, says Mr. Johnson:

When America went dry, these people were stirred to their depths because they saw that America, the greatest Christian nation on earth, had not only accepted the Oriental teachings as to drink, but had actually written them into her laws. So there began all over the Orient all sorts of organizations, seeking to extend the Christian teachings on

Prohibition. Already in India more than 300 Prohibition organizations have been formed, nearly all non-Christian in character, but our own Christian missionaries have had an important part in the formation of nearly every one of them. Every newspaper in India, owned or controlled by an Indian, is clamoring for Prohibition.

#### League's Committee on Youth

ONE activity of the League of Nations, not widely known but full of possibilities for good, is its Committee on the Education of Youth. Dr. Nitobe, of Japan, a member of the secretariat, is chairman. Dame Rachel Crowdy and Princess Radizwill are among its members. Its object is to study ways and means to promote the education of the youth of the world along international lines and to lessen distrust and mutual ignorance of each other. New textbooks and other methods are under consideration.

One of the latest developments in international cooperation and play is the international camp for girls or leaders. Last summer in England the first international camp for girls was held. This summer at Hindsgavl in Denmark an international camp for leaders of girls from Great Britain, France, Germany, Switzerland, Belgium, Holland, Czecho-Slovakia, Norway, and Sweden will be held August 1st to 10th.

#### Cost of the World War

A STATEMENT based upon figures collected by the Carnegie Endowment for International Peace has been issued by the *Morning Post* of London, showing the aggregate cost to the Allied nations of the World War. The totals so given were obtained by adding to each country's war expenditure, including loans to allies, the losses in property and the estimated money value of lives lost. As thus computed the cost of the war to the chief allies was as follows: British Empire, £10,054,000,000; France, £8,126,639,000; United States, £5,519,594,000; Italy, £3,502,000,000. These figures do not include the 1,-

000,000,000 pounds sterling now being repaid to the United States for war loans, but do include loans made to the other allies by Great Britain and America. The method for estimating the money value of lives lost used by the London newspaper is the commonly accepted plan worked out by M. Barriol, a French actuary, fourteen years ago. His figures at that time, which now are decidedly conservative owing to scarcity of men and depreciation of money, gave the average social value of a resident of the United States as £944, England, £828, France and Belgium, £580, Russia and other nations £404.

#### Race Problem and Service

P. WHITWELL WILSON, the British journalist, suggests in an article in *Association Men* service—finding things to do for one another—as the real solution of the race problem.

While recognizing the danger to international peace in a policy of discrimination against Asiatics, and admitting the justice of many eastern complaints against the West, Mr. Wilson calls attention to the massacres of Christians in Turkey and to India's caste system and the grave differences dividing Hindus from Moslem, adding, "It is not for the East as yet to claim any immunity from race passion and race prejudice. If there is fault on the side of the West, there is fault on all sides."

To the argument of the Easterner that the West seeks to conquer the East with "bullets as well as Bibles," and that Europe, while professing to worship the Prince of Peace, is rent by war, Mr. Wilson replies: "We are apt to regard religion as a label which describes whole continents. . . . Religion must not be judged by those who wear the label but by those who have consecrated the life. It is not the Christ in Europe that causes war; it is the anti-Christ. And what the East should do is to reject the anti-Christ of the West, that is, the evil, and to accept the good."

# THE MISSIONARY LIBRARY

**Before the Dawn.** Toyohiko Kagawa. 398 pages. \$2.50. New York. 1924.

This "best seller" of recent Japanese literature is so removed from Occidental novels that the first half of the story seems tedious and rambling. The latter half holds the reader with a strange fascination. If we regard it as a novel, it is one without the usual love-story. This is replaced with love for little children, his "flowers" of the Shinkawa slums. In love for woman the volume is most disappointing. It has three women to whom Eiichi's soul went out (one of them was a geisha beauty), but none of them remains long on the scene, and the present Mrs. Kagawa is as sweet and devoted as the author pictures plain Miss Higuchi.

It is a hopeless task to think of stating even the outline of this varied life-story, for the volume is prevailingly autobiographical. From 1910 until he came to America to study in Princeton University and Seminary, the author lived in the slums of Japan's worst sort. The first night of his return home were spent there also. And since then, even during the earthquake period—which did not affect Kobe, except indirectly—he has been at his sacrificial task, amid dangers of various sorts, but always with calmness and Christian love, meeting and usually overcoming opposition.

The realism of the volume makes it a Japanese "*Les Misérables*" in a Kobe rather than a Paris setting. Human nature is much the same the world over, and Kagawa's friends—Eiichi Niimi's friends in the story—are living in even worse conditions than Riis's "*Other Half*," which so startled us when that vivid volume appeared, "*How the Other Half Lives*." Christianity's conquests do not appear in his nondescript converts to any great advantage; but

the popularity of the story, reaching its 300th edition in two years after its first appearance, proves that the Japanese reading public is deeply moved by this account of a young man passing through temptation and mental struggle into a life of sacrifice and unselfish service.

The fuller story of Mr. Kagawa's work is found in a supplemental volume, "*Shooting at the Sun*," which we understand is not yet translated. But his wider service, coming from this environment of the Empire's unwashed masses, is found in a host of other writings—essays, poems, dramas, theological works and scientific studies of social problems.

If one wished to sum up in a paragraph what this volume sets forth in picturesque biographical experiences, the underlying Japanese Christian is found in a statement written by Kagawa in 1922: "To live a religious life, a man cannot withdraw to some desert cave or mountain temple. He must bear his cross in the flesh and live a life of service among men. This is the art of art, the economics of economics, and the religion of religion . . . My chief work is the building and rebuilding of the Human Temple. It is the Carpenter Jesus alone who is able to do this work. I am helper and servant to Him. The material for this building is Life, Labor, and Liberty." While the story is too long drawn out, it is one of the most important attempts in recent years to picture a man who is really trying to walk "*In His Steps*."

H. P. B.

**Sowing Seed in Assam.** E. Marie Holmes. Introduction by Helen Barrett Montgomery. Illus. 12 mo. 195 pp. \$1.50. New York. 1925.

Human interest is unusually strong and appealing in this story of a mis-

sionary's experience in Christian school work in Northeastern India. The reminiscences of childhood, factory and school days, and the missionary experiences are told with peculiar charm and power. Miss Holmes shows real gifts in writing as well as true effectiveness in her Christlike work for children. She reveals the sense of humor and descriptive ability of Jean Mackenzie, the earnest devotion and sympathy of Amy Wilson Carmichael and the courageous pioneering spirit of Mary Slessor. The narrative is exceptionally stimulating and interesting reading.

**Directory of Christian Missions in India, Burma and Ceylon.** Compiled by A. McLeish. Ajmer, India. 1924.

The fourteenth edition of this useful directory is even more complete than its predecessors. Maps, statistics, societies, stations, institutions, periodicals and indexes reveal the facts in regard to 6,020 Protestant foreign mission workers.

**The Martyr of Huping.** A. R. Bartholomew. Illus. 12 mo. 157 pp. Philadelphia. 1925.

William Anson Reimert—a missionary of the Reformed Church in the United States—died in China in 1920 while protecting the Chinese women and children of Huping Christian College from an attack by bandits. Mr. Reimert was born in Lehigh County, Pennsylvania, in 1877, was graduated from Ursinus College and went to China in 1904. This brief and impressive story of his life gives an insight into the missionary's own character and into the various phases of the work in China.

**Allen Rome.** B. M. Tipple. 12mo. 220 pp. \$2.00. Washington, D. C. 1924.

**Roman Christianity in Latin America.** Webster E. Browning. 12mo. 96 pp. \$1.00. New York. 1924.

The first of these books is a protest and a warning against Roman Catholic activity in politics. The author has lived in Rome for fifteen years and has come to look upon Roman Catholicism not as a religion but as a politi-

cal autocracy that aims at political control over every land where Catholics are in large numbers.

Dr. Tipple quotes from papal documents and cites papal history and European, British and American history to prove his charges and enforce his warnings. He sees the activity much increased by the recent World War and considers the Knights of Columbus as a new political order bent on the capture of American institutions, as definitely as the ancient crusaders set out to capture Jerusalem from the Turks. Romanism and true Americanism are seen to be incompatible since the papal autocracy is not in harmony with American democracy.

The second volume is a view of Roman Catholicism in countries settled and controlled for four hundred years by those under the dominance of the Papacy. The author has been a missionary in South America for over a quarter of a century and has traveled very extensively, coming into contact with all classes of people. He is a man of clear, calm judgment, fair-minded and without bitterness. He recognizes certain evidences of progress made by the Catholic Church in Latin America but facts and incidents are presented to show clearly a need for greater enlightenment as to the spirit and teachings of Christ and a radical change in the Latin American Catholic views of Christ and His Way of Life. At the same time, Dr. Browning believes that many Protestant missionaries need to change the attitude and method of their approach to Romanists in their efforts to win them to evangelical Christianity. This is a valuable and interesting book for the mission study courses for the coming year.

**Prisoners Released.** Rev. C. Phillips Cape. Foreword by Dr. Robert F. Horton. 12mo. Paper. 143 pp. 1925.

The Doms of Benares, India, are an outcaste tribe of criminals among whom a remarkable work of grace has been accomplished through the Wesleyan Missionary Society. Hinduism

could do nothing for these people but Jesus Christ has raised many into new life. The people herd together in a squalid quarter of Benares. They perform the most menial tasks as scavengers, eat carrion, and are looked upon as living by thievery and other crimes.

Mr. Cape worked for ten years among these outcastes and tells his story from first-hand knowledge. It is one of the modern miracles of missions. Gipsy Doms have been transformed by the work of the Salvation Army settlement. They have given up fighting and have joined churches and are learning to read, to give and to serve. The Dom Mission is an object lesson as to the power of Christ. It is known to the whole city and the streets have rung with the cry: "To Jesus, the Messiah, be Victory." Much more remains to be done, but the first fruits are the earnest of the final triumph.

**F. W. Baller, a Master of the Pencil.** Marshall Broomhall. 55 pp. 1s. London. 1923.

In China the man who obtains pre-eminence in the use of the Chinese language is known as a "Master of the Pencil," or "Lord of the Brush." Such a man was Mr. Baller; a man who deserves a fuller volume than this booklet in memory of his service for the kingdom of God in China. Born in Chelsea in 1852, soundly converted at seventeen, attending night school to fit himself for life and active Christian work, he heard the call to the foreign field and sailed before his twenty-first birthday. This sketch describes briefly his pioneer itinerating with Hudson Taylor, his contact with Pastor Hsi, his increasing work as a teacher and translator, until at the time of his too early death, he was a master of Mandarin and "Baller's books" were a necessity to every student of Chinese.

He was not only distinguished as a scholar, but did more than any other man, it is said, to help others acquire facility in the use of Chinese. His Anglo-Chinese dictionary was pub-

lished in 1900 and the same year he was made a member of the Bible Revision Committee. His life is an illustration of hard work inspired by grace.

The booklet, brief as it is, has in it many helpful things. Baller's faith in God, and his trust and joy in God's Word, are described in the closing pages. His courageous spirit, and persistent industry to the very last, must have been inspiring to those who knew him, for reading about him touches the conscience and gives a tug to the resolution of every true child of God.

F. L.

**The Authentic Literature of Israel.** Edited by Elizabeth Czarnomska. 8vo. 415 pp. \$4.00. Introduction and Appendices. New York. 1924.

The editor who is Professor of Biblical and Comparative Literature in Sweet Briar College, Virginia, gives in her introduction an admirable review of the history and development of Hebrew sacred literature. Moffatt, Weymouth, Ballantine and Goodspeed have sought to put the ancient thought into current forms of speech. This book makes no such effort, but rather reclassifies the literature of Israel, and rearranges the entire text of the Old Testament in an effort to give a better conception of the historical setting of each of the great sections. It is not a book for the average layman but is valuable to the scholarly teacher or minister who desires to analyze Hebrew literature as to its origin and sources, and as to the elements which have contributed to the making of the Old Testament. One rises from the study of such a work with undiminished reverence for the Supreme Mind back of the Supernatural Book, and with increased wonder at the manifold wealth of the material at our command in its critical study. C. C. A.

**A Doubter's Doubts About Science and Religion.** Third Edition. Sir Robert Anderson. 176 pp. 3s 6d net. Glasgow. 1924.

This old work, republished in a new and more attractive dress, has for its sub-title: In Defence—A Plea for

the Faith. William E. Gladstone contributes a letter, dated 1889, to the author's preface commending the work. While the denials of today are not those of the time when this volume originally appeared, yet it deals with the main currents of the controversy for and against faith as given to us in the Scriptures. "True scepticism is that which honestly tests everything—and is a genuine aid to faith. Sham scepticism is that which credulously accepts everything which tends to discredit the Bible." This is Sir Robert's text—and the volume is an exposition of it. J. F. R.

**Joseph. Bible Hero Stories.** J. H. Shonkweiler. Illustrated. Pamphlet. 25 cents; \$2.64 per dozen. 1924.

Joseph, the fascinating character of the Old Testament, is here set forth in modern style, with attractive colored pictures, so as to appeal to children of junior age.

#### NEW BOOKS

**Christian Salvation.** George Cross. 254 pp. \$2.50. University of Chicago Press. Chicago. 1925.

**Christianity and World Problems: No. 9: Imperialism and Nationalism—A Study of the Conflict in the Near East and of the Territorial and Economic Expansion of the U. S.**

**Education in East Africa—Report.** Prepared by Thomas Jesse Jones. 401 pp. \$2.25. Phelps-Stokes Fund, 101 Park Avenue, New York. Edinburgh House Press, London.

**Foreign Missions Convention at Washington, 1925.** Edited by Fennell P. Turner and Frank K. Sanders. 440 pp. \$2.50. Foreign Missions Conference, 25 Madison Avenue, New York. Fleming H. Revell Co. New York. 1925.

**The Hebrews Epistle.** Sir Robert Anderson. 182 pp. 3s, 6d. Pickering and Inglis. Glasgow, Scotland.

**A Scientific Man and the Bible.** Howard A. Kelly. 158 pp. \$1.25. Sunday School Times. Philadelphia. 1925.

**Sowing Seed in Assam.** Ella Marie Holmes. 195 pp. \$1.50. Fleming H. Revell Co. New York. 1925.

**Robert Moffat: One of God's Gardeners.** Edwin W. Smith. Portrait. Map. 256 pp. 5s. Student Christian Movement. London. 1925.

**Sun Yat Sen and the Chinese Republic.** Paul Linbarger. Illus. 371 pp. Century Co. New York. 1925.

**Fifty Years in China: The Story of the Baptist Mission in Shantung, Shansi and Shensi, 1875-1925.** E. W. Burt. Portraits. Map. 127 pp. 2s. Carey Press. London. 1925.

**The "Stranger People" (China).** W. Bernard Paton. Illus. Map. 151 pp. 2s 6d. Religious Tract Society. London. 1925.

**Borneo: The Stealer of Hearts.** Oscar Cook. \$5. Houghton Mifflin. Boston. 1925.

**The Punjab Peasant in Prosperity and Debt.** Malcolm L. Darling. Foreword by Sir Edward Maclagan. Illus. Maps. 298 pp. 14s. Oxford University Press. London. 1925.

**The Industrial Evolution of India in Recent Times.** D. R. Gadgil. 242 pp. 7s, 6d. Rs. 4.8. Oxford University Press. London and Calcutta. 1925.

**Among the Brahmins and Pariahs.** J. A. Sauter. Translated from the German by Bernard Miall. 241 pp. \$3. Boni and Liveright. New York. 1924.

**The Moslem World in Revolution.** W. Wilson Cash. Illus. Maps. Bibliography. 160 pp. 2s. Edinburgh House Press. London. 1925.

**Education Policy in British Tropical Africa.** Memorandum submitted to the Secretary of State for the Colonies by the Advisory Committee on Native Education in the British Tropical African Dependencies. 8 pp. 2d. His Majesty's Stationery Office. Cond. 2374. London. 1925.

**Mysteries of the Libyan Desert: A Record of Three Years of Exploration in the Heart of that Vast and Waterless Region.** W. J. Harding-King. Illus. Maps. 348 pp. 21s. \$6. Seeley, Service Co. London. Lippincott, Philadelphia. 1925.

**Egypt Under the Egyptians.** Murray Harris. Illus. 240 pp. 12s, 6d. Chapman and Hall. London. 1925.

**The Handbook of Sierra Leone.** T. N. Goddard. Appendices. Plates. Maps. 335 pp. 10s, 6d. Grant Richards. London. 1925.

**The Gift of the Black Folk: The Negroes in the Making of America.** W. E. Burghardt du Bois, Ph.D. 349 pp. Stratford Co. Boston. 1924.

**The Encyclopaedia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammedan Peoples.** Prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, H. Basset and A. Schaade. No. 29 al-Kamar-Karmatians. pp. 705-68. London, Luzac. Leyden, Brill. 5s. 1925.



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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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*(Concluded from page 657)*

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THE HISTORIC "CAMBRIDGE SEVEN" AS THEY ARE TODAY

# THE MISSIONARY REVIEW *of the* WORLD

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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

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\*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

**W**HAT 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

**D**ELEGATES 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*

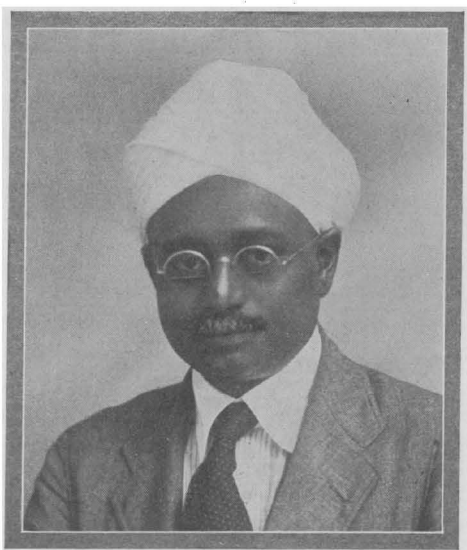
BY REV. H. A. POPLEY, MADRAS, INDIA

Religious Work Department of the National Y. M. C. A.

**I**N 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 Serishtadar<sup>1</sup> of the cutchery<sup>2</sup> 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.

<sup>1</sup> Head accountant.

<sup>2</sup> 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,<sup>3</sup> 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.

<sup>3</sup> 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.

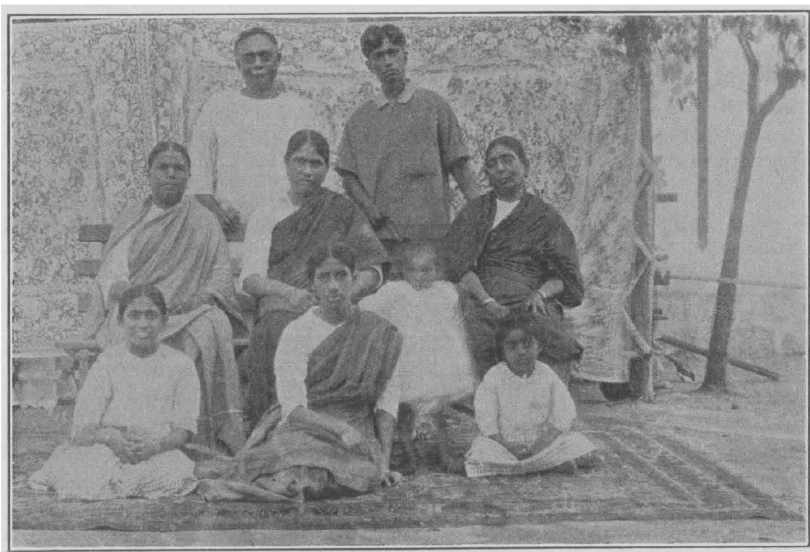
Kanakarayan went into the law college and at the same time took a position as clerk in the secretariat, and so got a thorough grounding in office work and method, which was to stand him in good stead in after years. At the close of his law course he resigned his work in the secretariat and went back 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

**A**N 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

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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

**H**OW 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."

CHESLEY: "'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?

#### Agencies 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. LÉSOUD,

*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	Netherl'nds 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

**A**N 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

**T**HOUGH 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

**M**EETINGS 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*

**T**HE 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

**L**ARGE 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

**D**ENOMINATIONAL 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

**I**N 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

**T**HE 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

**I**NTEREST 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

**I**NTERRACIAL 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

**T**HE 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

**T**HE 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

**S**OUTHERN 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

**D**R. 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

**T**HE 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

W. R. 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.

**T**HE 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

**I**N 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

**S**ECRETARY 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"

**T**HE 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

**T**HE 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

**H**IS 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

**D**URING 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"

**O**NE 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

**A**T 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

**T**HE 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**

**S**PEAKING 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**

**A**T 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**

**A**FRICA 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.



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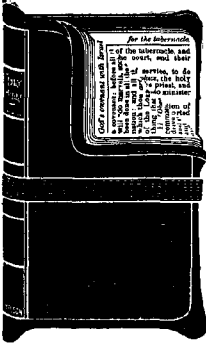


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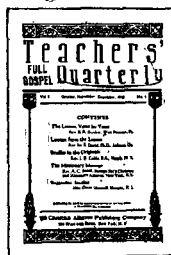
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## PERSONALS

REV. DONALD FRASER, D.D., of Livingstonia, has been appointed Home Organization Secretary of the Foreign Mission Committee of the United Free Church of Scotland.

\* \* \*

MISS IRENE SHEPPARD, who has been connected with the National Board of Young Women's Christian Associations since 1907 and has had wide experience in Latin America, has become Foreign Executive Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

\* \* \*

BISHOP H. W. K. MOWLL, formerly Dean of Wycliffe College, Toronto, and since 1922 assistant bishop for West China under the Church Missionary Society, was one of a party of eight missionaries reported to have been captured by Szechwan bandits. He has since been released.

\* \* \*

REV. HENRY H. SWEETS, D.D., Secretary of Education of the Presbyterian Church South, sailed on August 6th from Vancouver for a six months' study of the entire educational work of his Board in China, Korea and Japan.

\* \* \*

REV. WALTER VAN KIRK, pastor of the M. E. Church in West Lynn, Mass., has been chosen as Associate Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches.

\* \* \*

WILLIAM M. DANNER, the devoted and effective secretary of the American Mission to Lepers, has recently started on a world tour of leper missions accompanied by his wife and daughter. They plan to visit Japan, Korea, China, the Philippines, Siam, and India, interviewing government officials and inspecting work for lepers.

\* \* \*

## OBITUARY

REV. JAMES C. R. EWING, D.D., President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died in Princeton, N. J. on August 20th, in his seventy-first year. Dr. Ewing spent forty-three years in missionary service in India, thirty of them as President of Forman Christian College, Lahore. The British Government repeatedly recognized the value of his work by conferring honors upon him, the highest being that of Knight Commander of the Indian Empire, in 1923.

\* \* \*

REV. FREDERICK B. BRIDGEMAN, D.D., for twenty-eight years a notable representative of the American Board of Commissioners for Foreign Missions in South Africa, where his father spent thirty-six years as a missionary, died in Portland, Me., on August 23d.

\* \* \*

REV. FRANCIS G. PENZOTTI, from 1892 to 1922 a devoted agent of the American Bible Society in Latin America, died in Buenos Aires on July 24th, aged seventy-four.

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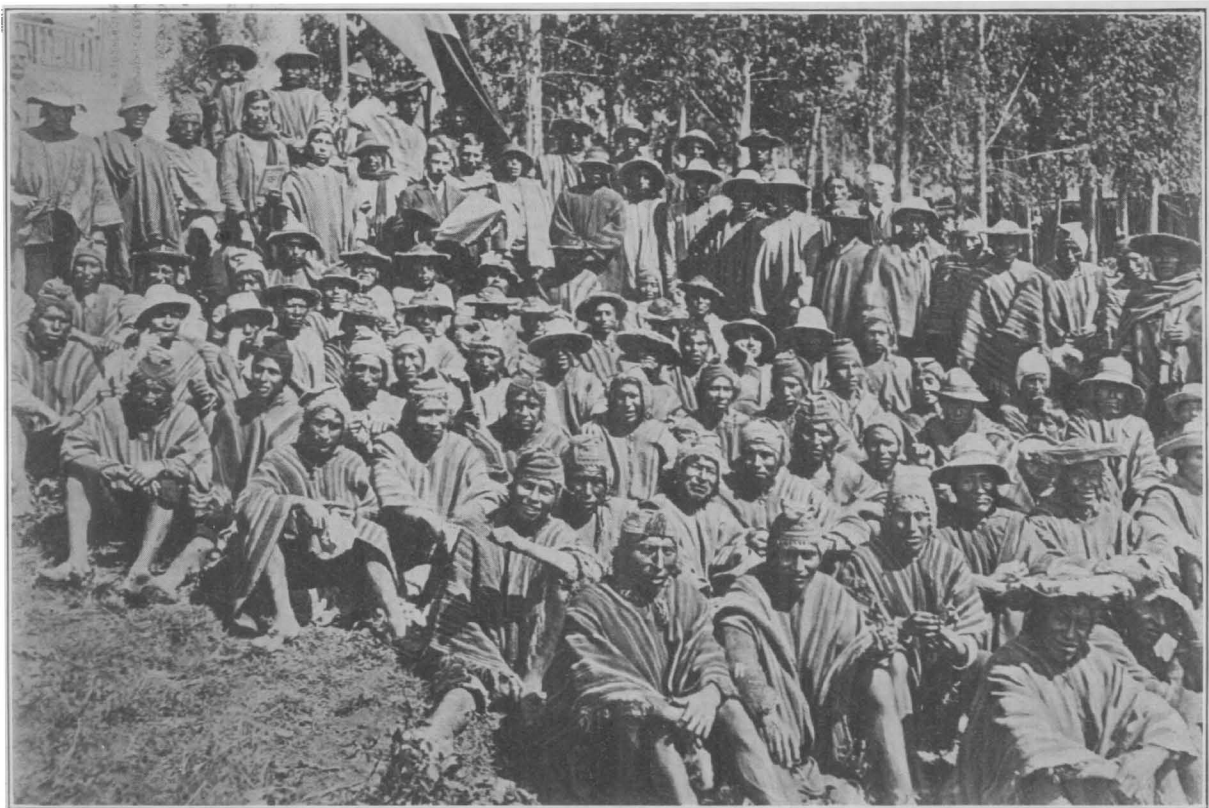
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## WHY PROTESTANT MISSIONS IN LATIN AMERICA?

**C**HRISTOPHER COLUMBUS came from a Roman Catholic country and landed in tropical America. The Pilgrim Fathers, the Dutch and the other settlers from Protestant Europe landed on the more northern shores of the continent. Most of the subsequent immigrants to North America came from Protestant Europe, while those to Mexico, Central and South America came from Southern Europe and brought with them Latin languages and customs together with the Roman Catholic religion. As a result, North America is dominantly Protestant while Latin America is Roman Catholic.

It is clear to any careful and impartial student or traveler that there are many differences between the characteristics, ideals and progress of North and South American governments and peoples. It is also interesting to note that Roman Catholic missionaries from the South do not come northward to offer the benefits of their interpretation of God and the Way of Life to North Americans; there are, however, today over 2,200 Protestant missionaries who have left home and country, friends and temporal advantages to carry to their human brothers in the Southlands the special message of truth and life that they believe to be unknown to most of the people there. Is this an assumption due to pride and arrogance or is it based on facts and inspired by a sincere and self-sacrificing spirit of service?

Many thousands of Christians in North America will this year be studying Latin America—its characteristics, customs, history and religion—in carefully prepared textbooks. They will be living alongside their Roman Catholic neighbors at home without speaking a word to them as to differences of faith and practice, but meanwhile will become more deeply interested in evangelical missions to Roman Catholics who live thousands of miles to the south. Why this difference? Are the Catholics there so different from those at home?

Are they truly suffering from a lack of knowledge of God as revealed in Christ and are they in need of a standard and power of life that can be given to them through the Protestant churches of the north?

The special articles on Latin America in this and subsequent numbers of the *Review* will give the facts as to the conditions that call for the more complete evangelization of Latin America, the Protestant forces that are there at work, and some of the results that justify these missions. Thirty-six new societies have started work in those countries in the last twenty-five years. There are over 60,000 pupils under instruction in Evangelical schools. The Protestant Societies spend about three million dollars annually for the maintenance of the work. Why is this justified from an evangelical Christian standpoint?

First, of the ninety millions of people in Latin America, about seventy per cent or over sixty millions are almost or wholly illiterate. The territory is so vast, so much is undeveloped, masses of the people are so poor that they have no opportunity for an education.

Second, in South America alone there are about seven million Indians practically untouched by Christian teaching. Some have adopted Catholic symbols and ceremonies without understanding their meaning. Many are primitive and uncivilized savages in the untouched interior.

Third, South America contains the largest unoccupied mission fields in the world. Vast reaches of the interior are practically unexplored. Even the Roman Catholic emissaries have not penetrated these forests and jungles. Multitudes of the inhabitants have never heard the Gospel of Christ in any form.

Fourth, even among the educated descendants of the European settlers—most of them now of mixed race—materialism, atheism and low standards of morality prevail. The dominant aim of these lives is for money and pleasure. They have given up faith in God and agnosticism abounds in state educational institutions. Immorality is common, especially among the men, and from thirty to seventy-five per cent of the births are illegitimate.

Fifth, while the countries are all nominally Roman Catholic and, in most of them, the priests exercise a powerful influence, the people, as a whole, are not even enlightened Romanists. They have, as a rule, received only the external forms of Romanism, without any understanding of the gospel message. The priests are influential but, to a large extent, are ignorant of the Bible. Many are openly intemperate and immoral. They oppose the reading of the Bible by their people and, where they have the power, create disturbances to prevent evangelical work. The spirit of the inquisition is still strong.

Sixth, while there are doubtless many true Christians in the

Roman Catholic Church, the general influence of that Church is, unfortunately, toward bigotry, formalism, priestly autocracy, superstition and idolatry. There is a distinct separation between theoretical and practical religion. Attendance at mass and confessional is considered more important than truth, temperance, morality and brotherly kindness.

Seventh, while the Roman Catholic creed holds firmly to some Christian truths, in many important particulars it obscures or distorts the Gospel of the New Testament. The Virgin Mary, rather than Christ, is the center of worship; reverence for saints degenerates into idolatry; a babe and a dead Christ take the place of a living Christ; Romanism is largely a political cult and a philosophy; the Roman evangel is sacerdotal and symbolic rather than personal and practical.

There is the same reason for obeying the Great Commission of Christ by carrying His Gospel to Latin America as there is for carrying it to any other people where Jesus Christ is not known in His saving power—whether they be in Africa or India, in China or Turkey, in Europe or in North America. That the need exists in Latin America is clear to anyone with spiritual vision who knows the facts. The same results also follow where men and women accept the Gospel—their minds are enlightened, their characters are transformed, their homes are uplifted; their communities are benefited and they seek avenues of service. The Cross becomes, not a symbol, but a reality; the Bible becomes their guide, and Christ becomes their living Lord and Saviour. It is our hope that the study of Latin America will result in a better understanding of the people and their need and will stimulate Christians to more intelligent, prayerful and sacrificial cooperation for their evangelization and Christian education.

### UNDERSTANDING OUR NEIGHBORS

**P**ROBABLY the greatest cause of strife among men is selfishness—a determination to have and to hold what men think to be to their personal advantage without due regard to the welfare of others. The remedy for this disease is control by the Spirit of Him who “came not to be ministered unto but to minister.” The second great cause of strife is suspicion of the aims and motives of others. This leads to the adoption of plans and methods for self-defense. This cause may usually be removed by contacts that promote sympathetic understanding between men of different classes and nations.

For years there has been a suspicion of the United States of America on the part of Latin Americans. An unfavorable impression has been made by the arrogance of many representatives of

American commercial houses, men who have not understood southern characteristics and customs and have given offence. North Americans have been looked upon as "dollar chasers" and their diplomacy as dollar diplomacy. Many South Americans have misunderstood the Monroe Doctrine. Some of the acts of the United States Government in relation to Panama, Colombia, Haiti, Santo Domingo, Cuba, Nicaragua and Mexico have been interpreted as selfish "big-stick diplomacy" and have increased the feeling of suspicion and fear.

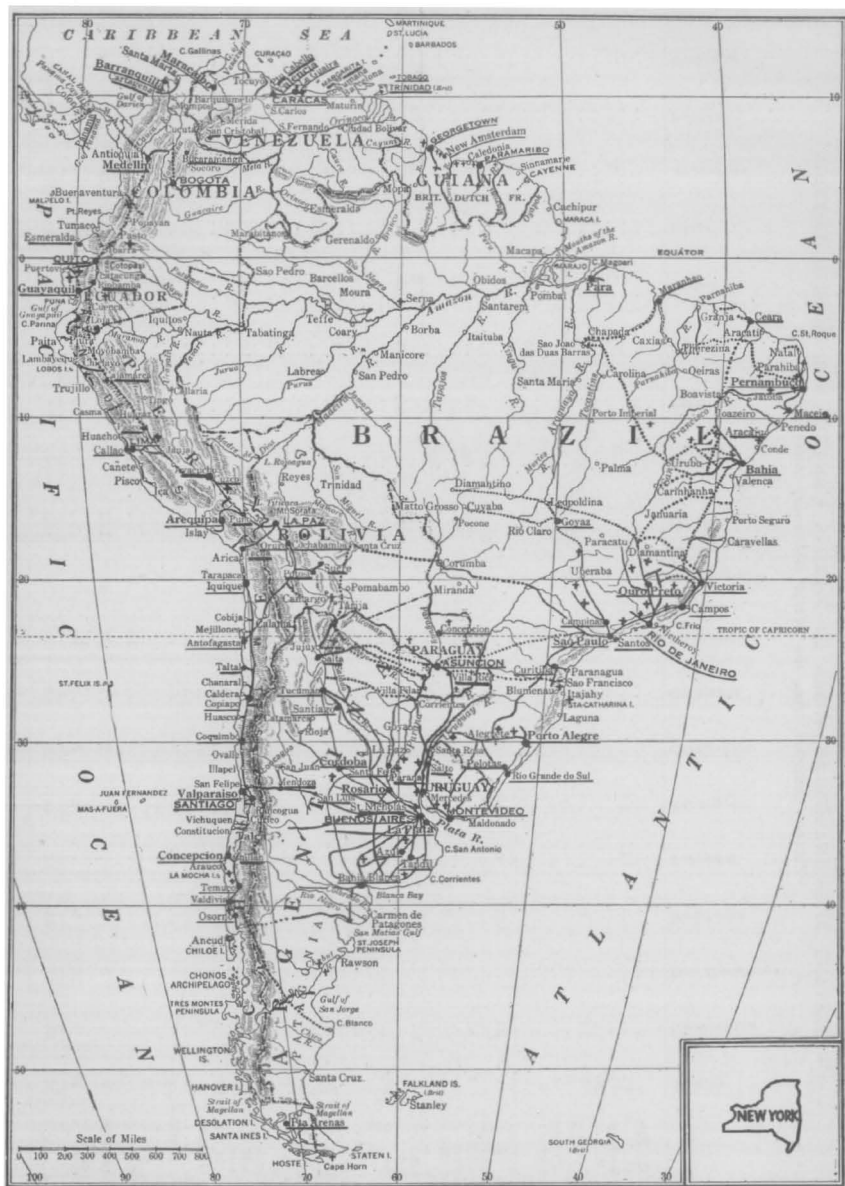
In recent years the friendly relation between the United States and most of the Latin-American republics has been greatly improved. The visits of wise diplomats and cultured travelers; the work of many high-minded American missionary statesmen; candid and friendly newspaper articles and books and the work of the Pan-American Union, of various Pan-American conferences and of the Committee on Cooperation in Latin America have all contributed largely to this end. North Americans have learned to appreciate the intelligence, culture, ideals and difficulties of their southern neighbors. Many leading South Americans have come to realize that the majority of North Americans do not wish to dictate to the southern governments, to control their policies or to possess any of their territories, but to promote the peace and prosperity of all nations.

Bishop McConnell, the Methodist Episcopal Bishop having general oversight over the Methodist missions in Mexico, says:

"The first step toward bringing the United States and the Latin-American countries into closer interdependence will be taken when larger numbers of our citizens deliberately make up their minds to seek to understand the peoples to the south of us. No one in their right mind would expect to understand foreign speech at first hearing. It is just as foolish to expect to understand the foreign thought, out of which the speech of the foreigner comes, without determined attempt to master that thought. Customs full of meaning to the people using them seem devoid of meaning to those who do not have the key to translation or interpretation. . . . Their proneness to revolution seems to show instability, callousness to human suffering, and the inert acceptance of the creed of fatalism. But more and more the Latin-Americans are showing themselves able to set their own houses in order and their criticism of themselves will do them much more good than any criticism from the outside."

It will not take any very deep or exhaustive study to discover the fineness of many South American traits, to sympathize with some of their failings, to understand the causes of illiteracy, of illegitimacy, of agnosticism that are all too prevalent. The promotion of friendliness and the manifestation of the spirit of Christ will greatly assist North American Christians in their efforts to share with Latin Americans the riches of the evangel of Christ.





Principal Mission Stations Underlined — Others marked +  
 Railroads Completed — Railroads Projected ....

**PROTESTANT MISSIONARIES AT WORK IN MEXICO, CENTRAL AND SOUTH AMERICA**  
(Figures Compiled from the World Missionary Atlas, 1925)

<i>Names of Societies</i>	<i>Mexico</i>	<i>Guatemala</i>	<i>Br. Honduras</i>	<i>Honduras</i>	<i>Salvador</i>	<i>Nicaragua</i>	<i>Costa Rica</i>	<i>Colombia</i>	<i>Venezuela</i>	<i>B. Guiana</i>	<i>D. Guiana</i>	<i>Ecuador</i>	<i>Peru</i>	<i>Bolivia</i>	<i>Brazil</i>	<i>Chile</i>	<i>Argentina</i>	<i>Paraguay</i>	<i>Uruguay</i>	<i>Total</i>
African M. E. Zion	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	2
Am. Bapt. H. M. S.	11	..	..	..	12	18	..	..	..	..	..	..	..	..	..	..	..	..	..	41
Am. Bible Society	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6
A. B. C. F. M.	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	20
Am. Friends	7	13	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	26
Assemblies of God	3	..	..	..	..	..	..	..	..	..	..	..	4	2	21	..	5	..	..	35
Assoc. Ref. Presby.	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4
Bethel Pentecost.	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	2
Bol. Indian	..	..	..	..	..	..	..	..	..	..	..	..	..	40	..	..	..	..	..	40
Brethren Church	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	6
Central Am. M.	..	31	..	11	5	4	3	..	..	..	..	..	..	..	..	..	..	..	..	54
Chr. & M. Alliance	..	..	..	..	..	..	..	..	..	..	..	30	..	..	4	18	14	..	..	86
Ch. of Nazarene	3	11	..	..	..	..	..	..	..	..	..	..	8	..	..	6	..	..	..	28
Evan. Lutheran	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	7
Evan. Synod Mo.	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
Gospel M. U.	..	..	..	..	..	..	..	3	..	..	..	6	..	..	..	..	..	..	..	9
Inland So. Am.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..	9	20	..	38
Meth. Ep. No.	37	..	..	..	..	..	8	..	..	..	..	..	32	34	89	70	30	..	4	304
Meth. Ep. So.	65	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	65
Moravians	..	..	..	..	..	18	..	..	..	..	..	..	..	..	..	..	..	..	..	18
Natl. Bapt. Conv.	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	2
Orinoco River	..	..	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..	..	..	7
Presby. U. S.	24	..	..	..	..	..	..	..	..	..	..	..	..	..	36	..	..	..	..	63
Presby. U. S. A.	31	14	..	..	..	..	..	30	6	..	..	..	..	..	48	36	..	..	..	165
Prim. Methodist	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4
Prot. Episc.	6	..	..	..	..	..	..	..	..	..	..	..	..	..	11	..	..	..	..	17
San Pedro M.	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	12	..	..	14
Scand. Alliance	..	..	..	..	..	..	..	..	20	..	..	..	..	..	..	..	..	..	..	20
Sevn. Day Adv.	19	5	..	14	4	1	2	7	8	2	..	10	32	10	63	18	76	..	4	275
So. Bapt. Conv.	16	..	..	..	..	..	..	..	..	..	..	..	..	..	109	11	23	..	5	163
Un. Christ. M. S.	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11	8	..	36
Unit. Free Gospel	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
United Luth.	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	3	..	..	5
World S. S. Assoc.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2	..	..	4
Y. M. C. A.	7	..	..	..	..	..	..	..	..	..	..	..	4	..	13	4	4	..	18	55
Y. W. C. A.	2	..	..	..	..	..	..	..	..	..	..	..	..	..	6	2	10	..	2	22
Miscellaneous	..	..	..	..	..	..	..	..	14	2	..	..	..	..	18	..	6	..	..	40
British & European	6	..	5	8	..	..	2	..	22	53	102	..	84	12	68	23	108	22	38	496
Canadian	..	..	..	..	..	..	..	..	..	13	..	..	..	18	..	..	..	..	..	31
Local Societies	2	1	10	4	..	8	5	..	16	2	..	..	..	..	4	..	4	..	..	51
<b>Totals</b>	<b>280</b>	<b>80</b>	<b>15</b>	<b>45</b>	<b>21</b>	<b>44</b>	<b>22</b>	<b>40</b>	<b>95</b>	<b>76</b>	<b>102</b>	<b>46</b>	<b>114</b>	<b>118</b>	<b>513</b>	<b>182</b>	<b>329</b>	<b>50</b>	<b>71</b>	<b>2,243</b>

# Latin Democracies

BY WEBSTER E. BROWNING, PH.D., F.R.G.S., MONTEVIDEO, URUGUAY

Educational Secretary of the Committee on Cooperation in Latin-America. Author of "New Days in Latin-America," "Roman Christianity in Latin-America," Etc.

**L**ATIN-AMERICAN lands are the subject of study in the mission classes of North America, so all that is related to the progress of these neighboring countries and peoples is of special interest. Their evolution in political science, in the building up of a free, national life, in the establishing of democratic principles as a basis for future political adventures especially attracts attention, since such a study may determine where the older and more firmly established democracy of the North may be of help in the solution of common problems.

Those who undertake a study of the present welter of world politics, in which no nation has distinguished itself because of absolutely pure ideals or freedom from corruption, will at once discover, perhaps with surprise, that the Latin nations of today show an unexpected tendency toward the disintegration of free government and a reversal to dictatorial rule.

Benito Mussolini, in Italy, is a somewhat more polished and modernized edition of the Cæsars who from the same hills of Rome made a pretense of ruling in connection with the Roman Senate and people, and Primo de Rivera, in Spain, is but a shade more gentle in his methods than were the emissaries of those same Cæsars who harried the Iberian peninsula for the benefit of their imperial masters. The Lusitanian republic, since the expulsion of Don Manuel, has been in a constant state of imminent or actual revolution, and even France, the oldest and sturdiest of Latin republics, has hardly recovered her usual equilibrium since the close of the World War.

If we turn to the Latin democracies of the New World, in which we are particularly interested, since they are our nearest neighbors and, at the time of gaining their freedom, very generously copied our Constitution and form of government, we find, at the close of 1924, that there is prevalent in them the same state of unrest and the same tendency to revert to military or dictatorial rule that distinguish the Latin countries of Europe.

*Mexico*, our nearest and somewhat restless neighbor to the South, has, for the first time in forty years, peacefully inaugurated a new President in the person of General Calles, his predecessors in the office having been shot into and out of power with an astounding rapidity that has bewildered friends of that nation.

*The Central American republics*, especially Honduras, Nicaragua and Guatemala, have been the scene of frequent and bloody revolutions in recent years, while the Dominican Republic, Haiti, Cuba, and

Panama, in spite of all pretense to the contrary, are held in peaceful orbits only by the strong hand of the Government in Washington.

Among the ten great republics of South America, but few have escaped the contagion of this military virus and have maintained governments free of military influence. Brazil, with an immense territory which exceeds even that of the United States in area, is finding it increasingly difficult to maintain the authority of the Federal Government of Rio de Janeiro in the states that lie along its far-flung border lines, and, within the year, revolution has struck at the very life of the nation in the populous commercial capital, Sao Paulo.

*Paraguay*, the Mesopotamia of South America, has but recently terminated its most recent revolution, which lasted more than a year and produced serious economic disorders, and the fact that the American dollar is now worth sixty of the local corresponding unit of value indicates the financial disorganizations under which that government labors.

In *Peru* the Dictator-President has sent into exile a large number of the best citizens of that country, and, like the President of the neighboring republic of Bolivia, holds his seat only by the force of bared bayonets. Even *Chile*, which, for so many years, has been free from revolutionary troubles and was coming to be considered one of the most stable governments in Latin-America, has recently exiled its progressive President, Arturo Alessandri, and its political control, by a bloodless revolution, has passed into the hands of a military triumvirate which rules regardless of the terms of the Constitution.

*Venezuela* is still ruled by General Juan Vicente Gomez, as though the country were his personal appanage, and Ecuador reports occasional revolts against the constituted government in Quito which are fomented by the defeated and discredited clerical party.

Only three of the ten republics of South America—Argentina, Colombia and Uruguay—are now altogether free from the spirit of unrest and able peacefully to develop their national life and institutions.

#### CAUSES OF UNREST

The above facts, though distressing, are presented as a condition rather than to advance a theory or point a moral. Because of the interest of our own citizens in all that affects the other American democracies, an interest which has been so often expressed by our Presidents and Secretaries of State, we can but inquire into the causes that lie back of this political unrest and retard the development by these Latin republics of stable and progressive government free from military interference.

A number of these causes lie very near the surface and may be discovered by even the casual observer. The "curse of the tropics" operates mightily against many of these countries, since torrid heat and a *dolce far niente* attitude toward life, produced by the gener-

ous provisions by Nature of all its necessities, create but little interest in this or that form of government so long as those in power impose no tasks that demand an unusual show of energy. The lack of communication between coast settlements and the great interior, and the consequent retarding of the development of natural resources, which gives contact with other peoples and civilization, has also held back otherwise progressive peoples. An unusually large Indian population in a number of countries, such as Bolivia, Peru, Ecuador, Guatemala and Mexico, has been as a millstone about the necks of these struggling young nationalities, since this population is scarcely more than semi-civilized and cares but little what form of government is over them so long as they are left unmolested on their ancestral acres.

Then, there is the constant need of funds to maintain the numerous military organizations which seriously saps the sources from which should come the necessary financial backing for the development of other and more elevating branches of government. The breaking up of the vast dominions of Spain in ultramar into a large number of small nationalities, in order to satisfy the ambitions of aspiring military chieftains, has made it necessary to keep alive the martial spirit in order to protect the many frontiers and bolster up national dignities. This is especially true in Central America, whose six republics have a total area considerably less than that of our greatest state, and whose combined population does not equal that of our largest city.

It must be confessed, too, and with certain humiliation of spirit, that our own people and government have not been entirely free from aiding the other Americans in their efforts to keep alive their warlike tendencies, although it has been done under the cloak of friendship. An International Conference on Disarmament was celebrated in our own capital, yet hardly had its echoes died down when military or naval commissions had been appointed to this or that country for the purpose of instructing the local army or naval organizations—and, it may be supposed, for the added purpose of securing contracts for the sale of armament to meet the new exigencies.

As a result of the work of one such commission, Brazil now reports a naval program for 1925 which demands a budget of \$80,000,000, and Argentina, spurred to action by this alarming example, has also projected a program of naval and army expenditures far in excess of what would otherwise have been considered necessary.

But, aside from the above reasons which are apparent to even the casual observer of the economic situation in these countries, there are at least two others which lie a little farther down and which many investigators might not care to discuss. They require more careful handling, in order not to wound sensitive susceptibili-

ties, and would generally be omitted from a catalogue of the influences that retard the progress of a nation.

In the first place, the lack of instruction among the masses of the Latin-American republics has made impossible a close approach to real democracy in government. The proud boast of ancient Athens was that any one of its citizens was prepared to preside over its destinies. In the average Latin-American republic, the Presidency remains within a small circle of related families who form the cream of the wealthy and educated class of society, save when this power is wrested by some military chieftan who has been successful on the field of battle.

The intellectual inheritance received from Spain, three fourths of whose population is even today illiterate, has weighed heavily in producing and continuing this condition. During the colonial period, the court in Madrid and the Viceroy and his officers on the field were strongly opposed to the wide dissemination of learning and the republics, now completing a century of life, have not been able to overcome the handicap thus acquired. Charles Fourth declared, "It is inexpedient to educate the Americans," and one of the generals in Colombia wrote to a subordinate, "Do there what I have done in Nueva Granada, cut off the head of every one who knows how to read and write and thus will be accomplished the pacification of America."

The present school systems, which, on paper, are models of the art, and are often productive of excellent results, especially in the large cities, are not the result of public sentiment created to foster them, nor are they founded on the ideal of intelligent citizenship. They have been imposed, almost by force, by liberal governments who with utter loyalty have sought to lift up their people by means of education, but their efforts have been largely neutralized by the inherited indifference to education and by the ever-watchful and vigorous opposition of the dominant hierarchy to any law that would tend to educate the youth of the land away from its power and influence.

Today, the most optimistic statistics show that at least 75% of the entire population of Latin-America is illiterate, the most advanced republic reporting that 38.8% of its people are analphabets and this figure steadily rises until in the most belated countries it reaches 95%.

It is evident that with an enormous army of analphabets, no country can attain to the dignity of intelligent self-government and that its masses will be easily led by this or that pretender to power and come to be but fodder for his cannon or quivering flesh for the thrust of his bayonet.

Moreover, the instruction given lacks on the moral side and the development of character becomes impossible. The best educators

are exclaiming that while they can produce well-prepared professionals, they can not turn out good citizens, and students themselves are lamenting the lack of a place for the inculcation of moral principles in the programs of study offered them.

#### THE ROMAN HIERARCHY

In the second place, as has been suggested in former paragraphs, these young nationalities have been obliged to struggle against the powerful influence of a strongly entrenched hierarchy which has unceasingly combatted the principles of democracy and endeavored to force on the people a superior allegiance to the man who sits in his palace on the banks of the Tiber.

Every student of political science, in any land, who has approached the study with an unbiased mind, has found that the Roman Catholic hierarchy is a powerful solvent of state loyalty. In no group of free nations has this influence been exercised to such an extent or with such deadening results as in the Latin-American republics. Its sympathies are always anti-democratic, as shown by the attitude of the Vatican in the World War and in the succeeding conferences on reconstruction. Sometimes, as in Ireland, it contents itself with setting group against group. In others, as in most of the Latin republics, it maintains its own political party, known as such, which is openly generalised by its leaders. Its legionaries are well trained and are able to form a strong block which may long resist all efforts at democratization of the masses through the medium of instruction in the schools or the dissemination of patriotic ideals. An Italian priest, under the guise of a spiritual Cæsar, still very seriously influences the religious thought of Latin-America and his empire, more potent and more extended than was that of the Cæsars who ruled over pagan Rome, has very naturally come into open and continued conflict with the principles of democracy and has retarded progress toward self-government.

Some of these countries have emancipated themselves from the power of this hierarchy, after years of constant struggle, and some of the most advanced, as Uruguay and Mexico, no longer tolerate the interference of this church in matters of the state. They have, in the judgment of many students of the world situation, successfully terminated the struggle which is but beginning in the United States, a struggle which has been fought or which is yet to be fought between the hierarchy of this church and every country which pretends to free government by its own people.

Some who read this statement will, no doubt, deny its truth. But a careful rereading of history may be convincing and awaken a deeper interest in the preliminary skirmishes which are now being witnessed in the United States, as this carefully drilled ecclesiastical

army jockeys for position to begin its real battle for supremacy over our free institutions.

The present political position in Latin republics is pointed out in no spirit of criticism, but rather to indicate the difficulties which have beset these young nationalities in their struggle to implant democratic government. The situation is far from hopeless, since one who is familiar with the history of these same peoples during the period of the colonies and at the time of their emancipation from Spain or Portugal can only wonder at the great distance already traversed, and the successes already gained constitute a basis of optimism for the future.

One of the most cheering of present-day conditions is the increasing confidence with which the "other Americans" look to the great Nordic republic for help in the solution of their problems. The distrust and suspicion of a quarter of a century ago have partly disappeared, in spite of our own diplomatic errors and the efforts of a few of their own writers to awaken opposition to what they are pleased to term our imperialistic tendencies. The great mass of Latin-Americans are hopeful of our good will and intentions toward them and, in all their plans for the future, no other country is so often cited as an example which they are endeavoring to follow.

This fact is of special interest to all who are interested in the missionary program of the Evangelical churches as it has been projected into those lands. And so long as that program is carried forward in a spirit of helpfulness, with due recognition of existing values, and with a complete absence of the holier-than-thou attitude, it will be recognized and accepted as a generous contribution to those means which will help forward the evolution of these republics into real democracies, governments of the people and by the people and for the people.

The Christian program for Latin-America should stress the application of religion to the solution of present-day problems. Mysticism has received great emphasis in the past, has had its day, and has given but scant results in the production of Christ-like character. The higher forms of altruistic service are yet to be learned, without which no people can be great. The average citizen of Latin-America has but little interest in dogmatic religion or in ecclesiastical controversy. But he is attracted by the personality of Jesus Christ and hungers for a virile interpretation of His message which would go far to cleanse present customs and lead these young nations into the full light of liberty as it is in Him. To give such a helpful interpretation of Christianity is to be the task of the Evangelical churches of North America.



## QUOTABLE ITEMS ABOUT SOUTH AMERICA

**T**HERE are more ordained Protestant clergymen in the state of Iowa than in all South America, Mexico and Central America.

In most of the ten republics of South America, a Protestant missionary could have a city and many towns for his exclusive parish.

Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa.

Startling irreverence of expression is common in these "religious" countries. One sees such signs as "Butcher Shop of the Holy Spirit"; "Furniture Shop of the Saviour"; mineral water named "Jesus Water"; and cigarettes dedicated to Jesus.

Of the one million people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.

Drink has nearly wiped out the Indians in many parts of South America. In Valparaiso, Chile, there is one saloon for every 24 men. With a population of 140,000, more cases of drunkenness were reported in one year than in all London with 5,000,000 souls.

There are over six million Africans among the thirty millions of people in Brazil, and many of them are the crudest type of Negro on the American hemisphere.

The Amazon River system has over 50,000 miles of navigable waterway, equal to twice around the earth. It can be navigated for 2,500 miles by ocean steamers.

South America has the largest unexplored area of any continent.

Brazil is larger than Europe or the continental United States.

Peru could comfortably swallow California, Oregon, Washington, Nevada, Arizona, Utah and Idaho.

Fifteen million ounces of silver annually come from South America's mines. This would make more than seventeen million silver dollars. The hills of South America are also seamed with gold.

A million immigrants a year were pouring into South America before the war. They came from Italy, Spain, Germany, England, Holland, Scandinavia, Portugal, China, Japan and India.

In Peru and Ecuador, only 1 person in 17 is white; nearly three quarters are Indian, the rest are Chinese and mixed. Not one third of South America's population is of pure white blood.

Thirty-eight out of every 100 persons you meet in Mexico are Indians, and 43 are of mixed bloods.

The only Protestant mission work being done among the 50,000 Araucanians, descendants of the aboriginal Indian races, is that of the South American Missionary Society.

The Panama Canal cuts off 6,250 miles of the sea route from New York to Callao; 3,747 miles from the route to Valparaiso. It brings Liverpool 4,043 miles nearer to the port city of Peru.

## CHARACTERISTICS OF SOUTH AMERICAN COUNTRIES\*

*South America*, the Dark Horse among the Continents. Twice the area of the U. S. A. Annual foreign commerce has doubled in the last ten years. Possible growth during the next century staggers prophecy.

*Colombia*, the Republic of Two Seas—Borders on the Carribean Sea on the north and the Atlantic Ocean on the west. It is an awakening republic with enormous resources which have, as yet, scarcely begun to be developed.

*Ecuador*, Republic of the Equator. Furnishes ivory nuts for buttons for a third of the human race. Most of the population is Indian.

*Peru*, Land of the Sun. Central Railway leads up the Andes to a height of almost sixteen thousand feet, the highest point of any railroad in the world. Lima, called the Paris of the South, has a great university which was aged before the Pilgrim Fathers reached New England.

*Bolivia*, the Roof of the Continent. Highest inhabited country in Western Hemisphere. Ten degrees from equator but colder than Maine.

*Chile*, the Shoestring Republic. Extends north and south as far as from New York to San Francisco; is as narrow as Lake Erie. Chileans are the Yankees of South America. A chain of wireless stations stretches from the tropical north to the Antarctic south.

*Argentina*, the Melting Pot of the South. More than half of the people are foreign born—Italians, Spaniards, French, and other nationalities. Buenos Aires is one of the most cosmopolitan cities in the world.

*Brazil*, the Giant Republic. Larger than all of the United States (excluding Alaska). More unexplored land than in all the rest of the world. The Amazon can carry the greatest ocean steamers as far as from New York to Omaha, Nebraska.

*Venezuela*, the Neglected Republic. Low lands, tropical climate and other characteristics make this land one of the most difficult in the Continent.

*Uruguay*, the Modernist Republic. The smallest but perhaps the most modern of South American republics—aggressive education, industries, politics, and rationalism.

*Paraguay*, the Backward Republic. Has the fewest Protestants and shows least progress of any South American lands. Most of the able-bodied men were killed in the struggle of 1865 to 1870.

*The Guianas*, the Foreign Colonies of South America. Controlled by England, Holland, and France.

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\* Revised from *The World Outlook*.



CONVICTS IN COLOMBIA CARRYING THE IMAGE OF THE VIRGIN IN A RELIGIOUS PROCESSION—GUARDED BY SOLDIERS OF THE STATE

## Latin American Reaction to the Gospel

BY REV. J. H. McLEAN, SANTIAGO, CHILE

*Missionary of the Presbyterian Board of Foreign Missions*

**T**IS an oft recurring tale that in Latin America as in Athens so many centuries ago, when the Gospel has been preached "some mocked," others said, "We will hear thee again," "howbeit some clave unto the preacher and believed." Such is the outcome of evangelism this wide world over during the Christian era.

The universality of Christ's Gospel does not imply either its uniform presentation or its acceptance among all peoples for, when we undertake to obey the great Commission, we must venture in bold faith to go straight to the citadels of unbelief and trust in the vivifying Spirit. Paul varied his approach according to the predilections of his hearers without altering the basic appeal. In this he was a true and wise follower of his Lord. The evangelist of modern days is sagacious if he first take cognizance of special difficulties which are presented to hearers of the Word in other lands. What is "foolishness" to one national group is a "stumbling-block" to another.

There are several serious obstacles which check access to the Latin-American heart, mind and will. The average Latin-American is not favorably disposed toward the Gospel as presented by the Anglo-Saxon. Why? In a large number of cases simply because he will not come to the Son of God for life in its fulness. In this

respect he is merely human. This spiritual phenomenon is for the consideration of theologians.

But the missionary, zealous in his effort to win his brethren for Christ, finds his way barred by stubborn, ingrained prejudices, by apathy and by open scorn. Prejudices are embittered memories seeking vengeance; indifference is passive hostility; mockery is gleeful contempt. All have their rootage in the misfortunes of the past and due allowance must be made for inherited tendencies in every Latin-American.

To the Iberian descendant of the speculative Greeks, the plan for man's salvation still appears supreme folly. Are not psychology and ethics sufficient for the advanced thinker in the regulation of his conduct? Is there any argument for religion besides the pragmatic one? Do strong minds need to postulate a God? (The two latter questions are thus baldly proposed for discussion in one of our older colleges. The answer in Latin-America would be almost unanimously "No!") Many cultured Latin-Americans believe that educated men and women can dispense with religion entirely; they rely solely on the regulative power of philosophy and a general prudential policy. What is socially acceptable and profitable must be right under the Southern Cross.

This frontal attack on Christian norms and sanctions is not, by any means, confined to Latin-America but its peril is aggravated by other points of view which accompany it in the continent south of us.

The Latin-American who reads extensively is suspicious of the Monroe Doctrine, Pan Americanism, commercial expansion and loans from U. S. banks, because he regards them as ominous preludes to a general policy of imperialistic absorption of weaker states by the mightiest, wealthiest and most aggressive.

Try as hard as he may, he cannot dissociate the American missionary from these predatory designs which he alleges against United States corporations. While he admits that international trade is bound to produce debtor and creditor nations, that the biological urge results in grasp of raw material and multiplied purchasers, he bewails the fact that his own fellow countrymen are the debtors, the purveyors of commodities for other lands and the buyers of foreign manufactured articles.

Modern commercialism is a juggernaut for which the Christian Church has yet accepted only a trifling share of moral responsibility; it is manifestly unfair to saddle the onus of its crushing and ruthless advance upon the innocent herald of glad tidings through Christ.

Rather ought those who cavil to remember that their bankers, mine owners, producers and general promoters, as well as their impoverished congresses, are continually besieging the treasuries of

countries which have large balances of capital as a result of industry, thrift, education and democratic government.

The average Latin-American has every reason to associate the nomenclature of Christianity with the grotesque parodies of Romanism. He lives in daily contact with men and women whose religion is blind and supine submission to priestcraft. Among his circle of friends are devout souls who would prefer to believe in a spectacular miracle rather than in preventive, thoughtful, obedient faith, who would rather visit a famous shrine than consult a reputable and skilful physician. Consequently the plain Biblical terms for religious experience connote either mysticism or slavish obedience to self-constituted authority. In avoiding Scylla he is wrecked on Charybdis or he may take refuge in the current verdict: "All religion is charlatanism!"

Dr. Ernesto Nelson of Buenos Aires writes: "I will go so far as to state here that a sort of suspicion lingers about a church man, for people know that loyalty to the Catholic Church does not always mean loyalty to what is just and right."

Another recoil comes from every Latin-American when he hears the names of God, Jesus and the Holy Spirit employed in a familiar setting to denote personal fellowship. He can blink the use of divine titles in blasphemy or on shop signs, he can smile complacently when the saints are invoked for trivial aid, but he finds it hard to conceive of direct and intimate dealings with the Almighty. It smacks of irreverence and presumption, because such names have had their immemorial use within sacred precincts by men arrayed in churchly garb. In Latin-America as elsewhere, vain repetitions of names lightly spoken have robbed them of their pristine sanctity until they become incongruous.

Why hold such vehement discussions over the accidents and non-essentials of Christianity? This is another common difficulty in Latin countries. The ideal of catholicity appeals strongly to all. Some dogmatists believe it has already been attained in their own confessions and prescriptions. The Latin-American has a fine appreciation of what vital Christian belief and conduct ought to be. He commends it—in others. But the confusion of the average man is best indicated by three descriptive names of three sects: "Big wash," "Little wash," "No wash at all." Nobody has yet explained away sectarianism. While thousands perish on every hand for lack of knowledge, how can the followers of Christ waste their precious opportunity by quibbling over minor matters of interpretation?

Recently a representative South American bluntly advised all North Americans to remain at home until the warring sections of evangelicals were reconciled.

He reminds us of another of the same kin who has been advocating an intensive work at home before foreign missions are attempted.

Nothing can supplant the plain dictum of Jesus: "The field is the world!"

Finally, the Latin-American suffers a serious handicap because he has known so few exponents of New Testament Christianity. On his list of bosom friends he carries few who are living epistles—men of letters, scientists, publicists, bankers, business leaders, whose integrity is unquestioned, whose ability is universally recognized and whose successful careers may be emulated by youth.

Protestantism points with pride to Gladstone, Bright, Garfield, Agassiz, Dawson, Wanamaker, Hopkins, Coulter, Wilson and an innumerable host of illustrious Christians. Evangelical communities are undergirt by the parents and homes that are the bulwark of society. Men of brains avow their dedication to Christ—President Coolidge joins the Congregational Church and publicly avows allegiance to his Saviour and Lord.

The appeal to become disciples is not in the air; it is not fashionable especially among university students. There are no modern crusaders who are organized for Christian conquest, no student volunteer bands. Jesus Christ in Latin-America may be anything or everything except Saviour, Master and Overlord. Latin-American students, in conclave, have never cabled their North American brethren "Make Jesus King!"

In Latin-America, even after a half century of evangelical missions, "there are many adversaries." For this reason we bespeak the faithful intercession of all who pray for the Kingdom of God on earth.

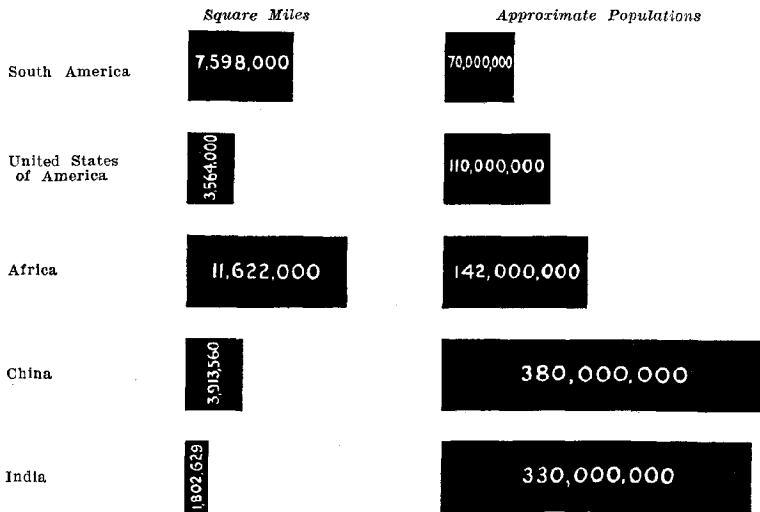
#### LATIN AMERICAN PROTESTANT MISSIONARY STATISTICS†

Country	Foreign Mis- sion- aries	Res- ident Sta- tions	Native Staff	Churches	Com- muni- cants	Church Commu- nity	In Schools	Physi- cians	Treat- ments
Mexico .....	280	67	680	272	24,042	32,499	12,724	13	65,765
Guatemala .....	80	21	158	48	6,238	10,455	872	2	7,464
Br. Honduras .....	15	9	47	23	1,197	1,723	*120	..	...
Honduras .....	45	17	42	36	1,350	1,727	194	1	100
Salvador .....	21	9	32	21	953	1,003	245	1	...
Nicaragua .....	44	15	128	46	3,861	10,708	1,467	..	...
Costa Rica .....	22	10	20	15	701	1,019	55	..	...
Panama .....	57	19	36	47	3,665	5,170	551	..	...
Colombia .....	40	10	74	10	538	3,567	938	..	...
Ecuador .....	46	13	8	5	118	158	...	..	...
Venezuela .....	95	24	57	16	1,371	1,819	358	..	...
Br. Guiana .....	76	21	382	120	23,761	89,375	23,470	..	...
Dutch Guiana .....	102	12	165	68	7,801	26,029	3,439	..	...
Peru .....	114	21	91	32	3,908	4,568	3,222	1	1,688
Bolivia .....	118	20	15	11	323	438	1,092	1	3,732
Brazil .....	513	120	713	732	69,147	101,454	11,568	4	14,841
Chile .....	182	31	242	128	6,041	11,551	2,334	..	4,753
Argentina .....	329	74	224	139	8,890	11,341	1,571	..	13,500
Paraguay* .....	50	9	10	4	?	?	99	..	300
Uruguay .....	71	10	25	18	868	1,321	116	..	...

\* Incomplete returns.

† From the "World Missionary Atlas."

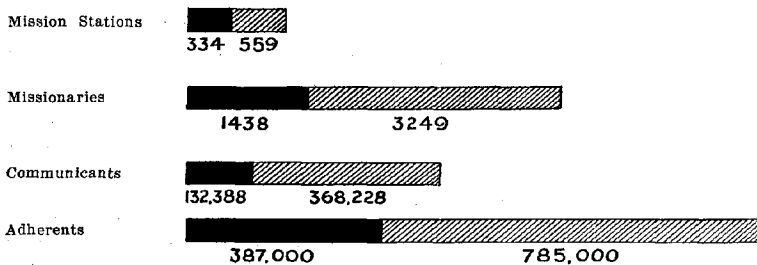
## COMPARATIVE AREAS AND POPULATIONS



Figures taken from the Statesman's Year Book

## THE GROWTH OF EVANGELICAL MISSIONS IN LATIN AMERICA

*Black* = numbers in 1903. *Black and shaded* = numbers in 1924.



Figures taken from the new World Missionary Atlas

## A Japanese Missionary in Brazil

*The interesting story of Mr. Midori Kobayashi and his work for Japanese in São Paulo, Brazil*

ONE of the most remarkable demonstrations of the way the seed of the Gospel grows is found in the work done by a Japanese Christian among the Japanese in Brazil. Midori Kobayashi was educated in one of the Congregational mission schools in Japan, under the well known missionary, Dr. Otis Cary. This young Japanese later came to the United States and took some theological courses in Auburn Theological Seminary. Hearing of the colonies of Japanese rapidly forming in Brazil, he was deeply impressed with their need for the Gospel. Not being able to find any mission board that would send him out he sought employment, saved several hundred dollars and, after consulting with the office of the Committee on Cooperation in Latin-America, in 1921 he decided that he would go to Brazil, at his own expense, hoping to find further support among his people in Brazil. Two years later the pastors of the churches in São Paulo told of the wonderful work that he was doing among the Japanese. God has so blessed this work that the Portuguese pastors have recently formed themselves into a society for missions among the Japanese in Brazil.

There are about forty thousand Japanese in Brazil, principally in the state of São Paulo. They have come as colonists, invited by the Republic of Brazil, which has made a treaty with Japan along these lines and it is expected that the colony will grow considerably. A letter recently received from Mr. Kobayashi tells something of the work. He writes:

"Our Sunday-school is going on so splendidly as we almost can not carry it on in the present small room. It must be more than a miracle to realize the truth which was spoken by our Lord, Jesus Christ: 'Seek ye first His kingdom and His righteousness, and all these things shall be added unto you.' When I left New York for South America, I made up my mind to start my missionary work in Brazil without any help from men, but believing in God. As soon as I arrived in São Paulo I used the Japanese newspaper, published in this city, the director of which is a Japanese Christian. I opened a night school for the Japanese young men and began a Sunday-school for children. All these works have already been continued through these three lines. I made a missionary tour of about four thousand miles in this country, visiting almost all of the main Japanese colonies in Brazil. I was heartily welcome and they willingly listened to me as they knew my name through the Japanese paper. I found rich fields for missionary work. Some ones asked me Bibles and others offered money for our church building. Is this not wonderful? My practical experience is convincing me of the truth which our Lord speaks through the Bible. This religious experience is the unique thing which is



necessary for our Christian life. We must testify the truth of Gospel through our life to the world!

"I have been greatly moved by the miserable educational condition of the Brazilian communities in the interior. Generally our country people very earnestly desire their children's education and many of them asked me to take care of their children. Then I told them, as soon as I realized one house, I would do for them my best about this matter. This kind of work is one of the most important in missionary work. Now I am praying, day and night, to be given one larger house. Just I am afraid that the Buddhists may begin it before we start with it, and it may be repeated the same thing as in Hawaii and U. S. A. Christian friends in Japan and in the United States are now offering to help this work in Brazil and my younger sister, now studying in a normal school in Japan, may come out here with my whole family. I believe surely that I can bring good fruits before God if I can get a house!"



A JAPANESE SUNDAY-SCHOOL IN BRAZIL, FOUNDED BY A JAPANESE

Mr. Kobayashi is standing at the right side back. The man next to him is Dr. Eliezer dos Santos Salaiva, the president of the Sunday-school of the Presbyterian Church in Sao Paulo

Mr. Kobayashi tells his own story thus:

"I am a graduate of Auburn Theological Seminary in May of 1921. As soon as I graduated from the seminary I came down to New York City, intending to go forth for my message in South America. I felt that the Lord was calling me to here to take part of His work among the Japanese over here. No doubt, it must be the best change for us at now, because there has been no church and no missionary worker for them—even the wise Buddhists have not started with their work yet here.

"In the beginning, I wished to work as a missionary of the Presbyterian Board, because I knew the pioneer work in the new field was very hard, especially in financial way. But the answer of the board could not do anything for my purpose. Then I prayed and prayed to God until I made up my mind to stand up by my own feet, taking a shovel in one hand and the Bible in the other. So I took a little job in New York for my travel expenses for South until the end of November. I was greatly blessed by God with the 'necessary staff' by the job, and I left then for my message in South America, under the guidance of the Almighty.

"I came here (to São Paulo) as an independent worker and did not get any help, except only from one man who gave me \$100 when I was going to leave New York—the man was Yasukata Murai, the general manager of Morimura Brothers in New York. He gave me the money with earnest

prayers and he encouraged me with his all hearts. But I have not touched the money yet, because it is too precious to be spent for my own expense. I am intending to use it for our church building.

"When I landed in this country, I was given a very good impression; in its climate, the great nature, the good people and so forth. But I felt great surprise and responsibility when I saw the miserable condition of our countrymen that had no spiritual worker among them. Then I right away started with my work in the three ways as follows:

"1. The propaganda of the Gospel by the Japanese newspaper which is published in this city of São Paulo, entering myself into the company.

"2. The Sunday school. The characteristic is really cosmopolitan, and the teaching language is only Brazilian but not Japanese.

"3. The night school. I am teaching easy English and my helper is taking up Portuguese course. There are many young Japanese who want to study English in here.

"It is several months since I have been here, but my work is going on wonderfully! Couldn't you see God is working with me? The fact of the existence of God and His power? When I left New York I did not know anything but I believed His promises, and He did so to me as I am seeing it at present. My work is so prosperous as we feel of great need of a big enough building in which we can carry on our works. Again I am praying to God so that the necessary house may be given to us!

"As I have written above, I started with my work as an independent, but from the beginning the Presbyterian Church of São Paulo entirely welcomed me and offered to cooperate with my work. Every Sunday the church is helping my work, sending several teachers. Moreover, Rev. Mathatias Gomes dos Santos, the pastor of the Presbyterian church, has offered me to help my work, supplying 50 'mil reis' every month. Therefore, now my work is one branch of the Presbyterian Church. And I am going to be ordained in the church as soon as I master the Portuguese.

"I offer my hearty thanks to God for I could find my message over here! My younger brother arrived here from Japan to help me and is studying the colonial work in Iguage, the biggest Japanese colony in Brazil. Rev. Mathatias and I are intending to organize a Sunday school in Iguage colony pretty soon, and other two three colonies have asked me to extend our hands over them.

"Today one old Japanese visited me from Boriby colony (which takes about one day trip by tren from here) and appealed for work among them too. He said, 'There are about 100 or more Japanese children but there is no school at all.' Brazil is too big and too new, as a whole, to be civilized right away.

"I wish to appeal to American Christians to help this work, especially for the church building in São Paulo. We need now about ten thousand dollars and I have a conviction that I can collect half of the money here. The other half may come from America.

"Please pray for me so that I can be faithful to our Lord until my death!

Yours very truly,

MIDORI KOBAYASHI,"

# How God Is Working in Latin-America

BY REV. J. L. HART, TEMUCO, CHILE

Missionary of the Southern Baptist Convention

**L**ATIN-AMERICA is in the limelight. There was a time when we thought of it as a continent of revolutions. Today Latin-America is progressing as the United States of North America did in the last century. It is rapidly becoming the dumping ground for the over-plus population of many European and Asiatic countries. A distinguished Japanese diplomat on being asked where their over-plus population was going, replied: "To Latin-America."

Many American tourists are surprised at what they see in the Southern Continent. They find themselves in large modern cities and among cultured and highly civilized people. They naturally ask: "Why send missionaries here?"

On one occasion a friend said to me:

"Buenos Aires is like New York, these people are a great commercial and cultured folk, why send missionaries to them?"

"Did you expect to find savages here?" I asked.

"No," he replied, "but I did not think the Latin-Americans were as civilized and as cultured as I find them to be. They are in many respects more cultured than we."

"Quite true," I replied, "but did civilization save you?"

"No, Jesus saved me," he replied.

The world's war proved that civilization and culture do not change the human heart.

While in the interior of many Latin-American republics the majority of the people are illiterate; yet in the big centers like Buenos Aires and Santiago we find people as cultured, as civilized, and as well educated as we will find anywhere. And yet, they need the Gospel because of their *spiritual ignorance*. Roman Catholicism is their religion. We must distinguish between Roman Catholicism and Roman Catholics. We may love Roman Catholics and yet hate Roman Catholicism. If we loved the people more we would win more for Christ.

Roman Catholicism has two conceptions of Jesus Christ. First, that of a babe in his mother's arms. The famous madonnas are the marvel of all who visit the old galleries of Europe and the despair of the artist who tries to copy them. As objects of art, they are wonderful, but as objects of worship, they only hide the true Christ from the worshiper. Thank God Jesus did come to Bethlehem as a babe, but thank God He is not there now. I shall never forget the impression made on me as I read in big letters this inscription: "The church of the baby God." No wonder there is no dynamic in

Romanism, when their God is a baby. The other conception of Roman Catholicism has of Christ, is that of a dead Christ. There is no salvation in a dead Christ. Paul says, "If Christ be not risen then is our preaching vain and your faith is also vain."

In the city of Santa Fe, Argentina, a little girl about fourteen years of age, a member of the church where I was to preach, worked in one of the richest and most cultured homes of that town. She was very anxious for the lady of the house in which she worked to hear me preach. She was a very tactful girl and did not invite her mistress to go to an Evangelical church nor to preaching, but she told her a gentleman from the United States was in town and would deliver a lecture that night. The lady's curiosity was aroused. We were surprised that night when a handsome automobile drove up, a Japanese chauffeur opened the door and a beautiful lady stepped from her automobile into the hall. As she entered she showed surprise at the environment in which she found herself, but she took a seat determined to see what was going on. As I saw her come in I asked God to give me a message to her. That night I had planned to speak to the members of the church, but I now had an unusual opportunity. For in Latin-America, as in Corinth, not many mighty, not many noble come to hear us preach. As the congregation sang I continued in prayer, asking that the Lord would give me the message that the lady needed. I read the third chapter of John and took a message from its marvelous teachings. While I was speaking I noticed tears come into the lady's eyes and she was listening with increasing interest. The services closed; the congregation dispersed; the native pastor and I lingered for a few moments praying for our unexpected visitor. That night I spent in the native pastor's home and early the next morning I heard a knock at the door. Thinking it was the native pastor I shouted: "Come in." The door opened and in walked the lady of the evening before. The situation was a little embarrassing but she relieved it by saying, "I know you think I am crazy but I want to talk to you."

"Certainly, come in," I said.

"I haven't closed my eyes tonight," she said, "and I would have been here long ago but I dared not wake you so early. Now I must talk this thing through with you."

"With pleasure," I said. "Have a seat and tell me what is on your heart."

As she began to ask questions I took my New Testament and answered her from God's Word. We talked on until twelve o'clock. I had forgotten about breakfast. I had forgotten my unwashed face and uncombed hair as the soul struggled toward the light. Finally we knelt together and I lifted my voice to God and asked Him to save that woman. I then asked her if she wanted to pray. Her hands instinctively felt for her string of beads around her

neck. I said "No, not that. Is there not something in your heart you wish to say to God?" There was a silence for a few moments and then in a broken voice she prayed her first real prayer, asking God to save her soul and to make Himself known to her. As we rose I noticed her face stained with tears but there was a new radiance in it and a new light in her eyes. She extended me her hand and looked me in the eye and said: "Now I know that Jesus saves." That is what all Latin-America needs to know.

What Paul says in Romans is just what has happened all over Latin-America. They have changed the truth of God into a lie and worship the creature instead of the Creator. Mary is their goddess. Her image has always a prominent place in every home and in every church. The city of Santiago surrounds the beautiful mountain of San Cristobal. On the top of this mountain is the large statue of Mary. Lighted up by strong electric reflectors at night it is a beautiful sight and can be seen for miles away. Come with me if you will on the eighth day of December (the date of the declaration of the dogma of immaculate conception) and you will see many men, women, and boys going up that hill, many on their knees and everyone with a candle. When they reach the statue all fall on their knees and light their candle. So many candles have been burned in front of this statue that there is a stream of melted wax from the top far down the hill. This idolatry is similar to that practiced in many pagan lands.

A few miles from Buenos Aires on a western railroad is the town of Lujan. It is said that on one occasion when hauling was done with ox carts, a certain ox cart reached a place in this town where the oxen refused to move. They were viciously goaded by their drivers but still they would not go on. Some one suggested the load was too heavy. Many of the boxes were removed and it was soon found that as soon as a certain box was removed the oxen went on. The box was opened and there was found to be in it an image of Mary. *Que Milagro!* (What a miracle!) The priest said that they must build a home for the statue on the spot. It was done. The image is known as the Virgin of Lujan. Today there is on that site a magnificent temple and before the image of Mary are jewels and gifts valued at many millions of dollars. Pilgrimages are conducted to this shrine from all parts of Argentina but chiefly from Buenos Aires, as many as a hundred thousand going there in a single day. Argentina, with all her culture and progress, falls at the feet of an idol just as does the poor savage in the African jungles.

Professor Edward J. Ross well says: "The Latin-American does not lack brains. They are capable of great development and they are developing rapidly. Will they develop spiritually?" That depends on what Evangelical Christianity in the United States will do towards giving them the Gospel. Latin-America is our field and

our greatest opportunity. It is my honest conviction that the quickest way to evangelize the Orient is to evangelize Latin-America so that she may help us to do the big job. The African will never help evangelize Latin-America but Latin-America can help us to evangelize Africa. Wherever the Gospel has been known and accepted in Latin-America there are Christians with apostolic evangelical zeal. No sooner is one converted than like Andrew of old he goes out after his brother. Most of the new mission stations have been opened because some native Christian has gone to a certain place and begun telling of his new-found joy in Jesus, and when others become interested a missionary is urged to come and explain the way more fully. We often find a group of converted people ready to be baptized and organized into a church.

One Sunday afternoon a poor fellow put a revolver in his pocket and was going out of town to kill himself when he was met by one of the members of the First Baptist Church, of Rosarios, Argentina, who handed him a tract. He was desperate because as a result of his sins he had buried seven babies and the eighth was then a corpse at home. He took the paper, spit on it, and threw it on the ground. The man who handed him the tract smiled and said,

"You don't think you could hurt that paper, do you?"

Jose Fernandez (for such is his name) looked up and said,

"What did you give me that paper for?"

"Because I am interested in you," was the reply.

"You interested in me? Not even God cares for me."

"Yes He does. And I gave you a tract that tells you of God's love. It has an invitation to come to our services tonight where you will hear more of God's love."

Fernandez became thoughtful and forgetting his revolver decided he would go to services that night. We were singing when he entered. He took a back seat, his head hung down, the very picture of despair. As I spoke of how much God loves us, although we are sinners, and of His power to save, he raised his head and listened with great interest. At the close of the service I met him at the door, noted down his address and next day went to see him. From time to time as we visited that home we read the Bible together and prayed. It was not long before I noted a change in Jose's countenance. One night in our services, while many were giving their Christian experience he arose and with trembling voice told of his life of sin and of his new-found joy in Jesus. Not long after his wife also was happily converted. I never saw people so anxious to know the Bible. I spent hours in their home studying the Bible with them. Among the things we studied was Christian stewardship. One day Fernandez came to the church and handed a \$100 bill (\$40.00 United States money) to the treasurer. "I cannot change that bill," said the treasurer. Fernandez replied, "I do not

wish any change. I am giving it to the Lord's work." This man's salary was never more than \$100.00 (Argentine) per month. The treasurer said if money was going to come in like that he would have to resign. He did so and Fernandez was elected treasurer and deacon. Our prayers were about to be answered. We had been praying and laboring to find some one who would lead our church to self-support. No sooner was Fernandez elected treasurer than the question of building arose. A lot was secured and a substantial brick building erected. Then a home for the pastor was added. Today the First Baptist Church in Rosario stands as a monument to the consecration and sacrifice of José Fernandez and is the only really self-supporting church the Baptists have in Argentina.

We can never evangelize our own land and leave the lands around us without the Gospel. We need Latin-America as an ally in Kingdom work. Latin-America is open to the Gospel and can be evangelized if we will only measure up to the opportunity God is giving us. But we will never evangelize Latin-America or any other country as long as we think of missions in the terms of dollars and cents. The great Hudson Taylor, founder of the China Inland Mission, decided that he would never take a collection for missions but he would put the subject on the hearts of the people and leave the results to God. On one occasion after delivering a great address, the pastor of the church said, "Mr. Taylor, you have delivered a great message. The people are deeply impressed. Although we have advertised no collection, I suggest that you give the people an opportunity." "No," said Mr. Taylor, and at once dismissed the audience. The pastor thought he had lost a great opportunity. That night Mr. Taylor spent the night in the pastor's home. Early the next morning some one knocked on his door and in walked the pastor saying, "Mr. Taylor, you are right. Last night if a collection had been taken I would have given a few shillings, gone home and slept like a log, thinking that I had really done something for foreign missions. But as it is I did not sleep well last night and I could not get the matter off my heart. Here is a check for twenty-five pounds." After breakfast they walked downtown and met one of the members of the church who said, "Mr. Taylor, I wish you had taken a collection last night. I would have given you a pound. But this morning I couldn't satisfy my conscience with that. Here is my check for one hundred pounds."

We must get the lost world on our hearts. We must see things as God sees them. In other words, we must become friends and co-laborers with God. God is working in China, in Africa, in Latin-America, yes, all over the world. He longs to make Himself known to the lost world but He must do it through you and me. Are we willing to become friends and fellow-laborers with God so that God may make Himself known to all men?



RELIEF MAP—ALTITUDES



POPULATION MAP—DENSITY



DISTRIBUTION OF INDIANS AND WHITES



COMPARATIVE AREAS

## STUDY MAPS OF SOUTH AMERICA



# South American Intellectuals and Christianity

BY REV. J. A. MACKAY, LIMA, PERU

Missionary of the Free Church of Scotland

IT IS becoming increasingly difficult to write on any subject dealing with South America as a whole. The only real unity that South America possesses is the geographic unit, and in this connection what we really have is rather a spatial unit than an organic unity. There does indeed exist between South American countries a certain appearance of similarity or even identity, as regards race, religion, language and government. There even exists on certain occasions a continental consciousness of a sentimental order. But the fact remains that at the end of a hundred years of republican life, the countries of South America are passing through a stage of profound culture differentiation, which is year by year becoming more pronounced. The process must go on until each country solves its own national problems and until a great ideal unites them all on a higher plane and breathes into them something more transcendent than the mere consciousness of racial identity.

Culturally speaking South America may be divided into four great groups of countries. Brazil forms one; the Republics of the River Plata, Uruguay and Argentine, a second; Chile, Bolivia, Peru and Ecuador, a third; Colombia and Venezuela, a fourth. The problems, the spirit, the cultural tone and the intellectual type of each of these groups are dissimilar. For that reason it would be extremely hazardous and unfair to generalize in a short article with regard to their attitude towards any one great problem, and then glorify our conclusions with the pompous title of "South American Opinion" on this or that subject. The inference for our present purpose is obvious: we will not essay to write in the name of South American thought or South American thinkers. We will limit ourselves to dealing with the religious outlook of individual writers.

The word "intellectual" in South America is practically synonymous with "writer," not in the narrow sense of a professional man of letters, but in the broad sense of one who has published something—be it article, pamphlet or book on some subject related to higher culture. It is the fact of having given public expression to ideas in the form of *conferencias* (public lectures), or in the form of publications, that makes a man an "intellectual." Thus the "intellectuals" are sharply distinguished from the generality of educated people who have not publicly committed themselves to the expression of ideas. The majority of them publish their productions in newspapers or reviews, or as pamphlets. Only a very small minority write books. The mental caliber of members of this class is,

of course, very unequal, but as a class they possess much greater authority and wield far more influence than writers of equal or greater capacity in Great Britain and the United States. There are two main reasons for this. One is the lower level of general culture in South America, together with the absence of those strong convictions on the part of the reading public that tend to produce independent and critical public opinion. A second reason is the paucity of real leaders of thought and opinion on cultural matters. This naturally gives greater prominence to mediocrity. Real worth is not always popular because the public is not accustomed to think. The absence of public opinion on great human issues is largely due to the fact that in South America religion never took possession of the human brain. The paucity of true leaders of thought and opinion is a consequence of the fact that hitherto the great majority of South American intellectuals have been simply echoes of far off voices and few have been passionate spokesmen of eternal truth. Moral passion and purpose is a characteristic of very few writers at the present time. Most are content to write for the pleasure or information of their readers. It has not been fashionable for an intellectual to identify himself with a cause lest he should limit his freedom. He has preferred to contemplate life from his balcony rather than elbow it in the market-place.

Very few intellectuals in South America write on the subject of religion. It has not yet been put on the boards as a subject for general discussion. A generation ago the Ecuatorian Montalvo and the Peruvian Gonzales Prada, two of the greatest of South American writers, published diatribes against religion, while the Uruguayan Rodó, perhaps the greatest of them all, published his "Liberalism and Jacobinism" against religious iconoclasm. These have been the two tendencies in the upper spheres of thought—to attack religion or to defend the right of others to be religious if they wanted to; but religion has never been treated lovingly by intellectuals as a personal good nor recommended as such to the attention of others.

There are signs, however, that South America is about to enter upon a new era in the matter of religious interest. The vast majority of intellectuals continue the old tradition, but here and there throughout the continent new voices are proclaiming, although still only in whispers, that there is a religious problem connected with the universe that challenges the human mind and a religious need in the human heart that hungers for companionship amid the cosmic solitude. I should like to allude here to some of these "signs."

For the first time in South American history men and women who can be classified as intellectuals, and who have no professional interest in religion, are beginning to express themselves on the subject. The examples chosen belong to Spanish South America and are designed to be typical of new tendencies. I regret that none of

these can be taken from the pale of the Evangelical churches, for although these can claim many educated people they have not yet produced or won men or women recognized as "intellectuals" who consecrate their literary talents to the progress of their faith. Brazilian Protestantism has produced some men of that type and it is our prayer that God may give some such leaders to the Protestant churches of Spanish South America in the present generation.

The last redoubt of militant scepticism of any importance is in the daily press of Uruguay. Some of the newspapers of that country are fanatically anti-religious. It is an altogether painful case of radical obscurantism, which goes to the extreme of eliminating the names of God, Christ and Christianity from certain prominent newspapers in Montevideo, except when used as a subject of ridicule or attack. One of these newspapers writes the Spanish form of Young Men's Christian Association thus: "Asociación C. de Jóvenes," never by any chance writing the word "Cristiana" in full. I mention this case because it is altogether exceptional, and because it should be known that there is practically no active hostility to Christianity on the part of representative organs of publicity, or on the part of representative literateurs in South America.

#### FOUR TYPES OF INTELLECTUALS

I will now refer to four types of "intellectuals" who have discussed Christianity with varying degrees of sympathy and insight.

The first is the *Social Idealist*. A new idealism and a new social passion have made their appearance in South America. For those imbued by the new spirit, human values are supreme and social justice is proclaimed to be the chief need of the Continent. The chief representative of social idealism is Dr. Alfredo Palacios, the Argentine Socialist. Palacios is Dean of the Faculty of Law in the University of La Plata. Some years ago he gave a memorable lecture in the University of Lima when, Bible in hand, he extolled the social ideals of Moses, the Hebrew Prophets and Jesus, as offering solutions for the problems of society at the present time. That lecture opened the eyes of many to the living character of the Bible which had been regarded as an antiquated book. Recently Alfredo Palacios has discovered two pet hobbies; one is the formation of a Pan-Iberian League of Intellectuals to offset the influence of Anglo-Saxonism; the other is opposition to Protestant missions in South America, especially those supported and directed from the United States. His main object is the same in both these hobbies, namely, to guarantee the development of South American life and culture without any organized interference from the outside. Pan-Americanism he calls Pan-Yankeeism, and substitutes Pan-Iberianism. The Protestant missionary movement he regards as simply the precursor of the economic imperialism of the United States. This attitude of

Palacios towards Anglo-Saxonism and especially towards North Americanism and everything, even to its religion, that North America sends to South, can be explained partly by his dread of the normal development of South American life being denaturalized by uncontrolled foreign influences, and partly by an exaggerated race consciousness. On the other hand, recent utterances of Palacios discover a grave misapprehension on the part of their author of the nature and aims of Evangelical Christianity and even a fundamental misconception of the genius of Christianity itself. Basing his observations on recent ecclesiastical happenings in the United States, he has declared that Protestantism is as much obscurantist and the enemy of liberty as Catholicism. He has also denied that Christianity provides a sufficient dynamic for the uplift and progress of South American life. It would seem that like so many other Latin writers he confuses the Roman crucifix with the Christian Cross and interprets the latter as the symbol of despair, of abject defeat and submission. Romain Rolland, in a recent letter to Palacios expressing his entire agreement with his religious viewpoint, closes with the following words, which may be regarded as expressing the philosophy of Palacios and of many younger men of his school:

"Catholic by birth, I well know how much consoling beauty it is possible to enjoy within the Christian faith, but I think it wrong and even dangerous to want to orient present day humanity towards it. I understand all too well how some generous souls, deceived by those things in life that cause sorrow, repulsion and shame, should feel the ardent need of taking refuge, all broken to pieces, at the feet of the Crucifix. But they have no right to offer their defeat, however noble it be, as an objective for the hopes and high-souled efforts of the world's youth, those eternal children. . . .

"It is not meet that just at the moment when the human spirit shines everywhere throughout the world like a gleaming star, an attempt should be made to turn youthful eyes aside from its dauntless course, and induce them to direct their gaze towards the pure and pallid star of Bethlehem. The past had its beauty, but the future is plethoric of splendor and infinite forces. Our God is the Future."

What a challenge to reinterpret the Cross of Christ to South America as the triumph of Love, Righteousness and Truth!

#### THE CHRISTIAN AGNOSTIC

The second type we might call the *Christian Agnostic*. It is the type of person who believes in religion, who lives by Christian ideals and regards Christian faith as productive of the noblest moral character and most effective social effort, but who, nevertheless, has no personal religion. One thinks of Sr. Ernest Nelson, one of the leading educationists in the Argentine Republic, who after having served his country as Director General of Public Instruction, now

devotes his life to the interests of delinquent boys. He is one of the purest, kindest, most unselfish men it would be possible to meet anywhere. He praises Christianity and believes in the work of the Evangelical churches, and yet he will not call himself a Christian. He has, however, notably advanced from where he once was. Not so many years ago he was opposed to religion in any form, and advocated the elimination of the name Christian from the Young Men's Christian Association. But through contact with Christians whose self-sacrificing endeavors for the welfare of others won his admiration, he became first tolerant of, and then favorably disposed towards, the religion that inspired their lives. Later, through the reading of such books as Elwood's "Reconstruction of Religion," he came to see that religion was an essential factor in human progress and for that reason he was willing to contribute towards the progress of dynamic Christianity so long as it did not involve his personal surrender to Christ. He adopted the position of benevolent agnostic. But his friends believe that his spiritual pilgrimage has not yet ended and that he will yet see God in the face of Jesus Christ.

I think too, of Mariano Iberico, the finest philosophic mind in Peru. Iberico has a passion for religious studies. He has written on Pascal as a religious thinker, and is preparing a study on the religion of Dostoeffsky. He has recently ordered Harnack's "History of Dogma." His faith in Christianity as the highest expression of the religious spirit is absolute. He considers that the essence of religion is the sense of companionship and feels his own need of a Companion in the universe. But before the fact of Christ's Resurrection he becomes agnostic, and the idea of the continued presence and activity of the Risen Christ awakens in him nothing but a sigh because of his lack of ability to believe what he would like to believe. This is for him the "myth" to which Christianity has owed its power, and he holds that a rebirth of religion requires the creation of a new myth.

#### THE CHRISTIAN TRADITIONALIST

The third type is the *Christian Traditionalist*. The best example of this type is the Chilean poetess Gabriela Mistral. She believes in the galvanization of the Roman Catholic Church. This remarkable woman, who has many claims to be regarded as the writer of the finest verse in the Spanish world at the present time, is a sincere Christian belonging to the Roman Catholic communion. Her poetry is in the purest Christian vein, and her sympathies extend to all Christians. She is particularly friendly toward Evangelical Christians, so much so that in Chile Protestants are among her most fervent admirers. She unfortunately, however, forms one of a very small minority in the Roman Catholic Church in South America,

whose Christianity has taken full possession of their brains and hearts.

Gabriela Mistral had intended being present at the recent Congress on Christian Work in Montevideo, but was prevented at the last moment from attending. She addressed, however, a remarkable letter to the Congress, in which she spoke of the need of cooperation between Evangelical Christians and people like herself on the "other side" in the interests of the common Christian cause. She wrote at the same time an open letter to Alfredo Palacios in which she tried to rectify some of his ideas regarding the character and aims of Evangelical missions in South America. The reply of Palacios drew from Romain Rolland the letter quoted on page 772.

#### THE CHRISTIAN MYSTIC

The last type I will mention is the *Christian Mystic*, represented by the Argentine writer, Julio Navarro Monzó. The life of Navarro Monzó is a romance of grace. He had occupied important government positions, and was art critic on the staff of the famous newspaper *The Nation* of Buenos Aires, when his spiritual pilgrimage began. He vainly sought peace in the Greek Orthodox Church, but found it later in the reading of the New Testament. After his conversion he became a member of the Young Men's Christian Association and attended the Anglican Church in Buenos Aires. Three years ago he became a member of the Continental Staff of the South American Y. M. C. A. and has devoted himself since to writing and lecturing on religious subjects. His course of lectures on the Evolution of Religion in the Ancient World made a profound impression last year in Santiago, Chile, and Lima, Peru. For the first time in South American history was a foremost "intellectual" giving his whole time to religious interests, and boldly proclaiming from place to place that for him Christ was "all his salvation and all his desire."

Navarro Monzó has been very severely criticized by many Evangelicals in South America and he in turn has severely criticized Evangelical missions on the continent. It must be admitted that he does hold very advanced views on the subject of Biblical criticism, while declaring that the Bible is the book he loves best and studies most. But those who hold that such views are incompatible with loyalty to Christ and a true spiritual life, must face the fact that Navarro Monzó is one of the most profoundly spiritual personalities and one of the greatest men of prayer it is possible to meet in these days. For him, moreover, the supreme reality in life is the presence and guidance of the Living Christ. As regards his criticism of Protestant institutions, let it be remembered that Navarro Monzó is by temperament and conviction an anti-institutionalist. Among Christian sects he finds most in common with the Society of Friends. He believes, moreover, that the solution of the religious problem

in South America, especially among the educated classes, is not along the line of planting exotic and controlled institutions in these countries, but in the formation of autoctonous and autonomous groups on the analogy of Friends' meetings. His ideal is the "house church" of primitive Christianity, believing that the greatest need of the continent is to get religion back from the specially consecrated building to the home, restoring thus the lost glory of the "Church which is in thy house."

All these, with their varying accents and different solutions, are still but so many voices in the wilderness, but withal they are harbingers of a new day, the day of the great Master's coming. Here and there choice spirits, male and female, are stretching out their hands unto God. And God is not far off—was never indeed so near the pampas and cordillera valleys. Even now there is a perceptible quickening, like that of springtime, upon the face of the wilderness.

#### HISTORICAL DATA ON LATIN AMERICA

- 1498-1514: Period of Discovery. Exploration of Brazilian Coast  
Voyages of Ojeda, Vespucci, and Cabral.
- 1504-1524: Spanish Colonization. Central American Expeditions.
- 1512: Beginning of Papal missionary work in Latin America.
- 1519: Conquest of Mexico under Cortez.
- 1535-1700: Spanish colonial development under Viceroy.
- 1580-1777: Spanish and Portuguese conflicts for control.
- 1778-1824: Rise of Spanish-American Republics—Chile, 1817; Peru,  
under Bolivar, 1823.
- 1826: First International Spanish-American Council called by  
Bolivar, met at Panama.
- 1890: First International American Congress at Washington, D. C.
- 1890-1914: Growth of European immigration in Latin America.
- 1901-1902: Second International American Congress at Mexico City.
- 1901-1921: Development of railways and waterways.
- 1905: Temporary U. S. financial control in Nicaragua, Santo  
Domingo, and Haiti inaugurated.
- 1906: Third International American Congress at Rio de Janeiro.
- 1910: Fourth International American Congress at Buenos Aires.
- 1912-1915: Formation of the A. B. C. Alliance (Argentina, Brazil, and  
Chile).
- 1914: A. B. C. Conference at Niagara to promote peaceful re-  
lations between Mexico and the United States.
- 1914: Opening of the Panama Canal, August 15, 1914.
- 1915: Pan-American Scientific Conference.
- 1916: Panama Missionary Congress, February 10 to 20.
- 1918: Formation of Pan-American Federation of Labor.
- 1919-1922: First South American representation in world affairs at the  
treaty of Versailles.
- 1922-1923: Central American Conference at Washington, Dec. 4, 1922.
- 1923: Fifth International American Conference met at Santiago,  
Chile.
- 1925: Montevideo Missionary Congress, March 29 to April 8.

## FACTS AS TO MEXICO AND CENTRAL AMERICA

### MEXICO

**Area:** 767,198 square miles, including the islands.  
**Population:** 17,000,000 (estimated), 40% Indian, 40% mixed, 20% European.

**Government:** Democratic, federal, representative republic, composed of 28 states, 2 territories and a federal district.

**Language:** Spanish and 180 Indian dialects.

**Religion:** 1858: Complete separation of the Church and State brought about by Juarez. The Roman Catholic religion prevails but there is a complete toleration of other religions.

**Missions:** Organized work begun in 1871.

### NICARAGUA

**Area:** 49,200 square miles.

**Population:** 800,000 (estimated).

**Religion:** Roman Catholicism is the faith of the majority but freedom of belief is accorded to all.

**History:** Discovered by Columbus in 1502.

Became an independent republic in 1839.

### GUATEMALA

**Area:** 48,290 square miles.

**Population:** 2,500,000 (estimated). The largest of these six little Central American republics.

**Religion:** Prevailingly Roman Catholic, but with freedom of belief and worship.

**History:** Republic established in 1847.

**Missions:** Protestant missionaries came by government invitation in 1882.

### HONDURAS

**Area:** 44,275 square miles.

**Population:** 610,000 (estimated). A debt of over one hundred millions burdens the country. Polygamy is common. Life is too easy.

**Religion:** Roman Catholicism prevails but freedom is guaranteed to all.

### BRITISH HONDURAS

A small colony of 8,592 square miles and about 40,000 population. Rich in gum of the sapota tree and in mahogany, her trade with the U. S. is five times as great as with Great Britain.

### SALVADOR

**Area:** 13,176 square miles.

**Population:** 1,500,000. Salvador has more people to the square mile than any country in the western hemisphere.

Illegitimacy is 60%. Lack of sanitation, and ignorant priests burden the country.

### COSTA RICA

**Area:** 23,000 square miles.

**Population:** 500,000 (estimated). Land is worth five times as much as in Nicaragua. Comparatively free press; free speech; no extreme poverty; stable government; good health conditions; population 60% white; good foreign trade; fair schools.





METHODIST GIRLS IN THE NORMAL SCHOOL AT PUEBLO

## The Religious Ferment in Mexico

BY REV. A. B. RUDD, D.D., MEXICO CITY, MEXICO

Missionary of the American Baptist Home Mission Society

**I**N 1861, an Irishman who had been educated for the Catholic priesthood in his own country, but who through the influence of his wife had become a Protestant, crossed the Rio Grande to introduce Bibles into Mexico. This Irishman, James Hickey, with his packet of Bibles and a heart full of the real Christ spirit, started in a small way the religious ferment in Mexico, which today is more intense than ever before.

About the same time a small group of Catholics in Mexico City became dissatisfied with the rites of the Church of Rome and took steps to form an independent organization, based on Evangelical principles. Thus, on the northern border, from without, and in the heart of the land, the Capital City, from within, were set in motion influences which were destined to checkmate the complete and hitherto undisputed control of Rome over the consciences of Mexico's millions.

If we may go back to the time of Mexico's war of independence (1810-20) even there we find on the part of many the desire for liberty of conscience. The history of the independent republic, down to the Juárez reform of 1857 which gave Mexico complete separa-

tion of church and state, is replete with tilts between politics and religion.

Along in the nineties this spirit of unrest is again manifest, finding expression in the person of an intelligent and influential priest in the state of Tamaulipas, Father Camacho, who had the audacity to challenge the authenticity of the legend which forms the basis of Mexican Catholicism of today—the thrice-repeated appearance of the Holy Virgin to an humble shepherd in 1531, the imprinting of her image on his blanket in order to convince the dubious priest of the



METHODIST EPISCOPAL CHURCH,  
PUEBLO

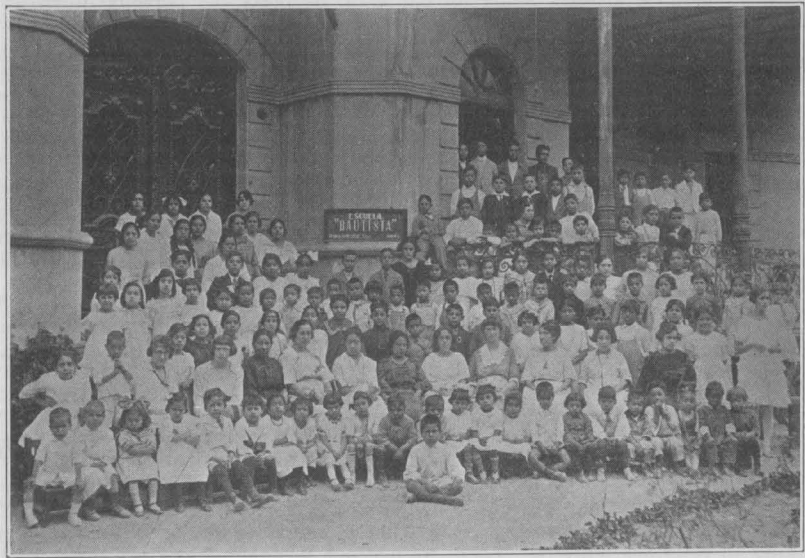
verity of the apparition. The published refutation of this legend by the learned priest came like a bolt out of a clear sky. "Such blasphemy!" cried the church authorities. Ecclesiastical anathemas were hurled at the honest padre, though not before his publication had raised serious doubts in the minds of thousands who were ready to follow him out of superstition. There is no telling whereunto the movement started by this publication would have grown, had the then president of the Republic, General Porfirio Diaz, not ordered its author to be quiet. Father Camacho passed into obscurity, but his spirit is still alive and doing its work today.

These touches of Mexico's religious history—our Irishman friend in the north, whose coming resulted in the organization in

Monterrey in 1864 of the Baptist Church of that city, and Father Ramón Lozano, the leader of the movement in Mexico City in 1862, which resulted later in the formation of the Episcopal Mission—prepare us for the consideration of the recent schismatic movement which has so stirred Mexico in the present year.

*El Universal*, the leading daily in Mexico, in one of its February issues startled the Catholic public with the announcement of the formation of a Mexican National Catholic Church, entirely apart from Rome, with a married clergy, all public services in the language of the country, the Bible as the basis of all belief and practice—a full-fledged *Mexican Catholic Church* as opposed to a *Roman Catholic Church*, with Padre Pérez as Patriarch. One of the large churches of the city was taken, the priest in charge expelled and the schismat-

ics put in charge. Immediately a mob of Roman Catholics invaded the church and gave battle to the newly organized group. The municipal authorities restored order, protecting the new occupants of the building and allowing them to celebrate Mass *a la mexicana*. As all church houses in Mexico belong to the Federal Government, it was not long before the Federal authorities decided that neither party could have the permanent use of the house for religious services and so took it for educational purposes. Later they turned over to the schismatics another temple which had long been used for government purposes and which, on June 11th, was formerly opened to the public as headquarters for the National Catholic movement in



BAPTIST SCHOOL, PUEBLO, MEXICO

Mexico. Along with other valuables, the *Virgen de la Soledad*, who reigned supreme in the church over which the contending parties were fighting, was transferred "to one of the warehouses of the Monte Piedad, the national pawn-shop, from whence, with all her power to do miracles, she has not been able to escape."

Considerable propaganda of the new cult has been carried on with more or less results. It is evident that the movement has thousands of sympathizers throughout the country and yet success has not crowned its efforts. Already the Mexican National Catholic Church is limping seriously.

Mr. Vincente Mendoza, an intelligent, well-informed, far-seeing Evangelical Mexican, editor of *El Mundo Cristiano*, the most influential Evangelical paper published in the Republic, read recently

before the Federation of Christian workers in Mexico City a very interesting paper on this recent movement, tracing its origin and analyzing the causes of its comparative failure—views to which we assent.

In the first place, the movement lacked proper leadership. Many of its principles appeal strongly to the public—freedom from the papal yoke, the strong nationalistic spirit, a married clergy, etc. But a real leader was not at hand. Many a less worthy movement has succeeded through the efforts of a born leader of men. Mr. Mendoza says:

Pérez has not the ability to organize and to lead a movement of this nature; besides, already being an old man, he lacks the personal qualities which will make him a leader. For a revolutionary movement it is not enough to have a definite ideal, it is necessary for the leader to have personal qualities which will make him attractive to the people, and have that magnetism which easily makes the masses gather around him and follow him to death. Patriarch Pérez has not these qualities; he is not a notable man in any sense, and he has never been a popular leader; he is not a man of culture; in a word, he does not measure up to the qualities of a leader, very different from Bishop Camacho, to whom we have referred. The other priests and laymen who gathered around father Pérez are exactly of the same qualities, lacking all social standing, men unknown, that have demonstrated that they are not capable of organizing a church, which is not so easy as it appears.

Again, the movement lacks spiritual motif. It is semi-political. There are forces at work which at first were not in evidence. Mr. Mendoza says:

We understand now, that the working elements are not foreign to the movement, and to speak frankly, the radical labor elements are the supporters of the movement, in part, to take vengeance against the activity of Romanism against the labor syndicates, and partly, to give practical expression to the revolutionary ideas which in the social and political order they are carrying forward, and they insist that now it is necessary to do the same thing in religious matters. Then, we are not mistaken when we affirm that the schismatic movement is a product of the revolutionary movement, and they are seeking the satisfaction of vengeance because Romanism always proved to be a bitter enemy of all labor organizations. They also are seeking to complete the work of the revolution attacking those things which have made the Catholic Church hated in the practical life of the nation.

. . . This division is not the result of a high religious idea, nothing which has sprung as the expression of a profound conviction concerning the value of religion in simple forms, and seeking for an expression more in accord with modern ideas of democracy; in a word, this movement is due to sentiments rather political than religious, being only another phase of the same political struggle in which we are seeking to readjust new social forces, and it is impossible for a religious movement, a Christian movement, being inspired by this class of motives, to succeed. A religious movement which does not come from a deep spiritual ideal can succeed more or less apparently, but not triumph in a definite way. If there had been a religious ideal, and then purity of motives in the organization, at this time there would be thousands and thousands of followers of father Pérez, and the schism would

have affected seriously the throne of the Pope in Mexico, for in modern times we cannot ignore the fact that thousands of restless spirits would easily follow any religious leader if he were truly inspired with the ideals and the enthusiasm of the reformers of the sixteenth century to bring a true reform of religion in Mexico. We will wait for this leader, sooner or later, because the field is ripe, the men are ready, and we do not doubt that some day the true schismatic movement will rise in our country, which will bring a church more spiritual and simpler, more attractive, more faithful to the spirit of Christ, and resting, equally, on a firm basis of a national spirit."

To the two reasons already given for the comparatively small results of the recent movement, must be added a third: The tremendous influence of a strongly subsidized public press. There isn't a single paper of prominence in all Mexico in whose columns the movement under discussion could get an unprejudiced hearing. Pérez has been held up to ridicule before the public as a renegade unworthy of respect, and all connected with the movement as a detestable mob deserving only the contempt of the public. Under these conditions it is not easy to make satisfactory headway.

But in spite of the apparent failure of the Pérez movement, it undoubtedly marks another step, and an important step, along the line of real progress toward better things. Rome's grip has been weakened, seriously weakened, by the movement, nor will she ever be able to regain what she has lost; and this, too, in spite of the fact that she has organized a "League of Religious Defense," for the purpose of meeting what she is pleased to call the persecution of the Catholic Church. So radical were some of the principles of this organization that they were regarded as seditious by the Government and had to be revised. The Catholics of Mexico regard themselves in much the same position as the French Catholics of today, and have recently sent them a note of sympathy in their efforts to maintain an official representative at the Vatican.

Certain questions, which affect more or less directly the work of the Evangelicals in Mexico, have been brought prominently to the front by this schismatic movement. The first is the question of church property. According to the New Constitution of 1917, no church, or religious association of any kind can hold property in Mexico. All properties used for religious purposes become by that very act, the property of the Federal Government. Again, the Constitution requires that all public religious services shall be held in *templos* (temples) as opposed to private houses, though this provision has not been pressed save in a few cases where the local authorities have made trouble for the local congregation. The writer has knowledge of a case of this kind in which a service hall of an Evangelical congregation has been recently closed by the local authorities on the ground that the hall is not a public *templo*. Steps are being taken to secure from the Federal Government permission

to reopen the hall for public services temporarily, until such time as the congregation may be able to build its temple, for which funds are already being collected. Another requirement of the Constitution which has recently come into the limelight is the one that limits to native-born Mexican ministers the right to exercise their ministry in the country. The large number of foreign priests who were in charge of churches in the Republic are being replaced by Mexicans, the Government having decided that not even by becoming citizens by naturalization can this right be acquired. No American, so far as the writer's knowledge extends, has ever become pastor of a Mexican church since the Constitution of 1917 went into effect. This particular point of the law thus touches the American missionary mainly in the interpretation given to the phrase, *ejercer su ministerio* ("exercise his ministry"); whether this excludes public preaching and administering the affairs of a mission, as well as pastoring a church, administering the ordinances, etc.

This last question will affect on a diminishing scale the Evangelical work in Mexico in proportion to the increase of self-support on the part of the churches; and it is pleasing to record the fact that constant, if not rapid progress is being made along this line.

The gradual growth of Evangelical Christianity in Mexico is contributing in no small degree to the religious ferment in the land.

Naturally, the papal authorities view with a jealous eye this growth, and wage against it both an offensive and defensive warfare, using as one of their most powerful weapons the accusation that the Protestant missionaries are in Mexico for political purposes, sent to spy out the land and make a pacific conquest.

It is frankly admitted that Evangelical Christianity has made comparatively slow progress in Mexico. In the more than sixty years since the work was begun, the actual membership of the Protestant churches does not exceed 45,000, though the sympathizers with Evangelical truth probably reach five times this figure. And yet it may be safely said that while this progress is slow, it is sure and permanent: Protestant influence is undoubtedly sinking in, and soaking the very roots of the Nation. Its influence is far out of proportion to the actual number of its communicants. No longer are Evangelicals limited to the humbler walks of life. The Secretary of Foreign Relations is an Evangelical, as is also the newly appointed sub-Secretary of Education. The National Congress is becoming familiar with the voices of Protestant congressmen. The President's son has recently married a Protestant lady, the religious ceremony having been performed by a Protestant minister, the President and his family being present. In a word, the public is conscious of the fact that the Evangelicals are here and are here to stay. They are desirous of making a worth-while contribution to the intellectual, moral, social and spiritual life of the nation. This contribution is being increasingly observed and appreciated from year to year.



A PUBLIC MARKET IN THE REPUBLIC OF SANTO DOMINGO

## In the Dominican Republic

BY JAY S. STOWELL, PHILADELPHIA, PENNSYLVANIA

Board of Home Missions, Methodist Episcopal Church

**T**AKE the *Catharine* at noon-time at San Juan, Porto Rico, sail west and twenty-four hours later you arrive at Santo Domingo City. Or you can travel by the Clyde Line from New York and after five or six days find yourself in the Dominican Republic.

The Republic occupies the eastern two-thirds of Haiti, an island discovered by Columbus. Although the first to be settled in the New World and blest with many natural resources, it has been backward in its development and long neglected by the Christian churches of America.

One is tempted to compare conditions in the Dominican Republic with those in Porto Rico. In language the two countries are alike, but in other respects one soon notes many differences.

The Dominican Republic is large—five times as large as Porto Rico, and, compared to Porto Rico, sparsely settled; forty-five to the square mile in the one case, three hundred and seventy-seven in the other.

Porto Rico is intensively cultivated; the Dominican Republic is crying out for the plow.

Politically the Republic is independent and the Dominicans have back of them generations of fighting traditions; Porto Rico is under the United States flag, and her traditions are those of peace. It has been the policy of the Porto Ricans to avoid conflict wherever possible.

In Porto Rico we saw scores of school houses and thousands of children under instruction. In the Dominican Republic we saw few schools, most of them unused. The boasted contribution of the United States to the establishment of a school system in the Republic seems to have been over-rated. We made one fatal blunder by failing to get the native's point of view. We planned to support public schools by a land tax, but the Dominicans were not used to a land tax, and refused to pay it. The public school system collapsed overnight, and some of the teachers, left without money, were compelled to walk home. We are told that conditions are improving a little and some schools are being opened again. A few small private schools have sprung up, but most of the children are neglected. Taken as a whole the Dominicans are more ignorant than the Porto Ricans and they desperately need schools.

We had been told that poverty was greater in the Republic than in Porto Rico, but our observations did not appear to bear out the truth of the statement. Porto Rico is made up of an agricultural population deprived of its land and forced to subsist on the earnings from seasonal labor at small wages. Her people are continually under-nourished. The Dominicans, on the other hand, are a nation of small farmers and give evidence of being better nourished than are the Porto Ricans. Particularly do they eat more meat than the Porto Ricans.

The sugar industry which has swallowed up so much of the land of Porto Rico is less extensively developed in the Dominican Republic. Several large sugar centrals have come into being, but much of the land is still wild and open for squatters or purchasers of "peso" titles. There is still time to save the Dominicans from becoming landless peons, and a commission of the Roman Catholic Church has recently made a strong appeal to that end.

In contrast to Porto Rico's lack of natural resources the Dominican Republic possesses forests of valuable woods and large mineral deposits. It also has an important cacao industry not found in Porto Rico.

Porto Ricans are loyal to the United States and are proud to be under the Stars and Stripes; while the Dominicans are happy that the brief occupation of their territory by the United States is over. On the other hand they clearly recognize that it is much to their advantage to maintain the most cordial relationships with the United States and Americans are gladly welcomed to the Republic. Curiously enough in 1869 the United States negotiated a treaty of



annexation with the Dominican Republic. The treaty was approved by the Dominican people, but it failed of ratification in the United States Senate.

One can hardly understand the Dominicans of today without knowing something of their history and that history is one of turmoil. They are a mixture of Indians, Negroes and Whites. In 1844 they won their independence from the Haitians and the event is still celebrated as the great national holiday. Some one has figured out that during the seventy years following the gaining of national independence nineteen different constitutions were promulgated and there were fifty-three different presidents. Only three of these presidents completed their terms of office; two were killed; twenty were deposed; the others resigned.

The United States occupation, which began in 1916 during the World War and is now ended, accomplished some things. It built roads, it established sanitation, segregated the lepers, built a model penitentiary on the unit plan, pacified the Republic, and built up a great school system. The latter, however, it constructed a little too ambitiously and upon what proved to be insecure foundations.

Religiously the country is Catholic, but with slight connection with Rome. The priests are mostly natives. A recent writer declares that they live openly with their women, and are not limited to one, that drunkenness is common among them, and that the French priests from Haiti are very much disgusted with the crudities and immoralities of the Dominican priests. The Virgin Altagracia is the patron saint of the Republic. Patriotic celebrations begin and end at the Cathedral, and the churches have been built from public funds. The relationship of Dominican men with the Church is, however, formal rather than vital.

#### EVANGELICAL WORK

The first evangelical missionary to the Dominicans arrived in the Republic in 1889 and labored for six years before securing any tangible results. Long before that date work had been started among the English-speaking Negroes of the country. In 1907 the Free Methodist church became impressed with the need and entered the Republic. The work of that church has since become well extended throughout the main settlements of the northern half of the island.

For years Evangelical Christians in Porto Rico had been impressed with the needs of the Republic. In 1917 they sent the Rev. Philo W. Drury to study conditions there and in 1918 a small work was opened by them at San Pedro de Macoris. In 1919 the Rev. Samuel Guy Inman, of New York, visited the Republic and made a report to the Committee on Cooperation in Latin America. As a result there was formally organized January, 1920, the Board for

Christian Work in Santo Domingo, representing five mission boards and three denominations, the Presbyterian in the U. S. A., the Methodist Episcopal, and the United Brethren. This Board took over the small work already begun. The churches of Porto Rico released three of their best workers for the work, representing three denominations, and they also contributed several thousand dollars to the opening of the work.

Evangelistic and religious educational work was begun in Santo Domingo City, the capital of the Republic. The people responded at once so that the temporary quarters were soon outgrown and a beautiful house of worship has now been erected. The work continues to grow, and is having a very definite effect upon the life of the city.

At this writing, churches have been established at Santo Domingo, San Pedro de Macoris, La Romana, San Cristobal and Barahona. The latest annual report shows a combined church membership at the first four points mentioned, of three hundred and sixty, an average Sunday-school attendance of four hundred and fifty-seven, and a Christian Endeavor membership of two hundred and forty-four. The work outside of the capital city is carried on in rented quarters.

There are five other important centers in the southern half of the Republic which should be entered in order to complete the occupation of that portion of the Republic commonly recognized as the responsibility of the Board for Christian Work in Santo Domingo. In addition there are numerous rural points. Some of these are already being reached very effectively by the pastors at the main centers and by local workers trained under their direction. A striking example of the effectiveness of this rural work is to be seen at a point out from San Cristobal. A young man who developed considerable ability as a local leader and preacher, recently was obliged to seek employment at a sugar central some distance away. The people of the community missed his leadership so much that they sent for him and arranged to give him employment close at hand so that he might continue his voluntary ministry among them. Numerous other incidents might be told to illustrate the vitality of this rural work.

At an early stage in the planning of the work the great need for medical service became apparent. A building was rented and with an American doctor and American nurses in charge a small hospital was opened and the first month one hundred patients appeared at the clinics; the second month the number was three hundred, and the third month nine hundred. Since then the total has at times reached 1,500 per month. The hospital receipts now frequently exceed \$1,000 per month and the number of hospital patients exceeded 1,500 during a recent year. The cases treated include:

hookworm, malaria, venereal disease, appendicitis, malnutrition, maternity, tuberculosis, accidents and a great variety of surgical cases. These patients come from the capital city and from scores of towns within a radius of sixty or seventy miles. Often they travel on foot or by the most primitive conveyances to reach the hospital.

A baby clinic and milk station, maintained in connection with the hospital, is saving the lives of many children and is doing much to educate Dominican mothers in the care of their children. A native dentist is also employed and an important dental ministry is rendered. The attendant in charge of the drug room is a native Domini-



NURSES IN TRAINING AT EVANGELINE HOSPITAL, SANTO DOMINGO CITY

can girl who is a graduate in pharmacy. Twelve Dominican girls are now in training for nurses. Coming chiefly on the recommendation of pastors in local churches, they already have a genuine religious background and every effort is made to keep alive a healthy religious life during the course of training.

Recently a site was purchased for a new hospital and the plans call for the erection of an adequate building for the continuation and extension of the very important work already begun.

The need for education is so great in the Republic that it would be hard to keep out of the educational field even if the workers wished to do so. A school has been in successful operation at San Cristobal for some time and other educational work is contemplated as resources are available. One young man is already in training

for the Christian ministry at the Evangelical Seminary in Rio Piedras, Porto Rico. Two are studying in the Polytechnic Institute at San German, Porto Rico. Others are studying in the Normal School at Santo Domingo City, and a few are taking informal training in preparation for Christian work.

From the very beginning the plans for the work included a definite social ministry, but the resources did not warrant opening such work. More recently a trained young couple devoted to the work have been secured and they are now at work in Santo Domingo. Their work is opening up in a very promising way and it is already enriching the lives of many Dominican young men and women.

One of the features of the work which promises much for the future is a book store located on the first floor of the Mission building in Santo Domingo. It faces an important street of the city and is directly opposite the administration building of the Department of Public Instruction. The employees of that department and the school inspectors have been among the best customers. The importance of Christian literature can hardly be overestimated.

#### A CHALLENGE

We have set our hand to the plow in the Dominican Republic and we may not turn back with honor. We have a special responsibility here, and the Dominicans need our ministry. The organization of the work on a union basis is unique and prophetic. The work has grown healthily, but, up-to-date we have not been able to occupy the field adequately. Fortunately, perhaps, it is definitely limited geographically and we know where our responsibility lies. The successful carrying on of the program to its completion depends upon the support of those who believe in sharing the best we have in the name of Jesus Christ with some of our most neglected neighbors.

#### SOME LATIN AMERICAN STATISTICS

<i>Country</i>	<i>Area</i>	<i>Population</i>	<i>Capital or Chief City</i>	<i>Government</i>
Mexico .....	767,198	17,000,000	Mexico	Republic
Guatemala .....	47,500	2,500,000	Guatemala	"
Br. Honduras .....	8,592	45,400	Belize	Britain
Honduras .....	44,275	662,432	Tegucigalpa	Republic
Salvador .....	7,225	1,500,000	San Salvador	"
Nicaragua .....	51,700	639,000	Managua	"
Costa Rica .....	23,000	500,000	San Jose	"
Panama .....	31,890	450,000	Panama	"
Colombia .....	461,606	5,855,000	Bogota	"
Ecuador .....	276,000	1,500,000	Quito	"
Venezuela .....	363,728	2,900,000	Caracas	"
Br. Guiana .....	89,480	298,000	Georgetown	Britain
Dutch Guiana .....	46,060	113,181	Paramaribo	Holland
French Guiana .....	32,000	26,325	Cayenne	France
Peru .....	722,461	5,000,000	Lima	Republic
Bolivia .....	597,460	3,000,000	LaPaz	"
Brazil .....	3,275,510	30,635,605	Rio De Janeiro	"
Chile .....	289,829	4,000,000	Santiago	"
Argentina .....	1,153,119	8,698,516	Buenos Aires	"
Paraguay .....	75,673	1,000,000	Asuncion	"
Uruguay .....	72,153	1,494,953	Montevideo	"



CAROLINA MEN'S CLASS MARCHING TO CHURCH FROM THE THEATER WHERE THE BIBLE CLASS WAS HELD

## One Generation in Porto Rico.

BY REV. HERBERT FORD, CAGUAS, PORTO RICO

Missionary of the American Baptist Home Mission Society

**A** CHURCH in every town and many in the country, with a total membership of more than one per cent of the whole population is the short and simple account of the work of a single generation of evangelical missions in Porto Rico. The twenty-fifth anniversary of the coming of the first Protestant missionaries was celebrated last year. From the discovery of the island by Columbus in 1493 and the administration of Ponce de Leon, first Spanish governor, till the occupation by American troops in 1898, Roman Catholicism was practically the only organized religion among the native-born inhabitants, and church records would have shown close to 100% of the people enrolled. As a matter of fact, however, only a small proportion of these had more than a nominal relation to the church. Spiritualism had attracted thousands, but the great majority had drifted into religious indifference and atheism.

Protestant work was begun under exceptionally favorable circumstances. Due to the liberation of Porto Rico by American arms, everything American was held in high esteem, and the new "American" religion was well received, although usually in blissful ignorance of its true nature. The field was fairly well manned from the start; the war had brought Porto Rico into the public eye, and several boards were prompt to send Spanish-speaking missionaries. Freedom of worship was granted, and generally was carried out.

But one of the greatest strokes of good judgment was the early agreement to divide the territory, so that strife and duplication and waste have been almost entirely avoided. The Evangelical Union functions admirably as an interdenominational clearing house. Finally, and not least among the favoring conditions, the population was dense and accessible, and large elements were ready for a religious change.

The early missionaries began preaching in cheap rented halls, in private houses, or in the open air, and received a fair hearing. Most of their audiences were timid about coming in, so they preached largely to people who were literally outside in the darkness and there was no means of estimating the number. Within a short time enough adherents were gathered to organize churches in the centers, and promising converts were sent out to carry the story to the outlying country. From these helpers the early preachers were selected, being paid small salaries by the boards, later raising a portion of this among the people they served. Of the devotion of many of these first preachers we must speak in the highest terms. If they were often sadly deficient in intellectual preparation, and a few inadequately grounded in the moral teachings and practices of Christianity, it must be remembered that for four hundred years the people had never been led to see much connection between religion and a high standard of morality.

Improvement in the qualifications of the preachers was rapid. The early missionaries gathered small groups of young men about them and, entirely without equipment at first, gave them a general and a Biblical education. Such a policy is now bearing fruit sixty and a hundredfold. At present practically one hundred per cent of the pastoral work is in the hands of the Porto Ricans, most of whom have some theological training, and several are college and seminary graduates. They are naturally gifted as preachers and teachers and are acquiring administrative capacity as well. When these gifts are accompanied by a knowledge of Christ and a consecration to His service, they produce a body of men much more effective in bringing *Porto Rico* to the feet of the Master than any number of foreigners, however earnest and capable. In recent years there has been a drastic reduction in the number of continental missionaries, and those who remain are mostly engaged in executive, educational or medical work.

On the institutional side, figures are imposing. Over 15,000 of the 1,300,000 are actual communicant members of the various evangelical churches, over one per cent in twenty-five years, which comes very close to setting a world record for the first generation. In addition there is an influence in the life of the people far beyond the proportion of members. The Baptist churches, for example, with 2,600 members, have an average attendance of 5,700 in the Sunday-

schools. In 1916 the island went prohibition by a very large popular majority, and the enemy everywhere admitted that the Protestant churches turned the trick. Where there is a good pastor in a country place, he becomes the biggest man for miles around, and is looked to for leadership in all lines. A strong pastor with a capable wife sometimes accomplishes the same in the moderate-sized towns. Enough has perhaps been said to indicate that the Evangelicals are about the liveliest one per cent ever seen.

It cannot be said that any large proportion of the so-called high society or people of wealth or high political standing have been won to actual membership in the churches. No special efforts have been made to appeal to any "class." The elite will be won sooner and their religious life will be the sounder through the realization that



AN OPEN-AIR SUNDAY-SCHOOL IN OUTSKIRTS OF CAGUAS

all must come by the way of the Cross, without favor or distinction. But the social standing of the Protestants has notably risen and will continue to rise. The chief justice of the supreme court and the commissioner of education are numbered with Evangelicals, and their lives are in keeping with their words. There is getting to be a considerable sprinkling of professional people in the churches, and some towns can be pointed to, where the pastor is of the highest social refinement and where there is accordingly a strong element of the most intellectual and refined to be found in the church. The high requirements for church membership keep thousands out who believe in the Gospel and whose voice and influence can be counted on at all times, not to mention other thousands who keep silent because of a feeling that they would lose prestige if they declared themselves.

In addition to churches in every town and in many country dis-



PRESBYTERIAN HOSPITAL, SAN JUAN

tricts, other institutional features include three mission hospitals. Of these, the Presbyterian at San Juan is the largest and most famous. It is the finest and best known hospital in the island. Over 50,000 patients are treated annually, and because of its high standing among the best people, it is practically self-supporting, although it ministers to thousands unable to pay. No other feature of mission work has approached the Presbyterian hospital in building up a prestige and social standing for the Protestant work. The Congregationalists and Episcopalians also have excellent hospitals which, though smaller, are of the highest standing.

Because of the comparatively high efficiency of public education in Porto Rico, mission schools have not been given the prominence that they gain in other fields. But it would be a mistake to say that schools are not needed, or that those established are not rendering good service. We ought to have preparatory schools under Christian auspices, to furnish us candidates for the ministry, who have the proper outlook, as well as to furnish a lay leadership thoroughly Christian in ideals. The high schools are also overcrowded, and even primary schools are inadequate. Many of our churches, entirely on their own responsibility, have opened schools of the lower grades. The best secondary schools under missionary auspices are the Polytechnic Institute, a Presbyterian school for both sexes, and the Blanche Kellogg Institute, a Congregational school for girls only.

The union theological seminary at Rio Piedras, formed five years ago by combining several denominational seminaries and training schools, is a high grade institution, granting degrees. According to the plan of the Committee on Cooperation for Latin America, this institution serves the entire northern part of Latin America, the one at Montevideo holding a like responsibility for central and southern South America. At Rio Piedras last year there were as many as eight students from one country outside of Porto Rico, Venezuela holding this honor, although naturally there were



more from Porto Rico, where the seminary is located. Six denominations are represented on the board of managers, and no two faculty members represent the same communion. Final success in any mission field depends upon the development of a highly competent native leadership.

A union printing plant, doing a general printing business, and publishing a paper, is perhaps, next to the Presbyterian hospital, the feature that brings most prestige to the Gospel. This paper is editorially and typographically the equal of any publication in the island, and it has a circulation almost as large as the largest daily paper. It is of tremendous influence, as it goes into some of the best homes and other places where the spoken Gospel is not heard.

Space will not permit a description of many social features of the mission work, such as kindergartens, vacation Bible schools, day nurseries, industrial schools, orphanages, and many others.

Evangelism, as is proper, occupies a chief place, and is partly under the Evangelical Union, partly under the direction of the various denominations, or by local churches.

But the finest fruit of mission work is not its imposing edifices and efficient organizations; it is the life and character of people whom Christ has redeemed. I have never seen more thoroughly changed lives or more perfect trust in the Saviour for daily grace to keep from sin than in hundreds of the Porto Rican converts. They generally take their religious obligations seriously. They not only attend church and Sunday-school, but prayer meeting also.

Whole communities have been changed by the Gospel. One of the most notable is Hato Nuevo, a country district near Gurabo. It was known far and wide as a center of vice, gambling, illicit trade in liquor, etc. Every Sunday crowds gathered for a cock-fight, with drinking and a dance which frequently ended in bloodshed. The ring-leader in all the lawless activities was a man named Pedro.



THE BAPTIST CHURCH AT SAN JUAN

The community was one of those that make the observer exclaim, "Can any good come out of Hato Nuevo?" Some members of the Cedros church moved into the neighborhood and began to let their light shine. They spoke to their neighbors about the faith that was in them, and held meetings for prayer and Bible reading in their homes, to which others were invited. They invited their pastor to make fortnightly trips to the neighborhood. He established friendly relations with everybody, held meetings in the open air or wherever he could. Conversions occurred, including Pedro and all his house. Like Paul, he sought to undo all his former evil. His house was the largest and his personal influence the greatest in that section. His house, like his heart, was thrown open to the Lord. He became a crusader for the truth. The vice and liquor melted away. No more were ribald songs heard on Sunday nights. Instead the air rang with hymns. The people set to work and built a chapel entirely at their own cost, and the writer had the privilege of preaching the dedication sermon. They then organized a church, and baptisms are frequent. Hato Nuevo is now known as widely as a Christian community as it used to be for its wickedness. And the whole change has taken place in four years.

Some one may ask, "How do they respond to the acid test of money?" While not many churches have attained full self-support, due to the indescribable poverty, and to the fact that nearly all those who have so far become members of the churches are from the humbler classes, there are large groups of tithers in nearly every church. When a man makes seventy cents a day when he can find work, and has several children to support, it requires heroism to tithe. The church at Santurce last year gave \$22.33 a member. The Baptist Church at Caguas has the honor of being the first to assume self-support. For the last six years all salary and local expenses have been met, and in addition they have bought and paid for a parsonage and expended \$500 for new pews. Several churches have built their own chapels without any mission funds. Home mission societies exist for the support of churches within the island, and missionaries are employed and their salaries paid entirely from these funds raised among the Porto Ricans. In addition, contributions are sent for foreign work, and three denominations combine to support a mission work in the neighboring island of Santo Domingo, with the help of their boards in the states. These three are the Methodist, Presbyterian and United Brethren. Several Porto Ricans are working as missionaries in that country.

These are the facts as to the progress in Porto Rico in one generation. They are not flights of fancy or attempts to prophesy. If any one wishes to predict that the close of the second generation will reveal an entirely autonomous and self-supporting Porto Rican church, we will not attempt to discourage such an expectation.

## A Letter from Dr. Grenfell, of Labrador

**I**N my former letter I spoke of two great lessons that impressed me in my journey around the world—the vastness of numbers and of the missionary problem, and the glorious challenge being so well answered in the spirit of the only force that permanently helps toward its solution, viz., love exemplified in personal knighthood.

A third lesson that cannot help stirring the mind that really inquires is: “Why in so many lay circles, in the tourist and political circles, are the invaluable services of missionaries to real civilization so commonly ignored or even discounted?”

Allowing that no one likes to be rebuked, that feeling does not account for all the criticisms. The tourist and the politician have kind hearts, and are loud in their praise, when one tells them of brave unselfish deeds, as in Egypt where a rich young Moslem student in a missionary college at Assiut jumped from the parapet of the Nile dam into the foaming waters of the angry river below, and laid down his life gladly in trying to save a beggar’s baby that had fallen into the water—and *mirabile dictu*, a girl baby at that! That deed was a result of his Christian vision of service acquired at the college. Everyone had a good word for the college and its influence in Egypt. They want a few dollars badly to put up a memorial to this lad.

Fellow travelers were told of a Chinese lad who, when bandits carried off his father and grown-up brother and held them for ransom or death, tracked the gang through dangerous and weary miles, and persuaded them to hold him as hostage, “because there was no one left home to earn the ransom.” When these fellow travelers were told that this lad was from the mission school at Kiangsi, all were loud in their praises, saying “that is real Christianity.”

How few really know about the accomplishments of Christian missions in terms of these natural simple revolutions of character that are not uncommon experiences for real missionaries? If people do not know of these things, why don’t they know them?

I remember well how little thrill I have often felt when the collection box came down to me at a missionary lecture, whereas if I had been listening to stories of renewed lives, such as “twice-born men,” told in simple layman’s style, I would have been thrilled and would have wanted to give my last cent.

Do we tell our tale as Christ told tales? Or even as the fishermen apostles told their tales of the loving services of their Master and of His “cross,” even long before His crucifixion? If not, why not? Is it laziness or modesty or “piety” which leads a man to say, “I don’t believe in publicity”? In ordinary life men don’t spend fabulous sums on advertising, and take regular courses in it, because they are fore-flushers, but because it is good and right business.

If I had decided only to tell God about the blind and lame men in Labrador and to remind Him that He had forgotten to send them a doctor, and then if I had practiced surgery in London, and had made a lot of money there, would that be modesty or laziness or what? Would it not be shirking a job? What I mean is, why did we have to go around the world to learn these stories, and why also are they the things that stick in our minds, and which we reel off, when in the "salon-de-luxe" of a modern floating palace one hears at afternoon tea the bored globe-trotter yawn out, "I can't see any use in missions."

A young man still, I can't begin to match my experience against some of those who no doubt will read this article, but all I know from actual experience is that thing that has helped our mission work for Christ in the Labrador has been not the jolly drives with dogs over ice floes, or the breezes and the whitecaps, or the fogs and shoals, or the human idiosyncrasies and our own limitations, but it has been the attention given to the publicity end of the work. I can look back on many an anxious journey and many a one doubtful of success, when I left Labrador to lecture in Canada or the United States. How well I remember investing a much valued \$500 in a moving picture camera—that of course couldn't come out of the mission funds, and yet should be regarded as a legitimate mission outlay, before movies were so common or so taboo. How many hours and dollars have I spent on trying to paint lantern slides until I could see the business-for-the-Lord end of having that work done by experts because it was the Lord's business! Why do men pay high prices for a seat for an evening's lecture of the best kind by our travelogue friends? I consider Mr. Burton Holmes a missionary, though I dare say he doesn't think so. He gives invaluable information in an attractive way to a people who need good entertainment and above all only need, I believe, knowledge of the facts to want to do the "right thing." But Burton Holmes does not speak the languages and can't know each country half as well as the missionaries. Do not missionaries owe some real debt before God to the people, who at least make possible by their gifts the missionary's service in a foreign field? It is our duty to cultivate them more, to inspire them more, to give them the real joy that should be bought by a subscription or a gift, so that they will have as keen a desire to do more as if one brought them back old embroidery from China, a kimono from Japan, or a scarab from Egypt.

I am only arguing from my own "experience round the world" that there is still an infinite lot to be told that never is told. Those who give to missions money instead of life, must stay at home to earn it to give, and are only mortals after all. In the light of round-the-world steamers, excursions and trips, in the light of Thos. Cook and Son and Raymond and Whitcomb and other agencies, we should be

modern enough at least to invent some way to afford thousands of people who travel and can appreciate stories of the lands they visit, some attractive way of learning the things they don't know now, the things that would touch their hearts. Such facts would perhaps furnish their lives with the real challenge capable of breaking through the crust, and reaching the heart that hasn't been accustomed to attend missionary meetings.

A third great lesson we learned was that we, who really believe that the best thing all around the world is that the body of men and women in whose hearts the love of Jesus Christ dwells, owe a debt to the world, or rather have an opportunity to serve the Kingdom of God in the world in a way that is not now being done. Many who can't preach a sermon, can take a photo, write up a story, paint a picture, or give a lecture course. This conception of service would give "a job for Christ" to many "who don't know what to do for Him." Many have applied to mission boards but couldn't be sent. When Mr. Moody led me to see how I, a young London "saw-bones," might really justify my poor existence in service to God, I asked a most evangelical clergyman what to do. He hadn't anything to tell me—except a thing I knew I couldn't do. A patient with a tubercular spine lying in our hospital one day asked, "But what can I do?" "Grin when the doctor hurts you," I said, "and smile when the nurse dresses you. It will help them all day long. It will help the patient in the next bed—and it will be a real blessing to yourself." Dr. Houghton of the Pekin University Medical College agreed that tourists do not have a real chance to see for themselves what mission work is accomplishing, only because the contact is missing. Can we, ought we not, to supply such contacts better? The best of engines is useless for all its power without a contact spark.

#### SOME PECULIARITIES OF SOUTH AMERICA

**W**INTER comes in the North American summer and autumn comes in our spring. The north wind is hot and the south wind is cold.

Hovels crowd on palaces, and costly motor cars choke narrow streets.

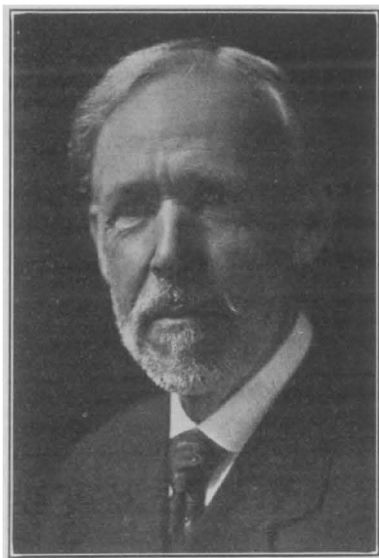
The natives speak their own language with a foreign accent, and people and plants alike seem strange transplanted things that have taken on queer forms in the new soil. Here, blue eyes are set in swarthy faces, fat, fair features flash brilliant tropic smiles, shining black orbs peer out over rosy English cheeks.

Exiled oak trees in Argentina and Chile in despair at the topsyturvy seasons, put out buds on one side while on the other side their leaves turn brown and shudder in an antarctic gale.

Straw hats are often worn with thick fur coats, houses are floored with marble, and streets are paved with wood.



FLORENCE REHARD LEARNED



DWIGHT W. LEARNED

## FIFTY GOLDEN YEARS IN JAPAN

*Jubilee of Dr. and Mrs. Dwight W. Learned, Kyoto, Japan*

**F**EW have been privileged to serve Christ in a foreign land for a full half-century. This is the experience of two well-known missionaries of the American Board, Dr. and Mrs. Dwight W. Learned, who this year celebrate both their golden wedding and their jubilee of missionary service.

Dr. Learned is now nearly seventy-seven years of age, having been born in Canterbury, Connecticut, on October 12, 1848. He was graduated from Yale in 1870 and sailed for Japan November 1, 1875, where he helped to organize the Kyoto station and joined Dr. Joseph Hardy Neesima in Doshisha University. Mrs. Learned was Florence H. Rehard. She was born in White-eyes Plains, Ohio, on March 20, 1857, married Dr. Learned on July 7, 1875 and four months later sailed with him for Japan. Their daughter Grace is the wife of Rev. William L. Curtis, also a missionary in Japan.

Dr. and Mrs. Learned are known among their fellow missionaries for their Christian earnestness, their cheery hospitality and loving consideration of others. For fifty years they have lightened the burdens and have made life brighter and more fruitful for many missionaries. The Japanese pastors and evangelists who have been Dr. Learned's pupils also bear witness to his helpfulness and wise, genuine friendship. He is reticent but wise and strong. His memory is accurate and his industry is untiring. Large volumes of church history, political economy and commentaries have come from his pen for the benefit of the Japanese. He is now revising his commentaries in order to replace the plates destroyed in the earthquake and fire of two years ago. Beyond all this Dr. Learned is a man of rare culture and Christlike character and Mrs. Learned has not only been a true missionary but has made her husband's service doubly effective.

# BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG., PHILADELPHIA, PA.

## WHEN YOU STUDY LATIN-AMERICA

Every church should devote some time to the study of Latin-America during the coming year. Do not drift through the year with good intentions to arrange for the study some time if possible. Make definite decisions and plans and carry them out.

Extend the influence beyond the bounds of a few mission study classes. Think Latin-America throughout the church and the Sunday-school.

### SEVENTEEN SUGGESTIONS

1. Announce in advance, "Six Weeks in Latin-America." Get everybody thinking about and talking about Latin-America. Posters, bulletins, and pulpit and class announcements will arouse interest. At a Sunday-school assembly period have an announcement made by a dozen or more boys and girls each carrying a large placard on which is printed some fact of interest. The bearer of the first placard should walk to center of platform and hold high the placard so everyone can read it, and then move to side as the second placard takes center place and so on. The pianist should play softly as the march of facts and announcements proceeds. The announcements may be read in unison by the school, if a variation of this plan is desired, with some strong voice leading.

2. Plan as many mission study classes for as many groups of various ages as possible. Some business or professional man will lead a downtown group of men who will gather at their lunch hour one day a week for six or eight weeks at a club house or Y. M. C. A. for a men's discussion group. A woman with an attractive

home may invite a half dozen or more business women to her home for an evening class. Teen age boys or girls will respond to an invitation to learn more of the "Makers of South America" at the invitation of some man or woman who knows how to interest them, and the junior children will line up for classes in "Building the Americas." This year, with its wealth of material for all ages, is a good year to begin your School of Missions. In that school do not fail to give place also to the study of Mrs. Montgomery's book, "Prayer and Missions."

3. Decorate your Sunday-school rooms or parish buildings with flags of South American countries.

4. Display Latin-American pictures. Order the New Picture Sheet on Latin America, which is a twelve-page folder of interesting pictures. They may be cut apart and mounted on cardboard, or displayed on charts and posters, or in Latin-American albums to be passed around in classes among early arrivals. The price of the picture sheet is 25 cents.

5. Arrange for a stereopticon lecture or a series of lectures on Latin-America. Write to your board for information. If your board has stereoscopes with pictures for rent get them for circulation among various groups.

6. If it is possible to have a missionary or some one who has visited your mission stations in Latin-America come to your church, arrange for a first-hand information talk. Business men are especially interested in South America at the present time and a talk by some one who knows business as well as religious condi-

tions will command their attention if it is properly announced.

7. Display maps of Latin-America on the walls of Sunday-school rooms. There is a new map 33x48 inches showing all Protestant mission stations. Price, 60 cents. Mark in red the stations of your own church and see that frequent reference is made to the map on various occasions.

8. Furnish small outline maps of Latin-America to individual members of classes. Let them locate principal rivers, cities and mission stations. The price of outline maps, about 11x14 inches, is 25 cents a dozen.

9. Do not fail to get the new picture map of Latin-America which is something new in missionary materials for boys and girls. The price of this map is 50 cents, and with it is furnished a series of sketches telling the story of the Latin-American people, the outstanding historical events and the work of Christian missions. Boys and girls remember the lessons they learn with scissors and paste, and after they have completed their picture map their minds will be stored with important information about Latin-America.

10. Tell a story of Latin-America each Sunday for six or eight weeks in your Sunday-school. For the Primary Department there is a set of Latin-America Primary Picture Stories, price, 50 cents, which contains six large pictures with a pamphlet of stories—one for each picture. Stories for juniors may be found in "Building the Americas," by Sara Estelle Haskin, and "The Land of the Golden Man," by Anita B. Ferris. The book, "Makers of South America" gives good intermediate story material.

11. Arrange for a special Latin-American story hour in your community or church or some week day or Sunday afternoon.

12. See that all the new books and magazines giving interesting material on Latin-America are placed in your city library, and have announcements made in all the churches that

these materials are available for general use. Unless the people of the churches know they are there they will not be used, and unless they are used the library will not be interested in getting next year's books.

13. Have a South America Tag Day in your Sunday-school. Trace an outline from a small map of South America. Make, from colored paper, as many cut-outs as there are members of your school. Punch holes near the top and tie strings of contrasting color to make tags. Write or print with a typewriter, a short crisp fact about South America on each tag. Appoint a tagging committee to be on hand early and to see that each member is tagged for South America. There should be enough members on the committee to do the tagging without delay, and to instruct those who are tagged to memorize their facts or quotations, and be ready to repeat them when called for. The call may be made by departments or classes.

The same general plan may be adopted for a semi-social affair, each guest being given a pencil and paper and told to copy from the tags pinned on other guests as many quotations as possible. A book on Latin-America may be presented to the guest who copies the largest number in a given time. In this way guests have an informal introduction to each other and at the same time, an opportunity of acquiring information in a very delightful way.

14. Introduce a Latin-American guest at every meeting of your mission study class or at successive sessions of your Sunday-school. One guest may impersonate a missionary who gives his impressions of conditions in general. Another may be a mother of Brazil who tells of her fruitless search for a priest who would baptize her baby when she had no money to pay. A third guest may be an Indian of South America who tells of the numbers, conditions and needs of his people.

A girl or a boy may impersonate a pupil of an evangelical mission school



and tell of the school life and work. Other simple monologue possibilities will be suggested as you read the books for the year.

15. News from Latin-America may be given at a class or Sunday-school session by a half dozen or more members each of whom has been appointed to have ready for effective telling some item of news and progress, or a Latin-American News Bulletin service may be established to run for a period of six or eight weeks. On large sheets of ordinary brown or white wrapping paper the committee in charge may print important items and facts. These bulletins may be placed around the walls of the room in which meetings are held. The "Story of the Montevideo Congress" in the July number and various articles in this number of the Review will furnish excellent material for bulletins.

16. Hold a Latin-America Exhibit at the close of the courses of study in the various organizations. The maps, pictures, charts and posters will form an exhibit in themselves to which may be added products furnished to us by Latin-American countries, and models of mission stations. As the study progresses exhibit suggestions will occur to various members of the class.

17. Of course there should be gifts for Latin-American missions this year. Many North American firms are opening their South American branches. Big business men will consider big propositions. Individuals or groups may assume the support of a scholar or of an entire school. Do not say, "Nothing can be done," until you dare to undertake to do something.

18. There are many tours now which include Latin-American countries. Enlist the interest of members of your church in personal visitation of mission stations. Many people go to South America without seeing anything of evangelical missions. See that your members go on the tours that include the mission fields. After

the Montevideo Conference the wife of the president of an important manufacturing plant, who was an active layman, said, "If my husband had known about that conference and that he could have gone as a delegate, I believe he would have gone." No one in his denomination thought that such a busy business man would consider that trip, and his delegation went without its full quota. People frequently do things we never thought they would do, and one missionary opportunity lies in persuading people to arrange for tours of mission fields.

19. The greatest opportunity of all is to make this a time of special prayer for Latin-America. In the prayer meetings, in the church services, and the Sunday-school, and in various organizations, as well as with individuals there should be much prayer. A special hour's prayer meeting may be held, based on this number of the Review. Items of information gleaned from various articles may be given by different individuals, followed by prayer for the needs suggested, together with thanksgiving.

Members who are unable to attend may receive special requests to join in the prayer in their homes, and suggestions may be given to parents for subjects for their family prayer.

Every church should study "Prayer and Missions" also this year, and there should be throughout our land a coordination in mission study that will result in much prayer for the missions in Latin America.

#### **TEACHING WORLD CITIZENSHIP TO CHILDREN**

THOMAS CONNOVER

From the hilltops of Galilee the great World Citizen, when yet a Boy, could see the long caravans moving eastward and southward to peoples for whom He came to live and die, and on to the sea westward to bear the message of His love to distant shores. So, in a little village of scarce a thousand souls among the hills of New Jersey, we have gathered from fifty to a hundred children, who come

of their own accord, into a Vacation School, and there we have tried to teach them to be world citizens. From the hilltops of vision we have taken them by train and by boat to visit their brothers and sisters in desert and mountain, forest and sea, and to claim them as fellow citizens in the great world community.

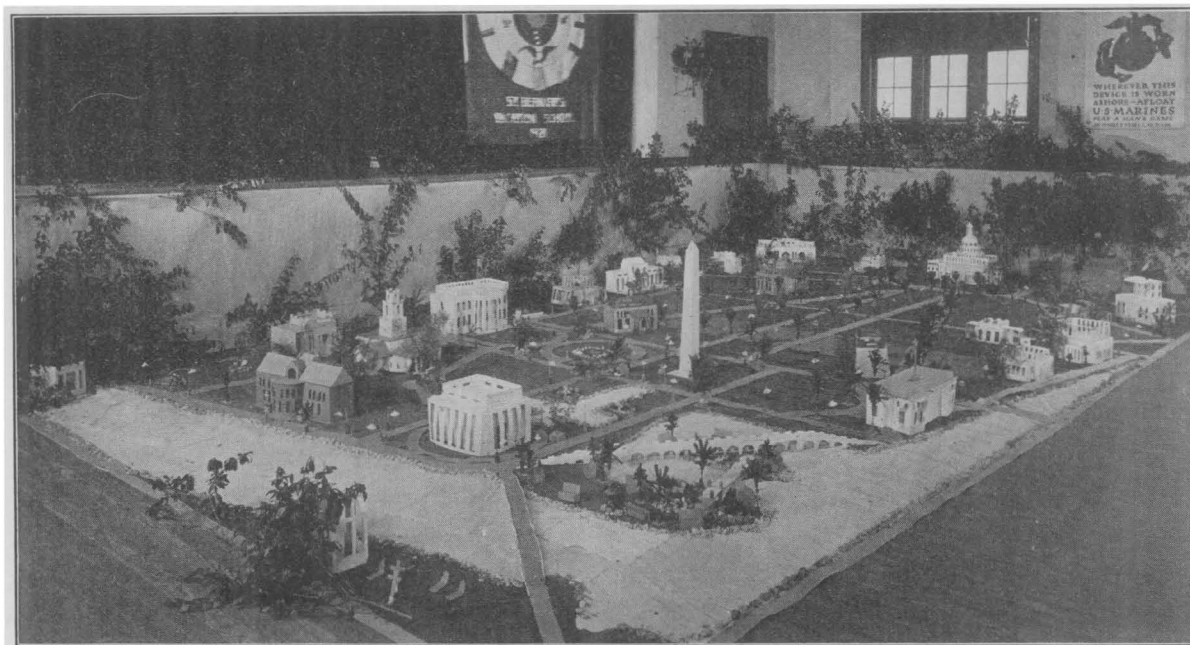
#### CITIZENSHIP IN THE MAKING

After experimenting for ten or twelve years along the lines of the ordinary Vacation School, where the Bible, music, play, scouting, manual work and various kinds of nature study were taught, we developed a school in "Christian Citizenship," covering four years and using largely the project method. The first year is given to training our boys and girls to be Christian citizens in the community. A model village, or town, is actually built, occupying a floor space of twenty by thirty feet. As the boys and girls build the school, the church, the hospital, the library and town hall, the fire house, they elect by popular vote their own boards of education, and of health, of church, and town government. They have their mayor, their visiting nurses' association, their street commissioner, and other officials. Correlated with all this are their lessons from the Bible, their note books in civics, their playground work (where they are taught as fellow citizens to give and take), their music, and their "Citizens' Assembly." This Assembly is an important feature of the school. After the opening march, hymn, and prayer, citizens bring voluntary gifts of flowers, pictures and stories which they have found to adorn the town, or to interest their fellow-citizens. They are taught to contribute something, however little it may be, to the community welfare. All through the days of the school session of six weeks, they are unconsciously preparing in song and recitation for the final pageant given at the closing exercises, when their parents and other adult citizens are asked to come to see the town these

children have made. They can readily see how much better town or community, they might have formed, if they had been given the vision of true Christian citizenship in their youth.

#### BUILDING THE STATE

During the second and third years the same method is pursued except that for the second year the citizens build a model of their State, and for the third year the model of the Mall at Washington. When citizenship in the state is taught, not only is the state house built, but all the state institutions of charity and correction, normal schools, colleges, training schools and the Cathedral, or whatever symbolizes the Church working in the state and with the state for their common wards. The citizens elect the governor, and the state legislature, and they actually make laws and sometimes pass them over the governor's veto. The historic side also of the state is studied, its great heroes and their contribution to the nation and the world. Its playgrounds and preserves are visited by post card or picture and again the Bible lessons are woven into the whole scheme. For instance the seniors study the miracles of our Lord as the inspiration and guide for the state's care of the tubercular, the blind, the defective and others in special need. Again, when citizenship in the nation is taught during the third year, in connection with the erection of our national capital, and the buildings that surround it, the citizens elect the president, and the members of congress. The cabinet is formed and the post office, the army, navy, and many such forms of national service are explained, among them the life-saving stations along the coasts showing the care of our country for its citizens in danger. The national parks, some thirty-seven in number, are visited by picture, or story. Great nation builders of the Bible and these of other countries as well as our own are studied, and the parables of our Lord are taught as containing the spirit of true



In the town of Bernardsville, New Jersey, from fifty to one hundred children gather in the summer for a Daily Vacation School in Christian Citizenship. A four years' course has been prepared dealing with citizenship in the community, in the state, in the nation and in the world. The illustration shows their model of the nation's capitol, and other government buildings erected by the boys and girls during the third year course.

Mt. Vernon  
Potomac River

Embassy  
St. John's Church  
Army & Navy Bldg.  
Patent Office  
Lincoln Memorial

Arlington

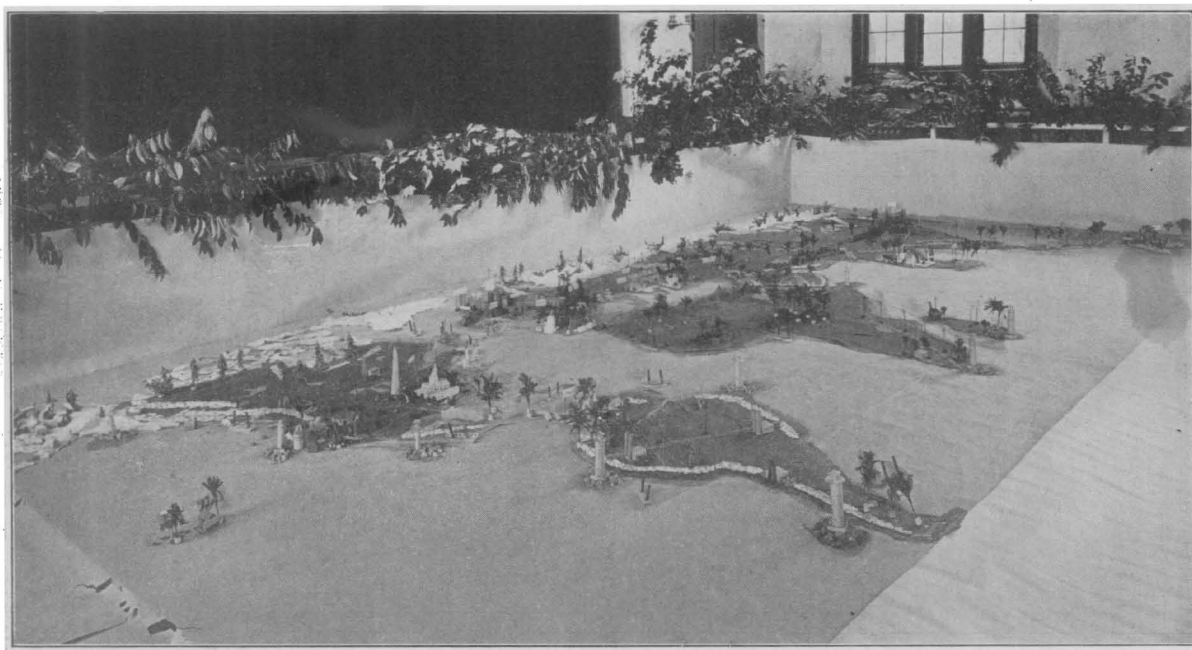
U. S. Treas.  
Washington's Monument  
Printing & Engraving Bldg.  
Park  
Potomac

Library  
Union Station  
National Museum

Capitol  
Senate Buildings

Library Congress  
High School  
D. A. R. Bldg.

Pan Amer.  
Red Cross



For their fourth year in Christian Citizenship, the boys and girls of St. Bernard's Church, Bernardsville, New Jersey, give their attention to citizenship in the world. Their model of the world with buildings and objects of special interest suggests the splendid possibilities for training in world citizenship afforded by this course.

**NORTH AMERICA:** Alaska, Church, Anvik; Hawaii, Cable Sta.; Calif., Golden Gate, Lick Observatory, Mission, San Jose; Panama Canal; Washington Monument; Capitol; Statue Liberty; South America; Chemical Bldg.

**EUROPE:** Ireland: Monastery, Iona; England; House Parliament, Westminster Abbey, London Bridge; Scotland: Univ. Edinburgh; Holland: Peace Bldg., Hague; France: Court Justice, Palace Versailles; Spain: Statue Columbus, Alhambra; Germany: Univ. Berlin; Russia: Univ. Moscow;

Palestine: Holy Land, Cave Bethlehem, Sea Galilee.

**AFRICA:** Egypt: Pyramids; Statue Livingstone.

**ASIA:** Chinese Wall, Bridge; India: Taj Mahal; Japan: Temple of Wind.

democracy. The national council of the Church with its departments of missions, education, social service are studied and the session is closed with a pageant illustrating the spirit of King Alfred, Columbus, the Pilgrims, Washington, Lincoln, and other true souls, seeking after and discovering the great principles of freedom as found only in a citizenship built upon the brotherhood of man as taught us by our Lord and Saviour, Jesus Christ.

#### BUILDING A WORLD

All this very naturally leads up to the course in *World Citizenship* given in the fourth year, which perhaps would interest the readers of the *MISSIONARY REVIEW OF THE WORLD* especially and which is always the ultimate purpose of the school. At the very beginning, in the first year, there is hung before the boys and girls for their daily consideration our school banner, with a series of four circles, the inner circle representing a house in the hills with a path leading into the outer circles of the state, adorned with its coat of arms, the nation, with the stars and stripes, and of the world, resplendent with the flags of all nations.

Perhaps some morning at assembly a boy is asked what he had had for breakfast.

"Eggs, butter, bread and cocoa," may be his reply.

"Where did you get them from?" is the teacher's next question.

"The eggs, from the chicken coop, the butter from a farmer, and bread and cocoa from the store."

"But where did the bread and cocoa come from originally?"

"The bread from the wheat fields of Minnesota, and the cocoa from the trees of South America, or the West Indies."

"Then your breakfast has obligated you to your community, your state, your country and the world. You have the whole world inside of you. You truly are a world citizen."

The Bible stories are chosen to fit the world brotherhood idea, such as

Abraham, Moses (the Ten Commandments being the law of universal brotherhood), Jonah, our Lord's sayings as to His relationship to the world, the apostolic and later church heroes with world visions, such as St. Peter, St. Paul, Xavier, Damien, Livingstone, Carey, Boone. On the project map of the world are built the great world monuments such as the Chinese Wall, the pyramids of Egypt (symbols of exclusion and selfishness) the Parthenon at Athens, the Colosseum at Rome, Westminster Abbey (the shrine of world benefactors), the Louvre Gallery in Paris, the Suez and Panama Canals, the Lick Observatory in California, the Chemical Laboratory in Peru, the statues of Columbus in Spain, and Livingstone in Africa, the Capitol at Washington, the Peace Palace at The Hague, and above all the Cross on Calvary—all these illustrating the gift of art, discovery, law, peace and divine love for the whole world. Again, on the playground the games of various nations are played and the customs of children in other lands are noted. The closing pageant consists of the World on her throne, calling each nation before her to tell of its contribution to the common good of mankind. After each has told its story, and the World seems still in the dark, an angel bids Mother Church call the nations of the world to the cave at Bethlehem and there, beholding the Light of the World, they all bow in adoration to the King of Love, and the Prince of Peace, in whom alone can all men everywhere come into the fellowship and inheritance of the children of God and realize the joy and the glory of being world citizens.

#### DENOMINATIONAL LOYALTY AND INTERDENOMINATIONAL CO- OPERATION

On the closing day of the Blue Ridge Conference of the Missionary Education Movement, denominational meetings were held in the early afternoon at which leaders had opportu-

nities to discuss thoroughly with their delegates denominational plans and programs. At the hour set for closing these meetings the bugler blew an assembly call. From various directions seven denominational groups marched to the large lobby of Robert E. Lee Hall to "Onward Christian Soldiers," played on a cornet. The leader of each group held aloft a card on which was printed a single word. As the groups made a circle formation joining hands the leaders turned the cards, so that the words were visible. They formed the sentence: "We are all one in Christ Jesus."

The hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love" was sung. As a smaller circle of missionaries present formed inside the large circle, "Take My Life and Let It Be" was sung in consecration of life not only in mission service in the field, but in encircling support of those who stay at home.

#### THE MISSING LINK IN THE MISSIONARY PROGRAM

In many congregations there are various unrelated organizations with unrelated missionary programs. Every missionary activity should be part of a unified plan of the church.

No organization should work as unto itself alone. Even if you have not been able to have a church cabinet or a missionary committee representing all of the organizations of your church, you can do some coordinating work. The first Sunday in June was Children's Day in Kountze Memorial Lutheran Church of Omaha, Nebraska. It was also the "day of the big hail storm." While the hail stones of unbelievable size were pelting late arrivals and breaking scores of windows in buildings and cars, throughout the city, a large congregation of children and adults were proceeding with their morning service.

One of the suggestive features was the presentation of a gift of one hundred and thirteen dollars for a near-by orphan home, made in the name of the Primary Department by

an eight-year-old boy and received in the name of the congregation by the pastor.

It suggested at least one missing link in our missionary program. In many churches there is little knowledge and little interest on the part of the congregation as a whole in the missionary activity of the boys and girls.

On the other hand the boys and girls frequently do not think of their Sunday-school or their Mission Band as part of the congregation. There



SUNDAY SCHOOL LINKED WITH CHURCH ACTIVITIES

William Lohse presenting one hundred and thirteen dollars to Pastor Oliver D. Baltzy, a special contribution from the primary department for Tabitha Orphan Home.

are frequent opportunities for coordination and cooperation. The children's organization may invite the congregation to an annual missionary exhibit. Sometimes a boy or girl may tell a story at a meeting of the congregation or of some adult organization, or present a poster or chart showing some activity in which the children are engaged.

Leaders who are on the lookout will see many opportunities for a closer relationship in the missionary activities of the various organizations of the church.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

## UNDER THE SOUTHERN CROSS

BY ELIZABETH COLE FLEMING

On February 29th there sailed from New York on the S. S. *Southern Cross* a party of forty-five men and women from North America, most of whom had never before seen each other and who came from many states, but who were bound together by mutual love for the spread of Christ's Kingdom in South America.

Each morning on the boat our party met for the study of one of the twelve prepared reports dealing with various phases of work in South America. Not a little of the profit of this trip was due to our study before reaching South America's shores. At Rio de Janeiro we had our first glimpse of the wondrous beauties of this tropical land and the magnificent harbor which is said to be the most beautiful in the world. Here we also received our first impressions of the need of this great continent. Luxurious as were the hotels and shops, Studebaker taxis, and the broad boulevards studded with electric lights, we felt almost immediately the low moral standards of the people. As women we seemed hardly safe on the streets alone. The whole atmosphere and the way men looked at us, reminded me of Mohammedanism in India. The fact is Moslem influence has left its heavy hand upon Spanish customs to this day. Women of the better class do not go into the shops to buy—the shops come to them. All life for women is restricted and balcony courtships are still maintained.

After a regional conference held here with the workers, we moved on to Sao Paulo and Santos and then by boat to Montevideo. We soon found ourselves in the charming Hotel Pocitos on the most magnificent stretch of beach which I have ever seen. The

season was just over and we had chartered this hotel for the Congress. Three hundred and fifteen of us were there ten days in close fellowship. We represented eighteen nations of the earth.

This Congress marks a new era in the South American evangelical movement. It was significant from the first that Spanish was to be the language of the Congress. The leadership was turned over to the Nationals and those of us who were unfortunate enough not to understand Spanish had to content ourselves as best we could in patience until the meager translations were given us at the close of each address.

There seemed to be a remarkable unanimity as we discussed the various reports which had been prepared with so much care. The spirit was altogether harmonious and forward-looking policies were created.

The most interesting features were the evening sessions called "The Night of the Open Heart." Here we came in contact with distinguished visitors who were outside the Catholic Church and as yet unwilling to unite with the Protestant Church. These so-called intellectuals were, however, willing to accept our invitation to speak freely about things nearest to their hearts as they bore with us a deep desire for the uplift of their own peoples. The most difficult problem to face was frankly stated by them, and recognized by us to be the fact that, as Prof. Nelson said in a powerful address on The Moral Status in South American Life, "we are marching under a discredited banner"—a handicap which we do not have in any other country. Morality and Christianity have been utterly unrelated in the presentation of Christianity which has been given to them through the Roman Catholic Church, so that they

quite honestly felt that they must turn away from organized religion in order to attain to the ideals of purity.

There were very interesting women in this group of intellectuals—Drs. Cora Mayers of Chile, Senora de Johnson and Senora de Nelson. Their very presence among us was the prophecy of a new day in their thinking as well as ours. They were recognized for the first time as near allies in this great enterprise of bringing in the better life. It was significant that when their particular part of the program was over, they felt no desire to leave the Congress but stayed through all the days with us in happy fellowship and learned at first hand that the hearts of the evangelicals were large enough to include them, although nominally Roman Catholics, in this close fellowship of Christ and His group. One of the outstanding Latin women said to one of our number, "I had no idea that the Protestant Christians were so broad. I have enjoyed more than I can tell you this conference and I want a copy of the Bible, also I want you to teach me how to use it."

I shall not try to go into further detail of this great Congress for I must hurry on to give you just the sweep of the continent as we saw it and then my own most outstanding experience.

From Montevideo we crossed the River Plate, forty-five miles wide, to Buenos Aires, that great stirring metropolis which is more Parisian than Paris itself. Here more regional conferences were held and for the men and women members of our party special hospitality was offered by the Y. W. C. A. with its large groups of secretaries, local and continental. After the Easter week spent in this city, we crossed the Andes to the west coast, visiting Santiago and Valparaiso, which are very different in their old Spanish civilization from the progressive and Europeanized eastern coast. Many of us felt a charm about Chile which was hard to explain. The warmth of cordiality extended by the missionaries and our great admiration

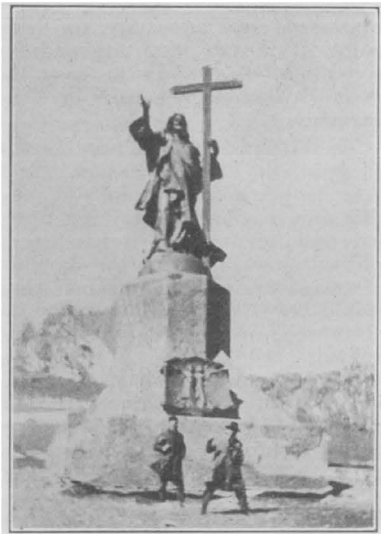
for their lives of devotion and patient labor will cling in memory always. The trip up the West Coast by boat from Valparaiso was surprisingly interesting, although we were in sight of the most arid and desolate region all the way to the Canal. One cannot fail to mention the extraordinary phenomena of bird life off the Peruvian coast and the glimpse of excellent missionary work being done in the city of Lima. Especially enthusiastic were the party over the remarkable work of Dr. McCornack whose hospital was famous all through South America. It was as if we had suddenly come into Paradise when one morning we opened our eyes upon the luxuriant foliage of the Canal Zone. That day passing through the locks was one of the most interesting. It seemed almost that we were home.

As I review the multitude of new impressions and sympathies which were awakened by the sight of this great Continent and our rapid trip around it, I must confess that I was stirred most deeply by *The Christ of the Andes*. We spent four days between trains at the highest point where the railroad stops, in order that we might on one of these days ascend by mule or wagonette to that highest point, almost thirteen thousand feet, upon which stands this most remarkable monument in all the world.

When one reviews the history of those days in 1900 when Argentine and Chile were in dispute over their boundary line, which involved 80,000 square miles, one is not surprised to find they faced a situation of war which has become very familiar to us of recent days. Immense sums of money were being put into battleships and taxes which were sorely needed to develop physical resources and educational facilities. Fortunately, there arose a man of vision who pleaded for the settling of this dispute not by war but by arbitration, and through systematic efforts on the part of several who caught this vision, public opinion was aroused in both countries to such an extent that in 1903 a treaty was signed and this boundary line



fixed by King Edward of England. As far as one can learn, this was the first time in history that a boundary line between two countries had ever been arbitrated. It was not enough that this act be recorded in state records. The soul of these people had risen so high they wished to symbolize the spirit of this "other way than war" in some form so striking and



THE CHRIST OF THE ANDES

On the boundary between Argentina and Chile

significant that all the world could see and understand. And so the cannon were melted into bronze. An Argentine sculptor moulded it into the figure of the Christ and by gigantic feats of strength and courage, this great monument was conveyed on gun-wagons from Mendoza at the foot of the Andes up those perilous steep slopes round and round the spurs of these barren mountains until it reached the very highest point which was accessible among the eternal snows. It is said that when the road became too dan-

gerous for the mules, the ropes were taken by the soldiers and sailors until by the combined effort of beast and man they were able to place the figure of the Christ upon its great pedestal on the boundary line, one-half on Chilean soil and one-half on Argentine soil. In imagination one can see again the hundreds from each country who came up on mule-back to witness the unveiling of this monument in 1904. The Argentines took their position on the Chilean soil and the Chileans on the Argentine soil, while the booming of guns and music resounded through those mountainsides, followed by solemn silence and the dedication of the statue to the whole world as a lesson of peace and goodwill.

It is thrilling to stand under the shadow of this great bronze figure, twenty-six feet in height, upon its octagonal granite pedestal of twenty-two feet. The Christ of The Andes supporting the cross in one arm and stretching forth the other in blessing, faces toward North America. There is nothing known in history which has for us today such a timely message as this—*Christ of the Andes*. Not only did these two nations settle their boundary lines, but in a great act of faith pledged themselves to eternal friendship. One reads with awe the inscription on the bronze tablet beneath: "Sooner shall these mountains crumble into dust than the peoples of Argentine and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

If South America should have no other message for our world than this we still would say she has made her immortal contribution. In humility and in gratitude let us pledge ourselves anew to share with her our interpretation and experience of the facts of life. She needs our living Christ for the plains and we need her exalted Christ of the Andes!

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## WEST INDIES

By C. S. DETWEILER

The report of the Committee on West Indies, C. S. Detweiler, *Chairman*, a sub-committee of the Committee on Cooperation in Latin America, composed of representatives of home and foreign mission boards.

### *Porto Rico*

Porto Rico continues to be the one field in Latin-America where interdenominational cooperation has been most successful and most advanced. The Evangelical Union, comprising seven out of ten Protestant denominations at work on the island, reports for the year 1924 a total of two organized churches with 13,000 members in full communion; 383 Sunday-schools with a total membership of 26,000; 190 church buildings and total contributions for all purposes aggregating \$60,871. These indicate only a part of the strength of Protestantism in Porto Rico. The growing influence of the Protestant element is seen in the fact that their cooperation is sought in all projects for social welfare, and especially cooperation with the public schools. A very large proportion of the Porto Rico school teachers are members of Protestant churches and a not inconsiderable number of them are teachers in our Sunday-schools. The Commissioner of Public Education, the first Porto Rican to be appointed to this high office by the President of the United States, is an active member of the Methodist communion. The Chief Justice of the Supreme Court of the island, while not a member of any church, belongs to the whole evangelical body and has many times given expression to his Christian faith from the platform and the pulpits of our evangelical churches.

The Summer Conference, participated in by all the churches of the Evangelical Union is held at San

German on the grounds of the Polytechnic Institute. This is well attended and full of enthusiasm. There is no doubt that this annual conference for Bible study, for deepening of the spiritual life and for recreation, does much to keep the various churches working in close harmony.

The Evangelical Seminary in Rio Piedras held its sixth session. Each year has demonstrated the wisdom of this united effort for training Spanish-speaking pastors. It has accomplished more in raising the standard of ministerial qualification than would have been possible under the old system of separate schools. The student body numbers thirty-five, which is about the limit of the capacity of the present building. Of these students one is from the Island of Santo Domingo, and six from Venezuela. Three or four additional students would have come to the Seminary if there had been room for their enrollment in the Rio Piedras High School. With the overcrowded condition of the public high schools, it has become increasingly difficult for ministerial students who come from the country where there are no high schools, to obtain the required preparation for the Seminary. It is a notable fact that of the new students entering the Seminary only one does not qualify for the full diploma course. This means that we are soon to have on the island a native ministry measuring up to the full college and seminary standards of the United States.

Two advance steps have been taken during the past year: property has been purchased upon which an adequate permanent plant can be built, and the Seminary has been incorpo-

rated, giving it the privileges and prestige which an educational institution ought to have.

The Porto Rico Evangelical Press continues its usefulness in serving all the denominations. There is published every two weeks a paper that goes into the homes of all our members and promotes the spiritual unity of all who name the name of Christ, besides being a power for righteousness in the social life of the island.

### *Cuba*

Only three of the six leading Protestant bodies are committed to the co-operative program. These are the Presbyterians, the Northern Baptists and the Friends. The Northern Baptists and the Friends are in the eastern part of the island, about five hundred miles distant from the Presbyterians. In spite of this handicap a united summer conference has been held each year.

Rev. Sylvester Jones is secretary of the Cuban Committee on Cooperation. In Havana he has successfully developed the business of a bookstore, not only making sales over the counter, but also ministering through mail orders to all the churches of the island. In addition to this he has acted as the representative on the island of the International Association of Daily Vacation Bible Schools and is promoting each summer the work of these schools. He has also acted as Secretary of the Interdenominational Sunday-school Convention and has been active in temperance work. A leader of his type is necessary if all the Cuban evangelical churches are to make common cause against social evils, and if they are to have united representation as an essential element of the body politic. The Cuban Republic in its struggle to find itself and to overcome the forces of political corruption needs to feel in an increasing way the power of an enlightened Christian conscience. The Protestant churches of Cuba are beginning to appreciate

their responsibility as creators of public conscience.

### *Haiti*

The mission boards of the United States, functioning through the Committee on Cooperation in Latin-America, have allocated to Northern Baptists the primary responsibility for the evangelization of Haiti. Little by little it is being discovered that there is already a considerable body of Protestants on the island. The Protestant Episcopal Church of the United States has a number of churches in Haiti dating back from the efforts of Bishop Holley, a North American Negro who began his work in Haiti with a colony of freedmen about the time of our Civil War. Then there are a number of Baptist and Wesleyan churches which owe their origin to missionaries from England, who began their ministry as far back as 1842. The Wesleyan Missionary Society of Great Britain still maintains its work in Haiti. It has one English missionary as superintendent of a number of churches. This mission has not been strongly supported and at the present time their churches are weak. The directors of the society in London have expressed themselves as feeling that now, since the American occupation, responsibility for Haiti should rest with the American boards. The African Methodist Episcopal Church has one representative and one church in Haiti. Lott Carey Baptist Missionary Convention of the United States has one missionary and one church with several strong outstations. Then there are as many as twelve Baptist churches of all degrees of strength, many of which have maintained their life for years unaided by funds from without. Most of their pastors have been self-supporting and therefore have not had time to give to aggressive evangelization of outlying regions. The notable exception to this has been the work of Pastor L'Herisson in Jacmel, who has evangelized the country districts in the south of the Republic, built ten stone chapels

with a membership of about one thousand, and with a total following of more than two thousand. Another aggressive leader has been a Frenchman who has maintained himself for thirty years in the village of Trou in the North, and has been successful in training a number of Haitians of some education and standing. The American Baptist Home Mission Society is helping in the educational work of Pastor L'Herisson and has taken over the responsibility for the work of the churches in the North in cooperation with this French brother, Pastor Elie Marc. Two missionaries from the United States are now established—one in Cap Haitien and one in Grand Riviere—and four day schools have been opened.

It is a pleasure to report that the American Navy Department is helping Haiti in the organization of its public finances, in its police, in its public health and public works, and more recently in agricultural education. Our country has taken a mandate for the Republic of Haiti and is discharging its responsibilities with careful regard for the feelings and susceptibilities of the Haitians. There is considerable discontent among the lighter colored elements of the principal cities who have not the same opportunity as formerly to hold government positions. But the mass of the people on the island, who heretofore have been exploited by their own rulers, are now receiving a protection and a care that they had never had before. Great improvement can be observed on comparing conditions after a period of three years. That improvement has not been more rapid is due to the necessary limitations imposed upon American officers by the scanty resources of the Haitian treasury.

#### *Santo Domingo*

The Board for Christian Work in Santo Domingo is an incorporated body representing five mission boards which support this joint work. The administration is carried on from the office of the Committee on Cooperation in Latin-America. A superin-

tendent on the field has under his direction the various activities. There are now on the field three English-speaking couples, one each for evangelistic, medical and social work, four English-speaking nurses, three Porto Rican preachers and two Dominican pastors, twelve Dominican student nurses and a pharmacist. Organized churches with various activities are located in the capital, San Pedro de Macoris, La Romana, San Cristobal, and Barahona. The hospital in Santo Domingo City has twenty-five beds, an extensive work in a baby clinic and public dispensary, with weekly clinics in two other towns. The property consists of one central building, valued at \$50,000, a \$15,000 auditorium, and a block of ground purchased this year for a hospital site. The annual budget averages \$50,000. This does not include some \$15,000 raised in Santo Domingo, mostly through the hospital, or contributions from the churches in Porto Rico.

The year just closed has been a remarkable one both from the standpoint of this board's work and in the life of the Dominican people. The Dominican government has been restored to the hands of the Dominicans themselves and reports indicate that the new government is developing hopefully. As soon as the United States troops were withdrawn from the country, it applied for and was admitted to membership in the League of Nations. The withdrawal of the United States Marines from the Republic opens many new opportunities of service to the board. The spiritual message extended to these people through the various departments of the board's program will help them to work out their own salvation. They want our help. The President of the Republic and other prominent Dominicans expressed this to members of the deputation who visited Santo Domingo in the winter of 1923-24.

The visitation of this special deputation to Santo Domingo contributed largely to a better understanding of the whole enterprise by both the board and the workers on the field.

# NEWS FROM MANY LANDS



## LATIN AMERICA

### Mexican Evangelicals Confer

TO the fifteenth annual convention of the evangelical forces in Mexico, held early in July in the city of Pachuca, over three hundred delegates came from all parts of Mexico, representing ten different denominations. Although youth predominated, many ministers and other experienced church workers were present. The convention was a demonstration of real democracy, not only religiously, but also socially, for side by side sat the peon, the doctor, the editor, the railroad employee, the professor, the miner, and the Methodist bishop. Democracy extended also to that most difficult of relations, the racial, for Indian, mestizo and white man all met on an equal plane. The convention took steps to organize the national evangelical assembly, with power not only to discuss but to legislate in all matters of common interest to the many denominations included in its organization. "Mexican leaders assure me," writes Arthur F. Wesley in the *Christian Century*, "that this is the first official step towards church union in Mexico, which they hope will be a reality in a few short years."

### Mexican Missionary Zeal

BISHOP GEORGE A. MILLER has described how the Methodists in Mexico received the news of the fifty per cent cut which the Board of Foreign Missions proposed to make in appropriations for missionary work in that country. It came just as they were beginning the celebration of the Fiftieth Anniversary of Methodist missions in their land. "It seemed that the big cut in funds would surely dampen the ardor of the celebration. Not so. Rather did it seem a stimulus to heroic endeavor." It seems to have

revealed an unexpected virility and capacity for sacrifice on the part of pastors and people alike. A Mexican Missionary Society was organized and defined its purpose as spreading the Gospel and the organization of the Church throughout Mexico and in other lands. About \$15,000 was subscribed by the members of the Annual Conference and visitors on one evening, all designated as gifts to restore the cut in Mexico. Bishop Miller declares that in his judgment the amount subscribed is as much for the poor people who gave it as \$100,000 could mean to the people of California. A noticeable feature reported by Bishop Miller is the entire absence of complaint or criticism or censure of the American churches.

### Work in Jamaica

A MISSIONARY of the "International Home and Foreign Mission Board of the Church of God in Christ," Elder Alfred B. Cunningham, reports encouraging results in Jamaica, British West Indies. This society supports work among Negroes in Panama City, Central America and Jamaica. Its headquarters are in Portland, Oregon. Mr. Cunningham reports large, interested audiences of colored folk and many earnest inquirers in their little church with its dirt floor. Street meetings are held and tracts are distributed. Sixteen were baptized in December and they have now a prayer band, a sewing circle, a sick-visiting band and a burial fund. They are endeavoring to save money to enlarge the church.

### Guatemalan Indians Won

MRS. H. A. BECKER, of the Central American Mission, writes from San Lucas Toliman, Guatemala: "One night, after a powerful message

in Cakchiquel, the Indian language, two strong Indian men stood, raising their hands toward Heaven and signifying their desire to accept the Lord. For more than a year one of these men has been attending the services occasionally and reading the Bible, so he was convinced of the truth. He immediately went to the government building and before the mayor and others he protested thus: 'From now on do not count on me to take any part whatsoever in the Roman Catholic religion. Henceforth my religion will be another, the Gospel of our Lord Jesus Christ.' The authority answered, 'Well, since there is no law to compel you, you are free to follow the religion of your choice.' This man is a son of one of the wealthiest old Indians of San Lucas. The other Indian who gave testimony seems to be bold, also. Yesterday an old sick Indian man came to my home, and during our conversation said, 'Pedro de Paxan has been preaching the Gospel to my son and has been inviting him to attend the meetings.'"

#### **Bibles Burned in Costa Rica**

A BIBLE Institute building for men students has been erected in Costa Rica by Mr. Strachan and aggressive work is being carried on. The students have gone about the country selling Bibles and Testaments and doing itinerant evangelistic work. Almost invariably they have found, says the *Latin American Evangelist*, that the people were told by the priest to gather up the books of the Protestants and burn them, or tear them in pieces. In one place where they had met many who became interested in the Gospel the priest, on finding that some had bought Bibles and Scripture portions, ordered them all to be burnt, which was done in the school. Right in front of this building, which by the way, serves as town hall, barrack, dance hall, etc., lives a woman with whom one of the students had been speaking and to whom he had read a portion of Luke's gospel. The day

after the burning of the Bibles he called again to see her and she said she could not buy a Bible because the priest had forbidden it and he would get it and burn it. But she said, "Please read me again those precious words you read me before," which he did gladly. So great was their effect on her that she finally decided she would buy the book and keep it hidden from the priest.

#### **Indians Seek Education**

THE Araucanian Indians of South America are eager for an education and gladly make sacrifices such as few North American Indians or white persons would make to obtain one. Arriving at the boarding schools conducted by the English missions, they bring with them a sheep skin, and blankets of their own make for their bed, and a supply of cracked grain, beans, peas, together with a limited amount of dried meat for food. This is prepared by the students themselves, working in groups over open fires in small cook houses built in native style. According to Miss Edith M. Dabb, director of the Indian Department of the National Board, Y. W. C. A., who has just returned from a three months' study of the South American Indian, during which time she attended the missionary congress at Montevideo, the greatest need among the Indians of Latin America is increased opportunities for education with an agricultural emphasis, and health education. The Araucanian Indians have progressed the farthest and are not unlike the Indians of this country. They are all eager and ambitious for an education and are generally considered citizens in good standing.—*American Friend*.

#### **Believers Outside the Church**

AN important group in Brazil and other Latin American countries is composed of those persons, chiefly of the cultured class, who have to a greater or lesser extent broken with the Roman Catholic Church, and who are profoundly dissatisfied with what

they have found in the materialistic philosophy in which they took refuge on their reaction from Romanism. Many of these are manifesting a deep spiritual hunger and some of them are trying to take refuge in beliefs like Spiritualism and Christian Science. Some of them declare themselves believers in Christ as the great spiritual Teacher of mankind, but do not see their way clear to come into Protestant churches because, as they allege, they do not understand the denominational divisions, and because of the lack of those things in Protestant worship with its severe simplicity that appeal to the æsthetic side of the Latin temperament. The time has come for earnest study of the problem how to approach this class with the gospel message, and how to remove the difficulties that seem to stand in the way of their enlistment in the work of the Church. The Committee on Cooperation has been trying to arrange for lecture courses of an interpretative and non-controversial character by outstanding Bible teachers, as one method of reaching them. Emphasis placed on the best culture and training in the missionaries sent to Latin American fields should also bring results.

#### Chilean Missionary Society

**T**HIS organization, founded in 1918 by the national pastors of the Methodist Church in Chile at the suggestion of Bishop W. F. Oldham, has developed into a powerful evangelical force within the country. Its avowed object is ultimately the self-support of the entire present work in Chile and the evangelization of the whole republic. It is wholly managed without the intervention of missionaries from abroad, though working in complete harmony with the missionary forces. The first year the budget was 1,300 pesos, while in 1924 it was 14,000 pesos. Four workers are maintained, three of them in situations into which the mission itself had not been able to extend its work. In addition, three small schools, one for In-

dians, are subsidized and the traveling expenses of a national traveling evangelist are cared for. Beside this there is some money spent for literature and clerical expense.

#### Two Pictures from Brazil

**W**REGINALD WHEELER, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who has returned from a recent trip through Brazil, describes two contrasting scenes. The first is the city of Bahia, "the one-time capital of the country and the center of the slave trade, and of the power of the Roman Church. Bahia today with 99 per cent of its population of 300,000 black descendants of those people of Africa brought bound to its shores, with 80 per cent illiterates, with over 50 per cent of illegitimate births, with over 70 per cent of its male population contaminated by venereal disease, is still the stronghold of the Roman Catholic Church, and through four centuries has received no true cleansing or light from those in authority in that church."

The second description is of the fidelity and courage of the *Crentes*, the believers, who live along the Ponte Nova road. "Like the early Christians, they live surrounded by hostile and unfriendly communities. It is a long and lonely trail that the Protestant must follow in the tropics of Brazil. But along that trail, if one has eyes to see, are apparent the springing up of seed sown in prayer and faith years ago."

#### EUROPE

##### Union Movement in Scotland

**T**HE progress made toward the union of the various branches of Methodism in England was reported in the JUNE REVIEW. Now a decided advance toward the reunion of the Scottish churches has to be recorded. By an almost unanimous vote—only six dissenting—the Church of Scotland, "in a scene of great enthusiasm," adopted the Report of the Committee on Property and Endow-

ments of the Church, and reappointed the Committee to continue conference with the representatives of the United Free Church, with a view to submitting recommendations to next Assembly as to the course of the further procedure. The United Free Church, after a three hours' debate, adopted by an overwhelming majority the deliverance of its Committee on Conference with the Church of Scotland. *Evangelical Christendom*, commenting on the characteristic and "steady determination" with which the Scottish churches are carrying on this movement, says: "They have made up their minds to unite, and have learned so much from recent ecclesiastical history that they make haste slowly, and run no risks of any schism that may make their union something short of a complete unification in all respects of the two churches."

#### A Loyal "Detained Volunteer"

THE English Baptist Missionary Society has recently told the story of how a man who applied to be sent to the Congo, but was rejected for health reasons, has proved through the years the sincerity of his missionary purpose. He decided to go into business, and devote all his profits to the society. This was ten years ago, and already he has donated £25,000. The man was twenty-five years of age when the doctor refused to pass him. He said: "I have £75 in loose money at the present moment. I will give it. As I cannot work myself, the money shall work for me." Though he began in business without any capital, the next year he gave £480, the third year £1,000, the sixth year £3,000, and the tenth year £4,908. In the year of his marriage the subscription was £3,963. He wrote that probably subsequent gifts would not be so large; but, as a fact, the next donation was increased. In order to live, he pays himself a salary. His books are audited by the society, which gets the benefit to the last penny of the profits. "The incident," says the *C. M. S.*

*Gleaner*, "is commended to others who have been prevented from going to the mission field."

#### Czecho-Slovakia and the Vatican

THE Papal Nuncio left Prague on July 6th, and the Czech Minister to the Vatican left Rome two days later. The immediate occasion of the break was the presence of President Masaryk and the Prime Minister at the 510th anniversary of John Huss, who was burned at the stake by the Council of Constance in 1415. On the day of the celebration the Hussite flag was hoisted over the President's castle. The prompt recall of the Papal Nuncio is called by the *Christian Advocate* "a sidelight on the growing arrogance of the Roman Catholic Church in its political manifestations." *The Christian Century*, however, states that his withdrawal was occasioned by the introduction into the Chamber of Deputies of Czecho-Slovakia of a series of laws seeking to restrict the influence of the Roman Catholic Church in that country. These provide for state education. "Confessional schools, from the elementary up to the university, shall be no longer tolerated," and the marriage ceremony in church will have no longer any civil effect. Civil marriage will be introduced, and it will precede the religious ceremony.

#### AFRICA

##### Christian Books in Egypt

SUNDAY-SCHOOL libraries for reference and special study, made up of a few selected volumes from America and the nine Sunday-school handbooks published in Arabic by the World's Sunday School Association, have been placed in the Church Missionary Society's Girls' High School, Cairo, and also in the American Mission Girls' High School at Luxor. A new branch of evangelistic work has been taken up by the World's Sunday School Association secretaries in Egypt, in providing illustrated books on the life of Joseph and the life of



Christ for use among the patients in the large hospital of the Church Missionary Society in Old Cairo. This plan will be carried forward during the coming year in the American Mission hospitals of the United Presbyterian Church at Assiut and Tanta. This is an extension of the Sunday-school idea into hospital wards with the result that the patients upon leaving for their homes take with them a message in simple Arabic language and with attractive illustrations. The Word of God is thus carried into villages far up the Nile and the crowded cities of the Delta.

#### Love Will Win Moslems

THE Nile Mission Press reports the following experience of one of its colporteurs: "As he was selling outside a mosque, those who had been to pray came out led by three sheikhs. One of them, who had been educated at the El-Azhar, started a discussion with him about Christ. Naturally, the crux of the conversation centered around Christ's death. One of the sheikhs became very angry and asked the people to leave, but the crowd who had gathered and the two other sheikhs asked the first one to give proofs if he could. He was unable to satisfy them. Our colporteur mentioned that, praying in his heart for the one who had become angry, he kissed the angry man's hand and left. The sheikh followed him, and he had another four hours' talk with this man. In the end tears coursed down the Moslem's cheeks, and he asked forgiveness for his rudeness, saying, 'If all Christians explained Christianity as you have done, we would all believe.'"

#### Abyssinian Moslem Converts

THE story was told in the REVIEW for November, 1924, of a Moslem district in Abyssinia where a prominent sheikh had been brought to God simply through reading the Scriptures, and seven thousand of his people had been influenced through him. His death checked the movement, but

an item in the latest issue of the *Egypt General Mission News* states that a leading man from that very district had just been in Addis Ababa, the capital of Abyssinia, to answer to charges made against him; the Moslems accused him of saying that Christ was the Son of God, and the orthodox Abyssinians accused him of forbidding the worship of saints. The missionaries found him to be a learned man, steeped in the Scriptures, and with a childlike faith that had no doubt as to the Lord's presence with him in his trial; and there were fifty more Moslem converts awaiting his return to be baptized.

#### Maganga a Year Later

REV. C. E. PUGH, an English Baptist missionary at Yakusu, in the Belgian Congo, has had the satisfaction of seeing great changes as the result of one year's work. He writes of a visit to Maganga, the village of a chief named Mirambo: "Last year we offered him and his people a teacher-evangelist to teach them the palaver of the Book. Here stands a good schoolhouse, with the scholars decorously standing at attention as we enter. When the service and examination of the school are over we pass out with hearts filled with gladness. Twelve months ago nobody in that village knew his letters. We have just been listening to two little fellows reading the Gospel fluently in the hearing of their amazed and delighted parents. And fifteen others will soon be readers . . . Mirambo and I have just concluded a jerky conversation in an unaccustomed language. He has got as far as this: That the matters of God as we state them are good, and that the White-men of God are different from other White-men."

#### Government Praises Medical Missions

A COMMISSION appointed by the British Government to inquire into native education in Southern Rhodesia has commended the medical training given in Old Umtali and in Mutambara by missionaries of the

Methodist Episcopal Church, and made the following recommendations:

(1) Missions should be encouraged to employ qualified medical missionaries, and grants in aid for the purpose should amount to at least \$1,250 per annum for each such medical man.

(2) A grant of £100 per annum should be made in respect of each approved nurse.

(3) The mission should receive a grant of £5 per annum in respect of each native girl receiving approved training as a nurse.

(4) Drugs and dressings should be supplied, or an allowance in lieu thereof, to missions at which a medical man or qualified nurse is posted. In addition, simple medical supplies should be given for use by partly qualified or even unqualified missionaries.

(5) Although the provision of buildings presents difficulties, we regard the matter as being of sufficient importance to recommend that the Government should contribute towards suitable hospital accommodations and equipment, particularly in the case of proved institutions such as the hospital at Old Um-tali, which is badly in need of such accommodation.

Other phases of the Methodist work in Rhodesia were described in the *JUNE REVIEW*.

#### Weeds, Natural and Spiritual

**VICTOR EVENING**, of the Heart of Africa Mission, writes of the rapid growth of African vegetation, so that "if one is to raise crops, if one is to keep open a road, then one must weed ceaselessly. So it is in spiritual matters. In the Botongwe district, which has twenty chiefs, there are 40,000 souls scattered through an area of about 1,000 square miles. And there are exactly two white missionaries and one native evangelist to let them hear the Glad News! Supposing one of these two white missionaries should do nothing else but trek all the time, at the very least three months must elapse between each visit to a chief. How can we keep the weeds under this way? . . . How would you like it if you were unable to read and write and had no Bible, and heard the Gospel once every three months? Would you do much growing in grace? If Christians at home with their Bibles and two services every Sunday, to say nothing of prayer meetings and Bible readings and special missions during

the week, find the old weeds terribly ready to sprout, then how must the poor African fare with his quarterly sermon?"

#### THE NEAR EAST

##### Three Moslems Baptized

**THE** outstanding event of the conference of Christian and Missionary Alliance workers, held in Jerusalem in March, was the baptism of three Mohammedans, men of mature age from influential families, who for some months had been openly testifying for Christ, notwithstanding persecution. They had suffered personal violence, but had been protected by government intervention. In accordance with present laws, the men had appeared before the Government and declared their intention of becoming Christians, after which they were registered as Christians. Leaders of their old faith did all in their power to turn them back to Mohammedanism, but they stood true to Christ. The zealous Egyptian evangelist, without consulting the missionaries, had Arabic announcements of the service printed, bearing the names and addresses of the men to be baptized, and distributed them throughout the city, chiefly to Moslems. When the hour of service arrived, the intrepid evangelist was at the door with his smiling face and demanded all heavy canes. Those who demurred saw some officers of the Public Safety Department, and handed over their canes to be kept during the service, which was a quiet blessed one.

##### Turkish School Regulations

**THE** increasing number of Turkish students in American mission schools was reported in the September *REVIEW*. On the other hand, the Turkish Nationalists are attempting to regulate all foreign schools. *Christian Work* says: "They have forbidden the school authorities to compel the pupils to attend chapel and even asked them to prohibit Turkish students from attending purely voluntary Christian religious exercises.

They have decreed that in addition to Turkish instruction, which is compulsory, an institution may teach a student only one principal foreign language and one secondary cultural language. That may sound reasonable. But the term 'cultural language' includes only the great European tongues, not Armenian and Greek. The American colleges in Turkey have always given their Greek and Armenian pupils instruction in their own tongues. The new rules, at least for the immediate present, will put an end to such teaching. In addition the Turks will not allow the schools to use a geography which shows 'Armenia' on any map—there is no such place, as they say—nor will they allow any slighting remarks on Turkey in any history or geography used in a school within Turkish borders."

#### Anatolia Follows Refugees

ONE of the pioneer educational institutions founded by the American Board in Turkey, Anatolia College, did a great work for many years before the World War. Now, in order to meet the new situation created by the movement of nearly 1,500,000 refugees, the trustees of the college have voted to relocate it in the province of Macedonia, Greece, near the city of Salonica. The college is operating now in an effective way on a three-year plan in rented buildings in Salonica. This service began in January, 1924, with a small student body, which jumped to 150 last September, with another 100 eager applicants refused for want of room. Nearly all are refugees. By race, ninety are Greeks and sixty Armenians, with a few representatives of Albania and Russia. The classes are those of the preparatory department and the freshman year of the pioneer college, which is beginning life over again. A good teacher group of seven Americans, four Greeks, and two Armenians prove admirable for the instruction needed at present. Meantime, the Greek Government has re-

vised its laws regarding the foreign schools, for the express purpose of welcoming American institutions that had been operating in Asia Minor.

#### Mrs. Shedd's Work Today

THE devotion of the late Dr. W. A. Shedd and his wife to the persecuted Persian Christians during the World War will never be forgotten by those who knew them. Mrs. W. P. Ellis, in writing to friends in this country, tells of Mrs. Shedd's present work and the love of the people for her: "The work among the Christians of the villages has been largely carried on by Mrs. Shedd, widow of our beloved Dr. Shedd. Her heart is bound up with the people and, all through the bitter cold of this winter, she has toured, living in the indescribably poor homes of the people, carrying with her her own traveling kit. She gathers the villagers together in the big family room that serves all purposes, and there she speaks to them in their own tongue, be they Syrian or Mohammedan. Here in these villages, living for weeks at a time, she learns their physical as well as their spiritual needs and ministers to both as far as she can. She also supervises our village schools and enters most fully and sympathetically into the life of the people. She endured with them the long and terrible flight and suffered with them inestimable loss and now takes her place among them as comforter, adviser and Bible teacher."

#### INDIA, SIAM AND MALAYSIA

##### Prohibition in India

THERE is an insistent and growing demand in the Indian Empire for prohibition. Resolutions of various representative and important conferences have urged it. The Christian papers are now giving much space to prohibition news. The various provincial legislative councils have debated the subject. It has become a genuine issue in modern politics. The discussions have shown a strong minority in each council that prohibition should

be adopted as the goal of excise policy, and the Government of Bombay in a resolution reviewing the report of the Excise Committee, dated February 12th, was the first provincial government to declare that "the ultimate object of its excise policy is total prohibition." Since Buddhism and Mohammedanism both forbid the use of liquor, Rev. Herbert Anderson of Calcutta thinks that "if only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured." He points out, however, some of the reasons why the British Government is not supporting such a policy, chief among them being the fact that in most provincial governments excise taxes form at least a fifth of the revenue. A meeting has been called for January 29-31, 1926, in Delhi, for the organization of a Prohibition League of India, plans for which are being carefully made.

#### Hinduizing the Church

**V.** CHAKKARAI, until recently editor of the *Christian Patriot*, of Madras, has issued an appeal for Rs. 15,000 to build "a Christian temple to which men of all sects and denominations will have access for the worship of the Lord." Both Christians and non-Christians are asked to contribute, and the latter are appealed to in order "to see Christianity in India freed from foreign control and costume." The editor of the *Indian Witness* in Lucknow, while speaking with respect of Mr. Chakkarai, and expressing his sympathy with anything "that may reveal Christ more clearly to anyone," comments:

The most serious danger before the Church in India today is not foreign control. That is a diminishing factor. Foreign control is being relaxed, perhaps somewhat grudgingly in a few instances, and too slowly in some others, but surely, and on the whole rapidly and possibly too rapidly in a few instances, where Indian leadership has not been developed. If Indian leadership is not available, leadership and even control by Christians who have come from foreign lands is undoubtedly better than no leadership and no control. A far graver danger before the Church is that it may be Hinduized.

#### Rating Character in Kashmir

**T**HE character-building features of the school for Brahmin and Moslem boys conducted by the Church Missionary Society at Srinagar, Kashmir, especially the emphasis placed on social service, have been more than once pointed out in the REVIEW. The school is also unique, according to the following item, in the way it keeps record of its progress toward its ideals: "Each boy has a page in the school register to himself and three times a year his standing in mind, body, and soul is carefully written down under the following headings: Mind: English, Urdu, Persian, Sanskrit, mathematics, history, geography, calligraphy, general knowledge. Body: gymnastics, boating, swimming, cricket, football, manual labor. Soul: obedience, respectfulness, truthfulness, honesty, pluck, unselfishness, good temper, *esprit de corps*, duty to neighbor, deportment, self-control, cleanliness, tidiness, attendance, punctuality. The principal's signature is not added to this report until the boy assents to the truth of the marking. If a boy considers that he has not been fairly treated by his teachers the whole class is asked to decide the question. In several instances boys have considered themselves marked too high."—*Southern Workman*.

#### The Need in Ceylon

**S**TATISTICS given by the *National Christian Council Review* regarding the population of Ceylon illustrate forcibly the need for united Christian missionary effort in that difficult field. The total population of the Island in 1921 was 4,504,549, with a density of 178 to the square mile. Of this number 67 per cent are Sinhalese, 24.9 per cent Tamils (more than half of them Indian Tamils), 6.3 per cent Moslems. In its numbers, the Christian Church in Ceylon is failing even to keep pace with the growth of the population, for it shows an increase of only 8.4 per cent, while the population has increased by 9.6 per cent. The total Christian com-

munity now numbers 443,400. Of these, 83 per cent are Roman Catholic.

### Moravians in Tibet

**T**HE Moravian workers in their West Himalaya mission report: "Both in Lahoul and Upper Ladakh strange undercurrents of new life and thought are noticeable. At Kyelang the experiment of dispensing with the services of their lamas for a month has been made by the people. The result was to be watched, and further action taken after that. It is also known that the people of Leh begin to set their lamas examples of Christianity, when involved in discord over some points requiring settlement in their own affairs. Dissatisfaction with the unscrupulous methods of the lamas is no rare occurrence any more, and acts groping for light become more pronounced each year."

Rev. H. Kumick writes of three Ladakhis who were sent out on an evangelistic tour: "The men selected for this work have made a good start. They were given a three months' course of training to begin with. After that they were sent out without delay. Their training will be continued each successive year, in order to qualify them thoroughly for their posts. Eight long-distance evangelistic tours, either by themselves or in company with missionaries, were accomplished by them during the year. And beside this they have been out preaching in localities in and near Leh. In this way the Gospel was carried systematically to the farthest ends of our district. Great numbers of people have thus heard it in their own homes."

### Progress in Indo-China

**W**HEN the Christian and Missionary Alliance began its work there in 1911, French Indo-China was an unoccupied field. During 1924 656 new converts were baptized, bringing the total number of baptized Christians in good standing up to 1,678. Twelve new out-stations were opened. The offerings of the native churches

almost doubled and the number of earnest inquirers is large and steadily increasing. The mission press at Hanoi had an output for the year of over 10,000,000 printed pages. Seventy-four thousand Scripture portions, 3,500 New Testaments, 300 Bibles, 66,000 tracts and 20,000 Christian books were sold and distributed. The translation of the Old Testament into Annamese was completed, the New Testament having been translated the previous year, and the entire Bible will be printed before the close of 1925 for the first time. Yet in spite of all this progress, there is only one missionary on the field for every million people.

### CHINA

#### Gunboats and the Gospel

**"I**T would be well for our missionary work if the gunboats were less in evidence in port," says the Rev. William A. McCurdy, a missionary of the Methodist Episcopal Church in Chungking, West China, in a report to the Board of Foreign Missions. "In all the trouble of these months we have persistently refused, in face of the advice and urging of our Chinese associates, to ask the American consul for protection for either our homes or our churches. It is hard to preach the gospel of love, the gospel of a common Heavenly Father, and at the same time have gunboats in port to shoot up these our brothers, if they mistreat us. It is difficult to preach Christ when we ourselves apparently follow Him so far off. They charge us with not believing or acting as we preach. When shall we be Christians enough to make our words ring true?"—*Christian Century*.

#### General, a Local Preacher

**A**N item appeared in the July Review entitled "Another Christian General." There is still another, for General Wu Ching-piao, Commissioner of Defense of the Eastern Kiangsi Province, China, has just received a license as local preacher in

the Methodist Episcopal Church, according to word received by the Board of Foreign Missions of the Methodist Episcopal Church from Dr. Earl A. Hoose, Kiukiang, China. General Wu was formerly Commissioner of Defense of Kiukiang, but his headquarters had recently been moved to Nanchang. General Wu has been a professed Christian for many years but only recently has he joined the Methodist Episcopal Church. He has been a very liberal giver to various missionary enterprises, principally the Rulison Girls' School, the College Church Mission in Jaochow and famine relief work in Nanchang. General Wu has a daughter whose preliminary education was received in mission schools in China. She is now in college in America. The General expects to visit the United States in a few years when he retires.

#### **Women in the Chinese Church**

**T**HE enlarging place given to Chinese Christian women by the various denominations has been indicated from time to time in the REVIEW. Mrs. Alfred A. Gilman, of Hankow, writes of this progress in the missions of the Protestant Episcopal Church: "The English diocese of North China has been among the first to grant equal privileges to men and women, both Chinese and foreign. Deaconesses and women catechists as well as lay women are eligible for membership in each District Council, in the Cathedral Council, the Boards of Missions, Finance, Education and Medicine, as well as in the Standing Committee and the Diocesan Synod. In 1922 the Synod of the Hankow diocese gave to foreign women workers, Chinese graduate women nurses, Chinese women teachers and Chinese Bible women and deaconesses, equal representation in the Synod with male workers of the same type. Women were also declared eligible for election on the Diocesan Executive Council. At the 1924 meeting, women were declared to be equally eligible with men for election to the House of

Delegates, and it was resolved that opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church. It was also stated that deaconesses were to be entitled to seats and votes in the councils of the Church on the same footing as deacons."

#### **Christian College Graduates**

**S**OMETHING of the influence of Christian colleges on the life of China is indicated in a recent report of the present occupation of 3,284 graduates of thirteen Christian colleges and universities in the country, made by the China Christian Educational Association to the Board of Foreign Missions of the Methodist Episcopal Church. While only 164 of the graduates are engaged in the active ministry, 353 are in social-religious work, 821 are teaching in Christian schools and 197 in non-church schools. The medical profession claims 333 of the graduates, law claims 14, engineering 13, agriculture and forestry 75, public office 98, business 400. Forty-seven of the graduates were studying in other institutions in China and 156 were studying abroad when the report was made. Sixty-seven were engaged in occupations other than those just listed, while 496 were not reported.

#### **Missionary Veterans Honored**

**M**ANY graduates of the medical school carried on by the Church Missionary Society at Hangchow, Chekiang Province, where Dr. and Mrs. D. Duncan Main have completed forty-four years of service, met for a three days' conference in May. They fixed the time to include Mrs. Duncan Main's seventieth birthday (according to Chinese reckoning), because they wanted to show their appreciation of her friendship and service during so many years. A spe-

cial service in the hospital chapel was arranged by the Graduates' Association, and then came some presentations. Forty men who had been through the medical, pharmacy, or maternity school, and who now live in Shanghai, brought an exquisitely embroidered picture in a frame, a silver rose bowl, and two satin cushions. The men living in Hangchow presented Mrs. Main with a silver tray, teapot, cups, knives, and forks, and a shield bearing the Chinese characters: "Long Life and Happiness." The next day a marble tablet was unveiled in the assembly hall of the medical college to commemorate Dr. Duncan Main's great work.

#### A Dauntless Colporteur

THE spirit of adventure which Rev. J. Huston Edgar, F.R.G.S., carries into the work of selling Christian literature on the Tibetan border was described in the July, 1924, REVIEW. The China Inland Mission Report for 1924 says this of him: "In the year he has sold and distributed 102,000 tracts in Tibetan, 50,000 books in Tibetan, and another 21,500 books in Chinese, making a total of 173,500 copies. In the circulation of these he has spent 181 days away from home upon roads that are rough indeed, he has traversed nearly 1,000 English miles on mountainous tracks, and has reached thirty times at least an altitude varying from 14,500 feet to 16,000 feet. Dangers from robbers, from the fiercest of dogs and other vicious beasts, have been an almost daily experience. He has bivouacked in the pouring rains among those precipitous hills, spent one night on a bog at an altitude of 14,000 feet in drenching rain, slept for six nights in soaked bedding and for eight days wore drenched clothing. Amid such scenes—and we cannot tell half his story—he found the lamas and people uniformly friendly, and testifies that love and the Golden Rule were universally understood."

#### JAPAN-KOREA

##### "Friends of Jesus" Movement

IN the fall of 1921, a Christian order was organized by fourteen Protestant people in Japan. The *Japanese Student Bulletin* reports that since then the membership has rapidly increased, and now it reaches nearly 2,000. It is an interdenominational organization having its members among various denominations and unchurched people. *Iesu—no-Tomo Kai*, or Friends of Jesus, is the full name of the order. At the time of the great earthquake, the Tokyo branch of this order did wonderful social service and engaged in relief work under the leadership of Toyoniko Kagawa. *Friends of Jesus Bulletin*, their monthly organ, reveals their untiring service in various phases as an expression of their devotion to the spirit of Jesus. The order has five points of life as admittance requirements, namely, (1) Personal Piety in Jesus, (2) Love of Labor (Intellectual and Manual), (3) Actual Participation in Social Service, (4) Purity, and (5) International Peace. The Tokyo Friends of Jesus keep their Sunday morning service at six in the Y. M. C. A. Assembly Hall, and engage in various kinds of service, such as nursing the sick, visiting the inmates of prisons, preaching at street corners, and studying the actual city problems.—*Presbyterian Survey*.

#### Mother's Day in Japan

THE visit of the Empress of Japan to the girls' school of the Doshisha in Kyoto, and her reverent attitude during the morning prayer service, were described in the March REVIEW. Her Majesty has had another point of contact with the Christians in Japan in an incident related by Miss Jeane Nordhoff, missionary of the Reformed Church in America: "Since Mother's Day this year fell on May 10th, the day on which all Japan observed the silver wedding anniversary of the Emperor and Empress of Japan, the members of the Mothers' Association

bethought themselves of the rare privilege that might be theirs of presenting a gift to Her Majesty, as the Mother of the Nation. They asked and gained permission to present a silver basket of twenty-five carnations, accompanying it by an engraved letter, and a specially prepared copy of the sermon called 'Mother,' which was being sent to all the Christian churches for the observation of Mother's Day in Japan. Her Majesty is very much interested in the welfare of her people, and not unacquainted with Christianity and its teachings, and we feel that this gift from the Mothers' Association of Japan was highly appreciated."

#### Japan Evangelistic Band

**T**HIS organization has been at work more than twenty years. Its members, drawn from various Protestant denominations, have united to do evangelistic work in their native land. James Cuthbertson, writing in the *Japan Evangelist*, says: "It being against our present constitution to build up a separate church, we have tried to lend our services to any church which would sympathetically accept our aid. Tent mission work is one form of service in which this aid has been given. During the last four or five years, we have conducted over fifty tent campaigns, from Formosa in the south, to the north of Japan, and these in connection with all denominations. Our workers have also conducted special evangelistic meetings and spiritual conferences all over the land. Having no personal ends to serve, and being willing that all the fruits of our campaigns shall be conserved by the local churches, we have been able to put our best efforts into every place."

#### Japanese Women Leaders

**W**HEN the Y. W. C. A. was organized in Japan twenty years ago, there were very few Japanese women who would speak in public, nor did they seem to know how to organize and carry on work of this kind.

At a meeting held in Tokyo not long since of the National Committee and the Secretaries, the Japanese women presided with ease and dignity and the questions discussed were of national importance, some even world problems. It was decided that each person should speak in her own language. The Japanese women all understood English so well there was no need of interpreting into Japanese for them. Some of the new American secretaries needed to have the Japanese explained to them. Miss Gaines of Hiroshima writes:

I have never attended a meeting where business was dispatched more promptly or efficiently. The body of women gathered there had a world vision of the need of the Gospel in every country and among every class. As I heard these earnest Christian women discussing ways and means and laying broad and far-reaching plans, I said: "Surely the Lord has great work for these Christian women of Japan." With very few exceptions, these women were products of mission schools. They would measure up with women in any country.

#### Married Korean Students

**C**HOSEN CHRISTIAN COLLEGE, near Seoul, a union institution of Presbyterians U. S. A., Canadian Presbyterians, Methodist Episcopal North and South Churches, and the native Presbyterian and Methodist Churches, plans to have a "model village" in which there will be a number of small houses to be rented to married students. About half the students of the college are married, many of them to uneducated girls, the marriages having been arranged in early life entirely by parents. There are many tragedies in the homes of educated Korean young men, and it is the hope of the college to encourage the married students to bring their wives and live at the college, so that the young women can at least get the rudiments of an education. Compelling as the vision of this work is, the college has been able to do almost nothing toward realizing it because of lack of funds. A few rooms in one of the college buildings are being used for a primary school,



to the upkeep of which faculty members subscribe, to give some training to a few married students and to children of employes.—*The Continent*.

#### **Christian Books for Korea**

**T**HERE is no more pressing need in Korea today than an adequate Christian literature plant. The native pastors and the teachers and advanced students in the higher schools, colleges, and theological seminaries must have books in the vernacular which shall serve as food for growth in grace and leadership, demonstrating what God has done in the earth, outside of the Bible and in ratification thereof, through history, art, science and philosophy. Korean leaders desperately need books replete with knowledge of the past and with wisdom for the future, to combat the false teaching that is flooding in, so that the past successes in Korea may be conserved, and greater triumphs in the future assured.

The independent Korean Christian Literature Society, headed by Baron Yun Chi Ho, is reported to be doing a vigorous work, and deserves generous support.

#### **NORTH AMERICA**

##### **Churches' Program of Evangelism**

**T**HE conference of the leaders in the evangelistic agencies of the denominations comprising the Federal Council, held at Northfield, Mass., June 16th-18th, has resulted in the announcement of a united program for the coming year. These denominational leaders have agreed to recommend this common plan to their own constituencies, and thus make possible a nation-wide evangelistic movement. The program centers around pastoral and personal evangelism. The statement is, in part, as follows:

"During the past year there has developed in the communions comprising the Federal Council of the Churches of Christ in America an increased spirit of unity and a growing uniformity of method in the

prosecution of their evangelistic work. The past year has been marked also by a notable increase of church membership on confession of faith, as compared with the low ebb of the previous year. We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons, the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program."

#### **New York's Chinatown**

**R**EV. JOHN R. HENRY, superintendent of the Bowery Mission, writes of having conducted part of the funeral services for Chin Nom, a widely known and highly respected Chinese, who was buried recently from the headquarters of the Chinese Freemasons in Chinatown. "The significant fact in this burial," he says, "as in many others in the Chinese colony, is the increasing request for the services of the Christian Church. Even though the dead may have shown little interest in the Christian Church or in Christian institutions, their last request, or that of their nearest surviving relatives, is for some form of Christian ministration—and along with this is the gradual relinquishment of pagan funeral customs. A few years ago when Chinese young men were united with our church they automatically ceased contributing to the support of the Joss House priest. This almost invariably led to petty persecutions. Today the Chinese merchants themselves no longer support the Joss House. The influence of the lives and teachings of Christian workers and members is slowly permeating the Chinese colony."

#### **Negroes as Givers**

**T**HAT the city of Tulsa, Okla., not many years ago the scene of race riots, invited the National Negro Business League to hold there in August its sixteenth annual meeting

is one of the most significant facts in the movement for interracial cooperation in the United States. In his presidential address, Major Robert R. Moton, Principal of Tuskegee Institute, told of the development of his race along many lines, and made the following interesting statement about the recent gifts of Negroes to educational institutions: "The Hampton-Tuskegee Endowment Fund Campaign has recently received \$25,000 from the Madame C. J. Walker interests through her daughter. A similar gift of \$25,000 was made to Kittrell College in North Carolina by Mr. W. G. Pearson of Durham, N. C., one of the leaders in education, finance and fraternal affairs in that state and a director of the National Negro Finance Corporation. Up to the present time Negroes in all parts of the South have contributed, over and above their taxes, \$2,663,010 as voluntary gifts toward the building of Rosenwald schools, thus supplementing the \$2,219,983 from Mr. Rosenwald and the \$6,878,979 from state funds."

#### A Japanese Church in Utah

**T**HE dedication of "The Japanese Church of Christ" in Salt Lake City is thus described by a contributor to the *Congregationalist*: "This attractive building stands as the achievement of Rev. Kengo Tajima, a Yale graduate, and a devoted and able man. Back of him have been the American Missionary Association, the Congregational Church Building Society and the Presbyterian Board of Church Erection. Local laymen of all denominations have been loyal in support. . . . The church filled up with Japanese and Americans. Representative Japanese and Americans were on the platform. There was music from Japanese musicians, and an anthem by the choir of a neighboring colored church. I am told that the colored folks find a cordial welcome from the Japanese, and sometimes feel a closer tie to them than to their white neighbors. Perhaps the

Jap may still teach the white man his Christian manners! There were speeches, without number and without end. The Japanese and the native Americans spoke, laymen and ministers, and told of their dreams for this new church. Congregationalists and Methodists and Presbyterians added their words."

#### ISLANDS OF THE SEA

##### New Bibles for Filipinos

**B**EFORE the Japanese earthquake in 1923, all dialect Scriptures for the Philippine Islands had been printed in Yokohama. The destruction of all the type plates and molds, as well as of thousands of Bibles, confronted the Philippines Agency of the American Bible Society with many problems beside the financial one. Rev. G. B. Cameron, the secretary, writes that the work of plate making and linotyping is now being done in Manila, and continues: "Seven revision and correction committees are at work in different parts of the Islands, all directly sponsored and in some cases directly supervised by the Agency. These committees are made up for the most part of missionaries and native workers, set apart at a considerable cost to the missions concerned. This united effort on the part of the Society and the missions will furnish not only revisions of earlier translations but will supply Bibles in dialects which have not before been available."

#### Christian Chinese in Borneo

**P**ONTIANAK, the metropolis of West Borneo, has 20,000 people and no Christian Church, except a Roman Catholic mission. Not long ago a leading Chinese family offered a fine building site to the Methodists if they would open work there, and recently a group of Chinese residents has assured Bishop Titus Lowe that they are ready; says *The Christian Advocate*, "to build a church and school if he will administer it. In fact they made pledges sufficient to complete the enterprise."

# THE MISSIONARY LIBRARY

## TWENTY-FIVE GOOD BOOKS ON LATIN AMERICA

A wealth of valuable and fascinating material on Latin American countries has been published in the past ten or fifteen years. These books will make it possible for every student and reader to gain reliable information and a clear understanding of Latin Americans, their characteristics, their customs, religion and problems. Among the volumes recommended are the following:

### I. GENERAL

#### **Problems in Pan Americanism** (1921)

By Samuel G. Inman (\$2.00)

A helpful study of the way in which North and South Americans can live and work together in friendship for their mutual advantage.

#### **The Republics of Latin America** (1923)

By H. G. James and P. A. Martin (\$3.50)

A general summary of the historical, economic and political facts pertaining to Latin America.

#### **South of Panama** (1915)

By Professor Edward A. Ross

A study of the social conditions in South America as seen by a sociological expert.

#### **South America, Observations and Impressions** (1912)

By James Bryce

Keen observations on the political, social and religious situation in Latin America.

#### **New Days in Latin America** (1925)

By Webster E. Browning

The senior textbook for this year. A general study of the twenty republics, politically, racially and economically, with chapters on education, religion and missions. Contains bibliography, statistics and guide to pronunciation.

#### **Peru, Its Story, People and Religions** (1909)

By Geraldine Guinness (\$2.50)

A very well written description of the country and people making a strong appeal for their evangelization.

#### **Mexico, An Interpretation** (1923)

By Carleton Beals (\$2.50)

An excellent treatment of this subject to enable us to understand Mexicans.

#### **Mexico Today** (1916)

By G. B. Winton (50 cents)

An excellent textbook—ten years old but still valuable.

#### **The Five Republics of Central America** (1922)

By Dana G. Munro (\$3.50)

A concise study of the main facts in reference to the political, social and economic conditions.

#### **The New Latin America** (1922)

By J. Warshaw (\$3.00)

A good account of the progress made in Latin America in recent years.

### II. CUSTOMS AND RELIGIONS

#### **Roman Christianity in Latin America**

By Webster E. Browning (\$1.00)

A kindly but frank description of the characteristics, history and influence of Roman Catholicism in South America.

#### **South American Problems** (1912)

By Robert E. Speer

The report of careful observations made on a tour of South America; full of information though thirteen years old.

### III. EVANGELICAL MISSIONS

#### **Christian Work in South America**

The Montevideo Congress (\$4.00)

The official report of the recent congress on missions in South America, with reports of the various commissions, discussions and findings.

#### **Central American Indians and the Bible** (1925)

By W. F. Jordan (75 cents)

A graphic description of work for the neglected Indians, the need, the methods and results.

#### **The Bible in Brazil** (1902)

By Henry C. Tucker

An excellent story of the experiences of the agent of the American Bible Society.

#### **South American Neighbors** (1916)

By Homer C. Stuntz (75 cents)

A clear and concise survey of South America with an account of Evangelical Missions.

#### **Modern Missions on the Spanish Main** (1925)

By W. R. Wheeler and W. E. Browning (\$2.75)

Letters and reports of missions in Columbia and Venezuela.

**The Church in the Wilds (1914)**

By W. B. Grubb (\$2.50)

A picture of mission work for the Indian tribes of Paraguay.

**IV. POPULAR AND JUVENILE****The Least of These in Columbia (1918)**

Mrs. M. N. Williams (\$1.25)

Very readable sketches describing people with whom the missionary came into contact.

**Thirty Years Among the Mexicans (1918)**

By A. B. Case (\$1.75)

Vivid and illuminating descriptions of a missionary's life in Mexico during the recent revolution.

**Men, Maidens and Mantillas (1923)**

By Stella May (\$4.00)

An interesting description of Latin American Peoples and customs, especially of women and the home.

**Looking Ahead in Latin America (1925)**

By Stanley High (75 cents)

The popular study book for this year, describing the Republics and the place and work of Christian missions.

**Ventures in Inter-American Friendship (1925)**

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Four books for discussion groups, including chapters on the Montevideo Congress.

**The Land of the Golden Man (1916)**

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Stories of Latin America. The junior mission study book of the year.

**Makers of South America (1916)**

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Biographical sketches for boys and girls.

**A Missionary Wall Map**

3 x 4 feet (60 cents)

This is an excellent map, published by the M. E. M., showing the Protestant mission stations and giving a list of all the societies and their location in South America, Mexico, Central America and the West Indies.

**Christianity and the Religions of the World.** Albert Schweitzer. 93 pp. \$1.60. New York. 1923.

The foreword of this little book gives the facts, familiar to some but unknown to most, of the life of the extraordinary man who wrote it: "Dr. Schweitzer was born at Kaysersberg in Alsace, and comes of a ministerial family. At Strasbourg he was first student, then professor. He rapidly became the *enfant terrible* of the the-

ological world, chiefly through his famous work, 'The Quest of the Historical Jesus.' At about the same time he wrote his monumental book on Johann Sebastian Bach and became organist of the Paris Bach Society; but the sequel showed that as a theologian (and perhaps as a musician also) he had been misunderstood. His mind was seen to be like a knife to dissect the theories and interpretations which dim-eyed scholars had imposed upon the figure of Jesus, but few realized that behind his own strange and striking construction lay a vision of the Lord, piercing and compelling as that which came to the seer of old in Patmos. The Christian ethic may indeed be but for that 'little while' of which the fourth Gospel speaks, but it is absolute and knows no compromise. It is binding on all Christian men.

"But theories are of yesterday and today; deeds are for ever. At the age of thirty or so Dr. Schweitzer abandoned the world of letters and of art that he might qualify in medicine as a general practitioner. By means of his books and his organ recitals and the help of sympathetic friends he gathered means and set sail at his own charges for Lamberene on the River Ogowe in Equatorial Africa. With him went his heroic wife, his partner in courage and patience through dangers, labours, loneliness, sickness and anxiety."

Dr. Schweitzer's work in Africa has been described in another remarkable book of his, "On the Edge of the Primeval Forest," and in the spring of 1922, he delivered the Dale Lectures at Mansfield College, Oxford, since published under the title, "The Philosophy of Civilization." Both in these lectures and in the little book under review and in Dr. Schweitzer's critical work there is something to disagree with, but least, perhaps, in this most thoughtful and stimulating volume with its clear discernment and assertion of the uniqueness and sufficiency of true Christianity.

R. E. S.

**The Making of Modern India.** Nicol Macnicol. 235 pp. London, New York. 1924.

Such important literary critics as the editors of the *Atlantic*, the *Contemporary Review*, *Hibbert Journal*, the *Expositor* and the *International Review of Missions* have passed upon and published most of the chapters of this small volume. Besides, Dr. Macnicol's long years of missionary service in Western India and such books as "Indian Theism" and his translations in "Psalms of Maratha Saints" have caused him to be rightfully honored as a Doctor of Literature. In a way, however, it is a disadvantage for those who turn to this volume for a plain and dispassionate setting forth of the elements that are today making India. The reader will find many of them here, but they are clothed in quoted phrases and sentences from a wide range of literature, most of it Indian, and in many poetical lines or stanzas, that are as widely removed from Valentine Chirol as he writes upon similar themes, as the Bible is from "Paradise Regained." So far as dates are given, the chapters have been written between 1907 and 1923.

Dr. Macnicol arranges his seventeen essay-articles under five Parts, whose titles are very promising, Political Progress, Social and Religious Unrest, Ideas, Personalities and Unchanging India. The first Part is decidedly disappointing, as he writes upon India in 1908 and 1923, a contrast indeed, but too abstract for any practical purpose. Naturally the 1923 section mentions phases of India's life grouped about Gandhi, but they are not strikingly put nor do they create any strong impression. Part V is similarly lacking in directness; for his "Unchanging India" is pictured in two popular cults, one of the Sivaite sect variations, the other of the Vaishnavite subjects; and in a too brief, but otherwise satisfactory account of "The Diversions of an Indian Villager," contributed to the *London Times*.

It is Parts II, III and IV that readers of the *MISSIONARY REVIEW*

will most value, as they seek for the secret of Indian life—not so much in the "making" as a fixed product of past millenniums and of the Indian temperament and mind. The social unrest of the Empire he conceives as largely due to conflicting religious views—if there can be any conflict in a mind so universally tolerant and so syncretistic as the Indian's; to "Tides of the Spirit," the underlying motives and aspirations which have surged over New India in recent years; and to "Indian Ideals and Present-day Realities," partly summed up in Dr. Tagore's remark: "We treat God as we treat our friends. It is from lack of nearness to God, from absence of right personal relations one with another, out of greed and materialism, that all war and conflict comes"—the longed-for ideal and the disturbing reality.

The ideas which Dr. Macnicol discusses in Part III are "Hinduism as Mysticism," "Hindu Devotion," "Transmigration and Karma and Their Influence in Living Hinduism," "The Hindu Ideal of a Holy Life," and "Hinduism and the Way to God." Greatly as many of these ideas vary from ours, it is suggestive and in some respects directive to learn of the greater spirituality of the intellectual Hindu's thought than that of most of us.

Part IV will be most enjoyed by the average reader; for here we see more concretely than in other chapters, some of the leading minds and souls of India: Indian women poets, a surprise to us, perhaps, but not greatly contributory to literature; the famous pioneer reformer of the last century, Ram Mohun Roy; Debendranath Tagore, father of his more famous son Dr. Rabindranath Tagore, but a man of sterling worth and wide influence; and the roll call of a few "Notable Indian Christians." In this chapter XV, half the space is given to an interpretive discussion of such persons in an Indian environment, while the remaining nine pages are given to a very brief account of Pandita Ramabai, whom the author does

"not hesitate to describe as the greatest Indian Christian of this generation"; a shorter account of the famous Christian poet and ex-Brahman, N. V. Tilak—the Marathi hymnologist also; Sundar Singh, "apostle of the bleeding feet" and an ascetic of the Indian Church of today. These three are the Indian "Three Mighties," but allusion to others hints at a rich addition to the Universal Church which India will supply. H. P. B.

**Dr. Ian MacFarlane, Medical Missionary at Nazareth.** Illus. 12 mo. 94 pp. Edinburgh, Scotland. 1924.

A stimulating little memorial volume giving the story of a medical missionary in Palestine who served in the medical corps of the British Army in the late war. He died of typhus fever at the Kantara hospital, Palestine, in 1917.

**Tales from the African Jungle.** Various writers. Pamphlet. 1s. London. 1924.

These live little stories of life in Africa are written for children by eight Britishers who have lived in Nigeria and neighboring territories. There are good illustrations, puzzles, games and other attractive features.

**The Family Worship.** Wilbur B. Stover. 12 mo. 136 pp. 75 cents. 1924.

A missionary to India gives us this helpful little book of encouragement and suggestions as to family worship—with an excellent list of literature on the subject of religion in the home.

**The Basis of Racial Adjustment.** Thomas J. Woofter. 12 mo. 258 pp. \$1.40. 1925.

A member of the Commission on Interracial Cooperation gives us a thoughtful digest of information on race adjustments and a sane discussion of the life of the American Negro in relation to race problems. This study will do much to help check race antagonism and to promote intelligent cooperation. The volume is supplied with references for study and topics for discussion and is well adapted to use in colleges. It takes up the questions of health, work in

rural communities and in cities, law and order, education and religion.

**The Marigold Horse and Other Stories.** Margaret Seebach. 12 mo. 271 pp. \$1.25. Philadelphia. 1925.

These bright children's stories from mission lands are meaningful and well told. They come from India and China, Africa and Japan, the Philippines and from North and South America. They make excellent reading for Sunday afternoons and for Sunday-school or mission band workers.

**Setting the Course.** Edited by Alexander Marshall. 12 mo. 1s, 9d. Glasgow. 1925.

Incidents, stories and facts that will help to illustrate religious talks make this volume valuable especially to teachers and lay workers. Some are stories of famous men and women such as John Calvin, George Whitefield, John G. Paton and others.

**The Romance of Home Missions.** S. L. Morris. 12 mo. 257 pp. Richmond, Va. 1924.

The Secretary of Home Missions of the Presbyterian Church, South, has written this very readable book for the general reader, showing the importance, the interest, the variety and the progress of home missions in the southern states. A questionnaire and an index add to its value.

**If I Were Young Again.** Amos R. Wells. Pamphlet. 40 cents net. Philadelphia. 1924.

The editorial secretary of the Christian Endeavor publications gives here some very practical advice on building up a strong body, mind and spirit, ready for service.

**From Over the Border.** Vernon Monroe McCombs. Illus. 12 mo. 188 pp. 50 and 75 cents. New York. 1925.

Most of the Christian church members in the United States know little or nothing about the life of the Mexicans "from over the border" or what is being done for their physical, moral and spiritual benefit. Read this book and learn what these people are like,

the influences that surround them, their influence on American life, their education, religion and the evangelical work being done among them. It is a worthy study book.

**Uncle Sam's Family.** Dorothy F. McConnell. Illus. 12 mo. 125 pp. \$1.00. 1925.

Southern mountaineers, immigrants from Europe, Mexicans from over the border, Indians, Negroes and Orientals are all pictured in these delightful and instructive stories for children. They are especially good for junior leagues and mission bands.

**Tibetan Folk Tales.** Translated by A. L. Shelton and Edited by Mrs. Shelton. Illus. 8 vo. 173 pp. \$2.00. 1925.

Tibet is a land of mystery, of strange customs and beliefs and weird surroundings. Dr. and Mrs. Shelton are among the few Americans who have come to know these people among whom they labored for fifteen years. In service for them, Dr. Shelton laid down his life in 1919, but before that, he gathered and translated these interesting folk-tales, which are appropriately illustrated with drawings. They reveal the Tibetans, their mode of life and thought, their superstitions and aspirations. Some of the tales, each of which illustrates a Tibetan proverb, have lessons for any age and any land or race.

**Foreign Missions Convention at Washington. 1925.** Edited by F. P. Turner and F. K. Sanders. 8 vo. 466 pp. \$2.50. New York. 1925.

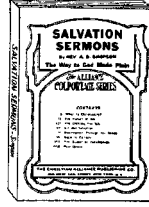
Only those who attended this great convention can estimate in advance the value of these full reports of the addresses and discussions. But even those who were in Washington last January could not attend more than one of the simultaneous meetings. These reports should be read and studied, especially by pastors, executives and missionaries.

### NEW BOOKS

**Ao Naga Tribe of Assam.** W. C. Smith. 225 pp. \$5.00. Macmillan Company, London, or from Author, University of

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- China's Christian Army.** George T. B. Davis. 136 pp. Paper, 50 cents; cloth, 75 cents. Christian Alliance Pub. Co. New York. 1925.
- Doctrines of Modernism.** Leander S. Keyser. 101 pp. 40 cents. Bible Institute Colportage Association. Chicago. 1925.
- Exposition of the Epistles to Timothy.** W. E. Vine. 101 pp. 2s net. Pickering & Inglis. Glasgow.
- Dr. Harry Emerson Fosdick's Book "The Modern Use of the Bible": A Review.** I. M. Haldeman. 116 pp. \$1.00. Sunday School Times Company. Philadelphia. 1925.
- Islam and Its Need.** W. Norman Leak. 6s. Marshall Brothers. London.
- Japanese Customs: Their Origin and Value.** Wm. Hugh Erskine. 227 pp. Kyo Bun Kwan. Tokyo.
- Locating the Iron Trail.** Edward Gillette. 172 pp. \$2.00. Christopher Publishing House. Boston. 1925.
- Life and Letters of St. Paul.** David James Burrell. 527 pp. American Tract Society. New York. 1925.

- Manual of American Citizenship** (Second Edition). Edwin Noah Hardy. 129 pp. 50 cents. American Tract Society. New York. 1925.
- Modern Missions in Mexico.** W. Reginald Wheeler, Dwight H. Day and James B. Rodgers. 291 pp. \$2.50. Westminster Press. Philadelphia. 1925.
- The Missionary Evangel.** Edwin D. Mouzon. 181 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1925.
- Modern Missions on the Spanish Main.** W. Reginald Wheeler and W. E. Browning. 334 pp. \$2.75. Westminster Press. Philadelphia. 1925.
- Native Churches in Foreign Fields.** Henry Hosie Rowland. 191 pp. \$1.50. Methodist Book Concern. New York. 1925.
- An Outline of the Religion of Islam.** H. V. Weitbrecht-Stanton. 49 pp. 1d. Missionary Equipment and Literature Supply. London. 1925.
- Red Blossoms.** Isabel Brown Rose. 288 pp. \$1.75. Fleming H. Revell Co. New York. 1925.
- Studies in Japanese Buddhism.** A. M. Reischauer. 348 pp. \$2.50. Macmillan Co. New York. 1917 and 1925.
- Negro Year Book, 1925-26.** Monroe N. Work, Editor. Paper cover, \$1.00; Board, \$1.50. Negro Year Book Company. Tuskegee, Alabama. 1925.

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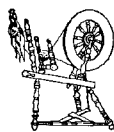
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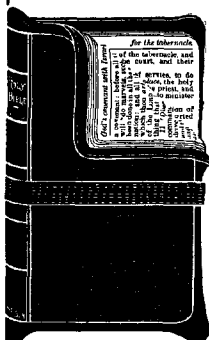


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DELANVAN L. PIERSON, Editor

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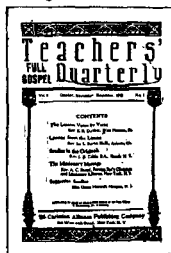
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**SOUTH SEA ISLAND GIRLS IN A JAPANESE MISSION**

**Girls in the Kusale (Caroline Islands) Training School, with a little Gilbert Island girl and others from the Marshall Islands. (See page 861.)**

# THE MISSIONARY REVIEW *of the* WORLD

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ELEVEN

## A PROGRAM OF UNITED PRAYER

THE number of prayers to God that find expression hour after hour, day after day, month after month, staggers the imagination. There are prayers stereotyped and spontaneous, long and short, earnest and insincere, agonized and perfunctory, public and private, by the aged and by little children; prayers for health, for life, for food and clothing, for money, for favorable weather, for wisdom, for victory in conflict, for forgiveness, for comfort in sorrow, for the salvation of self or of others, for spiritual vision, for power and fruitage in personal life or in Christian service! Is it strange that those who have a materialistic or rationalistic philosophy doubt the value of prayer or the possibility of direct objective answers to all or any of these petitions? With men and from man's standpoint, it is impossible, but not with God.

It is because Christians believe in an omnipotent, omniscient and omnipresent God that we believe He can and does hear and answer prayer. God is infinitely greater than the sum of all the highest human conceptions of Him so that Jesus Christ could invite His followers "always to pray" and could promise them answers to whatsoever they should ask in His name—with His endorsement. For this reason, too, the Apostle Paul was justified in urging that "men pray in every place," "for all men," "without ceasing," "continue steadfastly in prayer" and that "in everything by prayer and supplication with thanksgiving" we should let our requests be made known unto God.

The infinite greatness and goodness of God make prayer to Him reasonable and fruitful. Failure to pray intelligently and in harmony with the principles of true prayer means failure to co-operate with God so as to draw on His infinite resources. Such men of God as George Müller, Hudson Taylor, D. L. Moody, Pastor

Harms, and thousands of other Christian men and women, known and unknown to fame, have tried and proved the marvellous results that come from thus cooperating with God through prayer and service.

A Day of Prayer for Missions has been appointed for February 19, 1925, and a special program has been prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions. The chairman is Mrs. William A. Montgomery, the author of the excellent new study book on "Prayer and Missions." The theme of the day is "In Everything by Prayer" and the program includes suggested songs, scripture readings, prayers, recitations and a practical plan for conducting the period of intercession.\*

Prayer is a form of service in which everyone can engage. Private prayer is stimulating and efficacious but united public prayer has especial promise of blessing. In such a symphony of intercession, there is a definite promise of the cooperation of Christ. There is also an added opportunity for a knowledge of definite needs and a lessened likelihood that the petitions will be for petty, selfish favors. If Christians everywhere, on this special Day of Prayer for Missions, will unite in fervent, believing, intelligent and Christ-endorsed prayer, who can estimate the results that will follow in the Church at home and on the mission fields?

### SATISFACTION IN STEWARDSHIP

NOT long ago a Christian man of strong convictions and deeply interested in the wide extension of the Kingdom of God made some observations that greatly impressed me. He had just heard of a man who had given a substantial sum to missions and had promised additional gifts for important work which could not be carried forward without special help.

"That certainly is good news," said my friend. "These missionaries who are working in lonely places are noble people whom we should all help to support." Then he added with a glow in his face: "A cousin of mine is just such a man. He is working with deep devotion in one of the hardest places, among people who have been downtrodden and who are not highly beloved by most Americans. He is a noble fellow who, fortunately, does not have to worry about his support and has money given to him to help some of these poor people in the crises of their lives."

I guessed that this man furnished the support of his cousin. And what this man is doing thousands of others would do if they

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\* These programs may be obtained from Denominational Board headquarters or from the Federation, 25 Madison Avenue, or the Council, 158 Fifth Avenue, New York.

realized the opportunity and the satisfaction. Many families or individuals could well take on the regular support of a missionary, without interfering with contributions to the regular offerings through their churches.

Once before when I met this friend I had said to him: "Of course you have thought of what you are going to do with your fortune?" "Yes," he replied, "I have given that very careful consideration and everything is settled. Among other things my last will and testament will set up a memorial for my mother that will perpetuate her influence and her consecrated life."

Thousands of Christian men and women ought to establish memorials to mother, or father, or wife, or to brother, or sister, or other relative, or to some noble minister or teacher whose life has been a blessing to them and whose Christian influence may thus be perpetuated.

C. L. W.

### POSSIBLE BENEFITS OF THE CHINESE AGITATION

THE present agitation against foreign domination in China will doubtless yet prove a blessing to China and to the Church. It is already proving a bond of union among a divided people. The prolonged revolution, the absence of any strong central government and the prevailing illiteracy of the people, with the lack of means of speedy intercommunication, have kept the nation from establishing any united policy and program. Recently, however, the agitation carried on by student leaders against extra-territoriality, foreign control of the tariff, unequal treaties and concessions that interfere with Chinese sovereignty, has spread to all classes and to all parts of the land. There is an overwhelmingly united sentiment in China today in favor of a revision of treaties with foreign nations in the interest of justice and the recognized equality of China with other sovereign peoples. All China is of one mind on these points as a great moral issue, all patriots being bound together, high and low, rich and poor, ignorant and learned. None are considered friends of China who oppose this program and the people are unwilling to listen to any missionaries or teachers who fail to take a sympathetic stand in favor of these demands of the Chinese.

This patriotic fervor has brought about great demonstrations, especially among students in Shanghai, Nanking, Peking and elsewhere. In Peking alone 25,000 students paraded the streets bearing placards denouncing foreign oppression and unequal treaties and demanding equality and justice, the withdrawal of foreign troops and warships and the abandonment of concessions and extra-territorial rights of foreign nations. The Chinese judge all people according to their stand on these questions. Feeling is bitter against

Great Britain because of the Shanghai incident and the general attitude of the British Government. Soviet Russia is accounted a friend because of its full abrogation of all treaty rights forcibly obtained from unwilling China. The Chinese are eagerly watching America and are inquiring as to the attitude of Christian missionaries. The leaders of the movement deny that it is pro-Bolshevik or anti-religious. All over Peking were posted great signs reading "*The Student Movement is not Bolshevik; not anti-Christian; not anti-foreign; but is a cry for humanity.*" The Chinese Student Christian Union has consistently taken a stand against violence.

This is a time of crisis and may prove to offer a great opportunity for Christian missions. Chinese Christians are showing a united and fearless spirit of patriotism that proves false the former charges against them as pro-foreign. Any lack of sentiment or action in favor of justice and sympathy for China on the part of missionaries or mission agencies arouses bitter antagonism. Any definite expressions in favor of international equality and justice, or a readiness of missionaries to abandon special privileges and reliance on foreign courts and foreign military protection are hailed as signs of Christianity in practice.

Already both Chinese and foreign Christians have done much to improve the situation by proving their readiness to stand for Christ's principles even at the risk of life and property. The China Christian Council has issued a statement urging a study and removal of causes of irritation, misunderstanding and unrest, both in national and international relations, the carrying out of Christian principles and the promotion of Church unity. General Feng, the Christian general, has spoken fearlessly against British policies of unequal justice; the Chinese Student Unions have voiced their demand for national sovereignty; representatives of the Chinese Church in Peking and elsewhere, and the faculties of some Christian universities have also passed resolutions in favor of justice and equal rights.

These actions have had their effect on the Chinese attitude toward missionary institutions. The threatened strike of students in mission schools and colleges has not materialized. We have heard of only one such institution that has failed to open for the fall term; a few report a decreased enrolment, as is natural in a time of such unrest, but most of the missionary institutions for higher education—in Peking, Nanking, Wuchang and elsewhere—report a full enrolment with a waiting list.

Mission groups have also adopted resolutions of sympathy with China's legitimate aspirations, and individual missionaries have spoken out fearlessly in favor of the Chinese demands. In contrast



to the expression of some commercial and political groups, in favor of maintaining foreign concessions in China by the means of foreign troops, some missionaries have sent resolutions to the State Department at Washington urging the abandonment of extra-territorial rights and a revision of all treaties that discriminate against China. Missionaries have also expressed a readiness to trust their lives and properties in the keeping of God without dependence on foreign courts and gunboats, and show a willingness to cast in their lot with their Chinese brethren in submitting to Chinese courts and Chinese laws. In other words they are ready to stand by their position that Christian missions have no political connection but are super-national and are dependent wholly on spiritual ideals and forces for their success.

In view of the international conference on October 26th, and courts of inquiry that may investigate the Shanghai and Canton affairs, and in view of the Chinese demands, various mission bodies in America and England have passed resolutions urging justice and equality for China and an abandonment of special privileges maintained.

At an unofficial conference, held in New York on October 2d and 3d, representatives of thirty-seven foreign mission boards of the United States, and other societies having work in China, expressed their desire to surrender special privileges in any new treaty negotiated with China. They also advocated the revision of existing treaties at an early date, so as to make effective the "nine-power treaty" signed in Washington on February 6, 1922, so as to respect the sovereignty, independence and territorial and administrative integrity of China; to give China the fullest opportunity to develop her resources and establish a stable government.

Great benefit will come to China, to world friendship and peace and to the Kingdom of God on earth if Christians everywhere will use their influence to lead governments to remove causes of irritation and to show a disposition for fair dealing, for faith in the Chinese and a sympathy with them in their present difficulties. Let Christians everywhere manifest their dependence on God and His moral forces rather than on governments and physical forces. An unselfish spirit, a reliance on God and a readiness to suffer for righteousness sake will do more to win Chinese for Christ than all the material forces of Christendom, together with the prestige of the Church. Missionaries must register their convictions and must live more nearly up to the spiritual standards of Christ if they are to have continued influence in China as ambassadors of the Saviour of the world.

## THE MISSION BOARDS AND THE CHINESE SITUATION

**A**N UNOFFICIAL meeting of eighty-six officers and members of thirty-seven different missionary boards and societies of the United States and Canada that have work in China was held in New York October 2 and 3, 1925. The purpose of the meeting was to carefully consider the facts in the present situation in China and to study the way in which these facts affect Christian missionary work.

After listening to several addresses and an extended discussion, this meeting adopted the following resolutions:

WHEREAS, we heartily sympathize with China in her aspirations for just, equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties; and,

WHEREAS, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and the other Powers; therefore be it

*Resolved*, 1. With reference to the existing treaties:

That we urge the early revision of the treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by nine Powers in Washington on February 6, 1922, namely:

Article 1. The Contracting Powers, other than China, agree:

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States.

2. With reference to extraterritorial jurisdiction:

a. That we express ourselves in favor of the abolition of extraterritoriality in China at an early date.

b. That we further express the opinion that the determination of that date and of the provisions that may be considered mutually desirable should be undertaken cooperatively on terms of equality by China and the other Powers.

3. With reference to the treaty provisions according special privileges to missions and missionaries:

a. That, when our respective governments negotiate the new treaties which are so urgently needed, we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by treaty upon the Chinese Government and people.

b. That correlatively we consider it desirable that the Chinese Government by such legislation as may be deemed necessary define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

During the two days of this important conference there were many expressions of hope and confidence that great days of Christian advance are ahead for China. The aspirations of the Chinese were most sympathetically considered and as the resolutions show, there was a unanimous desire to secure justice and fair play for China.

In general, while there is continued conflict and unrest, the immediate anti-foreign agitation seems to be subsiding, and, so far as reports have been received, missionary work is progressing without very serious interruption—except in a few areas. It is well recognized, however, that there has been a very definite increase of clamant patriotism and a very vocal challenging of all that exists. This is probably the surface indication of deeper currents of which the Christian Movement needs to take account.

Mission Board Administrators are faced with the problem of discovering what steps may be necessary in meeting the changing situation with new plans and policies in order that the work of Christian missions may be advanced in harmony with the spirit and teachings of Christ. It was in recognition of these facts that the conference agreed to express its opinion in regard to the chief problems that are disturbing the Chinese. Common humanity and justice demand that the treaties with China be revised in accordance with the principles enunciated at the Washington Conference in 1922. All fair-minded opinion seems agreed that extraterritoriality is doomed. It may not be practicable to abolish the system "at one blow" but it should be done as quickly as possible.

Christian missionaries in China have worked under special treaty protections and this fact has produced a great deal of misunderstanding and has created many awkward situations. So far as the Christian movement is concerned, an increasing number of missionaries are asking that the Government should not impose any such special privileges in the new treaties to be negotiated. Discerning foreigners, whether business men or missionaries, have accepted the fact that special privileges are already invalidated in the minds of the Chinese and they are wisely adjusting their relationships with this in view.

There is no disposition to withdraw missionary workers from China. Rather, there is every reason to believe that if proper adjustments are made, this may well be the beginning of a new and enlarged appreciation of Christianity on the part of the Chinese. One thing is absolutely essential, namely that in every place and immediately the burden of responsibility for the advancement and control of the Christian program in China should be settled on Chinese shoulders

without equivocation. Leaders cannot be developed altogether by example. Practice alone makes perfect. Any dodging of this paramount issue weakens the value and effectiveness of the Christian message in Chinese life.

L. B. M.

### A "MIZPAH" FOR FRANCE AND GERMANY

A GREAT step toward permanent peace in Europe was taken at Locarno, on October 15th, when a compact was made between France and Germany never again to go to war against one another. They agreed to have recourse to arbitration in all disputes and to establish a neutral, demilitarized zone along the Rhine.

This zone is a "Mizpah" (Genesis 31:44 to 52)—each party pledging not to cross the neutral territory to the injury of the other. In case the pledge is broken Great Britain and Italy agree to give military assistance to the nation attacked. Belgium, Poland and Czecho-Slovakia are also parties to the compact. It is still more important to remove causes of friction and to adopt a program that will promote international confidence and good will.

### CHRIST'S PRACTICE OF PRAYER

The earthly ministry of our Lord was begun in prayer (Luke 3: 21), continued in prayer and ended in prayer (Luke 23: 34).

The heavenly ministry of our Lord was begun in prayer (John 14: 16), and is now continued in prayer (Heb. 7: 25).

"Lord teach us to pray" (Luke 11: 1).

Prayer was even more important than *teaching* and *healing*, for though "great multitudes came together to *hear* and *be healed*," He withdrew Himself into the desert and prayed (Luke 5: 15, 16).

Prayer was more important than *rest*, for "in the morning a great while before day He rose up and went out into a desert place and there prayed" (Mark 1: 35).

Prayer was more important than *sleep*, for "He went out into the mountain to pray and He continued all night in prayer to God" (Luke 6: 12).

Prayer was more important than the *working of miracles*, for instead of working a miracle to deliver Peter He said, "I have prayed for thee that thy faith fail not" (Luke 22: 32).

Prayer was more important in securing workers than either *money* or *machinery*, for He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest" (Mat. 9: 38).

Prayer was more important to be taught than *preaching*, for He taught men to pray but we have no record that He ever taught them to preach (Mat. 6: 5-15).

Prayer is as important as His other ministries, for He ever liveth to make intercession for us" (Heb. 7: 25).

—F. W. Troy, D.D.

# Organized Prayer As a Missionary Agency

## *A Practical Experiment and Some of Its Results*

BY HERMANN A. LUM, PHILADELPHIA, PA.

Secretary of the Board of Trustees of the American University at Cairo

“WE set up a program for Christian work with such a splendid organization that it was sure to succeed—whether God helped us or not.” These were the words of a friend as he told how he learned by bitter experience the importance of undertaking tasks so great and so impossible that there can be no hope of success without God’s aid. Such a task is that of the American University at Cairo. The missionary work of the Church in any section of the non-Christian world requires more than human resources and wisdom, but the work in a Moslem field is specially difficult, and challenges the faith of any Christian. To establish a university in Cairo, the brain center of the whole Moslem world, with the express purpose of winning Moslems to Christ, is an undertaking so humanly impossible that, without divine guidance and support at every step, it must inevitably fail. Deeply impressed with this fact, the Trustees of the University, as one of their first steps in organization, appointed a Committee on Spiritual Resources. This Committee has now been actively at work for five years; and what it has accomplished forms an interesting study of the use of organized prayer as a missionary agency.

It must be borne in mind that the University is purely a venture of faith, called forth by a vision of great need and boundless possibilities. It has the endorsement of several mission boards but receives financial aid from none of them, and it must encounter to a special degree all the difficulties and discouragements of work for Moslems. The Trustees and Faculty recognized, that, even as they could not give all the money required to establish and support the University, so also they could not give all the prayer that the work demanded. They believed that there were Christian people whose special contribution could be prayer while that of others could be money. Accordingly the Committee on Spiritual Resources has been working to build up a “prayer constituency” in the following way:

1. To any one who is recommended as a possible member of this constituency, there is sent a pamphlet, written by the President, Dr. Charles R. Watson, and entitled “Undergirding a University with Prayer.” It outlines the general principles of intercessory prayer, and the challenge of Cairo University to prayer of this kind. It makes clear that what is desired from the recipient is prayer and

not money. A financial appeal is never brought before those who enroll themselves for this part of the work.

2. The person who is willing to join the group of intercessors signs an agreement to pray for the University, provided the objects presented for his prayer seem to be in harmony with the will of God. The agreement is only for one year, at the end of which time it may be terminated or renewed according to the wishes of the intercessor. This insures the certainty of active interest on the part of every member on the list; for a name, if not renewed, is dropped.

3. Each member is kept informed of the needs of the University by letters and leaflets stating the reasons for prayer or thanksgiving. Literature bearing on the general missionary situation and work in Egypt is also sent to enable them to pray intelligently. As Nolan Rice Best has expressed it, "Like the supreme court of our land, the Supreme Court of Heaven passes on no hypothetical matters; the petitioner must have a real case in order to obtain attention."

4. It is believed that members of the group will cooperate more actively if their own spiritual lives are quickened by the experience of others in prayer and the personal problems of the Christian life. Every two months, therefore, an inspirational pamphlet is sent to each member. The list includes such writings as "The Secret Prayer Life" by John R. Mott, "Secret Prayer a Great Reality" by Henry Wright, "The Possibilities of Prayer" by J. H. Oldham, and "How to Know the Will of God" by Henry Drummond.

There are today four hundred and twenty active members in this prayer group, representing forty-one states and many foreign countries. It is a small body—hardly more than the membership of the average church—but it is made up of persons who have gladly undertaken the ministry of prayer as their portion of the University's work. What have they accomplished? No man can answer this to the satisfaction of a disbeliever in the power of prayer. In whatever direction we point, the doubter's query will be, "Would not the results have been exactly the same without the prayers?" But those who belong to this group of intercessors find in the five years of the University's life repeated proofs that their prayers have been heard and answered. A few instances may be cited as a sample of many:

In these trying days when many missionary educational institutions, much older and with far larger circles of givers, have found it impossible to meet their budgets, this University has ended each year free from debt. The task of raising its funds has been by no means an easy one, but it has always been accomplished. Only recently the University was greatly disappointed by the failure to receive from a large Foundation a gift of \$100,000 for a much needed auditorium; but within a month afterwards there came that exact

sum for that same object from a donor hitherto wholly unknown to the Trustees.

Because of its Christian character the University has been openly attacked by Moslem newspapers, who have insisted that it be investigated by the Government; but no investigations have been made, and the Government has constantly remained friendly. The University insists that all its college students shall attend the chapel service at which there is Scripture reading and prayer, and shall take courses in religion including a study of the life of Christ and of the comparative merits of the Moslem and the Christian faiths. Nevertheless, fifty per cent of the students are Moslems, many of them from families of high rank. This work is carried on in a city universally recognized as the great teacher and promulgator of the Moslem religion!

"We of the administration have been over and over again conscious of more than human power being built into the work during the past year," wrote Dean McClenahan on behalf of his colleagues at the close of the University's first year. "We have been conscious of the unspeakably large dynamic of those who are maintaining this work through prayer. Nothing has been so encouraging and refreshing to us as this consciousness." His testimony has been repeatedly echoed by others of the staff, and its truth has been shown by the efficiency of their labors.

It is well known, but not always remembered, that intercessory prayer benefits not only the one for whom the prayer is offered but also the one who prays. Abundant testimony to this fact has been given by members of the University prayer group, some of whom have written as follows:

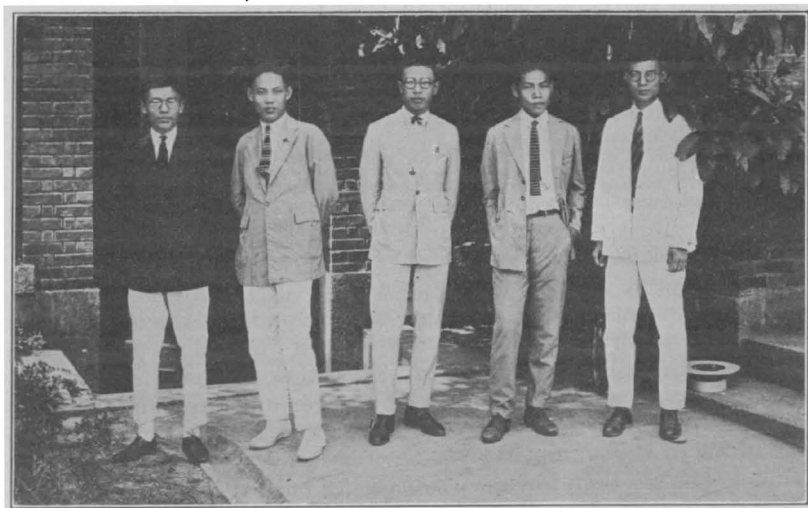
"My interest in the University is greater than ever before owing to the information which you send out, and also owing to the fact that one's love for a cause daily remembered in prayer always grows."

"It has been a blessing to me personally to belong to the prayer group. May I continue to be one of the circle? My own life has been enriched and my heart gladdened by the reports of answered prayers which have come from time to time. The tracts that you have sent out have been regularly received and read and enjoyed."

"It is a great cause for thanksgiving that Mohammedan young men are learning something of Christianity which makes them dissatisfied with their false religion, and that Moslem fanaticism has not interfered seriously with the work of the University. I consider it a privilege to belong to this prayer group, and eagerly read every word you send out."

"I never before have known any institution doing the work of our Lord to act on a plan that has commended itself so heartily to my best judgment, as that outlined in your pamphlet."

In this way the American University at Cairo has endeavored to undergird itself with prayer. It is a practical experiment in prayer as a missionary agency, and the evidence as to its success is gladly offered. The possibilities of prayer have only begun to be realized.



PROMISING FACTORS IN THE SOLUTION OF CHINA'S PROBLEMS  
Officers of the Student Christian Association, Canton Christian College, 1924-'25

## China's Crisis and Christianity

BY SIDNEY KOK WEI, PH.D., CANTON, CHINA

Professor of Philosophy and Government, Canton Christian College

CHINA today is different from China of yesterday. Fifteen years ago to talk about a republican form of government was high treason. Today to consider the re-establishment of a monarchy is high treason. Before the Opium War China was regarded as a free sovereign nation. Today she is a national cripple, bound by unreciprocal treaties, enchained by foreign control, and paralyzed by foreign exploitation. Formerly it was honorable for a man to have one or more secondary wives. Today no modern Chinese wife would allow her husband to have another wife unless she were a big fool. Then marriage was determined largely by parental authority, and there was little divorce. Today young husbands hesitate very little in divorcing their first wives and "modern girls" do not hesitate to ask their sweethearts to divorce their wives. Previous to the inauguration of militarism soldiers were seldom seen on the street. Today the streets and alleys are full of them and they are responsible for the military epidemic in China.

China has changed. Is she better than before? In some cases she is better, but on the whole she is not. What is the trouble? Since China came into close contact with the Western nations, she has been put in a new and different situation and she has been finding it difficult to make proper adjustments. After we were forced by Eng-



land and France to make concessions, we thought that what we needed was an army and a navy. So we began to build up a new Chinese army and a Chinese navy. We thought we were able to fight Japan. We were defeated. Then we realized that our governmental and educational systems were not efficient. So we wanted to reform our government and inaugurated a new educational system. Then we thought that perhaps there was something wrong in our social system, and so we began to institute reforms.

In other words, we decided to change our country to suit modern customs and conditions. While we do not have a navy, we have numerically the largest standing army in the world. Having overthrown the monarchy, we established a republic. We have different grades of modern schools in a carefully worked out educational system. In social matters we have elevated the position of the women, our young people defied the authority of their parents, and we have raised the wages of laborers. And yet the suffering in China has not been greatly lessened. In some cases it has increased. The international position of China has not been uplifted; it has even been degraded. The family has not been made more wholesome; and class relations have not been harmonized but are more antagonized.

Yes, China is facing a serious crisis. What shall we do in order to save her from decadence? Recently we have witnessed a new awakening. We have decided that we must have nationalism; we must have science; we must have social revolution. But how are we going to reach our objective?

We say we want nationalism, and yet we are fighting for selfish interests without due regard for political unity, which is one of the most important elements of nationalism. Without political unity we cannot have a strong nation.

We say we must resist foreign domination; and yet we accept willingly Russian propaganda without realizing that Russia only wants to make use of China to help her play a diplomatic game against the other foreign powers. We are accepting uncritically Western ideals and Western ways of doing things so that mentally we are submitting ourselves to foreign domination. This is worse



A PROBLEM SOLVED WITHOUT  
BLOODSHED

General Lei Fuk Lam, Governor of Honam Island, receiving a medallion from Dr. Sidney K. Wei, of the Canton Christian College Faculty, presented on behalf of kidnapped students and Chinese staff rescued without ransom by Lei Fuk Lam's soldiery, December, 1924.

than political domination, for we are enslaving ourselves internally so as to lose our national soul even though we may have political independence. What profit is there if China gain the world and lose her soul?

We say that we must preserve our national culture and yet we are giving up the precious ideals that once made China a great nation. Our forefathers believed in the supremacy of moral force. Now we accept the doctrine that might is right and are worshiping brute force. The result is that militarism is sucking our blood, destroying our homes, burning our cities, and making us no longer a respectable member of the international community.

We say that we must have science; and yet we are not scientific in our thinking. We make hasty generalizations. We draw conclusions without making adequate investigation. We apply principles under inappropriate conditions.

We say that we must have social revolution; and yet we are doing everything we can to strengthen the military class who are the oppressors. Instead of uplifting the lower stratum of the population—the farmers and laborers—we have made life intolerable for them because of militarism. The relationship between the employers and the employees has been dominated by the spirit of cooperation, but now we are creating unnecessary antagonism between them. This is not social revolution. It is social elimination.

China is facing a very serious crisis, which is greater than any that we faced before. We were an old nation and our civilization had become comparatively static; whereas the Western nations, on account of rivalry and competitions, had to struggle for national supremacy. Politically they have established nationalistic states. Diplomatically they have pursued imperialism. Economically they have built up their industrial and commercial systems. Socially and educationally they have made remarkable changes.

It is well for China to remember that there are three main sources of Western civilization. From the Greeks the Western nations got their arts and sciences; from the Romans they got their law and government; and from the Hebrews they got their religion. In the development of Western civilization arts and sciences, law and government, and religion have all made contributions.

When we came into contact with the Western nations we could not help being greatly impressed by their political and economic organization, their social and educational systems. It was natural that we should desire westernization in order to catch up with them. The trouble has been that we sometimes forget that we had a past which makes us different from the western national and that in the process of development the West has produced some bad things along with the good things. For instance, militarism has been responsible for the disintegration of Europe. It has made her a disintegrated na-

tion. Individualism and self-assertion have been responsible for many of the social evils in Europe and America. They have broken up our homes and uprooted our social virtues.

I need not multiply examples. Suffice it to say that if we want to save China from complete disintegration we must take a new course of action. Either we must continue the process of foreignization and denationalization and ultimately disintegration or else we must preserve what is best in our culture, making the Western things adapted to our needs before they are adopted, and ultimately build



A NEW TYPE OF WOMEN TO SOLVE CHINA'S PROBLEMS

This small group of women students at Canton Christian College have undertaken to raise the money for a first women's dormitory, costing approximately \$57,000, but they will need substantial help from America. In South China this amount will construct a modern fireproof dormitory with rooms for eighty girls. China's womanhood is her greatest undeveloped natural resource.

a new civilization of our own. But how are we going to do it? We cannot expect God to perform a miracle by transforming China while we are asleep, so that when we wake up we shall have a new China. If we want a new China, we must do what we can to build it.

We need a new type of men and women as builders of a new China. It is here where we need Christianity most. The type of men and women that we need is well described in the Bible. You may say that this is a truism, that there are many Christians in China; and yet China is not a better country. We need an efficient central government. Can Christianity give us that? We need a uniform currency. Can Christianity give us that? We need big business. Can

Christianity give us that? I say, give us intelligent, far-sighted, talented, and strong Christians and we shall have those things that we need and even more. Government, currency, industry and commerce are institutions that we want to build and we must have the right kind of men and women before we can establish these institutions.

Science can only furnish us with tools and knowledge. We need wholesome motives and good ideals for our work. Ethics will give us motives and ideals, but religion will give us motives and ideals plus enthusiasm and hope. That is what Christianity can do for us.

One of the basic ideals of Christianity is the ideal of service through self-sacrifice. That is what Christian love means in terms of service. It is not sufficient that we should have simply the ideal of sacrificial service. We need faith that will make it possible for the realization of that ideal. The Christian faith in God and in the future life is the faith that gives us assurance, enthusiasm, and hope while we are working for the realization of our ideals.

Finally, Christianity gives us a social and international ideal in our relation to our brother men. In order to appreciate the need for this ideal in China, we must observe the conditions of our country. War is raging all over China. Only moral and religious considerations can make us lay down our arms and establish peace.

We need the ideal of brotherhood in our international relations also. The foreign powers are guilty of violating Christian principles in international affairs. This makes it more imperative for the application of Christian principles in international conduct. We are so inter-related and inter-dependent that we must think in international terms.

China is facing a national crisis. We have given up our old ideals that made us once a strong people and have been trying to build up a new nation on a foundation that is undoing itself in Europe. If China is to be saved, we must take a new course of action. We need Christian men and women who have undaunted faith in God and who will serve the cause of China through thick and thin and who will die for China if necessary. Militarism is making life intolerable for us. Are we courageous enough to wipe it out? Political corruption is making good government impossible. Are we honest enough to stop it? Social evils are causing degeneration. Are we pure enough to eradicate them? All these call for Christian character. Let us by the help of God through Jesus Christ present ourselves as living sacrifices for the building up of a new China.

# The Doctor Who Swallowed the Flukes

*A Story of the Heroic Service of a Missionary Physician in China*

BY REV. JAMES H. FRANKLIN, D.D., NEW YORK

Secretary of the American Baptist Foreign Mission Society

IN THE summer of 1913, Dr. C. H. Barlow had just been discharged from a sanitarium at Saranac Lake, New York, where he had been treated successfully for pulmonary tuberculosis, and was ready to return to China, where his effort to save a patient in his mission hospital at Huchow very nearly cost him his own life. A Chinese, already very ill with tuberculosis, had developed some minor trouble requiring surgical attention and was brought to the hospital. Dr. Barlow explained that it would be hazardous to administer an anesthetic to such a patient for even a minor operation. The friends insisted that the doctor operate but, as had been feared, the patient ceased breathing when the anesthetic was administered. As the mission hospital lacked a pulmotor, Dr. Barlow placed his own lips against those of the Chinese patient, and the patient was soon breathing again. The next year Dr. Barlow himself was at Saranac Lake ill with pulmonary tuberculosis.

When he came to my office asking to be sent back to China he was reminded that an interior Chinese city, with its wretched sanitary conditions, was no fit place for a man recovering from tuberculosis. "But I am fit," he responded, as he threw off his coat and vest and struck his chest with both fists. The Society's medical examiner looked him over and said, "Yes, he is fit. Let him go back to China." So back to China he went in 1914 after spending a few months in post-graduate study at the London School of Tropical Medicine.

In 1921 a letter came from Johns Hopkins University, saying:

"One of your missionaries, Dr. C. H. Barlow, of Shaohsing, China, is here with us for a few weeks. We find that he has been making a study of the life history of a certain fluke which in the form of intestinal parasites is discovered in the bodies of many Chinese and often proves fatal. He has had no proper laboratory facilities in China but if your Society will release him from regular missionary work for twelve months and allow him to continue his study of the fluke, we will find money to provide a small building and necessary equipment at Shaohsing."

Of course, the Society released him. If any one could trace the intestinal parasite back to the foodstuffs in which the germ was being taken into the bodies of multitudes of Chinese, often with fatal result, it would prove to be a high form of Christian service.

A few weeks later, Dr. Barlow was at my office again and had with him a heavy fiber suitcase jammed with bottles and jars filled with live and dead flukes (horrid looking things they were, somewhat

like very small oysters). There were other containers in which were millions of eggs of the parasites. Here is the story in brief that Dr. Barlow told:

Several thousand Chinese in a single province were afflicted with a disease that, to the layman, looked much like dropsy. After two or three years, they died unless something could be done to free their bodies of the intestinal parasites. To cure the individual was not difficult if he could be brought to the hospital for proper treatment, but the disease could not be controlled in that way. Several hundred thousand patients could not be cared for in the hospitals. The origin of the disease must be discovered. Some one must trace the parasite to its breeding places; that is, discover the foodstuffs in which the germ appeared. But that required a properly equipped laboratory and there was none near Shaohsing. If the doctor could take some of the full-grown live flukes to America, he could easily study them in a laboratory! But our immigration laws would not permit him to bring them here in the body of a sick Chinese.

"How did you get them over here?" I asked.

"Well," he replied, "one Sunday morning when most of the assistants were at the church service, I took thirty-two of the flukes from the body of a patient in the hospital, put them into a tumbler, locked my office door, and drank them down." The memory of the experience seemed very vivid to the doctor and he paused for breath.

"Did you tell any of the other missionaries what you had done?" I inquired.

"No," he answered.

"Did you tell your wife?"

"No. I did not tell any one. I boarded a ship and came to America."

I do not know how long Dr. Barlow allowed the flukes to multiply in his own body but after several months he presented himself at Johns Hopkins University and told his story to the amazed experts who gladly helped him to free his body of the parasites and to make a careful study of them. One of the experts with whom I sat at table on a Pacific liner last year told me that only one of the flukes survived the treatment given them at Johns Hopkins, and that Dr. Barlow slept and ate in the laboratory watching it lest the temperature change suddenly and something go wrong with the experiment. He had only one chance. In April, 1922, I found him back at Shaohsing working in his little laboratory.

"Well, Doctor, have you found where that bug germinates?" I asked.

"I think I have," he replied.

Then he explained that he had exposed all manner of things to it, but a single species of land snail which the Chinese eat as freely as we do oysters was the only article of food which did not seem to

be immune when exposed to the germs of the parasite. However, he was a bit confused because of evidence of two forms of malignant life in that particular species of snail, and he was not sure which was which.

"How will you determine?" I inquired.

"I have swallowed number one, and if it works I will know which is which."

Moved by the thought of possibilities, I exclaimed, "But that is dangerous, man." "So it is," he remarked quietly, "but the game is worth the candle."

When I inquired whether his wife knew what he was doing, he answered, "No. You are the only person who knows anything about it."

Not thinking of anything more appropriate to say to such a man, I remarked that the Board would surely stand by the wife and children if he should not survive the fatal germ. He chuckled and informed me that a friend in Michigan, a life insurance man who knew of his adventures, had presented him with a policy just before he left America the last time.

Greatly impressed by his heroism, I asked a question regarding his convictions. He replied that he had some convictions, and added, "This is my favorite passage of Scripture: 'My Father worketh hitherto, and I work.' No Heaven for me with a harp and a crown.

I want a Heaven with some blueprints in it—something more to do."

What came of it all? Dr. Barlow traced the parasite back to the species of land snail and advised the Chinese accordingly. If you are interested in the actual results, write to Johns Hopkins University and secure a copy of the Barlow Monograph now being printed, which tells in strictly correct terms of the remarkable piece of service rendered to God and man. Nothing less than the spirit of the Eternal Christ could have prompted it. Such sacrificial service must compel Chinese and others to inquire, "In whose Name and by what power have you done this thing?"



C. HEMAN BARLOW, M.D.

# Christian Missions and World Peace\*

BY THE HON. NEWTON W. ROWELL, K.C., TORONTO, CANADA

Representative of Canada in the League of Nations Assembly

THERE can be no permanent peace unless the spirit of peace finds an abiding place in the hearts of men. The movement among governments must be inspired and sustained by a great growth of the spirit of peace among the masses of mankind; not the peace of stagnation or of oppression, but the peace of justice.

Christianity is not nationalistic but universal in its outlook, and it was in the proclamation of this world-wide Gospel that the Church won her great triumphs in the early centuries of the Christian faith. While the Roman Empire, which was the visible symbol of a united humanity, was breaking up, this new power making for unity was rapidly extending its sway over the minds and hearts of men.

It is the missionary movement which has brought the Church back to the conception and the spirit of St. Augustine, a conception and a spirit which he derived from the New Testament, and which transcend all national boundaries, and recognize as brothers the men of every race and color.

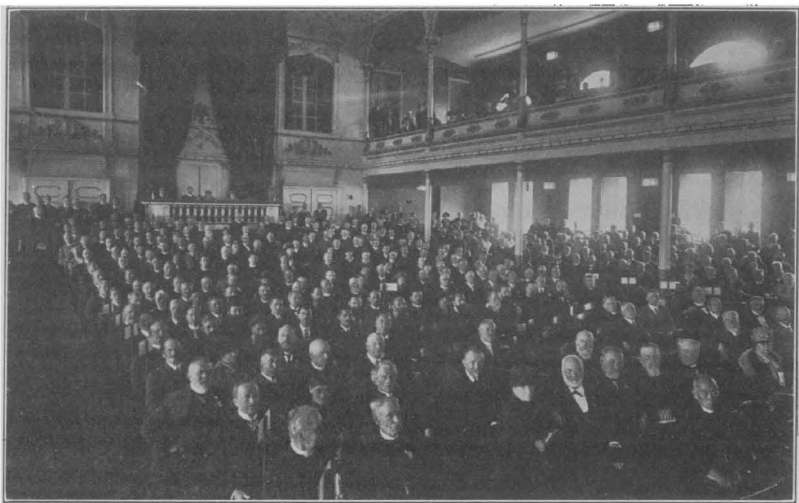
It is only the world-wide acceptance of this conception of the solidarity of the race that can provide a sure and enduring basis for World Peace. Important and influential as may be the governments of the Great Powers, and the League of Nations, in preserving peace in the world, the Church, because of her universal appeal to the human spirit, should be still more influential.

Difficult, and in some aspects menacing, is the racial problem to the peace of the world. That problem can never be solved by civil power alone, but toward its solution the modern missionary movement has made one of its greatest contributions. What other movement during the past century has done so much toward breaking down racial barriers between East and West? So much that is unworthy and ignoble in our Western civilization finds its way to the East that, were it not for the work of Christian missionaries, the racial prejudices which exist today would have been greatly intensified. The missionary has gone to Africa, China, Japan, and India, with hospitals for the care and treatment of the sick, with schools for the education of the children and the youth, with printing presses for the distribution of literature, and with a spirit of unselfish altruism which has mitigated if it has not altogether counterbalanced the evil effects of the contact of other phases of our Western civilization, and has given back to the East that great conception of human brotherhood which Jesus of Nazareth, that son of the Semitic race, gave to our humanity.

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\* From *The British Empire and World-Peace*.





THE UNIVERSAL CHRISTIAN CONFERENCE IN SESSION AT STOCKHOLM

Those sitting in the central and right hand sections of the Academy of Music only are shown. The left section does not appear. In the box seat, rear center, the Crown Prince and Princess sat almost daily.

## Stockholm Conference and World Missions

BY REV. WALTER W. VAN KIRK, NEW YORK

Commission on International Justice and Good Will, Federal Council of Churches

**W**HILE no definite place had been reserved for missions on the agenda of the Universal Christian Conference on Life and Work which met at Stockholm in late August, yet in a very real sense it was a missionary gathering. The Protestantism of the world had come together in the Swedish capital to consult together for the evangelization of the world's life and work in the name of Jesus Christ. Surely that is a missionary activity.

Six reports were considered: "The Church's Task in View of God's Purpose for the World," "The Church and Economic and Industrial Problems," "The Church and Social and Moral Problems," "The Church and International Relations," "The Church and Christian Education," "Methods of Cooperative and Federative Efforts by the Christian Communions." Each report might be regarded as an exposition of important parts of the modern missionary program.

The missionary cause, at home or abroad, is greatly hindered by unchristian industrialism which is permitted to starve the souls of men. Christ cannot reign in human society until social iniquities and economic maladjustments have been eliminated from the thoughts and actions of men. The effectiveness of the missionary's message is

seriously negated by the fact that little children are made to toil in mines and factories for the selfish gain of so-called "Christian" peoples. If the property "rights" are preserved at the expense of human "rights" then the preaching of the Gospel of Christ is robbed of its effectiveness. A civilization that traffics in howitzers, poison gas, disease germs and diabolical chemical concoctions for the wholesale slaughter of men, women and children in needless wars can have nothing very promising to offer in the way of Christian idealism for the non-Christian peoples of the earth.

Oriental Christian delegates present at the Stockholm Conference showed a deeply seated resentment toward their former Occidental benefactors, and almost wistfully look back to the days before the "superior" civilization of the West was thrust upon them. The present-day revolt of the Rifians in Morocco, of the Druses in Syria, of Ghandi in India, of the countless multitudes in China and elsewhere is a revolt fraught with the most serious consequences for the advancement of the cause of Christ.

Unless the Christian Church is speedily disassociated from short-sighted politics, secret diplomacy, commercial imperialism, economic despotism and international warfare, much of the missionary achievements of the past will be undone. The Easterner identifies the Church of Christ with the Western civilization which he discredits. Instead of the Church leading the State in idealism, he is persuaded that the State leads the Church into materialism. The voice of Christ is seen to be subordinated to that of politicians in assemblies and of financiers in counting houses. The Church seems to be another institution made use of by the State for the preservation of the existing order.

Representatives of the Church have courage enough to condemn some abstract devil who resides in remote parts, but too often they lack the stamina to call down the judgment of God Almighty on leaders who scoff at moral mandates and who recklessly preach their self-sufficiency to determine the policies of State and their unquestioned right to draft the individual's conscience for the furtherance of selfish ambitions. When the Church asserts her moral independence of the State she is denounced as disloyal and is advised to mind her own business. Any intimidation of the Christian pulpit means a discrediting of missions throughout the world.

This suggests the reason why the Universal Christian Conference on Life and Work was of such strategic value to the missionary program. There were presented evidences of the continued growth of a tendency within the Christian Church to establish a clearly defined division of responsibility between the Church and the State in the development of national and international policies. The candor with which the Church representatives gathered at Stockholm called upon political leaders to observe Christian principles in their political

and social conduct was stimulating. Each report assumed the God-given duty of the Church to speak fearlessly and with authority on matters of morals and religion. This is of great value to Christian missions in this critical hour.

The State that is not Christian must live outside the sanction of the Church that thrives in her midst. The Church is the one institution that is required to remain forever superior to the dictates of man. While the Church should be of the greatest possible service to the State, this must never be at the cost of her own self-effacement. She is a light set upon a hill and that light must not be extinguished. It seems that now the Church has awakened to a sense of her responsibility, and with apostolic fervor is once more standing before the world in her own right. The Stockholm Conference served the cause of missions, showing that the Church is not identified with the material civilization that is so definitely unchristian. When the missionary no longer shares in the responsibility for the injustices and tyrannies of modern civilization, he will be able to proclaim with more power and persuasiveness the gospel of the Crucified Christ and the Risen Lord.

The Stockholm Conference emphasized the unity of the Church and likewise, helped to erase the word "foreign" from missionary activity. There is something patronizing about the term that is very objectionable to the "foreigner." The mission fields should refer to moral areas, not to geographical. The "foreigner" who willingly undergoes the most rigorous privation as a penance required by the only deity that he knows anything about, is no more "foreign" to the heart of the Eternal than is the man or woman in the home land who lives in selfish comfort while Christ is being crucified afresh. The Stockholm Conference has contributed wisely to a new missionary terminology. The text of that Conference was that of Paul to the Ephesians (2:14): "He is our peace, who made both one, and brake down the middle wall of partition." Those dividing partitions are disappearing. The world, geographically and morally, is a unit, and must be so considered by the Church in world evangelization.

The experiences at Stockholm also strengthened the conviction of many that Christianity is not a religion so rigid that its form of expression is incapable of adaptation to the peculiar conditions of the country and people to which it is carried. They need not be required to accept Western ecclesiasticism. The glory and triumph of early Christianity was its elasticity. Without yielding to false Greek philosophy Christianity conquered the Greek by adapting itself to Greek forms. Without yielding to Roman materialism Christianity conquered Rome by a similar power. The early disciples were not illiterate men. They possessed a heavenly wisdom that has not always been in evidence in these late centuries of missionary activity.

The resentment expressed in certain circles toward Western

Christianity is not a resentment toward Christ. It is confined to a superimposed ecclesiasticism and denominationalism that is unacceptable to those required to submit to it. Just as a distinction must be made between the religion of Jesus and Western civilization, so a similar distinction must be made between the religion of Jesus Christ and Western ecclesiasticism. That was made quite clear at Stockholm. The shrinkage of denominational pride and an exaltation of Jesus Christ as supreme is the necessary prelude to anything approaching success in world evangelism. Missionary efforts of the future must be unfettered from the mischievous implications of denominational rivalry. The religion of Christ must reveal that first-century adaptability to local conditions that was one of the reasons for its success. Denominational titles and divisions and misunderstandings must not be grafted into the religion of Jesus Christ that is preached by the missionary in other lands.

Such is the missionary message of a Protestantism united in life and work, sent from Stockholm to the ends of the earth.

#### AN AFRICAN SERVANT

**D**AN CRAWFORD sends us from Luanza Mission, Congo Belge, the following characteristic note, giving the discriminating estimate of an African servant girl by her mistress—a "literary lady" who is a "frank but not a rank outsider" in missionary circles. The lady, who was somewhat critical of the results of missionary work for natives, after watching this black servant for years, sums up her estimate of the Christian girl as follows:

*First Fact.* "A— is intrinsically noble."

*Second Fact.* "Her life has been a long sacrifice for first one and then another of an unsatisfactory family."

*Third Fact.* "She has never, in any particular, failed a human being."

*Fourth Fact.* "She lives by her conscience."

*Fifth Fact.* "She is not, I admit, neat or graceful but she is cheerful, and often wise."

*Sixth Fact.* "I cannot think what kind of a world it will be when A— no longer knocks at my room in the morning, saying, 'Ten minutes past seven.....'"

*Seventh Fact.* "About that, by the way, there is a secret between us. I am the only white person who is aware that A— cannot tell the time!"

*Eighth Fact.* "She gets up betimes in the morning because she is, as she says, a fowl!"

*Ninth Fact.* "But she is proud in her own way. It is her pride that prevents her both from admitting her ignorance of reading and from curing it."

*Tenth Fact.* "Also it is her poor pride which makes her sit every afternoon on a stone in view of the passers-by reading a paper. A— does not, as she confesses, know 'where the a points,' but it looks well for the house, she thinks, that the cook should sit near it reading the paper!"

Mr. Crawford continues: "Madam Microscope, who had heard so much about missions spoiling the blacks, has made a discovery. The white lady is a frank outsider and had been stuffed full of the usual anti-black accusations. Then she sums up the whole situation in these ten astounding descriptive heads."



CAPTAIN, OFFICERS AND CREW OF THE JAPANESE MISSION BOAT, "IJU RAN"

## Japanese Missions in the South Seas

BY REV. HILTON PEDLEY, D.D., KYOTO, JAPAN

Missionary of the American Board, 1889-

**O**RGANIZED missionary work in the South Sea Islands was taken up by the Japanese Christians in January, 1920, when the first two missionary families sailed away from the homeland.

In 1852, one year before Commodore Perry came knocking at the door of Japan, "three foreign and two Hawaiian missionaries with their wives" reached Kusaie and Ponape, two lagoons of the Caroline Islands. For the next fifty years the Protestant Christian work was under the direction of the American Board of Commissioners for Foreign Missions, and the work developed until it came to embrace the Truk lagoon on the west, and the whole Marshall group on the east.

After the purchase of the islands from Spain by Germany, the American Board transferred its work in Truk and Ponape to a corresponding society in Germany, and until the outbreak of the World War, the American and German societies divided the work in Micronesia. A few weeks after hostilities had begun, Von Spee's fleet fled from a Marshall Island port, to be replaced some days later by a Japanese squadron, and the flag of the Sunrise Kingdom was soon

hoisted over all three groups. Five years later all Germans in the mandatory were ordered home by the Japanese authorities.

The new rulers before long came to realize the immense value of the missionaries' work as seen in the lofty ideals presented, the introduction of law and order, and the consequent ease with which the police could perform its duties. They also recognized that the introduction of other religions would confuse the native mind and wreck the moral structure built up. They therefore forbade all propaganda by non-Christian sects, and endeavored to secure from Japan worthy successors to the deported missionaries. The home Government approached the Roman Catholic and Congregational constituencies in the hope of persuading them to assume responsibility for the work. The former had neither men nor means for such enlargement and declined the offer. The Government then opened up negotiations with the Catholic authorities in Spain and within the last year fifteen or twenty Spanish missionaries have again taken up the work laid down by their countrymen in 1898.

By a strange coincidence, on the same day on which Dr. C. H. Patton, secretary of the American Board, standing before the Kumiai Board of Directors in the Nara Hotel—twenty-five miles east of Kyoto—was pleading with them to assume responsibility for the American Board work in Kusaie and the Marshalls, a letter from the Naval Department was handed in, requesting the Directors to take over the Protestant work which the Germans had been compelled to abandon, and promising such financial aid as might be necessary. The Board of Directors, however, could not see its way clear to accept either proposal, for while the American Board might help to finance the undertaking, there was little likelihood of obtaining suitable men, and there was a strong feeling against receiving a monetary grant from the Japanese Government for purely evangelistic work.

Dr. Kozaki, pastor of one of the largest Kumiai (Congregational) churches in Tokyo, had been the bearer of the request to the Kumiai Directors and was a man in whom the Government had full confidence. It accordingly proposed that he himself organize a mission for the administration of the thirty-five churches in Ponape and Truk under the direct supervision of Japanese Christian leaders. Dr. Kozaki consented to the proposal and was given *carte blanche* in the choice of Directors. Within six months he had completed his organization of five Directors, obtained from the Government a pledge of 28,000 yen in aid for the initial year, and had secured two families to enter upon the new enterprise. One of these families came from the Methodist and the other from the Kumiai fold, the former going to Truk and the latter to Ponape. Since then two additional families have been sent out so that now there are four equally divided between the two stations.

Thus originated the first Japanese missionary work in the Islands.

Under orders from the American Board the writer and his wife went, two years ago, on a tour of investigation that lasted just fifty-three days. We first visited the Bonins, a group of islands discovered by a Japanese lord in the sixteenth century, colonized by Nathaniel Savery of Boston in 1830, and appropriated by the Japanese Government in 1875. The colony now consists of about 1,000 persons, including some naturalized foreigners, but a very large majority of whom are Japanese. Three days later we were gazing upon the Mariannes, first of the great mandatory groups, where we found a straggling village in which dwell some fifteen hundred half-breeds (Spanish and Kanaka), and five hundred of the native Kanakas themselves. These latter live practically in a state of nature. There was but one church—Roman Catholic—with a Spanish priest in charge, and a congregation of 1,000 of the mixed race at the early Sunday morning service.

Another three days and we were in Truk, the central lagoon within the Caroline group, where the Japanese have naval headquarters. This lagoon is encircled by a white coral reef, one hundred and thirty miles in circumference, contains within its bounds many islands, and has a population of 10,000, 4,000 of whom are Protestant Christians. These latter have been organized into 27 churches under the care of 35 native pastors, and form a large and scattered constituency that requires the supervision of several missionary families.

The journey to the Ponape lagoon, 400 miles distant, involved a voyage of a day and a half and in this beautiful cluster of mountains we found a fine Catholic church building, a modest Protestant structure, and in the latter a congregation of 300 people to welcome the first deputation to be sent out by the American Board. We learned that the total population is more than 3,000 and that there were eight good-sized Protestant congregations under as many native instructors.

Leaving missionary Tanaka in the midst of his packing, we hastened on to Kusaie, 300 miles to the east, the last of the Caroline group. There are only 600 people in this little cluster and yet more than 300 greeted us at the two services held in the white coral church. Four hours by row-boat from our landing-place is an American Board school of long standing, where for the past ten years the two Baldwin sisters have been influencing mightily the hearts and minds of some sixty pupils, boys and girls, a few of whom are residents of Kusaie itself and the others gathered from the Marshalls 400 miles farther east.

From Kusaie to Jaluit the naval headquarters of the Marshall group is a little more than a day's steaming, and the lagoon was certainly in holiday attire as we entered the harbor where many

small islands lay about us within a radius of twenty miles. The population is in round numbers 10,000, half of whom are Christians gathered in groups far and near, and led by a goodly number of workers superintended by Miss J. R. Hoppin of the American Board, the one Protestant missionary in all that region. At present there is urgent need for a young missionary family somewhat acquainted with the Japanese language, equipped with strong powers of endurance for the long tours in a pigmy boat, and with equally strong faith to sustain them in surroundings that furnish little intellectual or moral stimulus. The regular steamer calls but once in two months, there are few others to be expected, there are no newspapers, no books, no magazines, on sale, and there are no sources of entertainment to speak of outside of themselves. Isolation and the consequent tendency to become "not as other men" are factors to be reckoned with.

What the future of this work in the Marshalls and in Kusaie is to be is difficult to prophesy. There is little doubt that Dr. Kozaki's Mission would be willing to take over the enterprise, but their long connection with the American Board has caused both missionaries and native Christians to shrink from any change, especially if such change should seem to increase the right of the Government to curtail the religious privileges hitherto enjoyed. The American Board has sent out but one family in ten years, that family has since returned, and at present no other is in sight. The Japanese Mission of the American Board has recently amalgamated its evangelistic work with that of the Kumiai Churches, and this union has given rise to the hope that a similar union may be effected with the work in the South Seas. The time for this, however, has not yet come and may never come, but the task already undertaken by Dr. Kozaki in Truk and Ponape is not likely to end with these places. There is as yet no Protestant evangelist in the islands that lie west of Truk and as these are inhabited by more than 25,000 people (half of the population of the three mandatory groups), we may expect to see ere long several missionary families on their way from Japan, to this new and needy field.

Thus Japan has entered into the great South Sea missionary enterprise. Let us rejoice in the fact and at the same time unite in earnest prayer that success may crown the efforts put forth. It is no light responsibility that has come to Christians of little more than fifty years' standing, but if well discharged we shall have once more a fresh revelation of the power of Christ in the lives and activities of His followers.



# Christianity and Islam in Africa

*A Native African's View of the Situation*

BY REV. ORISHATUKEH FADUMA\*

**A**FRICA has an area of 10,175,000 square miles, about three times the size of Europe, more than three times the size of the United States, more than six times the size of China, and about six times that of India. It has more than 100 million people who have no knowledge of the Gospel of Christ.

The three religions of Africa are Paganism, Christianity, and Islam. Does it pay to spend a great deal of effort to convert the followers of Mohammed, or is it better to concentrate one's energy to bring the African pagan to Christ? The Christian missionary makes *one* convert from Islam to every *ten* that the Moslem makes from paganism.

The African pagan, who is lifted from gross idolatry and human sacrifice by Islam, is a better man than his pagan brother from physical, artistic, intellectual, and spiritual standpoints. While it is good to convert *one* Moslem to Christ it is far better to convert *ten* pagans to Christ and this can be done in a shorter time.

Some modern writers, European and African, have affirmed that Christianity is the "white man's religion," and Islam the religion for the African. Christianity and Islam both had their earthly origin from the East. The African is an Oriental in his physical, mental, moral, and spiritual make-up. He takes to Christianity or Islam very easily when they are normally presented. He calls Christianity the "white man's religion" because it comes to him in an Occidental garb. He feels instinctively that the white man has a foreign way of thinking and feeling. What often appears normal to the white man is abnormal to the African. The spiritual mysticism of the Oriental, his religious abandon and race feeling, are overshadowed by the cold intellectualism, though deep spiritual insight, of the white man. The white man belongs to an imperial race and imperial Christianity fails to attract the many in Africa. On this account the white missionary must turn the work over to his converts after he has laboriously laid the foundations. The African's Christianity must fit the thought of the Negro.

The sword and polygamy are contributory causes of Islam's progress in Africa. Christianity, too, has had her days of fire and

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sword. Inquisitions, massacre and persecutions are a standing disgrace, not to Christianity, but to those of its professors who take part in these crimes.

Polygamy was not introduced into Africa by Islam. Tropical Africa is largely polygamous, not on account of Islam but for social and family reasons. Mr. Morel, the author of "Nigeria, its People and its Problems," says, "The fundamental explanation would seem to be that Islam, in West Africa at any rate, has become an African religion, disseminated by Africans, a religion of the people and the soil; a religion which, both in its spiritual and social aspects, does not dislocate African institutions and social life. The mistake so constantly made is to regard and treat it as an exotic growth, whereas for the last three or four hundred years it has been nothing of the sort. It would have swept all Africa long since but for the absence of ways of communication. Europe is now supplying these and the Christian religion can only hope to make permanent headway against an indigenous faith, by divorcing Christianity from Europeanism (*African Mail*, Feb. 7, 1913).

While Islam presents a united front, Christianity bewilders the native African with endless divisions. In the home fields Christianity is like a Kingdom divided against itself. Sects and sects within sects, standing for no great essential principles, worry the life of their followers. The Moslem apparently takes to the African an undivided faith, an undivided God, and cries out five times a day in prayer, "Allah, there is none but Allah."

This is the basis of a united faith founded on Judaic monotheism, "Hear O Israel, Jehovah Elohim is one" (Deut. 6:4). It must not be understood that Islam has no schools of thought. Religion to the Moslem is the greatest thing to live for and to die for. It is part of his being, and is given no secondary place. The Kingdom of God and His righteousness, as he understands it, is first or none at all. For many centuries Christendom has stood appalled at the victories of the Moslem faith won by a religious zeal which borders on fanaticism. Compare with this united front of Islam, the Kikuyu controversy in East Africa and the effort of some ecclesiastics to prevent church unity and we see the disadvantages on the side of the Christian.

Islam is also a great temperance society. So-called Christian lands still derive considerable revenue from the rum trade and refuse to stop the traffic. The love of money overcomes the love of men. The Holy Spirit is opposed by alcoholic spirits. Prohibition carried out by Christian nations would make Christianity more workable in Africa. The United States of America is leading the way in this warfare.

Islam preserves and respects African social customs, except idolatry and human sacrifice. Probably because the propagators of this faith came originally from Asia and are in sympathy with

Oriental thought, they find it easy to see what underlies many of the customs of Africa. The foreign Christian is too often unnecessarily an iconoclast. It was once thought that Africans were immoral because they went naked, forgetting that our first parents before the Fall were naked and were not ashamed. Civilization covers up many valuable truths with unnecessary draperies and paraphernalia. Dress often covers much immorality. Baptism of Africans after conversion is followed in many foreign fields by changing the name of the convert to a foreign name, overlooking the fact that the change Christ requires is not that of ancestral names, but of character and sinful nature. The process of deracializing goes on until, in two or three generations, the convert becomes a nondescript, neither a foreigner nor an African, often scorned by both.

The social customs of the white foreigner are not necessarily New Testament morality. They are sometimes out of harmony with African life. If the foreigner thinks white, the black man should be allowed to think black, and the yellow man to think in terms of yellow. God has no color but is spirit and should be worshiped as spirit.

Islam practices a brotherhood of believers and recognizes no superior or inferior race. The Christianity of the New Testament speaks in no ambiguous language of the unity of believers. The fatherhood of God and the brotherhood of man among believers are involved in the Lord's Prayer, and the whole New Testament recognizes all as one in Christ. The New Testament allows no compromise with wrong. There are forms of modern Christianity that are honey-combed with Pharisaism, the spirit of separation, the spirit of race exclusiveness found wherever the Anglo-Saxon comes into contact with weaker and dependent races.

It is not Christianity that is responsible for these inconsistencies in the religion of Jesus Christ, it is Anglo-Saxon and Teutonic imperialism which is injected into Christianity. Race consciousness, instead of being conquered by the religion, dominates the religion of Christ.

But, in the midst of this alarming inconsistency, there are Christian organizations that not only believe in human brotherhood, but practice it under very trying circumstances. Some of these Christians are "thinking black," like Dan Crawford; some of them, like Livingstone, have conquered African savages with love and kindness.

The problem of Christianity in Africa is not one of precept, it is one of practice; it is not one of dogmatics, but of pragmatics. "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father," says the great Founder. Ethiopia is now stretching out her hands unto God. The Christian Church is asked to "deliver the goods" to Africa's sons with no label on but that of Christ and His Cross. The manhood and dignity of the race will accept nothing more or less.

You need not deliver the goods unless they are offered in terms of Christian brotherhood. Show Africa the Christ, not yourself, and let the transformation that comes be the result of an inward spiritual working, not of superficial accretion. Under these terms Mohammed will bow to Christ, Islam will be no match for Christianity. In Africa, Jesus shall reign from sea to sea.

#### AN INDIAN CHRISTIAN'S VIEWPOINT

**T**HE following reasons were given to me by R. K. Sorabji, an Indian Christian, in answer to the question as to whether American missionaries should be working in India or not.

*Allahabad, India.*

SAM HIGGINBOTTOM.

**"Why should American Christians worry about souls that are not American?"**

1. The Divine Command was "Go, ye, into *all* the world."
2. American Missionaries have far greater power in India than others:
  - (a) Because they have no political interest in this country.
  - (b) Because they do not belong to the "ruling race."
  - (c) Because they have a greater capacity for fraternity.
  - (d) Because they have not the handicap of reserve.
  - (e) Because they have a life-fulness and energy which appeal by their contrast to the slow-moving East.
  - (f) Because there can be no question that their sole motive for being in India is their Lord's Command and the furtherance of His Kingdom.
  - (g) Because they have a capacity for putting themselves in the position of others.
3. America—so blessed by the Divine with education, enlightenment, prosperity, the knowledge of God—is a trustee to spread abroad these things.
4. Because talents have to be used in and for the good of all God's world.
5. Because no individual and no people can gain Heaven unless they bring others with them.
6. Because Americans, like other Christians, are honored by the call to be fellow-workers with Christ in His Father's Business.
7. Because only faithful stewards will have the joy of hearing His "Well done."
8. Because no people, like no individual, dare live for self.
9. Because Christ's Gospel is—"Others"—He came to earth for, lived on earth for, died and rose again for, and lives in Heaven for—"Others."
10. Because they must lift Christ up that He may draw all men unto Him.
11. Because education, medicine, evangelistic work, agricultural development, and so on, are all means to the end of winning men for God.
12. Because Christian Americans, having learned that we must acknowledge God in all our ways, must help to show the Father to non-Christians in all ways.



THE FRIENDLY COMMUNITY CENTER IN MONSONIA, CALIFORNIA

## Reaching Spanish-Americans with the Gospel

BY REV. ROBERT N. McLEAN, D.D., LOS ANGELES, CALIF.

Associate Director, City, Immigrant and Industrial Department, Presbyterian Church, U. S. A.

**T**HE story of missionary progress among Spanish-Americans during the past fifty years, is a recital of efforts to discover the best way to reach them with the Gospel; but the Church still awaits some Columbus of the future.

The programs which Protestantism has developed have been planned for people generally of a phlegmatic, taciturn disposition; for people who own property, and who live for generations in the same place. The Spanish-Americans are volatile, emotional, temperamental; and the Mexicans, at least, are the most migratory racial group in America. A teaching ministry, which has grown up upon the principle of "line upon line, precept upon precept," does not work well with a man who jumps at his conclusions; and a church building set solidly upon concrete foundations is not adapted for work with the López family, that lives in a tent and a decrepit Ford.

But the story of the Church's gropings for the best method of reaching this people with the Gospel is an interesting one; and in the search, certain valid principles have been discovered.

The Pilgrim of New England lived and worshipped according to the dictates of his conscience; the Mexican works, worships, lives according to the dictates of his heart. He is a creature not of his reasonings, but of his emotions. Consequently, every method for winning the Mexican, or his cousin, the Spanish-American, must be so planned as to win his affections before one seeks to capture the citadel of his conscience.

Grievous blunders have been committed because this psychology of the Latin American has been overlooked. Trade representatives of American business houses are fast learning that an observance of the courtesies is as effective in selling goods as is the offer of irrefragable proofs as to the quality of the article. Controversial tracts have made some Protestants, but they have made few Christians. To "hire a hall" and start a preaching point, has been the first but the poorest idea of practically every work among the Spanish-Americans.

The average Mexican is not a Catholic according to the American understanding of the term, but he decidedly *is* according to the Mexican idea. In Latin America the word "Católico" is used almost synonymously with the word "good," so that storekeepers have been heard to describe their ham and their beans as "very catholic." With this idea, even the irreligious Mexican quickly says he is "Católico." But as this word has come to represent all good, so "protestante" has come to mean all that is bad. The Southern darkey, who had never seen a Yankee, but described him by saying, "Good Lord, massa, he look like de debbil," is a good sample of the Mexican who has never seen a Protestant. A hall which is known as a place of the Protestant heretics is shunned as a cauldron of hell's broth. One who would speak of liberty of conscience must first win the heart of his hearers.

In the effort to make the Mexican immigrant understand that the Protestant missionary is his friend, a real and ever enlarging place has been found for a social ministry. The Plaza Community Center, conducted by the Methodist Church in front of the old Mexican plaza in Los Angeles, reaches out loving hands into hundreds of Mexican homes. Almost every church now begins its ministry through night schools, clinics, boys' and girls' clubs, or through the diversified activities of the settlement house. A modified form of the neighborhood house is conducted by the Presbyterian Church and called "The Home of Neighborly Service." This type of work owes its existence to the idea that it is better to "show" than to "tell." The "Home" is a house in the Mexican quarter, which has been regenerated until it has become a model home. The worker—an American woman who speaks Spanish—uses the little house as a basis for friendly social activities. Through her love and

kindliness the Gospel of Christ has entrance into lives which would otherwise have remained closed.

One morning at three o'clock there came a loud knocking at the door of one of these homes. The worker in charge hastily threw her bathrobe about her and went to the door. Facing her in the dim light was one of the most pitiable creatures to be imagined. Her hair was down, her clothes were disheveled and torn, and from a wide gash in her face the blood flowed. There had been a bootleg party in a house near by and when bad whiskey had bred bad conduct, the ever ready knife was called into use. The poor woman had fled to the "Home" where she knew she would find a friend. Her wounds were dressed, and she was given a bath and a bed. Today that woman is one of the most faithful members of the little church. In another place the American worker who gives of herself so generously in loving ministrations is called by the children "la santa" (the saint).

Not only does this ministry of helpfulness win the hearts of the people but the "Home" itself exercises a decided influence upon the standards of living in the community. In one large new suburb of Los Angeles, where there are 20,000 Mexicans and probably not more than twenty bathtubs, the Belvedere Neighborhood House provides hot and cold showers for both men and women at a nominal charge of ten cents.

For years the Protestant missions among the Spanish-Americans in New Mexico and Colorado have gone forward upon the backs of the mission schools. These Spanish-Americans were living in their mountain homes when the Pilgrims first came to New England. Education for years was confined to private instruction; in New Mexico it is even yet limited by the poverty of the state and the common tendency to overlook the people in the mountains. Many a Spanish heart has been won to the Gospel by the fact that the children have received an education in the mission schools. In northern New Mexico the boarding schools have educated hundreds of the best men and women in the state—men and women who teach in the public schools, run successful business enterprises and make the laws of the state.

Another successful method of approach has been that of the Daily Vacation Bible School. The children come eagerly for the work which is offered, and an entrance is thus gained to hundreds of homes. Last summer the Presbyterian Church reported an enrollment of 1,033 Mexican children in the Daily Vacation Bible Schools of one state, and of these more than half were from homes which had never before been touched by the church. In one city, two children in a vacation school last summer, resulted in twelve adults coming into the membership of the church during the year.

There are also the summer camps for boys and girls. In some

places the outing is given as a reward of merit for exceptional ability, but always an effort is made to select those who have the qualities for leadership. The training is intensive, and lasts for ten days. To spend days by the rolling ocean, to swim and fish and hike, and above all to eat all they want, is a rare experience to those who come from cramped quarters and impoverished homes in the crowded districts of Los Angeles. The Bible classes and the evening campfire talks leave lasting impressions which are followed up during the year.

Among the Spanish-Americans of New Mexico a new and most interesting method of approach is just being tried. The people who live far from the railroad see nothing beyond the narrow boundaries of the hills which encircle them. The mountain roads are very bad for the greater part of the year, and impassable for the remainder. The people are agriculturists, and have cared for their little farms and tended their flocks and herds since the early days when the Spaniards first sought the seven cities of Cibola. There has grown up a peculiar sentiment about the land; to sell or trade it is to disgrace the family name. Consequently, as father after father has bequeathed his land to his sons, the holdings have become smaller and smaller until today the farms are not large enough to support the families which are living upon them. Added to this, the seed has not been replenished for generations, and has about run out. There is no knowledge as to rotation of crops, and in many places it is considered unclean to use the stable manure to fertilize the impoverished fields. In some districts farms are still plowed with wooden plows, while the grain is threshed by bulls and goats as in the days of Abraham.

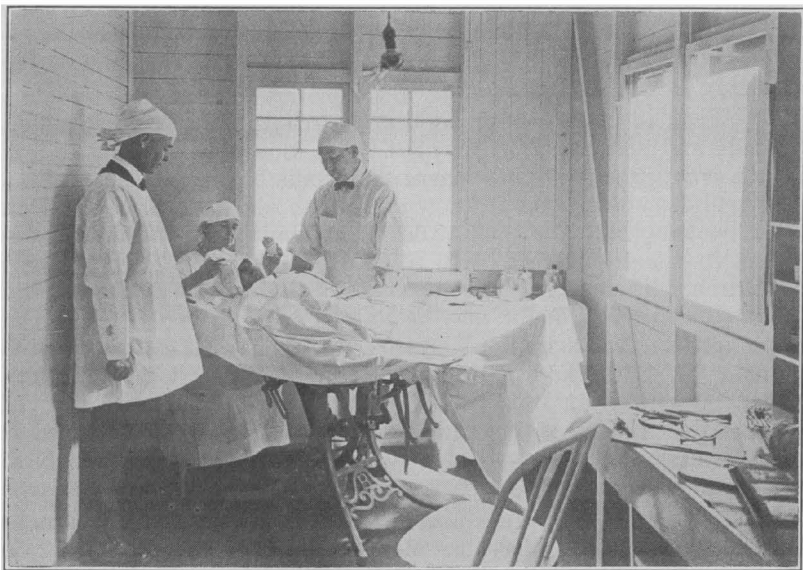
In April the beginnings of a demonstration farm were made in one of these isolated districts. A man trained in the cultivation of ground, as well as the cultivation of souls, has been sent to be pastor of the little church. He has rented a farm, and for the first year will quietly demonstrate modern agricultural methods. The next year, he will have a class of boys in the mission school, training them in the methods he has used. The boys will try out these methods on small patches of ground upon the farms of their fathers. Of course, such a man will win a large place in the hearts of the people; a place which the Christ whom he preaches also will hold, as men come to know Him.

In seeking another method somebody, some church, must plan for the thousands whose only home is a tent by the side of the grape or cotton field where they work. The newest immigrants are always the most migrant. They work with one eye on the job they have, and the other upon the job they hope to have. Constantly looking for an opportunity to better themselves they are always on the move. There is also a large group of migrant workers who, year after year,





MEXICAN CHILDREN PLAYING AT THE CHILDREN'S HOME OF THE  
PLAZA COMMUNITY CENTER, LOS ANGELES



A CLINIC AT THE PLAZA COMMUNITY CENTER, LOS ANGELES, CALIFORNIA

follow the crops from place to place. In Southern California, the cycle covers the navel oranges, the Valencia oranges, the cantaloupes, the apricots, the peaches, the grapes, the walnuts, and the cotton. As these industries are all organized, and large areas are devoted to the various crops, the Mexicans employed are constantly on the move.

In the Salt River Valley, Arizona, the usual Mexican population of 12,000 is augmented by four or five thousand migrant laborers, most of whom are brought in from the border. In all these industries the organizational talent which has done wonders in the buying of raw material, and in the marketing of the various products, has fallen down in caring for the labor supply. Men are out of work far too often, and the cost of transportation is excessive. These conditions all make the work of evangelization particularly difficult. Obviously the solution must be some sort of a moving mission for migrant Mexicans. The Baptists have made a start in the adaption of the "Chapel Car" idea to a large "White" motor truck. This truck, fitted up with organ, camping equipment, tracts, etc., and manned by a missionary, makes the rounds of the large camps in California. In the Salt River Valley the Presbyterians have, for the past four years, undertaken something of the same work. Movies and stereopticon lectures, often in the open air in the cotton camps, have been an interesting feature. Many of the pickers are strangers in a strange land, most of them without a knowledge of English, and a mission which not only preaches the Gospel, but furnishes a friendly, helpful service in time of need, will most quickly solve the problem.

With all these activities the Church is only reaching out its hands and showing that it cares. The Southwest today is dotted with evangelical churches where thousands of Mexican men, women and children have come to know the Christ who changes lives. There are probably not less than 12,000 Protestant Mexican church members in the Southwest, with a greater number of Sunday-school children. Then there is a host who, walking the dim borderland between faith and doubt, may be classed as "adherents." But there are not less than a million and three-quarters of these people living under the stars and stripes, and they have not left their ignorance and superstition in Mexico. They are a part of our social, our civic, our industrial life; they are part of America. They crowd our great cities, and because of poor housing, intermittent work, and lowered standards of living, they complicate our health problems.

The need is appalling, and the task is great. When the best method of reaching these people is found, it will be a way of love and not of hate; a way of service, and not of controversy. And by it, men will be brought to the Master, by being made to see His heart of love revealed in the lives of His followers.

# My First Revival on the Mission Field

BY REV. L. P. VAN SLYKE, OAXACA, MEXICO

WORD came that one of the older congregations in the state, that of Nazareno, was in a bad way. Various leading members were taking an active part in the Catholic fiesta; almost no one was attending services; and the new worker there was thoroughly discouraged. Consequently I visited the church with the idea of doing some pretty plain talking, but after reaching there was guided to adopt other tactics.

Four services, one right after the other, filled up the first Sunday. Adjoining Nazareno is Soledad, the first center of gospel preaching in the rich valley north of Oaxaca, some forty years ago. From there the work spread to other villages. In Nazareno, the Methodist Mission, then in charge of the work, built a church for the two groups. For a long time no services were held in Soledad but recently, with the aid of the pastor of the Oaxaca city church, they were reopened. My second service was in this village, and seeing many who had never gone to the services in Nazareno, I felt a strong impulse to stay with them, to teach them, pray with them, visit them in their homes, help them get stronger in their faith.

Later in the afternoon service in Nazareno, the impulse returned, stronger than ever. I had given them a Bible study on the value of prayer in times of discouragement and failure, and then gave them an opportunity to make individual prayers. These were so absolutely sincere, and expressed so much longing for greater nearness to God and for better lives, that I felt overwhelmed with the conviction that the time was ripe for a special work there, that God had prepared their hearts, and that I dared not risk the responsibility of neglecting the present opportunity. While they were praying, I decided. Immediately afterward I offered a week of my time for a special work of revival in Nazareno and in Soledad. I had never had any experience in such work, but I felt that God would show me how to do it.

At half past five every morning we had a real prayer meeting in the Nazareno church, with about twenty-five present. We knelt on the hard dirt of the floor while one after another poured out intercessions to God. After breakfast, the local pastor and I went to visit the homes, reading from the Bible and praying very simply and briefly in each place. How warmly we were received everywhere! They seemed hungry for help and encouragement and love.

Soon after noon each day, having spent the morning visiting in one village or the other, we held a service in a private house in Soledad. At first about fifteen came out, but the interest gradually

increased, till Sunday we had nearly fifty, including several who had never before heard the Gospel preached.

In the afternoon, more visits were made until evening service. I did not preach, but gave very practical and searching Bible studies on the will of God and the daily life of the Christian. About forty came out the first night, about seventy the second, ninety the third, and the last four nights over a hundred. The last few nights a large group of men formed in the street around the front door of the church, and stood there for an hour and a half to listen. Almost every night there was a period of voluntary prayer—most earnest petitions and intercessions. Wives prayed with sobs for their unconverted or erring husbands, mothers for their families, and men for themselves and their neighbors. Yet what emotion there was was under control and had its basis in solid convictions.

It was clearly God's appointed time and He had prepared the way. One of the principal families in Nazareno had recently lost a son by drowning in the river near by, and their hearts were sensitive to God's voice. Two of the principal men in Soledad have histories marked by violence and evil, and in this last revolution they both came within an inch of being hung. One made his escape from prison the night before he was to be executed; the other was saved by the interference of some official. Grateful for their escape from death, the two men have resolved to live more as Christians should, and showed a deep interest in our services. At least two other families that had been indifferent for years returned to an active Christian life. Some thirty or forty new people were reached.

Word comes that there has been no falling away, such as I had feared, since the revival. Some eighty to a hundred people go to the Thursday and Sunday evening services, and a good number are being prepared for church membership. "For with God all things are possible."

## Evangelical Christians in Russia

BY NORMAN J. SMITH, WERNIGERODE, GERMANY

Secretary of the American-European Fellowship for Christian Oneness and Evangelization

**R**EV. I. S. PROKHANOFF, President of the All-Russian Union of Evangelical Christians, as well as founder and head of the Bible School in Leningrad, is now in America. He probably knows more of the condition of the Christians in Russia than any other man. The Leningrad Bible School student group had fifty young men in the 1924 class. The German Reformed (St. Catherine's) Church in Leningrad gathered an audience of about 3,000 to hear Mr. Prokhanoff preach.

Evangelicals have nine churches in Petrograd, and in all Russia there are 4,000 congregations and groups, many of them very large.

Not having been free to worship in former years, the Evangelicals have no church buildings of their own, but are free to worship under the present government. In some cases Orthodox church buildings have been given to these congregations, among them an ancient monastery church in the center of Moscow.

The Evangelical Union publishes in Leningrad an illustrated magazine, *The Christian*, with sixty-four well-printed pages and cover. Ten or fifteen thousand copies could well be circulated among the interested people.

Permission has been granted to print 10,000 Russian Bibles and 20,000 New Testaments. Atheism seems to be wholly discredited, and the people flock to the churches for every service. When a missionary or preacher comes to a town it seems that everybody wants to hear him. He begins to speak in the evening, and they do not let him stop. The entire audience will remain all night, or will return in the early morning.

The Leningrad Bible School, conducted by Mr. Prokhanoff, experiences no antagonism from the Government which gives full freedom to the school. The 1925 class is diminished to 37, while more than 400 young men anxiously await admission as soon as funds can be provided. Bishop Blake's \$50,000 might better have been expended to train young Christians in this Evangelical Bible School at Leningrad, instead of to educate young priests for the "Living Church" in Moscow. In the Leningrad Bible School, they believe that: The Bible is inspired, Christ is the living Son of God, born of the Virgin Mary, and that He died on the cross for our sins, and rose again for our justification.

The problem which most perplexes the Evangelical Christians in Russia is the support of the Evangelical ministers and missionaries, the Bible School and the central organization which supervises the publication work and guides the Evangelical Church. Formerly each group of Christians was able to support a preacher, wholly or in part, as well as to send funds to the Evangelical Union headquarters to carry on the departmental work there. Now this condition is completely reversed. The Union must not only be self-supporting, in every branch, but it must send to every congregation funds to help toward the maintenance of the minister. Evangelical preachers in Russia work with their own hands because they cannot live otherwise, for it is impossible for congregations to support them. Mr. Prokhanoff asked for 800 or more suits of clothing to substitute for the ragged, worn-out clothes worn by the preachers when they stand before their congregations. There is also great need for funds to keep these men face to face with their open Bibles for study and sermon preparation, instead of keeping them in the fields with hoes in their hands.

# Russians in the United States

BY PROFESSOR I. V. NEPRASH

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**M**OST of the first Russians in America came from western Russia and eastern Poland, regarded as one of the poorest sections of Russia. The men could not take their families, because they could hardly pay their own fares. Being inexperienced in any kind of work and not knowing the language, they usually did the hardest and dirtiest work in foundries, factories, and other such places. They sometimes endured unspeakable hardships.

At the beginning of the Bolshevistic movement in Russia, practically the whole Russian population in America was drunk with politics. "There is already paradise in Russia, and soon it will cover the whole earth. Why do you come with your gospel? We don't need it any more." This was the usual answer. Now the situation is entirely changed. They have lost hope in human methods.

During the last two years, a new group of Russian immigrants have flocked into this country. From almost every country of Europe, but chiefly from Constantinople, came about 6,000 Russians who had formerly held high official positions, both in governmental and military offices, men of high financial standing, or men of scientific fame. You can meet a girl serving in a restaurant in New York, and little suspect or believe that she was once the star at the Czar's court at Petrograd. There are former generals who are now dishwashers or shoemakers in America. A well-known lawyer works as a laborer at a biscuit factory. There are many such cases. Unfortunately, only occasional Christian work is done among them. There are about 1,000 Russian university students here, but only about 190 of them are helped by the Russian student fund. All the rest find work where they can, although the new Russia of the future will need all the men of intelligence prepared in the best way. Beyond all, Russia will need Christian workers.

The work among the Russians and Ukrainians in America is not only for the good of the people here, but also for the good of their respective countries across the ocean. Every Russian converted here who goes back naturally becomes a missionary. He may not know much, but the fact that he comes from America gives weight to his work there. His words have authority, because he comes from a country where everybody knows everything. Not every emigrant may justify this expectation, but the missionary spirit and the desire to become the warriors of the Cross is very strong among them at the present time. The support given by Christians here will bring much fruit not only here, but also in Russia, where millions are suffering without the Gospel and without God.



# BEST METHODS



EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG., PHILADELPHIA, PA.

## LUXURY OR LIBATION

Government tax lists show perfumes as a luxury. There is an old story which reveals a secret of marvelous alchemy which changes a luxury into a libation.

"There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

"But when his disciples saw it, they had indignation, saying, to what purpose is this waste?.....

"When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me..... Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The alabaster box kept and hoarded, or lavished upon herself, was a luxury. Poured out in love on the head of the Lord it ceased to be a luxury and became a libation.

"The alabaster box was not in the budget," says Mrs. Henry W. Peabody.

It was one of the extra offerings over and above all the pledges.

Any financial plan that assures men and women that they will not be called on for additional gifts is unworthy. Who shall limit the marvelous mercies of the Lord that call anew for our thanksgiving and our thank-offering?

Gratitude finds its highest expression in giving. Thanksgiving is but a prelude to thank-offering.

Plan a November missionary thank-offering meeting for your church. Let us not drift from one year into another with only a subconscious reali-

zation of many blessings for which we are thankful. There is nothing which so crystallizes indeterminate impulses of gratitude as does a determinate thank-offering.

Announce the missionary thank-offering meeting widely and well. Suggest that each member spend thirty minutes on receipt of the invitation in deciding whether or not to accept it, by sitting down quietly at home, in the car, in the office—anywhere—to count blessings, forgetting (for thirty minutes) troubles and trials and disappointments, except as they have been blessings.

Through a letter of invitation, through the parish bulletin, from the pulpit, and by various other announcements, let it be known that at this meeting thank-offerings will be received as an expression of thanksgiving for blessings and privileges.

Announce that one of the features of the program will be the reading of unsigned testimonies to the goodness of God. Ask each member to write a testimony and place it on the basket as the thank-offerings are gathered.

Better than any printed program materials are testimonies similar to the following given by individuals of varying ages and conditions:

"Out of the gratitude of my heart for the restoration of my daughter's health I make this thankoffering of \$25.00."

"We have celebrated our golden wedding anniversary during the year. In recognition of the goodness of God throughout a half century we make a thankoffering of \$1,000 to establish a scholarship for a Japanese girl in a Christian school."

"God gave me a loving daughter, and then He took her to Himself. I give Him thanks for the glorious hope of the resurrection."

"As my only son has finished his college and professional training and is now self-

supporting, I have decided to make a thank-offering to help some other boy through college."

"A student makes a thankoffering for the privilege of attending high school. It isn't much but it is all I have."

"My thankoffering is for losses instead of gains. Several years ago I grew rich and counted riches a blessing although I did not give God thanks. I was too busy to have any time for the Church. My children became careless and indifferent and all of us were very near forgetting God. Recently I have had heavy losses. Then I remembered God. My children and I are back at our places in the church and I thank God for the losses that called us back to Him."

"A mother gives thanks for motherhood in a Christian land and brings her thank-offering to give the blessings of Christianity to other mothers."

In churches in which such missionary thank-offering services are held each year members soon learn the happy art of counting their blessings.

The thanksgiving testimonies of Bible days furnish a Bible study of thrilling human interest, and with our wealth of hymns of praise leaders should have no difficulty in arranging their thank-offering program.

### REMOVING THE MASCULINE INFERIORITY COMPLEX

BY GEORGE ARTHUR FRANTZ

Pastor of the First Presbyterian Church of Van Wert, Ohio

The men in our church felt that the women had more of the Christian international outlook than they. For many years the women had held classes for mission study. They knew more about both the commercial and the Christian resources and needs of the world than business men did. How then change the situation for the men and remove the "inferiority complex"? That was the problem.

First, the Women's Missionary Society dropped its feminine prefix. It became the Missionary Society of the Church, for men and women, and the men took the responsibility for three or four meetings each year.

1. The Thank-offering meeting is a Sunday morning service. The address is usually given by the pastor. The subject is some portion of the

Church's world-wide work. We have used very successfully, "A Christian's World Tour," personally conducted. For this we hung up a missionary map of the world, and from the current number of the "MISSIONARY REVIEW OF THE WORLD" we showed what might be seen at various places that month. The children bring toys, dolls, books of their own, and lay them on the chancel steps at the time when the older people bring their money offerings. The children's gifts go to the children of the mountains or of foreign lands.

2. The week-night meetings include: "A free for all discussion of Foreign Missions" by a group of men in the lounge of a local club. One of the outstanding enthusiasts for missions is constituted the chief objector. Men high in ability, but low in missionary information and interest may be enlisted to work up the arguments to demolish his opposition. Such men read books to get their arguments. They could not be persuaded to read them in any other way. One of our men has been talking Headland's "Some By-Products of Missions" ever since we held such a meeting. He refused to return this and other volumes, purchasing them for his own shelves.

3. The same type of man can give one of the Board's lantern lectures at a mid-week service. There are many men who can do it as well or better than the minister.

4. A debate between some of the men may be held on such subjects as "Resolved, that we should keep all our money for Home Missions"; or "That the needs of China for our gifts and prayers are greater than the needs of Africa." The men work up their country and make fiery speeches, and the audience hears of the needs of all.

5. The men bring some great church leader such as Dr. Speer or a missionary like Dr. F. G. Coan of Persia, to make an address at a men's dinner. They invite men from all the churches in our part of the Presby-



tery. In this way men in the smaller congregations hear some outstanding speakers of the church. Otherwise they would never have this opportunity. Too much of our intensive work by the greatest speakers is done in the large centers of population to the neglect of the rural regions. This is a deliberate attempt to help. The women are admitted to these meetings by ticket, to the capacity of the building. We have as many as three hundred and twenty-five men, "besides women and children" to hear such an address.

By these methods we have quadrupled our benevolences, making them the largest total, and by far the largest per capita in the Presbytery, keeping them there while we have built a three hundred thousand dollar church in a community of ten thousand people.

The missionary society is the whole church enlisted for joyful giving and intelligent praying and always on the lookout for news of the kingdom—not women, not men, but Christians all.

#### **FIFTY SELECTED BOOKS ADDED TO THE MISSIONARY LIBRARY**

"Come and bring a book" is an invitation fraught with peril for a missionary library—if that is all there is to it. A truly tragic spectacle is the assortment of books donated to church libraries.

Several years ago the pastor of a home mission church in the South, received a letter from a well-to-do church in a Northern city to this effect,

"We have recently appointed a committee to go over the books in our Sunday School library and discard those which they regard as unfit for our use. Inasmuch as you are in a mission church, we are sending all these books to you for your library."

Upon receipt of the books the home missionary examined them, agreed entirely with the judgment of the committee which declared them unfit for a Sunday-school library and promptly burned them.

To invite fifty average, well-meaning, uninstructed guests to "come and

bring a book" is not a safe plan for building a missionary library, if there are no further explanations or qualifications added to that invitation. If, however, along with the invitation there is a note to the effect that a certain local store has a special display of fifty new missionary books greatly desired for the church missionary library, and a salesman who knows all about the plan, then each guest who receives an invitation and wishes to accept it will be eager to call at that store and bring one of the fifty books.

That was the way it worked out at the Book Reception given by the Court Street Methodist Church of Lynchburg, Virginia. The committee in charge agreed that the library should have fifty new missionary books. They carefully studied publishing announcements, book reviews, and their summer conference notes, and made a list of the fifty books which seemed most desirable for their library. Then they arranged with a local store to have a copy of each of these fifty books on sale.

Invitations for a Book Reception were issued with the suggestion that each guest bring a book selected from this special list of fifty. Guests who would do so were asked to come in costume representing some book. As part of the reception program those who came in costume paraded in the spotlight while the other guests were supplied with pads and pencils, and instructed to guess the names of books represented. Highest success in the guessing contest was recognized by the presentation of a book.

There was a large attendance, a general good time, with an unusual opportunity for increasing missionary interest and extending missionary education. All of the fifty books were presented to the library by the guests.

#### **CONCRETE GIVING**

##### **Reconciling Desirability and Difficulty**

"But," argued the superintendent of the children's missionary society, "there is absolutely nothing—that

means as much to the children as the actual packing of a box to go across the ocean to the boys and girls of some other land." "On the other hand," answered the missionary on furlough, "when we can buy the presents right there for less than you can get them in America, and save the large amounts you spend for postage and for duty, it seems a shame to make the purchases over here except in the case of articles we cannot get over there."

They looked at each other as they thought it all over in silence.

"I have it," announced the missionary triumphantly, "I want about fifty dolls, twenty tops, forty handkerchiefs and fifty picture books. Now suppose we prepare envelopes or small boxes—one for each of your boys and girls. On the back of each we will write, 'This is a doll for a little girl in China, from \_\_\_\_\_,' leaving a blank for the name, or 'This is a top for a boy in China from \_\_\_\_\_,'

"When the gifts are brought in we'll have a box all ready to pack, and the 'dolls' and 'tops' and 'handkerchiefs' and 'books' can be packed in it by the boys and girls themselves. I will explain how I will take their money and put it all in one big check to carry it across the ocean, and get a Christmas box over in China and buy the dolls and tops and handkerchiefs and books with their money and put them in Chinese Christmas boxes for the Chinese boys and girls to unpack."

That was the plan they worked out with various elaborations. The American boys and girls each had the joy of deciding which present he or she would give. They all visualized the packing of the box in America and the unpacking of the box in China, and also learned their first lesson in the method of transmitting missionary money.

## THE FACTS BEHIND THE FIGURES

BY EMMA H. PAIGE

*Figures cease to be dull and unin-*

*teresting when we see such an array of them as 17,794, with the information that they stand for a corresponding number of dollars contributed by a missionary society.*

*In answer to the query "What are the facts behind these figures?" addressed to Dr. Bushnell, pastor of Westminster Presbyterian Church of Minneapolis, a member of the society has given us the facts.*

Pioneer women, in the spirit of prayer, planted in a growing community in the Northwest, a women's missionary society. That adventure was fifty-five years ago. This society is now one of the largest contributors to missions in the Presbyterian Church in the U. S. A. The facts behind the figures seem very simple. There are 562 members although there should be 900. The Women's Budget is not included in the Church Budget but is presented at the same time. The society never conducts a sale. Systematic giving is expected from all. To make this permanent the officers seek to enlist and keep a small group who give from year to year \$500.00 or more; another group of women give annually, \$250.00 each; others, \$200.00, \$100.00, \$50.00, or \$25.00, and so on, down to many smaller sums. More than \$700.00 last year was received in income from legacies, and more than \$900.00 from memorial memberships and special gifts. A quarterly statement is sent every member, and last year, at the end of the first six months, 49 per cent of the entire budget was in hand.

Officers of the church keep a friendly eye on the Women's Budget and personal gifts from them and other friends find their way to the treasurer. At the close of the past year, March 10, 1924, the treasurer reported that she had sent to the Board of National Missions, \$9,670.00 and to the Board of Foreign Missions, \$7,625.00, in addition to \$440.00 for contingent expenses in the state, and in the local church.

Toward the end of the year, when despair strikes the heart of the treas-

urer, and all look with dismay at the goal, the valiant Finance Committee presents a lecture, or sends out an S. O. S. call and, in Sacrificial Week, \$488.00 comes in. "The Spirit giveth life." They know no such word as defeat. The total gifts for the year were \$17,794.

Meetings are held every month in the year with an average attendance of seventy-five. Very close touch is kept with missionaries whose support we pay in full, or in part. Noticeable among the work of committees is that of the Associate Membership Committee, because of its remarkable record in the circulation of books including portions of the Bible.

This organization takes charge of the Women's Prayer Meeting, held monthly, wherein lies its acknowledged strength, and where it still adventures in the field of faith.

#### THE FEDERATION THAT GREW FROM A FAIR

The Women's Church and Missionary Federation of Lewistown, Pa., grew out of a missionary booth at the County Fair. Last year, several women decided that the great multitudes assembled annually by the Fair offered an exceptional opportunity for disseminating information about mission work. There was no organization through which women of all churches could cooperate, so those interested met the problem in the typical American way. They appointed a committee. Members of six different Protestant churches of Lewistown accepted the appointment and conducted a missionary booth at the Fair with such success that the need for a permanent federation was recognized, and the Women's Church and Missionary Federation of Lewistown was formed. This year the Federation was in charge of the missionary booth at the Fair. Preparations were begun almost a year ago. Each cooperating denomination was asked to furnish maps, articles of missionary interest for display, and literature for distribution. The American Bible

Society, the Missionary Education Movement, the Student Volunteer Movement and the World Alliance for International Peace gave helpful co-operation. Thousands of packets of leaflets were made up for distribution.

A display of objects of missionary interest was placed in a conspicuous position at the entrance to attract attention. Almost everyone who entered stopped to observe the horns of a water buffalo. A member of the committee explained what they were, and followed up the explanation by distributing the packets, adding items of information as opportunity offered. The large map of the world and the charts which formed the background of the exhibit also attracted the attention of visitors. Over it was printed in outstanding letters, "*Thy Kingdom come, Thy will be done.*" The map hung directly underneath the large banner announcing "Missionary Booth." On either side was an attractive poster. In one corner was a United States flag, and in the other, a Christian flag.

Many of the people who visited the booth last year returned this year and among the expressions heard were:

"Yes, indeed, I want some of your leaflets. I learned many things from those I got last year."

"This is really the only thing at the Fair I wanted to see."

"Please tell me how you go about this. The folks in our county want to have something like this at our Fair."

"Can't you people bring this booth to our Fair?"

One of the workers distributed copies of the gospels and some striking leaflets among the men who had charge of the horses.

One thousand copies of the Gospel of John were distributed and not less than thirty thousand leaflets. New mission study books were displayed with materials for mission study, including the picture map of Latin America which attracted much attention. THE MISSIONARY REVIEW OF THE WORLD and *Everyland* had place in the exhibit.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## MORMONISM

BY EDWARD LAIRD MILLS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Dr. Mills, *Chairman*.

A considerable shift in population both among Gentiles and Mormons is constantly in progress in Utah and Idaho. This changes the religious problem from time to time and makes necessary frequent re-studies of the whole situation. An every-community visitation by local and national Christian leaders on the order of those hitherto made in Montana, Idaho and other states, would be revealing and valuable. It would show the existence of hundreds of communities untouched by Christian ministry, and might well form the basis for new and better support of missionary enterprises on the part of evangelical bodies.

We would suggest to our missionaries in Utah and Idaho the advisability of giving close attention to the matter of week-day religious instruction, in order that a monopoly of this increasingly popular and effective type of Christian work may not fall into Mormon hands.

If the children of Christian homes in Utah, especially, are to have the advantages of education under Christian auspices, then Westminster College, the only existing Christian institution of higher learning in Utah, must be strengthened and enlarged. If this can be brought about as the result of cooperation on the part of various Christian bodies, so much the better. We, therefore, commend the proposal to have each Christian body at work in Utah become financially responsible for one of the professors at the college, under such terms as may be mutually agreed upon by the

institution and the individual denomination concerned.

Not much of interest is to be found in the work of the Mormon Church during the year. About eighteen hundred missionaries are maintained at work, but the results of their labors are disappointing. This lack of numerical results does not, however, make any happier the spiritual lot of those several thousand individuals, formerly Christian, who are converted to Mormonism each year. The missionaries formerly in Japan have been brought home. The life of this mission was 25 years, or in terms of *individual* missionary service it can be figured as 250 years. The resulting Mormon converts in Japan were 150, which explains the closing of this particular mission.

There are occasional welcome indications of a continuing shift in doctrinal emphasis toward the Bible and distinctively Christian ideas in Mormonism. There is also a slight recrudescence of the practice of polygamy which is proving to be a source of annoyance to Mormon leaders. The chief hindrance to Christian success in Utah continues to be the indifference of the Church toward this peculiar and difficult problem. The action of the Presbyterian Church in forming a "Mormon sector" and thus lifting the subject into deserved prominence may be commended to other bodies as worthy of imitation.

The Councils have prepared a list of books on Mormonism and offered to supply the same on request to the theological schools of the country. More than sixty schools so far have asked for the list. This will doubtless mean the beginning of a library on this important subject in many prominent institutions.

## COOPERATION IN SPANISH- SPEAKING WORK

BY REV. JOSIAH HEALD

From an address given at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions.

There are between two and three million Spanish-speaking people in the United States. Upwards of three quarters of a million of these are native-born Spanish-Americans, descendants of the people who occupied the large slice of territory taken from Mexico about the middle of the last century. The remainder are Mexicans, pure and simple, from Mexico. The Spanish-Americans were like the Indians in the fact that we occupied their territory without their consent. Although our treatment of the Indians is no cause for pride it is far better than that of the Mexican. We have at least given the Indian land and schools. "Lo, the poor Indian" is becoming rich, while "Oh, the poor Mexican" remains poor.

Our various missionary boards have made serious, if inadequate effort to provide the Spanish-speaking people with schools and religious institutions. At least nine of the leading denominations, not to speak of other minor sects, and almost double that number of boards are engaged in Spanish-speaking work. This work is of surpassing value. Its effectiveness is, however, seriously impaired for want of cooperation and coordination.

Certain facts emphasize the need of cooperation:

1. The strength and unity of the Roman Catholic organization. In the twenty-five years of my connection with Spanish-speaking work its agencies have been multiplied several fold.

2. The activity of the guerrilla sects. The fanatical earnestness of the Pentecostal people, the Holy Rollers and the Seventh-Day Adventists, the persistent propaganda of the Mormons and the flying squadrons of the Los Angeles Bible House have become an increasing factor in the situation.

3. The migratory character of the Mexican people makes cooperation necessary to conserve the results of

our labors and save them from becoming a prey to fanatical sects.

Dr. Edwin R. Brown, the witty superintendent of Baptist work, put it in this way: "A Mexican is converted and joins the Baptist church. In a few weeks he moves to a place where there is no Baptist church. He proceeds to join the local Presbyterian church thinking it is just as good. The next move takes him to a town where the church is Methodist, which he joins thinking it is just as good. He next encounters a Pentecostal church and joins it thinking it is just as good, and finally lands in the Adventist or Mormon church, thinking it is just as good. A gradual and steady process of deterioration."

With some possible change in the order of events the rest of us would recognize this process. The remedy? Why not the denominations that respect each other form an offensive and defensive alliance and see to it that their members when they move are connected with some church within this evangelical group and encouraged to think of it as just as good?

An earnest effort was made to bring about cooperation by the organization in 1912 of the Permanent Interdenominational Council on Spanish-speaking Work in the United States. This organization has continued to function more or less ever since.

Earnest efforts at cooperation have been made along the following lines:

1. *Comity*. An excellent set of Comity rules was adopted by the second annual meeting of the Council held at El Paso in 1914, and has been reaffirmed at several succeeding sessions. A Committee on Comity was appointed and later the Council authorized three sectional committees. But this excellent machinery has remained practically idle. Have there been no violations of comity? O yes, and some of them flagrant ones. That there have not been more has been due not so much to our unselfishness as to the fact that the field is territorially so large and points of contact relatively few.

This failure of comity is not in my opinion the worst thing that could happen. It is not so bad as idleness and indifference. It is evident that each of us is busy at his job trying to cultivate his garden even if heedless of where the bounds of his own plot leave off and his neighbor's begin. At the same time we need cooperation.

2. *Interdenominational Spanish paper.* A committee on the subject was appointed at the first annual meeting of the Council and made an excellent and detailed report at the second annual meeting. The matter has, I think, been before every succeeding session of the Council, taking various guises. The report of the chairman of the Committee on Paper, at the 1924 session in Los Angeles, closely followed that made in 1914—without his knowledge, for he was not then a member — thus testifying to the soundness of the plan. Yet the plan has failed of realization. Why?

3. *Spanish Literature*, in the form of tracts and leaflets. It has been constantly recognized that we have many requirements in common and that we could produce far better results at less cost by cooperation. At the second meeting of the Council the Committee on Literature made practical recommendations as follows: (1) That a careful selection be made and list furnished of suitable literature now available, (2) That such additional publications as are needed be prepared and published by any publishing house willing to assume financial responsibility.

This proposition also has been before every succeeding session with almost no tangible results until 1924, when a start was made by the Committee headed by Dr. Vernon McCombs. Rev. C. A. Thomson, Secretary of the Council, has retrieved forty usable tracts out of some bushels of trash, and the list will be made available to all. Also two short new tracts have been prepared for publication.

4. *Interdenominational Training School for Christian Workers.* This subject has been before the Council

almost from the beginning. The need of more and better-trained workers is keenly felt by us all. The various means of training such workers through the denominational agencies are inadequate and unsatisfactory. No denomination can afford to equip an adequate agency. And yet the matter hangs fire. A report was made at the meeting in 1924 recommending the establishment of such a school. Will anything come of it?

What is the trouble? Do you want the truth? Well, then, here it is as I see it. We have not taken very seriously the command of our Lord and Master that His followers should be one, and have not been sufficiently in earnest to provide effective means of comity and cooperation. We have been too selfish; we have given justification to the charge of our enemies that our denominations are indeed sects. The Board Secretaries have been occupied with pressing problems nearer at hand. The field workers have been too absorbed in their own task (which is in fact about the hardest job in America) to give adequate time and attention to these problems of cooperation. What then? Are our fine enthusiasms for brotherliness and cooperation doomed to degenerate into the vice of talking without doing? Are our splendid plans destined to go up like a rocket and come down like a stick? Is there no remedy?\*

\* In accordance with a recommendation of the Committee of the Home Missions Council and Council of Women for Home Missions provision was made in the joint budget for salary for part time of an Executive Secretary for the Interdenominational Council on Spanish-Speaking Work in the hope that this will help toward the solution of these problems.

### WE THANK THEE, LORD

For that high glory of the impartial sun;  
The matchless pageant of the evening skies;  
The sweet soft gloaming and the friendly stars;  
The vesper stillness and the creeping shades;  
The moon's pale majesty; the pulsing dome,  
Wherein we feel Thy great heart throbbing near;  
For sweet laborious days and restful nights;  
For work to do, and strength to do the work;

We thank Thee, Lord!

—John Ozenham.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

**IVA M. MILLER, M.D.**

Dr. Iva M. Miller, whose article on Health Education in China appears in this month's Bulletin, was graduated from the Chicago College of Medicine and Surgery in 1906. After serving as interne a year each in the Frances Willard National Temperance Hospital, Chicago, and in the Mary Thompson Hospital, Chicago, and a year as Resident Physician in the Methodist Deaconess Hospital, Spokane, Washington, Dr. Miller went to China as a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. From 1909-1923 she was the Physician in charge of the Isabella Fisher Hospital, Tientsin.

While on furlough in 1924 Dr. Miller studied at the Johns Hopkins School of Hygiene and Public Health in preparation for her new duties in China in the School Hygiene Department of the Council on Health.

From an article by Dr. Miller in the magazine *Health* (Shanghai) we get a more intimate glimpse of her work than she gives in the present article. Teachers at their institutes, preachers at their conferences and soldiers who happened in, as well as students in the schools, welcome enthusiastically the new health teaching.

Of a Teachers Institute at Ch'angli Dr. Miller writes as follows:

"Miss Clara Pearl Dyer and Mr. Wray Congdon, the able Directors of the Institute, had arranged a full schedule for the one hundred teachers who planned to attend, but when one hundred and thirty appeared, living quarters and lecture rooms were taxed to the limit. My plan for small demonstration groups was modified to admit forty-seven to one class, while the smallest group numbered twenty-four. The course covered the eleven

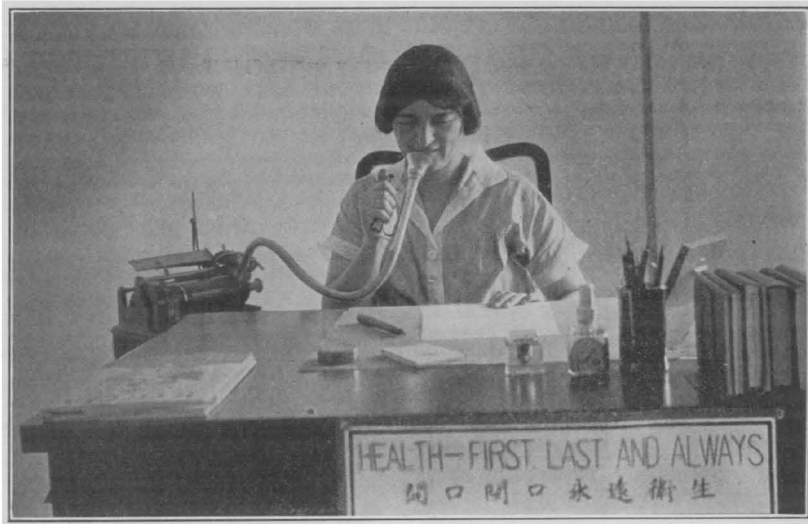
fundamental Health Habits or (Dr. Miller's 'Ten Commandments,' as a colleague has dubbed them), with lectures on the following subjects:

- I. The Importance of Good Health.
- II. The Health Habits Explained.
- III. Hygiene of the Eye.
- IV. Food for the Growing Child; demonstration on the Use of the Scales; Making Personal Weight Charts, etc.
- V. Hygiene of the Teeth; Demonstration of the Toothbrush Drill.
- VI. Daily Hygienic Inspection of Pupils.
- VII. School Sanitation.
- VIII. Home Sanitation with Methods for the Destruction of Fly and Mosquito Breeding Places.
- IX. Health Standards for the School Child.
- X. Explanation of the Outline, "First Steps in Health Teaching in the Primary Schools."

"At each session Health Posters to illustrate the topic for the day were made by small groups and tacked on the wall where they were available to students and visitors. That room was the Health Art Gallery. In addition, each teacher was supplied with a Health Drawing Book in which he drew and explained the Health Habits and numerous other health topics. Each one was asked to record his daily personal health habits in a booklet provided for that purpose.

"Each teacher was given a health examination. These were our findings:

Ages .....	17 to 35 years
Vision defects .....	44 per cent
Defective teeth .....	10 per cent
Unclean teeth .....	99 per cent
Trachoma .....	29 per cent
Enlarged tonsils .....	17 per cent
Deficient lung expansion .....	95 per cent
Enlarged thyroid .....	34 per cent
Enlarged cervical glands .....	20 per cent
Blood pressure below normal ..	6 per cent
Blood pressure above normal ..	4 per cent
Insufficient exercise during the school year and none during vacation .....	91 per cent
Organic heart lesion .....	1 per cent



DR. IVA M. MILLER,  
SCHOOL HYGIENE DEPARTMENT, COUNCIL ON HEALTH EDUCATION, SHANGHAI

Do not drink sufficient fluids to keep the body in good condition .....	95 per cent
No knowledge of a balanced diet .....	100 per cent

**On the positive side:**

Had their tonsils removed ...	5 per cent
Keep the Health Habits .....	5 per cent

Dr. Miller is an ardent advocate of preventive measures and health teaching and evidently conveys her enthusiasm to those with whom she works. From many directions come more invitations than it is possible for her to accept.

A. G. L.

### HEALTH EDUCATION IN CHINA

IVA M. MILLER, M.D., C.P.H.

School Hygiene Department, Council on Health Education, Shanghai

Health education in China is in its infancy, but it is a lusty infant. Missionaries and returned students imbued with the health idea have done much to make health education popular. Some students and business men who have never been abroad, have learned through the daily papers, from books and lectures, or from the numerous health campaigns conduct-

ed by the Y. M. C. A. and other organizations, the value of the new ways to good health.

It is not at all uncommon in any large city in China today, to hear the terms "health" and "sanitation" used in ordinary conversation. They may be heard on the lips of the most ignorant coolie or from a child too young to enter school. Advertisements and sign-boards tell of health garments, health restaurants, health foods, health laundries, while one city has a large sign on a prominent street which sets forth the virtues of a group of health doctors.

So keen is the desire for a strong healthy body that oftentimes a physician or surgeon is asked to prescribe a health potion which can be poured from a bottle. Teachers are eager to learn how the health of their students may be improved, mothers are asking for a diet that will make thin babies fat, while one father was so earnest in his desire to have his son grow to strong manhood that he begged the doctor to give him a written guarantee to that effect!

When Dr. Peter Parker, the, first Protestant medical missionary, came



to China in 1835, it was estimated that the death rate in China was about the same as that in Western countries. Through the knowledge and practice of hygiene and sanitation in the West, remarkable results have been obtained. What has been done in China? Until 1910 medical work in China was almost entirely curative. About that time, the China Medical Missionary Association secured the services of Dr. W. W. Peter, China's first Health Educator. Dr. Peter began his work by giving health exhibits and lectures at medical and educational conferences. The exhibit became so popular that it was moved from city to city, until fifteen out of the eighteen provinces had been visited.

In 1916 the Council on Health Education came into being. In 1923 it was departmentalized into Community Hygiene, Child Hygiene and School Hygiene, with an experienced physician at the head of each. In addition, there is a Department of Business Administration and a Department of Chinese Literature. Dr. Peter has been the Director of the Council since its beginning.

Each Department has promoted health teaching in its own particular field. The Community Hygiene Department has given many lectures to organizations in and about Shanghai. Last year a city-wide Health Campaign was conducted by Dr. Ernest Mammen, who was then head of the Department. Many requests have come from interior and coast cities for such help but the one that appealed most came from the missionaries in Szechuan Province. Dr. Peter left Shanghai in December to attend the General Conference of Christian Workers held in Chengtu January 15-18, 1925. He spent three months in the province promoting health education by means of lectures and interviews. Through the cooperation of the Szechuan missionaries, a Provincial Health Association was organized and the annual budget pledged by them. Dr. Wallace Crawford, a

trained Public Health worker, was chosen as Director.

The Child Hygiene Department was started by Dr. Appleton, who laid much stress on Health Centers for Chinese children. No less than ten of these Centers have been started in as many different provinces. In connection with the Center, a "Baby Show" is held once a year, in which hundreds of babies are registered. To have a "prize" baby is the desire of every mother's heart. These Health Centers have been most effective in teaching both mothers and fathers about the care and feeding of children. Women doctors, and in some cases, men doctors, have been most successful leaders in this form of preventive work. These Centers have sometimes been the forerunners of prenatal clinics which are logical places for health teaching. In some places they have stimulated the introduction of health teaching in the schools.

The School Hygiene Department has endeavored to make health popular by beginning with the youth of China. During the past two years an attempt has been made to promote a health program in mission schools, in which the doctor, nurse and physical director may cooperate with the teacher by giving health examinations to the students. The follow-up work includes correction of defects, health teaching in every grade, improved school sanitation and supervised play. Lectures have been given at the annual meetings of the various educational associations, while short, intensive courses in Health Teaching have been given in summer schools and institutes for primary teachers. Visits have been made to more than 200 schools in North, Central and South China, where teachers and students have been most eager to learn ways and means to promote health in the school and the community. Dr. S. M. Woo made a Sanitary Survey of seventy mission schools in which he found a great need for more attention to school sanitation. One of the most

effective methods of health teaching has been carried on by our dental hygienist, Miss Chang. In the schools where she has worked, the students were reluctant to have her leave.

Miss Ethel Thompson, a Methodist missionary teacher, is the pioneer in the new Health Movement in Nanchang, Kiangsi Province. Two years ago, she began by introducing systematic health teaching in the primary school through the teachers to whom she gave regular health instruction. In each school a Health Club was organized of which every student became a member. This club met once a week on Friday afternoon for health instruction and demonstration. Monthly weighing of the students became an established custom. Health was emphasized in all the teaching. Needless to say, students and teachers are most enthusiastic and parents are becoming interested. When this work began there were few health songs

available in Chinese. This young missionary listened to the Chinese airs, wrote the music, harmonized the tunes and used them for the health songs which are now being used in many mission schools. She finds the "Outline for Teaching Health in Lower Primary Schools," health stories and plays published by the Council on Health Education, to be most effective in teaching fundamental health habits.

Last year the Council began the publication of a quarterly, bi-lingual magazine called *Health*. This periodical attempts to help teachers, students and others by furnishing popular health articles, health stories and plays, in each issue.

We rejoice that a new generation of Christian leaders with the *health point of view* is being prepared. We look forward to the time when a new health conscience will be developed in every community.

BE SURE TO READ THE THRILLING FEATURE ARTICLE ON "THE DOCTOR WHO SWALLOWED THE FLUKES" (page 853).

### EARLY CHRISTMAS SHOPPING

Christmas is the time of opportunity. Millions of boys and girls are already looking forward in anticipation to what they will give, as well as to what they will receive on December 25th. There is a special charm about a gift that comes at Christmas time.

*Everyland*, the boys' and girls' magazine of world friendship and world peace, is making a special offer of six months' subscription for fifty cents beginning with the January number which will be mailed about Christmas time.\*

\* The regular subscription price is \$1.50 a year. A special club offer of \$1.00 each for five or more full yearly subscriptions is made, with a Christmas gift announcement card. Send to Miss M. H. Leavis, West Medford, Mass., for sample copies and subscription blanks and Christmas gift announcement cards, which you can mail yourself.

If adult leaders, everywhere, will take time to interest parents and grandparents, aunts and uncles, and Sunday-school teachers in this plan, they will "help three"—the puzzled relatives and friends who wonder what present to give; the boys and girls, who wonder what they are going to receive, and the magazine editors and publishers who wonder whether the parents and missionary leaders in America are ever going to rouse themselves to the need for such a magazine and their opportunity of making its continuance possible through increased circulation.

A better and more lasting investment than candy provided by some Sunday-schools for each pupil, would be this six months' subscription to *Everyland*.

# NEWS FROM MANY LANDS

## NORTH AMERICA

### Federal Council on Prohibition

THE report on the prohibition situation in the United States, prepared by the Department of Research of the Federal Council of Churches, which was reproduced in full by many newspapers, has aroused much discussion. The Board of Temperance of the Methodist Episcopal Church attacks it as aiding the "wet" cause. Many "dry" leaders, including Anti-Saloon League officers, call it "a challenge to the churches." Rev. Samuel McCrea Cavert, General Secretary of the Council, says:

The report comes from staunch friends of prohibition. An effort was made to find the facts so that they can be frankly faced. The churches cannot work effectively unless they have an exact and thorough knowledge of the conditions that confront them. The report has no relation whatever to the policy of the Federal Council of Churches or to its official attitude toward prohibition. The Council itself, as well as the great bulk of the churches composing it, is clearly on record as favoring prohibition. The hour has struck for a constructive program for temperance education in all churches. With the coming of national prohibition there has been a tendency to rely on legislation alone and to relax educational efforts as to the evils of alcohol and the moral meaning of temperance.

### Lawson's Gift to City Missions

THE Comity Commission of the Chicago Church Federation, representing seventeen of the Protestant denominations in the Chicago area, at its September meeting passed unanimously the following resolution:

Whereas it has become generally known that the Chicago Congregational Society has been made a beneficiary in the will of the late Victor F. Lawson in the amount of \$1,000,000 as a direct bequest and also a participant in the residue of his estate, which promises greatly to increase the total bequest; and

Whereas this is an unprecedented gift to the cause of city missions, thus dignifying and exalting this phase of Christian activity:

Resolved, That we commend the wisdom as well as the generosity of Mr. Lawson in making this bequest. In view of the greater responsibility that rests upon the churches for the evangelization and Christian nurture of the varied peoples of a great city and the vast obligations and opportunity that are presented at the present time by the unprecedented growth of Chicago, the gift is timely, and we believe sets a new standard of giving for city missions.

### Y. M. C. A. Statistics for Year

THE total income of the North American Y. M. C. A. for the year 1924-25, \$51,874,400, which was \$40,000 less than expenditures, was derived as follows:

Contributions .....	26%
Membership dues .....	12%
Tuition fees, etc. ....	12%
Endowments, etc. ....	7%
Dormitories, Restaurants and Camps .....	43%

Operating expenditures of the Association Movement in North America in its year 1924-25 were \$51,914,400, divided as follows:

Administration .....	23%
Activities .....	18%
Endowments, etc. ....	21%
Dormitories, Restaurants and Camps .....	28%
National Councils, etc. ....	10%

It is notable that expenditures by the American public for service to young men and boys, through the North American Y. M. C. A.'s, have doubled since 1918, the last year of the war. Nearly 100,000 business and professional men directed this *fifty-million-dollar* service, giving their time without compensation on boards and committees of local Associations, state and national organizations, and training schools. Of the 965,921 members 247,351 are boys.

### The Country Church Today

**A**T the meeting of the American Country Life Association, the Roman Catholics were present in force, though they are a minor factor in the rural life of America. The rural churches are predominantly Protestant, and at the present time sick unto death. It is the testimony of Farm Bureau leaders that they are securing much more cooperation from Catholics than from Protestants. A writer in *The Christian Century* makes these statements, and has the following explanation to offer: "Only a few years ago there was a great deal of talk about a new kind of rural church. Books were written by experts, and in many cases home missionary societies set up a rural department. But the interest cooled off almost as quickly as it came. In some denominations the departments perished. The reason is apparent as soon as one surveys the literature that was produced by unbiased sociological experts. They were a unit in declaring that there were too many churches, far too many. The remedy suggested squinted in the direction of the community church. Denominational leaders took fright at the tendency of the movement. Since then much less has been heard about the needs of the rural church. At the same time the more brainy citizenship of the open country is rapidly leaving the churches. . . . The Catholic hope to profit by this situation is probably futile. The hazard is not that the open country will be Roman Catholic. Instead of that we face the possibility of a whole generation of rural leadership that will be cynical and indifferent about organized religion."

### An Educational Experiment

**T**HE first of what will probably be a series of Presbyterian Schools of Religious Education is made possible by a gift of \$100,000 from a Philadelphia member of the Southern Presbyterian Board of Christian Education. The donor secured informa-

tion from a number of institutions concerning their readiness to inaugurate at an early date standard departments of religious education and then selected Maryville College in Tennessee and Trinity University in Texas as those best prepared to take the forward step promptly and most in need of stimulus from without. Each of these colleges will receive the income of half of the fund given, provided they qualify by March 31, 1926. The requirement of each college is that it shall have a total of \$100,000 from other sources by the date named, and that it shall then maintain a department of religious education in which are three full-time teachers, giving their time to the teaching of the Bible and related subjects, and which is fully prepared to enable a student to major in that department. The donor also provides that the Board of Christian Education shall be the judge as to whether a standard department of religious education is actually maintained.

### Training Negro Preachers

**T**HE Negro theological schools are today nearly all of lower status than other schools for the higher education of Negroes, with lower entrance and graduation requirements and comparatively small enrollment, according to the findings of a survey made under the direction of the Institute of Social and Religious Research, of New York City, by Dr. Robert L. Kelly, author of "Theological Education in America." The survey, written by Mr. Daniel, himself a Negro, states that the Negro ministers are not so well educated as men of their race trained for other occupations, and that their influence as leaders of their people is diminishing. All the Negro schools in the United States that advertised theological courses in 1923-24 were included in the survey, which showed that if all their graduates of last year had gone directly into the ministry, as is usually the case, less than three per cent of the annual vacancies, esti-

mated at from 1,500 to 2,000, in the Negro churches could have been filled by men "whose combined literary and theological training would be equivalent to three years above high school."

#### Salvation Army Training

**T**HE Salvation Army conducts in the Bronx, New York City, a training school for officers which the *Literary Digest* calls its "West Point." Qualifying for the course comes only as a reward of three or four years' training in the army atmosphere, and cadets are picked with a special eye to the quality of their resolution, for life in the Army is not a mere matter of drum-beating and psalm-singing. When the year in college is finished the graduates become probationary officers, commissioned either as lieutenants or captains, when they must undergo trial for another year. They must study during this period, and are required to read specified books, on which they must afterward pass an examination. If they measure up at the end of this period they attain the full rank of officers. The college is conducted on a military basis, and students rise by bugle at 6:30 in the morning and go to bed by "taps" at 10 o'clock. Each student takes care of his own bed, does his own laundry, and has a certain part of the building to keep clean. They are exceptionally well housed in a fine Gothic building originally built as an orphanage, but acquired some few years ago by the Army. Students do all of the cooking and handle the everyday tasks throughout.

#### A Presbytery of Bohemians

**I**N view of the home mission study topic for the current year, "The Slavs in America," it is of especial interest to learn that there is in Texas a presbytery made up entirely of Czech-Slovakians. It is known as Southwest Bohemian Presbytery, and the work is under the direction of the Department of Town and Country of

the Board of National Missions of the Presbyterian Church, North. There are in this presbytery some twelve churches, seven active ministers and a membership of more than five hundred. One of the ministers, Rev. J. R. Vilt, came to Needville, Texas, some years ago and began work. He has been successful even beyond his brethren because of his energy and zeal. This is a farming community in the black land district of Texas. It is largely foreign in population; ninety per cent of the people, it is estimated, are German and Bohemian. When Mr. Vilt came the Lutherans had the only Protestant church in the community, aside from the Bohemian work. Most of the people were Catholic. Because the Lutherans were without a pastor, Mr. Vilt began preaching to them in German and later became their pastor. He continued, as well, his work among his own people. This year the Bohemians have built a beautiful Presbyterian church costing over \$5,000, without any aid from the Board.

#### An Alaskan Boy's Appeal

**A**T the beginning of the school year the principal of the Sheldon Jackson School at Sitka, Alaska, received a telegram from a native boy, inquiring, "Is there room for me? James." The boy could not be identified and somewhere in Alaska is this boy hungering for education and pleadingly telegraphing, "Is there room for me?" The school was soon filled up for the coming winter and there will be many applicants that must be turned away, about forty being refused admittance last year for lack of room.

#### LATIN AMERICA

##### American Missionaries in Haiti

**T**HE Massachusetts Baptist Missionary Society appointed Rev. Thomas Paul as the first Protestant missionary to Haiti on March 5, 1823. The appointment was for six months, with the understanding that if the work developed, it was to be contin-

ued. Mr. Paul visited the capital of Haiti, was well received by the president, and was given every assurance of welcome and cooperation by the authorities. He settled in Cape Haitien, hired a hall, and furnished it. He held one baptismal service, returned to Boston at the close of the year and reported on the open door. No further action was taken.

In the decade 1840-50 the churches in the North were agitated over the question of slavery. A group of abolitionists protested against the Baptist Missionary Union receiving funds from Baptists in the South who practiced or condoned slavery and they wished the Missionary Union and the Home Mission Society to take a more outspoken and uncompromising stand on the question. As a protest against what seemed to them to be a temporizing policy, these radical abolitionists organized "The American Baptist Free Mission Society" and founded a mission station in Haiti. Their first missionary (Mr. Jones), remained on the island only a few years and in 1847 they sent out W. H. Judd, of New York State who remained until his death, in 1869. He founded the First Baptist Church of Port-au-Prince, which is still in existence. The pastor at present is a Haitian, who graduated from Colgate University and Newton Theological Institution.

The English Baptists founded a station at Jacmel, on the south coast, in 1845 and maintained missionaries there until 1885, since which time no help has come from England. The church at Jacmel is large, and full of life, and has reached the entire south coast of Haiti with the Gospel. They are very backward in education and comparatively few can read or write. They need help in developing leaders, pastors and teachers for the extension of their work all over the island. About two years ago The American Baptist Home Mission Society made a beginning at Jacmel in connection with the more vigorous Baptist group, and now carry on

work there, and at several other places on the island.

### **Women's Work in Mexico**

**W**OMAN is taking a much more important place in life in Mexico than she did twenty or even ten years ago, according to Mrs. W. A. Ross, of the Southern Presbyterian Church. "Since the Revolution, which brought sorrow and loss and poverty into thousands of homes, woman has entered into business, into the professions of nursing, medicine, law, and even into politics. She is taking her stand along with the men. Today we find the Mexican woman everywhere, doing her share to care for the home, her family, and her country; and even in the church she has been given the privilege of doing more than sitting on her side of the aisle, wrapped in her black shawl. Today women are acting as superintendents of Sunday-schools studying to be deaconesses, going into villages, preaching, teaching, and living the Gospel. The women of the Methodist Church are well organized into societies, have their own church paper, their secretary of woman's work, and are doing a constructive work, both in church and community. The Baptist women also are organized with a yearly program, and have for the past two years been sending a missionary to the Indians in the state of Oaxaco." A beginning has now been made in organizing the Mexican Presbyterian women.

### **Prohibition in Latin America**

**T**HE strikingly successful prohibition movement in the state of San Luis Potosi, Mexico, was described in the March Review, and it was also stated that Calles, President of Mexico, is a prohibitionist. Reports have now come that the state of Vera Cruz has enacted restrictive laws against alcoholism, tripled the tax on distilleries and raised very high the license on saloons. The effect has been to close more than sixty per cent of the

saloons in two months. A strong group of prohibitionists in the state congress is working actively to suppress alcoholism. The plan is to form a strong committee at the capital of the state to work for the enforcement of laws and direct the general fight against saloons. The Federal Government has promised to help materially in the propaganda against alcohol and the Department of Education is giving free use of the mail for publications on temperance and prohibition.

A prohibition fight is also on in Brazil, where there are three temperance organizations, the International Order of Good Templars, with three chapters, the National League Against Alcohol, whose president is Dr. Miguel Calmon, Minister of Agriculture, and a Municipal Club in Porto Alegre, in the State of Rio Grande do Sul, where the medical students have started a fight against intoxicating drinks.

#### South American Lepers

**M**ISSION study classes, taking up the study of Latin America, will be interested in a special leaflet on South American Lepers, of whom there are some 60,000 on the continent. Nearly all of them are in need of Christian help, which some missionaries are trying to give. This eight-page leaflet, published by The American Mission to Lepers, 156 Fifth Avenue, New York City, may be obtained at 2 cents a copy or 10 cents a dozen.

#### EUROPE

##### Lutheran Strength in Denmark

**O**UT of a population in Denmark of 3,289,195 persons, 3,200,372 are members of the Evangelical Lutheran Church, which is divided into nine districts, each in charge of a bishop. The "inner mission movement," as it is called by *The Lutheran*, is a free activity within the Danish Church, sending out laymen as missionaries. About 200 such missionaries are employed in addition to 150 colporteurs and a number of pas-

tors. The inner mission embraces 600 local societies. The Danish Missionary Society, which was established in 1821, had in 1922 in Southern India 46 missionaries and 9 native pastors with 264 other native helpers, caring for 3,595 native Christians and 4,038 school children; and in Manchuria, 78 missionaries, one native pastor and 198 other helpers, caring for 2,486 native Christians and 1,770 school children. Other foreign missionary work carried on by Danish Lutherans is among the Santals of North India and in Syria.

#### Fascismo and the Vatican

**C**OUNT CIPPICO, Italian representative at the Williamstown Institute of Politics, discussed in an interview the present friendly relations between the Italian Government and the Roman Church. He spoke of the fact that Mussolini has always been "a good Catholic," and said that the crucifix has now been brought back into the public schools. For many years before the rise of Fascismo the strongest influence in the attitude of the Government toward the Church had been "the Massoneria, that is, the Masons, as you call them; but they are not like the Masons in America and England—a noble, benevolent society—but a dark, secret sect which has always done its worst against the church and is now conducting a most venomous campaign of lies against Fascismo." According to Count Cippico, the Church has never felt itself as free and respected as now. Daily processions of pilgrims pass through the streets to the Vatican during this Jubilee Year, never interfered with. Only five years ago such things would not have been possible.

#### Pastor Fetler's Work in Riga

**T**HE service connected with the laying of the cornerstone of the new tabernacle in Riga, in which Rev. Wm. Fetler and his associates hope to do a still larger work than has before been possible, was conducted

in the Russian, Lettish and English languages. The meeting lasted about four hours in the open air, and immediately afterwards another meeting was held in the large tent that has been erected on a portion of the site, and which will be used for some time for the Russian meetings formerly held in the overcrowded "Revival House." At this latter meeting envelopes were issued, and amounts received and promised for the new building. Mr. Fetler and his friends feel that this New Tabernacle is a necessity for the efficient carrying on of the work among the Russians in Riga, and he has received from American friends the amount required for the purchase of the site on which stands a building suitable for the beginning of the Bible School and the offices.

#### AFRICA

##### Heretic Moslem Professor

THE trial of Sheikh Ali Abdel Razek, held by the Superior Council of Al Azhar, the great Mohammedan university in Cairo, where he was professor of religious jurisprudence, was reported in the *New York Times*. In his recently published book, "Islam and the Principles of Government," the sheikh propounds the theory that the Moslem code is intended solely as a guide to personal conduct and is not for incorporation in government statutes. He discusses current Islamic questions from an advanced viewpoint hitherto unknown in Egypt. His statement that the Caliphate never was essential and indispensable to Islamic institutions, his condemnation of polygamy and his severe criticism of the status of Egyptian women naturally aroused the intense opposition of the Moslem authorities, who demanded that the Government prosecute the author. When it refused to do so they launched a newspaper offensive. This, however, fell flat, even evoking editorials cordially supporting the daring Sheikh's championship of freedom. Finally the Al Azhar clergy

instituted their proceedings, as a result of which he was convicted and sentenced to lose his position in the university. Such stirrings of independent thought are full of promise for missions to Moslems.

##### Islam in Africa

CHRISTIAN missionaries continue to emphasize the seriousness of this menace. Mrs. Edwin Cozzens, of the Cameroun Mission of the Presbyterian Church in the U. S. A., writes:

"Where the Gospel is preached first, there is no fear of Mohammed. But to the east and northeast of the territory occupied by the French Protestant and the Presbyterian Missions there lies a great unoccupied gap, a No Man's Land—neither Christ's nor Mohammed's. But mark this. Mohammed has his advance guards in that No Man's Land in the person of the Hausa traders. They barter first with soap, salt and beads, but finally with souls. From our eastern frontier almost to the center of the Continent in the French Sudan, where the Heart of Africa Mission is working, there are no messengers of the Cross.... On the east bank of the Congo and its northern tributaries the Mohammedans are being hampered and stopped in their progress, notably among others by the Africa Inland Mission. On the west bank of the Congo there are no Mohammedans, except in the immediate vicinity of our own Presbyterian Mission and the French Protestant Mission, in the Cameroun.

##### "Successes in the Sudan"

UNDER this title, to which they add the word "surprising," the United Presbyterians report the following features of their work:

1. *In Occupation*: Thirty-four missionaries occupying three main stations, promoting work in numerous out-stations and launching the new mission of Abyssinia, which now has 24 missionaries.
2. *In Translation*: Gospel of John translated and printed in Shulla; other Bible portions and material translated for school work; similar efforts among the half million Nuers.
- 3.



*In Evangelization:* One organized, self-supporting congregation in the North Sudan with several groups waiting organization. From darkest paganism, 108 Nuers discipled into Christ, 9 Anuaks, although we have no mission to the Anuaks, and 36 Shullas. 4. *In Education:* In the North Sudan, 11 schools with 1,371 pupils enrolled and contributing over \$10,000 for their education.

### South African Conference

**T**HE Sixth General Missionary Conference of South Africa was held in Johannesburg from June 30th to July 3d. There was a large attendance of members and friends, practically all the churches and societies at work in the sub-continent being represented, and Rev. S. M. Zwemer, D.D. was one of the speakers. The resolutions adopted by the conference included one expressing deep appreciation of the services rendered by Dr. Donald Fraser and the Rev. Arnold Bryson, together with their various colleagues, in the missionary campaign recently conducted throughout South Africa. Another urged that members of the Conference make all possible use of suitable literature in presenting to Moslems the Christian message and secure such literature from the Nile Mission Press, and a third stated that the Conference would welcome any effort to secure the appointment of a trained missionary to work among the Moslems of South Africa, and would commend to the South African churches the wisdom of sharing in the support of such a missionary.

### "The Color Bar Bill"

**T**HIS bill, introduced by the Government of South Africa, has been called "the most important measure acted on at this year's session of the legislature of the Republic of South Africa." It would have made it a penal offense for any native (Negro), however competent, to take a white man's job at a skilled trade. The bill went through the lower house by a substantial majority, but after a hard fight was rejected by the Senate. The bill is fathered by the group which calls itself the Labor Party, forget-

ting that the natives are the real working class in South Africa. "Some of the things said in the debate," says *The Christian Advocate*, "will remind an American of things that are being said in the United States. For example, the Minister of Justice declared that no one ought to be allowed to hold office in South Africa excepting native whites, though the editors and scientific men are almost all emigrants from Great Britain."

### In Livingstone's Field

**D**AVID LIVINGSTONE wrote in 1847: "We have now been a little more than a year with the Bakwena. No conversions have taken place, but real progress has been made." One of his present-day successors in the work of the London Missionary Society writes of having examined forty-two Bakwena candidates for baptism, and continues:

"The majority are women; the ages run from sixteen to sixty; the number of years spent in preparing for the examination varies, the least being two and the most seven; all but twelve can read; twenty come from heathen homes; seventeen were converted by reading their Bibles, eight by sermons, seven by dreams and visions, three by hymns, and the rest by fear of death or by reading Christian books. Of the number converted by reading their Bibles five said that it was the great Invitation in Matt. 11:28-30, which drew them to the Master. One would expect these five to be old men and old women weary of life, but on examination I find that they are all young women from nineteen to twenty-four. It seems strange that this should be so until one remembers that at that age the life of such a woman is very trying. She has left school and has become a breadwinner for the family. From early morning until late at night she has to work; this is especially true when she has to weed the gardens under the fierce rays of an African summer sun or reap the fields in the cold of winter."—*L. M. S. Chronicle*.

### **African Missionary Society**

A HOME missionary society, to be known as the "Society to Aid in Evangelization," has been organized by the African Christians in Quessua, Angola, according to Mrs. R. B. Kipp, a missionary of the Methodist Episcopal Church. The natives have raised sufficient money to send one of their own pastors to a distant outpost and propose to support him and other home missionaries. "People are coming to us from long distances asking for teachers and pastors," says Mrs. Kipp. "This last week two men came a distance of 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, 100 persons were added to the roll of preparatory membership in the Methodist Episcopal Church and twenty-seven were received into full membership recently."

### **THE NEAR EAST**

#### **A New Legal Code for Turkey**

A NEW and modern legal code for Turkey, designed to sweep away the old laws based on the Koran, has been completed by a commission of experts and will be placed before the Grand National Assembly at Angora for adoption when next that body meets. The civil code of Switzerland and the commercial code of Germany have been models for the work of the commission. Polygamy is completely abolished, civil marriages only are legal and the right of inheritance by will is adopted. By the old law wills were not legal, and automatically male

descendants received twice as much as female. The new code gives great freedom to the press, but also places heavy responsibilities. The right of Cabinet members to close newspapers is suspended. The courts alone may fix responsibilities and penalties. Severe penalties are enumerated for actions against the State, be they attacks caused by reaction, fanaticism or foreign intrigue. The dominant note is that those who attack the State should be treated more severely than ordinary assassins.

#### **Bibles in Near East Schools**

DURING the past two years, 18,000 copies of the Bible have been distributed in the orphanages of the Near East Relief. These Bibles, printed in eight languages, were secured through the cooperation of the American and British Bible Societies, the Greek and Armenian churches, and various other religious bodies. A great many English Bibles have found their way to the foreign depots of the relief organization, frequently gifts of individuals in America. In many cases an American church member, contributing an old cloak or suit to the annual Bundle Day campaign, has tucked a Bible or an English Testament into one of the pockets, forgetting that very few of the refugees are able to read even a single word of English. These Bibles are carefully sorted out, and are distributed to the teachers or to students in English classes for use as textbooks. In most Near Eastern countries, the Bible has been used for centuries as the basic textbook for instruction in schools. It is the standard book in language teaching and for classes in the native grammar and writing, while many of the Psalms are intoned by the singing classes, singing being a favorite subject of study.

#### **Alexandropol Renamed**

THE city of Alexandropol, metropolis of Armenia, will henceforth be officially known as Leninikan, having been renamed in accordance with

the Russian plan of wiping out all place names associated with the days of the Czars. Alexandropol, located on the slope of Mount Ararat, is best known today, however, as the "City of Children," it having been selected by the Near East Relief as the site for orphanages housing at various times from 12,000 to 20,000 Armenian refugee children. The American orphanage plant occupies more than 500 acres of the fertile Ararat plain, and includes more than 300 buildings. The larger dormitories are named after the American states. Nearly 12,000 children are now housed there, receiving a modern industrial training which makes them self-supporting as fast as they reach the age of sixteen years.

#### Turks and Mosul Christians

WHILE the League of Nations was considering in September the dispute between Great Britain and Turkey on the Mosul boundary, telegrams from Chaldean priests living in territory under Turkish rule forwarded to the Secretariat of the League by the British High Commissioner at Baghdad stated that the Turks were driving Christians out of the Goyan district of Mosul at the point of the bayonet after confiscating their property. The Turks answered the charge by persisting in their declarations that all Christians left the territory a year ago.

#### Mission Schools in Baghdad

REV. CALVIN K. STAUDT, one of the pioneer group of American Reformed and Presbyterian missionaries at work in Mesopotamia, writes of the remarkable way in which Christian schools have developed in Baghdad under his leadership in only one year. In the summer of 1924, he says, "the school opened in a quiet way, with a handful of pupils and two native teachers. New pupils began to arrive daily, and among them were a number of larger boys who wanted advanced work. They were Jews, Moslems and Oriental

Christians. I had the good fortune to engage two young men who formerly were students of mine in the American University of Beirut. Other teachers were also added until we had seven persons teaching in the boys' school, and three in the girls' school. We admitted by January first, in both schools, 180 pupils, and then closed the door rigorously to a waiting list and new applicants." Of these young people who are paying high tuition fees for Christian education, only thirty-four are from Protestant homes. The others, including twenty-one Moslems, represent ten religions and the various races which mingle in cosmopolitan Baghdad.

#### INDIA AND MALAYSIA

##### Vote for a "Dry" India

THE Legislative Assembly of India went on record in September as favoring ultimate complete dryness for the country. Against the combined forces of the Government and a strong lobby of "European interests," the Indian Assembly adopted the motion of a Moslem member recommending that the Government accept a policy of eventual prohibition of the liquor traffic save for medicinal and scientific purposes. Under the scheme just approved India would be brought gradually but surely to complete dryness. The rigid control of the importation of spirituous liquors would be the first step and the provincial governments would be asked to introduce legislation vesting control in local licensing boards elected by popular franchise. Trading in this traffic would be regulated by a system of local option wherever possible.

The Assembly, which was inaugurated in February, 1921, has the power, with certain restrictions, to legislate for all Indians. Its projects of laws must be countersigned by the King and ratified by the British Parliament. The prohibition motion adopted by the Legislative Assembly of India is, like hundreds of others

adopted by the same body, merely an expression of opinion.

### Gambling Evil in Bombay

THE Executive Committee of the Bombay Christian Council passed in August a strong resolution on the moral dangers involved in the present increase of betting and gambling. The *Dnyanodaya* offers the following explanation of the situation which made the resolution necessary: "One of the gravest developments in recent years in Western India has been the indirect encouragement given by the Bombay Government to the Western India Turf Club, by the Governors attending the horse races 'in state' and by various other methods. It is to be feared that too many charitable organizations have compromised themselves and fettered their own lips by accepting gifts from this same Turf Club, which must be regarded as having become a grave menace to the moral life of the community. With third-class enclosures provided, special trains at reduced fares for all classes of passengers, and generous doles to various charities (some of them, we regret, accepted by Christian organizations), we have come to be surrounded in Western India by a veritable network of temptation to our poor Christian people, not a few of whom are being further entrapped by being led to offer their services, in return for the ever-needed remuneration."

### A Stone for a God

W. J. HATCH writes in the *Empire Review*: "Not far from here is a village I often visit. The people are of the Panchama caste, and some of them went to Mesopotamia, and helped to win the war, and save the Empire. They earn their living, generally a poor one, at farming and rope-making. The unusual thing about this village is that the old Hindu temple has been handed over to the Mission, and is now their Christian church, and regular service is conducted where once worship was

given to the village god—a stone from the river. The god was taken out of the temple when the leaders became Christian, and carefully kept by the teacher. It is only a large pebble washed smooth on the banks of the sacred Cauvery. It took centuries and millenniums to smooth and round it. An iconoclast would have thrown the god away. The Indian, however, though he had become Christian, was afraid to cast away this sacred emblem which had been worshipped by his forefathers, and so he carefully kept it in a dark place in the roof of his house till I asked for it, when he gave it to me with a sigh of relief. It cannot harm the Englishman, and he is no longer responsible."

### India Studying Christ

REV. W. S. HOLLAND, of the Church Missionary Society, formerly in Calcutta and now president of a college in Travancore, writes in the *Mission Field* of the S. P. G.: "The Hindus seem specially accessible to Christianity just now. There is no doubt that Gandhi's arrest has had a strangely unforeseeable effect. Missionaries from all over the country will tell you that the story of Gandhi's arrest, trial, and imprisonment has set the Hindus thinking with a new wistfulness of the gentleness of Christ. They recognize that Christ is unmistakably the inspiration and model of the man whose bearing and spirit they so immensely admire. They want to understand and see for themselves. Never have I during all my time in India known Hindus so accessible, so responsive; just when one would expect them to be most angry! Christianity is receiving a new publicity through the Indian press. One seldom takes up a Hindu political weekly or monthly paper without finding some explicit recognition or discussion of the teachings of Christ, and always respectfully sympathetic." Another aspect of the situation is shown in the reference in the *Church Missionary Review* to a Brahmin lawyer, who is quoted as saying

to a missionary during the course of a long conversation about the spread of Christian ideals among the educated classes: "It's an interesting thing that though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like the Prophet.' We have known of Christianity for only a quarter of that time, but there is no educated Hindu who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

#### Pilgrims from the East Indies

NEW light on the report that the Netherlands Government is encouraging its Moslem subjects in the East Indies to make the pilgrimage to Mecca is shown by a letter from A. J. Barnouw to the Netherlands-America Foundation. This states that from Mecca, where they have come under the influence of the anti-European spirit in the Islamic world, the pilgrims return to their native villages wearing the turban of the *hadji*, in token of their accomplishment of this act of devotion, and frequently imbued with the spirit of resentment against infidel rule. They consider manual labor beneath them and, for their idle hands, Satan finds the task of spreading discontent among their stay-at-home fellows and causing trouble to the authorities. The Netherlands Government, instead of restricting the pilgrimages, disturbing as their results are, believes a wiser policy is to facilitate the voyages to the shrines, on the theory that the *hadji*, when he ceases to be an exception, will lose in prestige and influence; as more and more of these satisfied pilgrims return, they will inspire less awe among the villagers. Hence the ships of the Nederland Company carry the travelers to the port of Jidda, whence they go by caravan to the holy places.

#### Types of Indian Seekers

AN English missionary writes in the *L. M. S. Chronicle*: "I had a visit a few days ago from a young

fellow (the son of a rich man in the town) who had attended our school. He became a Christian and an ascetic, going from place to place preaching like Sadhu Sundar Singh. He has just returned from a long tour. His father does not refuse him entrance into the home, but he has to eat his food on the veranda. He only asks of his father sufficient of his share of the patrimony to enable him to continue his preaching tours without the necessity of begging. His father said: 'Why do you not join the Roman Catholics? They keep caste whereas these people do not.'

"A different case is the following: A Christian friend told me that when visiting a sacred place he found sitting there a Brahmin ascetic who had taken the vow of silence. As the two looked one another in the face there seemed something familiar, and then the ascetic took his slate and wrote: 'Do you not remember me? I was your classmate in the Madras Christian College. I have taken the vow of silence to prevent my relatives from forcing me into hasty action. I am not sure of my message to my countrymen yet. I am searching for it in quiet meditation.' There are many like that."

#### Plight of a Low-Caste Man

A BENARES newspaper recently published a contribution from a low-caste Hindu, part of which reads: "I tell you the truth, God being my witness. I took a bath and went to the temple to make the water oblation. The priest ordered me to go away as I had no right there. I replied that God was not under any special man's contract but was for all. The priest then became angry and said, 'Do you not know that it is a command of the Shastras that should a low caste man (inadvertently) hear a text of the Vedas molten lead should be poured into his ears, and should he pronounce any text of the Shastras his mouth should be stitched up?' I went away sorrowful in spirit, and I began to think, 'O God, where shall

I go and in what temple shall I worship Thee? Shall I become a Christian or a Mohammedan?" I said to my mother, 'Come along, Mother, we and all our family shall become Christians, this Hindu religion is of no use to us.' On that my mother began to weep exceedingly. 'My son, we are followers of Ram and we are really of the warrior caste.' While this was going on a brother of the Arya Samaj turned up, and asked what all the trouble was about. I told him the full story. He said that was no need for us to become either Christians or Mohammedans. 'Come along, the door of the Arya Samaj temple is open for you and our teachers are ready to instruct you.' "

## CHINA

### Child Labor

**A**LTHOUGH the National Chinese Christian Conference in 1922 took a positive stand in favor of one day's rest in seven, and against child labor, those principles are little recognized by Chinese in general. Missionaries and Christian Association secretaries, when making a contract for a building, have a clause inserted prohibiting work on the Sabbath and the employment of child labor, but they find it difficult to get the clause enforced. "I succeeded in prevailing on the workmen to cease their Sabbath work," writes a secretary of the Young Women's Christian Association in Shanghai, "but judge of my surprise at finding it almost impossible to end the employment of child labor. If I went to the house stealthily, I would hear a child's voice, but I could never go so quietly or pop in on them so unexpectedly, that I could find the child. They would shake their heads, declaring there was no child there. One day I refused to take their word, made search, and found a child of five hidden under a stairway. His little hands and feet had been serving the workmen against my orders, a look-out telling them when I was coming in time for them to hide the child away." Children of

China, at home, or in a factory, or a place like this, become wage-earners before they have reached their sixth year. It is an evil that all religious organizations in the Orient are united in combating.

### Militarist Tyranny in China

**W**HAT the peasant population of China, particularly of Honan Province, is suffering at the hands of soldiers is depicted in the following statements in the *China Illustrated Review*: "Any farmer foolish enough to drive a cart on any main road is at once deprived of its use. Soldiers are being quartered in houses of respectable folks, and behave themselves in obnoxious ways. Every factory, farmhouse, inn, and dwelling place within reach of the main road is occupied by soldiers, who do not hesitate to burn the doors, windows, and other wooden fittings, to keep their precious hides warm. Every inn seen was either full of soldiers, or else had been left for more comfortable quarters after having been systematically wrecked. Every temple is either ruined, or is in process of being ruined by these ruffians, who respect neither beauty nor religion." A writer in *The Continent* describes how thousands of civilians are snatched from their regular pursuits for transport duty. These men are herded into a large open house or courtyard, fed only once or twice a day, and given nothing to sleep on. When the troops move they are taken miles from home, and left to get back as best they can. Some are gone for months, and some are gone forever. It is good to remember that it is in contrast with such soldiers as these that General Feng's army stands out as such a witness to the power of Christianity.

### Questions of Chinese Students

**P**ROFESSOR WILLIAM HUNG, of the theological department of Peking University, is quoted in the *Christian Century* as follows: "At Peking University every freshman is

required to take four semester hours of religion. This year's course at the men's college is known as 'The Fundamentals of Faith,' and the method of the course is for each student to submit a series of questions on certain religious problems, each of which is brought up in class for discussion after having been classified and rearranged. Among the fifty students, thirty-six call themselves Christians, three Confucianists, and nine students specify that they have no religion. Among the most frequently asked questions are these: Is there a future life? What is religion? Can a man live a noble life without believing in any religion? How can we prove the existence of God? Where is God? Why does God permit evil? What is the trinity? Is Christ man or God? Were the miracles of Jesus true? How can the death of Christ save us? What and where is the kingdom of God?"

#### Chinese Home Missions

**REV. WARREN H. STUART**, D.D., of the Southern Baptist Church, writes that the China Home Missionary Society is "the brightest light on China's dark horizon." He says: "It is cooperative, uniting in a common enterprise Christians who are divided according to Western denominations. It is full of faith and hope and love and power. Its missionaries are welcome and make themselves at home in any part of China. They and their successors will carry on the work long after we foreigners have passed away. At the annual meeting of the Society held in Nanking, only forty of the one hundred members were able to come, due to disturbed conditions. In spite of difficulties, they were full of faith and courage, and made great plans for the future. They decided to hold next summer in Peking a great Home Mission Convention, with perhaps 400 delegates. Its object will be to arouse a nation-wide interest in the enterprise, and to unite local and denominational efforts in one great move-

ment. They also decided to open work among the Mongolians."

#### A Prayer of a Chinese Girl

**MISS CLIFFORD BARRETT**, a teacher in the school for girls conducted by Southern Baptists in Pochow, Anhwei Province, writes of five girls who are working very hard on a Bible study course. She says: "After they had recited to me the part of the course on which they had prepared, about three weeks ago I suggested that we all have a little prayer meeting together. I was quite impressed with the prayer of one of the girls who is about twelve years old. She said: 'Dear Lord Jesus, you know that I love you and want to give my whole self to you. My mother is not willing to let me unbind my feet. Please, Lord, make her willing to let me do this. My mother does not understand the Jesus doctrine, and she does not want my father to join the church, though he has already been examined for baptism. Do not let her keep on hindering my father. Please, Lord, open her heart and make her willing for my older sister, my little brother, myself and all our family to be Christians. I know that I have many sins. Please, Lord, forgive them all.'"

#### A Strange Group Baptized

**BISHOP KEENEY**, of the Methodist Church in Foochow, China, tells the following story: A poor but industrious Chinese left Futsing with his wife years ago for Java, where he prospered in business and became very wealthy. Two other wives were added to his family, for one of whom he built an additional mansion where he regularly spent his week-ends. Four daughters were born to these three wives. The father was anxious that they should be educated not only in his native Foochow dialect, but also in classical Mandarin. He therefore sent back to his native city and asked a friend to secure the best teacher possible who could speak both languages. The only one who met all

the conditions was a beautiful Christian young woman from the Methodist mission school. On going to Java she became a member of the family and surprised them all by not being afraid of evil spirits in the dark. When asked the reason she told her simple Christian experience. Two of the mothers and the daughters heard with gladness. It was not long before they believed in Jesus and under the influence of the beautiful Christian life of the teacher came to love Him. However, they could not openly confess Christ because of the opposition of the father, but they took advantage of his absence each week-end to attend the church and Bible school on Sunday. On the death of the father, wife number one made plans to take the remaining two wives and their four daughters back to her native city in China, that they all might learn more fully concerning the Christian faith and that the daughters might be placed in the school from which their Chinese teacher had come. Soon after their arrival Bishop Keeney baptized all but the third wife.

#### **New Station Nearer Lhasa**

**T**HE Christian Church (Disciples) have just completed plans for the opening of a new station on the Tibetan border, West China. Part of the Shelton Memorial Fund was given to make this possible and new missionaries were sent out two years ago. A study of the possible new location—seven days' journey south of Batang—was made nearly a year ago, and the town of Yengin has been chosen. Yengin is a strategic location for a number of reasons. It is as near the border of present Tibet as Batang, and is on one of the great roads leading through Batang and on to Lhasa. It is a good trading post because of the salt well industry and is within a few hours, by horseback, of a number of other villages. The first work will be the making over of native houses for three residences and the improvising of a dispensary, school

and chapel. This, besides the other expenses of opening the station, will be met from the Shelton Memorial Fund.

#### **JAPAN-KOREA**

##### **Japanese Women Attack Vice**

**T**HE Women's Christian Temperance Association in Japan has always fought in the van of the battle being waged against legalized vice, and through its efforts a bill aiming at the abolition of this evil was this year brought before the Diet. It seemed a great victory for righteousness that one third of the votes of the House favored the bill. "Five years ago," writes Miss Helen Hurd, of the United Church of Canada, "such a bill—if brought in at all—would have received short shrift, and a meager half-dozen votes. The development of healthy public opinion with regard to this matter is something to be thankful for, indeed. We all feel that this partial victory presages a complete one in the near future, when Government and people will give their hearty support to this reform.... At a meeting of the Federation of Women's Clubs in Tokyo, representatives of the Patriotic Women's League, Buddhist women's societies, the Y. C. T. U., Y. W. C. A. and other Christian groups were present and took an active part. The President of the Federation is Miss Michi Kawai, of the Y. W. C. A.—that beautiful Christian leader whom some one has described as 'the cream of Japanese womanhood.'"—*Missionary Outlook*.

##### **Good News from Chairyung**

**F**OUR new church groups have been organized at Chairyung, Korea, as a result of the tent meetings conducted by Presbyterian missionaries in four campaigns, new territory thus being opened to the Gospel. One little community in the hills had never seen a foreigner before and many heard the Gospel for the first time. The hospital at Chairyung has served 14,500 dispensary patients and 205 in-patients during the year at a cost



of \$6,000, of which the church in America furnished \$500. This sum was used in evangelistic work in the hospital and follow-up work, with 600 decisions for Christ as tangible fruits. Accrued savings for six years have built new houses for two Korean doctors, two foreign-style wards, sterilization room and office.—*The Continent*.

#### Korean Mission Schools Win

**T**HE Japanese Government has given official recognition to Union Christian College, Pyongyang, Korea, and the way is now open for all of the eight Presbyterian academies in Korea to receive similar recognition. This means that students who graduate from "recognized" schools will be received into government higher schools and into the law and medical colleges. Only graduates from "recognized" schools can teach in public schools. Manifestly mission schools must secure "recognition" if they are to serve the Korean Church. Back of this announcement lies a story of faith. After the annexation of Korea some fifteen years ago, the Japanese Government notified all church and mission schools that complete separation of religion and education would be enforced. Because mission schools had been established prior to annexation they were given "ten years of grace" in which to conform. The various missions at once protested, but several yielded. Seven years ago the Presbyterian Mission, facing a crisis, decided to go on in faith that relief would come.

#### ISLANDS OF THE SEA

##### The Japanese in Hawaii

**T**HE Army-Navy maneuvers in Hawaiian waters brought to "the Crossroads of the Pacific" many prominent Americans, some of whom made much of the "peril" which they discovered in the Japanese population. Every Japanese born in Hawaii is by virtue of that fact a full-fledged American citizen, entitled under the Constitution not only to vote but to travel freely throughout the United

States. There are 125,368 Japanese on the islands, of whom some 65,000, mostly still under the voting age, are American born. In other words, the Japanese in the Hawaiian Islands outnumber the whites almost four to one. A newspaper correspondent, quoted by *The Literary Digest*, writes:

The Japanese have increased numerically more than any other racial group, partly because of a high birthrate and partly because of considerable immigration up to the exclusion by law last year. The Japanese are not naturally assimilable. All other races in the islands intermarry and mingle socially to a considerable degree. The Japanese remain aloof. They are striving to perpetuate their culture and devotion to Japan through Japanese language schools, which their children attend after the public-school season. American-born Japanese are American citizens, but anti-American at heart. Few of them have renounced their allegiance to Japan, as is now permitted by the Japanese Government.

#### GENERAL

##### World "Dry" Congress in Geneva

**A**N international conference on alcoholism, which has as its object the establishment of a working agreement with the League of Nations in the fight being waged against alcoholism in colonies and mandated territories and discussion of the repression of alcohol smuggling, as well as the conciliation of conflicts between exporting countries and states with prohibition or restrictive laws, was held in Geneva in September. It was attended by one hundred delegates representing fourteen governments and twenty-four nations, and was the first actual meeting of the International Bureau Against Alcoholism, which is the European Scientific Department of the World League Against Alcoholism. All the delegates paid their own expenses.

##### Another Stockholm Conference

**J**UST before the Universal Christian Conference on Life and Work convened in August, the World Alliance for Promoting International Friendship through the Churches held its sixth international convention in Stockholm, with 150 delegates from

twenty-eight countries. The convention voted that it is necessary to reorganize the Alliance in such a manner as to make it competent to carry out the task of uniting all the Christian forces of the world which are interested in the cause of peace. The principles of arbitration, security and general disarmament were declared to be inseparably related as an application of Christian ideals to the political sphere. A memorandum from the British national council of the Alliance, dealing with the menace of secret diplomacy, was referred to the other national councils for further consideration. All the national councils were asked to exert their influence on public opinion in all their countries in order that questions of national and international policy may be settled on a basis of Christian principles.

#### International Missionary Council

**T**HE representative committee of this Council, which met in Atlantic City last January, expressed the conviction that, in view of the many complicated problems facing missionary workers in such lands as China, India and Turkey—involving religious liberty, education, church independence and race relationships—international and interdenominational cooperation is essential. The next meeting of the International Missionary Council will be in the autumn of 1927 (possibly at Jerusalem). This meeting will consider especially the questions of cooperation, and additional representatives from home boards and from the mission fields will be invited to attend. The next meeting of the Committee of the Council will be held in Sweden in July, 1926.

#### OBITUARY

##### Mrs. George Moore of Xenia

By MRS. JOHN P. WHITE

Phillips Brooks once said, "When some men die it is \* \* \* like the vanishing of a great mountain from the landscape and the outlook on life is changed forever." It seems just

like this to the women of the United Presbyterian Church, as they think of the home-going of Mrs. George Moore, who was for many years one of the strong leaders of the denomination. She was a woman of broad vision, deep faith and boundless enthusiasm. Her glowing zeal for the missionary cause was unexcelled.

Mrs. Moore's activities ran out along many lines, but her great service was in the position of Editor of the *Women's Missionary Magazine*, which she held for twenty-one years. She kept in close touch with every department of the work of the Church, attending Summer Conferences and great missionary meetings. She knew every missionary at home and in foreign fields, and her intimate touch with the work and the workers enabled her to keep the women of the Church informed and to inspire them to better service. In 1903 she was made President of the Women's General Missionary Society, and in 1920 was elected by the General Assembly to membership in the New World Movement Committee.

Mrs. Moore was also interested in the work of all other denominations and attended the great international conventions in Edinburgh, in 1910, and in Washington in 1925. She was a strong advocate of the United Mission Study Course and each year provided articles on these courses in the magazine of which she was the editor.

Throughout all the years of exacting toil as editor of the magazine she received no remuneration. Her time, her money, her talents were poured out in loving joyous service for the Master. To her the supreme joy of life was to spread the Gospel: to her it was an honor to serve. These favorite lines sum up Mrs. Moore's thought of Christian service:

"O, matchless honor all unsought,  
High privilege, surpassing thought,  
That Thou shouldst call me, Lord to be  
Linked up in fellowship with Thee;  
To carry out Thy wondrous plan,  
To bear Thy messages to man,  
In trust with Christ's own word of grace  
To every soul of human race."

# THE MISSIONARY LIBRARY

**China Mission Year Book for 1925.** Edited by Henry T. Hodgkin. 12mo. 408 pp. Shanghai. 1925.

The thirteenth edition of this valuable year book contains no statistics or directory of missionaries and no bibliography of new volumes on China but has valuable contributions on the political situation in 1924, on social and industrial subjects, on Chinese students and religion, the anti-Christian movement, the Church and cooperative church movements in China, on evangelistic, educational, medical, social and literary work. Students of things Chinese cannot afford to overlook it.

**The Christian Movement in Japan, Korea and Formosa.** Edited by A. Oltmans. 12mo. 836 pp. 1925.

We have come to look upon this year book, now in its twenty-third year, as a necessity for up-to-date missionary information on Japan. It contains not only a full missionary directory by personnel, stations and boards, but has chapters by various authors on the progress of the year, the political situation, influence of the American Exclusion Act, and on evangelistic, educational and social work. There are special sections on Formosa and Korea with statistics for 1924.

**Japanese Customs: Their Origin and Value.** William Hugh Erskine. Illus. xii, 236 pp. Tokyo. 1925.

Five "blurb" introductions, even though three are by eminent Japanese scholars, are unusual and unnecessary. But the volume is what it claims to be. Some of the explanations supply what many a Japanese missionary and some Japanese scholars have been curious to know, so that it is a decided help for workers in Japan and for American students of racial customs. The ordinary reading

public will also be glad to see what sweet reasonableness lies behind many Japanese ways that have seemed purely superstitious or unreasonable. Missionaries to China will also thank the author for adding the Chinese characters in connection with his list of "Japanese Names and Terms."

The author, who has been a missionary of the United Christian Missionary Society for twenty years, does not give his authorities, but is almost as illuminating and more down to date than the Paris specialist, Professor Revon. A few others, such as Holtom and Schwartz, are as helpful, or more so because of their fuller explanations, but they lack the readableness of Mr. Erskine.

Some of the customs explained are social; more are connected with the Japanese religious life; some are especially important as relating to the Imperial Family. The chapters on Buddhist and Shinto funerals are very instructive and the two chapters on Japanese loyalty and the developing conscience are important for an understanding of the Japanese. Bushido and Japanese honesty is another fundamental explanation. While the author's explanations are clarifying, some seem to be partly subjective rather than based on Japanese authority; and almost all of them are of an apologetic tone, justifying customs to an outside critic. H. P. B.

**Christian Missions and Oriental Civilizations**—A study in culture contact. Maurice T. Price, Ph.D. 578 pp. \$3.75. Chicago. 1925.

Many wonder just how people of other religions and more backward civilizations react to the approaches of the Western missionary. Some biographies have given interesting instances but these have been scientifically of little value because there

they were not collected, analyzed and classified so as to make them useful to modern scholarship.

Dr. Price has done this very thing. From many varied sources he has quoted first-hand accounts of the reactions of non-Christian peoples to Protestant missions from the standpoint of the individual and the group. One wonders why he has excluded Roman Catholic work, and why so many reactions discreditable to the missionary have been cited when an equal number of creditable ones might have been found.

The first chapter "Christian Missions and Oriental Civilizations" deals with the different ways in which non-Christian peoples act and feel about the attempts of the Western Church at evangelism. In Chapter two group relationships and loyalties are shown to constitute a crucial factor in their attitudes. Reactions, which may be regarded as initial and temporary, are dealt with separately in Chapter three in order to avoid confusing them with the more permanent responses considered in Chapters four to ten under the classification of "non-approving" and "approving" responses. The final chapters are devoted to the social psychological aspects of the transition stage where applicants become candidates for Christian church membership. Chapter fourteen offers a summary of the field of study without restriction to the categories previously employed and without any attempt to present finalities.

Students of social psychological processes, Student Volunteers, missionaries and church leaders will find themselves much indebted to Dr. Price for this painstaking investigation. Had a study of this sort and on this comprehensive scale been made decades ago, our missionaries and other Western representatives might have profited greatly in their approach to alien nations and races. Dr. Price's study of fundamental ways in which Christian missions have affected alien civilizations will no doubt be followed by similar studies covering scientific

research into the whole range of impressions produced by representatives of one race, civilization or religion upon those of another. M. S.

**The Ao Naga Tribe of Assam.** By W. C. Smith. 225 pp. \$5.00. London and Los Angeles. 1925.

A short experience as missionary among the Ao Naga people has enabled Prof. Smith to give much valuable information in his sociological study of this tribe.

Though primarily of special interest to ethnologists and sociologists this book should prove of value to officials, educationalists and to missionaries who are constantly confronted with problems arising from a rapidly changing social organization.

The value of the book lies largely in the comparative point of view from which the author approaches his study of these people, in his various suggestions for further sociological study so that former mistakes may be corrected, and in the extensive bibliography.

The book gives much interesting information gathered from study and from experience among the Ao Naga people. E. A. M.

**The Laughing Buddha.** James L. Stewart. 347 pp. \$2.00. New York. 1925.

If one wishes a story of wild adventure, with numerous hairbreadth escapes from Chinese bandits, some philosophizing on life from Confucian, Buddhist, Taoist and Christian points of view, occasional observations on various types of missionary work, and after all a happy consummation—here is the book.

It is written by a Canadian Methodist missionary, vice-president of the Union University at Chengtu, Szechuan. Dr. Stewart has been in China for twenty-three years and so has had a good opportunity to know the country and people of the western province. The story is well told, the characters well drawn and the interest sustained, but one would make a mistake to think that missionary work or Chinese life in general is character-

ized by such continued excitement and adventure. There are too many hair-breadth escapes and some of the scenes draw much on one's credulity. The melodramatic climax brings together the heroes, heroines and villains of the story, and settles their destinies in a marvelous way. Parents with sons and daughters in China are apt to have bad attacks of nightmare after reading this romance of adventure.

**Red Blossoms.** Isabel Brown Rose. 12mo. 288 pp. \$1.75. 1925.

This missionary romance of western India is full of strength, heroism and love. The author, a missionary and the wife of a missionary of the American Board in Sholapur, has been in India for twelve years and writes with a knowledge of the country and people, ideals of Christian service and an understanding of human nature. The heroine is a woman medical missionary, whose story will awaken sympathy with missionary work.

**The Tai Race.** W. Clifton Dodd. 353 pp. Cedar Rapids, Iowa. 1923.

Dr. Dodd was for 33 years a missionary in northern Siam and in southern China to the people whom he insisted on calling the Tai. He worked for many years in various stations of the Laos or North Siam Mission of the Presbyterian Church, always looking northward and ever pressing northward in his desire to understand and evangelize the people whom he believed to be all members of one great racial stock. He was a man of deep devotion and unsparing self-sacrifice, ready for any hardship or toil in his effort to gather facts, to meet the people whom he loved, or to preach the Gospel. During the latter years of his life he gathered the material for this volume, which after his death was published by Mrs. Dodd and Dr. Dodd's friend, Dr. Hinkhouse of Leuox College, Iowa. It is a solid treatise, full of historical and philological and ethnological material but lightened with accounts of travel and incidents of missionary work, all

fused with the deeply religious and earnest spirit of this true missionary, who did his work under the burden and inspiration of a sense of pioneer responsibility for the people whom he regarded as one great race, the Tai, "the elder brother of the Chinese."

R. E. S.

**An Educational Ambassador to the Near East.** The Story of Mary Mills Patrick and an American College in the Orient. Hester Donaldson Jenkins, Ph.D. Illus. 314 pp. \$2.50. New York. 1925.

The veteran founder of Robert College, Cyrus Hamlin, and his worthy successor, George Washburn; the Presidents Bliss, father and son, who made the Syrian Protestant College, now the American University at Beirut; and last and in some respects the most notable of all, Dr. Patrick, maker of the Constantinople Woman's College: these presidents will always stand high in the roster of missionary education in the Near East, and are leaving to their successors an enviable reputation to sustain and improve upon, if possible.

Dr. Jenkins has had unusual opportunity to know her heroine and the College, from having served on its faculty and having had access to all important documents in the case. She disappoints the reader at first, since Dr. Patrick is almost ignored save for brief introductory items and occasional references. Instead of the maker of the College, the multitude of some twenty-four faces are introduced, their personalities described, their racial differentiae made clear, and the general growth of the College is sketched from its high school beginnings in Sentari, across the Bosphorus, to its status and fruitfulness today. The author has chosen the method of depicting a finely organized institution, functioning most effectively, and illustrating to a sordid environment the beauty of young womanhood, its capacity for intellectual and spiritual development, and especially its enviable record for serving as a unifying center for inter-racial unity. At the center of

this symmetrical and harmonious organization there have been a great heart and a wonderful brain—that of Dr. Patrick. All that Miss Jenkins tells us of the girls and the institution is simply the outworking of these inner forces, supplemented by a like-minded faculty and a willing body of students.

The volume shows us what feminine tact, an iron will, dogged perseverance, a comprehensive racial mind, catholic sympathy and an underlying Christian love can accomplish. Of course the President had a fine home backing, and Miss Borden was the constant friend and promoter, as well as two score of other devoted friends. And at Constantinople itself, what could have been done without Ambassador Morgenthau and the frequent aid of that great missionary statesman, Dr. Peet? Mrs. Henry Durant, Grace Dodge, Helen Gould Shepard, Mrs. Russell Sage, John D. Rockefeller, Jr., and Mrs. Converse were indispensable, as well as other generous givers; so that into this structure of the nations have gone a multitude of contributions of varied values. As representing their President, mention should also be made of acting-presidents, Drs. Vivian and Wallace, whose administration at critical periods could hardly have been improved upon by Dr. Patrick.

The experiences of the Great War are the most interesting in a way, as that was the testing time and the period when international friendship might have ceased, had it not been for the example of faculty members and the spirit of Christian internationalism which has always been present there. Then the stories of outstanding alumnae, including the wife of the present President of the Republic of Turkey, are most interesting. Through these examples, the reader cannot help but feel the power of such missionary work and such living dynamos of Christian efficiency and devotion.

H. P. B.

**The World's Living Religions.** Robert Ernest Hume. 295 pp. \$1.75. New York. 1924.

This is a compendious, well-analyzed treatment of ten of the non-Christian religions and Christianity. The non-Christian religions in the order of their presentation are Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shinto, Judaism, Zoroastrianism, and Islam. No man can present these religions, and still less Christianity, so as to satisfy all other men. Something will be said too little or too much. But Dr. Hume's book will be helpful to any one. It is an honest, careful, first-hand study of these great systems and it exalts Christianity to a place above all other religions and sets it in a class alone. At the same time it deals with sympathy and fairness with the faiths which have held and still hold the loyalty of so many millions of mankind.

R. E. S.

**Robert Morrison, A Master Builder.** Marshall Broomhall. 238 pp. \$1.50. New York. 1924.

This thrilling biography not only tells the story of Morrison but gives at the same time a fine historical background of missions in China. The author makes liberal use of Morrison's diary and thereby enables us, from first-hand information, to follow the great pioneer year by year in his pioneer work, including his prodigious literary labors in translating the Scriptures into Chinese. H. A. A.

**Missionary Diagrams and How to Make Them.** Edited by Hugh Martin and Illustrated by A. J. Melloy. 62 pp. 1s, 6d. London. 1923.

The purpose and nature of diagrams, how to make them, and how to use them, together with suggested ideas and sources of information make the five chapters of this small book very helpful. Twelve specimen types of diagrams, given in full-page drawings, illustrate the actual carrying out of the plans suggested. The book is prepared for amateurs and is practical rather than technical. K. S. C.

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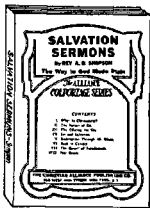
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## PERSONALS

REV. HOWARD A. BRIDGMAN, D.D., for many years Editor of *The Congregationalist*, has been appointed District Secretary of the American Missionary Association.

\* \* \*

DR. AND MRS. WILLIAM AXLING, widely known American Baptist missionaries in Japan have recently returned to their work in Tokyo.

\* \* \*

DR. MABEL E. ELLIOTT, who was in the Near East during the World War, and received the Croix de Guerre and other decorations, has joined the staff of St. Luke's Hospital, Tokyo.

\* \* \*

PROFESSOR EDMUND D. SOPER of Northwestern University has become Vice-President of Duke University, Durham, N. C.

\* \* \*

REV. WILLIAM P. MERRILL, pastor of the Brick Presbyterian Church, New York City, has been elected to succeed the Archbishop of Canterbury as President of the World Alliance for Promoting International Friendship Through the Churches.

\* \* \*

DR. AND MRS. W. H. LESLIE, missionaries of the American Baptist Foreign Missionary Society in the Belgian Congo for more than thirty years, recently arrived in America on furlough.

\* \* \*

REV. WILLIAM CAREY, pastor of the Union Church in Mussoorie, India, is a direct descendant of the pioneer missionary whose illustrious name he bears.

\* \* \*

Mrs. T. Z. Koo, of China, has resigned from the World's Student Christian Federation, and has returned to Shanghai where he is one of the Secretaries of the National Y. M. C. A.

## OBITUARY

MRS. S. W. SCUDDER, widow of the late, Dr. John Scudder, died in Vellore, India, late in September, after sixty-four years of service under the Reformed Church of America.

\* \* \*

BISHOP THOMAS B. NEELY, of the Methodist Episcopal Church, died in Philadelphia on September 4th.

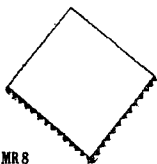
\* \* \*

C. T. HOOPER, originally a member of the North Africa Mission, and since 1903 secretary of the Egyptian agency of the British and Foreign Bible Society, died on July 18th in his fifty-ninth year.

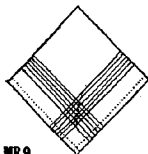


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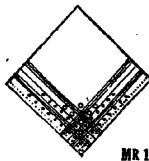
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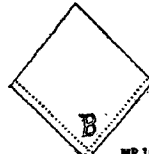
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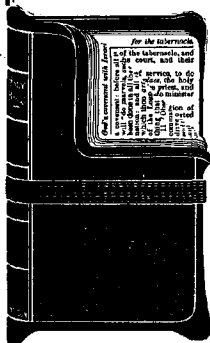
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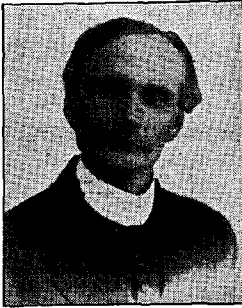
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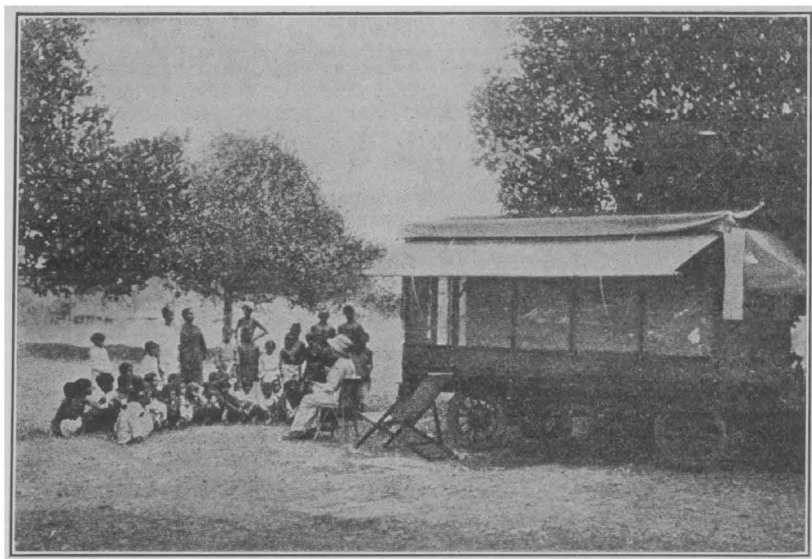
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# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLVIII

DECEMBER, 1925

NUMBER  
TWELVE

## A NEW APPROACH TO ISRAEL

TWO RECENT movements—the rerudescence of anti-Jewish agitation in various civilized lands and the development of Zionism—have served to focus attention once more upon the Jewish people. Their re-entrance into world prominence has led to an increased interest of Christians everywhere in the Jewish Problem. As a rebuke to the manifestations of racial prejudice and as a proof of good will to the Jews, recent steps have been taken to establish some bases of cooperation. The Federal Council of Churches has formed a Committee on Good Will Between Jews and Christians which is seeking to bring about better relations on the basis of mutual understanding. The committee frankly announces that its mission is not evangelism but good will.

Another movement in the same direction has taken place in England through the pronouncement of the Committee on Jewish Work of the Presbyterian Church at the meeting of the General Assembly held last May. The only work for the Jews carried on by that Church in England is at Bethnal Green, London. It has been conducted on the traditional lines of a Jewish Mission, and the meagre results raised in the mind of the Committee the question of its continuance. The chairman, Professor W. A. L. Elmslie, of Westminster College, Cambridge, with the committee, sought to make a thorough investigation of the situation with the purpose of developing a policy and program which could be reported to the General Assembly. A conference was held with two Jewish scholars, Dr. Israel Abrahams, Reader in Rabbinic in Cambridge University and a leader of Liberal Judaism, and Mr. H. M. J. Loewe, a lecturer in Rabbinic in Oxford University and a distinguished adherent of orthodox Judaism. These Jewish leaders emphasized as immoral the use of material benefits of any kind to bring Jews within the reach of Christian propaganda and declared that it did not seem right to them to seek to make converts among children. They held that fair means of propaganda

would be "the public influence of books, the open teaching of scholars, argument between persons of relatively equal standing and education, and, best of all, the example of disinterested relief of human sorrow and suffering and all noble and unselfish living."

As a result of this conference, Professor Elmslie and his committee presented to the General Assembly recommendations disapproving of the use of "material benefits" as an inducement to bring people within the reach of religious propaganda, and asking approval of the committee's proposals "to initiate a movement on new lines" in its work for the Jews. The program of activities, as outlined, included exchange of visits by literary societies in churches and synagogues, the preparation jointly by Jews and Christians of non-partisan pamphlets; the publication of articles by Christians designed to remove bitterness and prejudice; cooperation by members of both faiths in institutes and settlements; the invitation of Jewish rabbis to address ministerial associations; games and contests among young people of both faiths; cooperation of church and synagogue in social welfare, temperance, and international peace; and the repudiation by Christians of prejudice and persecution of the Jews.

As might be expected, such a pronouncement has stirred up both Jews and Christians, and has drawn forth comments of all sorts. The attitude of the Jews is fairly represented by the *Jewish Chronicle*, of London, which comments that the report "seems to mark a new era in the religious relations between Jews and Christians," and adds: "Jews will cordially welcome this indication of a more considerate and understanding attitude of Christianity towards Judaism. Naturally, in such matters, it is vital that Jews should approach the position without haste and with the fullest care. There are obvious reasons for this, one of them being that the danger of assimilation in the circumstances in which the Jews are placed, is quite as great, if not greater, when Jews are fed with honey as when they are plied with vinegar." American Jewish papers have been equally reticent about commending the action of the English Presbyterian Church, and for the same reason. *The Christian Work*, of New York, heartily approves the attitude of the committee, with the comment: "The preaching is over. The practising may prove harder. It may prove also much more enjoyable."

It certainly means something that the attention of Christians is being directed specifically to the Jews. The present is for them a time of crisis. Nothing less than a revolution has spread over the whole Jewish world. The passing of the Jews beyond the Pale into the larger liberties of the West has been attended by radical changes in Jewish life and thought. There has been a revolt against the arbitrary restraints of the ancient faith. Age-long prejudices are giving way. Many thousands are seeking the light. It is time that

the Christian Church should recognize its responsibility for their spiritual welfare in this time of change. That there is room for a new approach to the Jews, who can doubt? The history of Jewish missions has some inspiring pages, but no one pretends that a way has been found for the effective evangelization of the whole people. Thousands have been won to the Christian faith, but the great mass of Jews still remains outside the fold unmoved and repellent.

Have Professor Elmslie and his committee discovered a new path of approach to the heart of Israel? Has the committee on Good Will of the Federal Council of Churches blazed a new trail toward the solution of the Jewish Problem? This at least must be said that Christian love alone can break a way through immemorial prejudices against Christianity and reach the Jewish heart. If the Gospel is ever to win the Jew it must walk that way of understanding. This is the hopeful aspect of these movements. They express sympathy and good will to a people who have experienced little enough of them in their past contact with Christianity. But it must never be forgotten that *it is the Gospel of Christ which the Jew needs*, and needs desperately. We may well hope, therefore, that these movements toward a better understanding of the Jew may also give to the Jew a better understanding of that Gospel which it is the Christian's supreme commission to proclaim.

J. S. C.

### SYRIAN DISTURBANCES AND MISSIONS

THE disturbances in Syria, where Druse and Arab tribesmen have attacked the French forces around Damascus, raise apprehensions in the minds of those interested in Syria and the missionaries working there. The Syria Mandate territory, under French control, is now divided into four political units: (1) Jebel Druze, to the southeast of Damascus, which was the starting point of the recent movement; (2) the Syria Federation, including Aleppo, Hamath, Homs and Damascus, these being prevailingly Moslem and nationalistic from the Arab standpoint; (3) the Alouite territory comprising Alexandretta and the northern coast, including the Nusairiyeh tribes, presenting the only pagan problem in Syria; and (4) Greater Lebanon, comprising the Lebanon Mountains with the coast cities of Tripoli, Beirut, Sidon and Tyre. In this last division the Christian political influence predominates even as it did under Turkish rule.

In Damascus the principal missionary interests involved are the British Syrian Mission, the Irish Presbyterian, and the Danish Mission to the East. The last named is also working in the region north of Damascus and so is involved in the disturbances in Nebk. The American Presbyterian Mission has stations in Greater Lebanon and part of the Alouite district, neither of which has been affected serious-

ly by the rioting, but this mission is also vitally concerned at three points in the disturbed area, namely the city of Hamath, Aleppo and Deir Zore on the Euphrates. The American Board also has a station in Aleppo. As far as we know none of these has suffered any damage, but in the absence of advices to the contrary, it is probable that the work has been temporarily interrupted in Hamath and Deir Zore.

No report has yet come to indicate how much damage has been done to the physical equipment of the European societies occupying the disturbed areas. In any case such damages are not the most important features from the missionary standpoint. Naturally the most serious effects of such disturbances are not physical but spiritual. They are the effects, difficult to assess, that are found in minds and hearts. They are the resentments, the more potent because suppressed by force; the wounded self-respect of proud peoples; the nursed wrath, the long memories of outraged sensibilities.

This is the more serious because the West, which these people regard as the source of their wrongs, is also the direction from which missionaries come, and it would not be strange if the missionary enterprise were regarded as part and parcel of the Western program of occupation. It takes a discerning mind, and one adequately informed, to make the necessary distinction. Fortunately many of the leading Arabs can make it for they have been trained in mission schools and colleges or have been associated with those so trained and have been able to understand the non-political motives back of these Christian enterprises. Nevertheless the missionary must face his future task with the realization that he will find hearts further hardened by recent events.

A second feature of the situation that can never be ignored is the fact that all political and social life in Syria is artificially divided along religious lines and these divisions have been used in devising the system of government. The ancient grudges between Christian and Moslem and between the Maronites and Druses make any concerted action difficult and call for the highest ability and most sympathetic understanding on the part of those who are called upon to govern.

Moreover Syria today is peopled with a society representing at one end the highest intelligence and culture, and at the other the most primitive wild life which expresses itself in banditry. General Weigand was able to silence the bandits and make the country safe, but Turkey herself was always able to do this when she wished to. That General Weigand's policy did not lessen the number of bandits except by the few that he hanged publicly in Beirut, is shown by the orgy of banditry let loose today.

Syria needs something more than the iron hand. She needs an understanding heart. If the confidence of the people is secured they



themselves can easily take care of the unruly elements in the population. It is only when this confidence is shattered, as in these recent months, that the forces of order seem to be paralyzed. But even in the midst of the recent rioting the leading Moslems were able to control the situation in their several districts in Damascus. It is to be hoped that the Mandate Power will be able to find governors who have the will to understand the aspirations of the Syrian peoples, to respect their customs, to oppose their faults and errors with tact and courtesy, and to work out with them as partners the solution of their difficult problems.

It is a great boon that the missionaries are on the field to help in this time of need. They may be counted on to exhibit that perfect sincerity of motive, and that unselfish desire to be helpful to all, which will disarm anger and resentment and will help to heal the wounds with the balm of love and sympathy.

### STUDYING THE SITUATION IN AFRICA

THE GREAT resources of Africa and the possibilities of developing the continent are attracting increased attention from statesmen, business interests and Christian missionary agencies. Light is shining into the dark African interior from abroad and the continent is also being revealed more fully to the outside world by those who travel or reside there.

An important conference of Protestant missionary agencies was recently held in Hartford, Connecticut (October 30th to November 1st), to study African problems, and another of still wider range is to be held in Europe next September under the auspices of British missionary societies. The Hartford Conference was called under the auspices of the Foreign Missions Conference of North America, and was presided over by Dr. Thomas S. Donohugh, chairman of the Africa committee and associate-secretary of the Board of Foreign Missions of the Methodist Episcopal Church. One main topic discussed was education of Africans (led by Dr. Thomas Jesse Jones, who has recently returned from a tour of inspection).

Many educational, religious, social and economic problems are coming to the forefront in Africa because of the place the continent is taking in the eyes of the world. J. H. Oldham, secretary of the International Missionary Council, was one of the speakers who pointed out that now that European and American capital is pouring into Africa for the development of her industry and commerce (such as the proposed development of the rubber industry in Liberia), there are arising on a gigantic scale all the capitalistic problems of the West, as well as the political, racial, social and cultural problems which for generations have been awaiting solution in Europe and America. Industrial, commercial and governmental

forces are exerting an increasingly important influence upon the whole life of Africa so that there is need for closer cooperation between these agencies and the missionary and educational workers in the continent.

The problem of sleeping sickness, the dread disease which for more than two centuries has hindered the extended colonization and industrial development of Africa by Europeans, seems in a fair way to be solved by the discovery of "tryparsamide," an effective remedy that may in time practically wipe out the disease from the central part of the continent (according to Dr. Louise Pierce of the Rockefeller Foundation). The Belgian Government in the Congo is treating about 50,000 patients per year with this remedy, and missionaries and philanthropic agencies are treating a like number. French and British government agencies are also treating many thousands.

The language problem in Africa is another important topic. Missionaries pointed out that one of the greatest barriers to educational progress is the fact that Africa speaks about 800 languages and dialects, and there is scarcely any literature in these tongues. The personnel and means of translating seem almost unavailable. In only three or four of the more largely used languages of the continent can one gather together a library of twenty books, while in most of the few that have been reduced to writing the entire available literature could be wrapped up in a handkerchief—two or three very small books. Mr. J. H. Oldham and Prof. Dietrich Westermann, of the University of Berlin, announced that there is under way a plan for the organization of an "International Bureau of African Languages and Culture," in which mission boards of America, Europe, and Africa and learned societies from all parts of the world will cooperate for the study of these languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translation work. One of the first activities of the proposed bureau would be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc.—in a basic tongue and founded on African experiences and conditions; it would then be translated into various tongues and dialects.

"We are living in a fool's paradise," said Rev. J. H. Oldham, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial and government forces are now having a great influence, and there ought to be a greater cooperation between these agencies of civilization and the missionary and educational bodies working on the continent."



SCHOOL GIRLS IN HAWAII, REPRESENTING FIVE RACES—JAPANESE, KOREAN, HAWAIIAN, CHINESE AND FILIPINO

## Hawaii, the Kaleidoscope of the Pacific

BY HENRY P. JUDD,\* HONOLULU, HAWAII

Corresponding Secretary of the Hawaiian Evangelical Association

**F**IVE years ago, the Centennial of the landing of the first American missionaries was celebrated in Honolulu. The record of the early missionary days is a noteworthy one. The wonderful story of Henry Opukahaia (often called Obookiah), the first Hawaiian to visit in New England, had paved the way for this first mission in Hawaii. Coming to a land where the old religion had been overthrown by the people themselves, where the priesthood had been ridiculed, temples destroyed and idols thrown away, the missionaries of Christ found the hearts of the people open in a most wondrous manner. In time Hawaii became an independent Christian nation. The Hawaiians were great believers in education and the work of the American missionaries made not only for a people followers of Christ in belief and in manner of life, but also made for an all-round civilization in which the people were law-abiding and peaceful. The Hawaiians so firmly grasped the idea of the Christian religion as a missionary religion, that they sent missionaries to the Marquesas Islands and also to Micronesia. Eighty-three workers in all were

\*Garritt P. Judd, M.D., the grandfather of the author, went to Hawaii in 1828 with the third company of American missionaries.—EDITOR.

sent from Hawaii and the reaction felt in the life of the Hawaiian churches was a great stimulus to a strong, spiritual life.

The year 1863 marked an important epoch in Hawaiian missionary history, for at that time the Mission became self-supporting and self-directing.<sup>†</sup> Two elements were largely responsible for this new step: (1) The development of the spirit of independence and (2) financial stringency caused by the Civil War in America.

When the American Board retired as an agency for carrying on the work, the Hawaiian Evangelical Association was organized, representing the various Islands in the group, and including leaders among the Americans and Hawaiians. The character of the population had considerably changed since the advent of the first white man. Probably 200,000 Hawaiians were living when the missionaries first came, but in 1860 there were 67,000 Hawaiians and 2,700 of other races. In 1910 Hawaiians numbered only 35,000, while other races had increased to 153,000, due to the large immigration of Chinese, Portuguese, Japanese, Spanish, Porto Ricans, Koreans, Filipinos, Russians and others.

When the Hawaiian Board of Missions, the executive body of the Hawaiian Evangelical Association, was formed in 1863, there were about 20,000 church members. This number declined steadily with the decline of population, so that in 1893 there were a little over 5,000 members. This number has now increased to more than 10,000, of which more than 4,200 are Hawaiians, 2,300 Anglo-Saxons, 2,300 Japanese, 900 Chinese and the others Filipinos and Portuguese. These figures of course apply only to the members of the churches composing the Hawaiian Evangelical Association.

Other religious bodies are also working in Hawaii. The Roman Catholic missionaries first began work in the Islands in 1827 and with the exception of an interval from 1831 to 1840, have labored successfully, largely among the people of the Latin races, but also among the Hawaiians. The Mormons arrived in 1853 and have confined their attentions almost entirely to proselyting among the Hawaiian Christians. The Protestant Episcopal Church has for many years been doing a splendid work in upbuilding Christian character through church services and other forms of Christian activity. The Methodists, the Christian Church, Salvation Army, Christian Science and other religious organizations are also in the field. Of non-Christian sects, the Buddhists have a large representation among the Japanese, numbering perhaps close on to 100,000. Most of the Buddhist sects are represented in Hawaii and there are about one hundred temples. The Shinto religion is also represented here.

In spite of the fact that there are so many religious organizations at work, the Hawaiian Evangelical Association, being the oldest of its kind in existence here, feels it has a definite place to fill. The organization includes 108 churches, of which 69 are Hawaiian. Some

<sup>†</sup> The American Board practically withdrew at this time but continued to support the work until 1870.

of these Hawaiian churches are small, and are gradually becoming weaker because of the loss of the population in the country districts. There is a tendency among the Hawaiian people to leave the country and come to Honolulu or Hilo, the second city of the group. This is due to the excitement of town life and of better opportunities for industrial advancement than may be found in the larger centers.

Hawaiian Christians have many admirable qualities. They are loyal to the "Faith of the Fathers," are faithful in church duties, in Bible reading and daily prayer and in their adherence to the early Christian ideals taught by the first missionaries. Some of the pastors have been remarkable for their ability to lead and care for their



A SUNDAY SCHOOL GATHERING IN ONE OF THE RURAL DISTRICTS OF HAWAII

people and in the pulpit there have been many preachers of real ability.

For the last few decades the work of missionaries has been broadened out to include all the races now resident in this group. The Chinese work was the earliest to be started among the Orientals, because the Chinese emigrants preceded Japanese, Koreans, Filipinos and other races from the Orient. The work among the Chinese has been carried on for about fifty years with gratifying success. Frank W. Damon did a remarkable work in the Fort Street Chinese Church in Honolulu, and was always looked upon during the years of his life as a great friend of the Chinese people of Hawaii. Of the 912 members of the Chinese churches, 720 belong either to the Fort Street Church, or the 2nd Chinese Church of Honolulu. But the Chinese churches have become enfeebled largely through the departure of the older Chinese from these country districts to the city, owing to the decrease in the rice industry in a large measure.

The rise of the Japanese work has been most gratifying. In

1910 there were only 956 members of our Japanese churches; there are now 2,331, denoting a healthy growth. Eighteen churches scattered throughout the group minister to the needs of the Japanese population. The outlook of this phase of our work is most encouraging, owing to the aggressive tactics of our preachers and pastors, reinforced by a vigorous Sunday-school campaign, which is being carried among the children of Buddhist parents. There is a tendency among the young Japanese to leave the religion of their parents, owing to the Americanization process steadily going on in our public schools. In spite of the vigorous campaign of the Buddhist priests, the young Americans, of Japanese ancestry, have a decided leaning toward accepting Christianity and American institutions. This struggle is going along quietly in the hearts of many of the young people and in spite of apparent failures here and there, the Christian way of thought and life is making strides forward among these young people.

The work among the Portuguese is making but slow progress and there are only two evangelical churches in the Territory to minister to the needs of those who have left the Church of Rome and desire a freer expression of their religious sentiment and activities.

An element in the population which is likely to become the second largest of all the racial groups in Hawaii is that of the Filipinos. In 1906, immigration from the Philippine Islands was instituted by the Hawaiian Sugar Planters' Association, and since that time the "Little Brown Brothers" have been coming into the Territory in increasing numbers. At first, the larger proportion of these were Tagalogs or Visayans, but in the last few years the preponderant proportion of the Filipinos has been the Ilocanos from the northern part of Luzon. They appear to be steadier and more industrious than their brethren from the islands of the south. Nominally Roman Catholics in their faith, a great number of them are so only in name, and are quite ready to listen to the evangelical message presented by the ten ministers and preachers in the service of the Hawaiian Board of Missions. Owing to the uncertain economic conditions prevailing among these people for the last year which were largely due to the strike inaugurated a year ago, it has not been possible to secure such abiding results in the church work as would most likely prevail when all was peace and harmony in the Filipino population. These economic problems are being worked out satisfactorily, however, and the work of the various sugar plantations is steadying down. Our preachers have sometimes been placed in an embarrassing position before the eyes of their countrymen, as they have always stood for law and order and have frowned down upon measures urged by the strike leaders to secure the results at which they are aiming. In spite of the uncertain conditions, however, the outlook among these people is promising, especially in the Sunday-schools.

The Hawaiian Board is putting an increasing emphasis upon religious education and in training teachers for the Sunday-schools. In 1904, Mr. Theodore Richards, who has been Treasurer of the Board for almost a quarter of a century, founded an institution called the Honolulu Bible Training School. Its primary object for training Normal School students for teachers in Sunday-schools is being evolved in a remarkable manner. The enrollment of the school is nearly 350 and its graduates, numbering several hundreds, are taking an active part in the upbuilding of the Kingdom of God in the scattered communities up and down the coasts of the various Islands. A field worker aims to cover the Islands for the purpose of holding



A FILIPINO CHRISTIAN CHURCH IN HAWAII

Sunday-School Institutes and meeting the needs of the country schools by friendly suggestions and cooperation wherever possible.

The needs of the young people of the various races who all speak the English language are being met by programs which call for rallies, conferences, Bible dramas, inspiring addresses, etc. In Honolulu a church for these young people, most of whom are students in high schools or university, was established a couple of years ago under the name of "The Church of the Crossroads." This unique institution is more than an experiment, for it is succeeding in training a splendid group of young people in Christian doctrine and manner of life, a group destined to be the leaders of the new generation.

The Honolulu Theological Seminary and Christian Workers' Institute occupies a plant adjoining the Mission Memorial Building, the headquarters of the Hawaiian Board. This Seminary affords a training for the various native workers and by working in connection with

the University of Hawaii, is able to produce workers with a splendid training to meet the needs of the Island population.

The Board has always believed in a broad interpretation of the Gospel and therefore has provided in its budget for the maintenance of social settlements in Honolulu and Hilo and in cooperation with the Oahu Sugar Company (the second largest sugar-producing company in the Islands) is operating a social settlement at Waipahu, the third largest town in the Territory. The Hilo Boys Boarding School, Maunaolu Seminary, Kohala Girls' School, and Mid-Pacific Institute of Honolulu, are schools that have been founded by the missionaries or their associates, with which the Board has always maintained most friendly relations of cooperation and sympathy.

The oldest paper published west of the Rockies, *The Friend*, founded in 1843, has had a great influence in forming public opinion. The Board publishes two other monthly papers, one in the Hawaiian language and the other in the Filipino dialects.

The headquarters of the Board are adequately housed in the Mission Memorial Building on South King Street, directly opposite the Old Mission House. This old Mission House was built in 1821 and is the oldest frame building in the Islands. It is adjoining the Kawaiahao Church building, the oldest evangelical organization in the Territory. The Mission Memorial Building was erected in 1916, to commemorate the remarkable services of the missionary fathers and mothers. It is a beautiful, substantial and useful memorial to the pioneers of Christian civilization in Hawaii.

The Board considers this a new era for four reasons:

(1) There is a growing cooperation among the various races in Christian work; whereas misunderstandings used to arise frequently, now the various peoples who follow the Master are growing together in closer bonds of sympathy and service, as they realize that we are all one in Christ and that we must all stand shoulder to shoulder to meet the attacks of the common enemies of paganism, indifference and false religions.

(2) The young people of Oriental parentage and heritage desire services in the English language, and the Board is meeting this need wherever possible in the racial churches. Several of the Hawaiian churches have English preaching service once a Sunday or once a month, and in the Japanese and Chinese churches, English sermons are becoming more and more the custom. There seems to be scarcely any limit to the amount of work that may be done among the young people, especially of student groups. They are responsive to the Christian appeal if it is made in a reasonable, sane and forceful manner, backed up by the personality of the preacher.

(3) Educational Work: The Board believes in training young people, not only in education and along practical lines, but also in





AN EASTER SERVICE AT SUNRISE, ON PUNCHBOWL HILL, HONOLULU

civic righteousness, patriotism and general fitness to become members of the body politic.

(4) Evangelistic Effort and Spiritual Uplift: Evangelistic campaigns are carried on throughout the Territory from time to time, not by imported evangelists but by using our own workers through transferring them temporarily from their fields. This is especially true among the Japanese and by means of a house to house canvass, mass meetings and others forms of effort, our Japanese preachers, thoroughly aroused to their opportunities, are meeting with great success among the older people and the younger ones.

In Hawaii, as in communities throughout the mainland, there is a zealous struggle of those who are adherents of the pure Gospel of Christ to maintain the ideals of life represented by the Master. Perhaps the hardest field of effort is among the Anglo-Saxons. The Hawaiians and Orientals naturally turn to them for leadership and follow their example in church life as they do in business, social and other relationships. The Central Union Church, with a membership of close on to 1,400, is the largest single church organization in the Territory, and holds a commanding position in the city of Honolulu, through its long history of usefulness and the social prominence of its membership. It maintains a vital touch with China, through supporting several missionaries in that large country, and it also maintains a great interest in the work of the Board, in fact, many of the Board members are also members of this church.

#### THE ORIGINAL AMERICANS

**M**EXICO, when the white man discovered it, was inhabited by the Aztecs, a people with a high degree of civilization. They had excellent government and laws, good highways, well developed mines, industries and arts. Their Temple of the Sun is one of the great monuments of antiquity.

*In Peru*, the Incas had the other great civilization of original America. They had developed a specialized agriculture and had made terraced gardens. They had built great suspension bridges with neither iron nor steel in their construction. Their structures of huge stones were almost as wonderful as the Egyptian pyramids.

*In Chile* are the Araucanians, the only aboriginal tribes who have never been conquered by the whites. They are a self-reliant race of superior native ability and are law-abiding citizens. They are food-growers, and have good industries.

*In western Paraguay* are the largest body of savage Indians in South America. They are practically independent of the neighboring republics, adorn their body with few clothes and their faces with much paint; they eat mainly fruits, roots, reptiles and the succulent caterpillar. They live in constant fear of demons and hide from the white man in almost impassable swamps, protecting themselves with long, powerful bows and barbed arrows.

# Has the Missionary Motive Changed?

BY ROBERT P. WILDER, NEW YORK

General Secretary of the Student Volunteer Movement

THE history of missions, like any other historic presentation of men's spiritual and practical actions, is a progressive development. It changes and adapts itself to successive conditions as the generations march by. But the heart of the movement remains essentially the same. Whether one record missionary motives in 1825 or in 1925, there is one definite motive and model to govern us, namely, Christ's last command.

After the early centuries the apostolic missionary flame died down. Only in the conversion of the tribes of Northern Europe was there an upstarting flare. Then came the Middle Ages, when with exception of the work of such men as Raymond Lull and Francis Xavier, obedience to our Lord's Commission languished. Reformation days were so occupied with the removal of errors within the Church that little missionary activity existed. Then came a recrudescence of missionary enthusiasm, with the Moravian missionary movements (beginning in 1701); the formation of the Society for the Propagation of the Gospel in England and the Danish Mission to India early in the same century. With the opening of the nineteenth century, came the real stride forward in missions and American endeavors were added to the stream fed by other nations.

What was the nature of the missionary motive one hundred years ago? In those days, the missionary was mainly recruited from ministerial ranks. It was the preacher who had laid upon his heart a special call to go unto the unevangelized. A pioneer evangelist was preferred. Youth and the ability to follow an itinerant calling were prerequisites. Educated men who could save souls, who were also practical men—men who went for no sake of adventure except for the glorious adventure of presenting the Lord's cause—men who were ready to die if need be in the fulfillment of their calling—men whose lives were dominated by prayer, Bible study, and good works.

The motive for going most often mentioned was the constraining love of Christ and consecration, resulting in obedience to the Great Commission to carry the Gospel into the "regions beyond," where churches did not exist, and where Christ was not yet known. Because there were so many open doors into new fields, because the harvest was so plenteous and the laborers so few, many preachers in the homeland were urged to go into foreign fields where there was greater opportunity to save souls from darkness and death.

There must have been times when it was exceedingly difficult to find men of this caliber to go forth. Many could not stand the

rigors of an extreme climate and primitive living. Others would not see in such fields an opportunity to use brilliant talents. It was not enough even to be swayed only by a sense of the worthiness of the undertaking, and a general desire to do the Will of God. Whole-hearted consecration—not merely the greatness of the need—must be the distinct basis of the pioneer missionary.

Even in 1830 the idea that men of lesser ability would do for missions was regarded as unwarranted. "However otherwise it may have been in former times, it is now the sure evidence of a debased heart or an impoverished mind to sneer at the missionary. The title of missionary, even among the most wicked, is no longer a synonym for weakness, fanaticism, and ignorance," said a writer in 1838. Such an idea would have tended to lower the character of all the operations connected with the evangelization of the world. "I cannot well conceive of any field of missionary exertion," wrote one author in 1831, "where high intellectual powers may not have the finest and most useful display. In an acquisition of languages, in plans for the amelioration of the people, in acquiring influence over them—a man of quick perceptions and energetic character does more in the course of a few years, than weaker men could in a long lifetime." The conception that savages or people of low cultures had minds so easily overshadowed by the usual mentality of Christians that it would be an easy matter to master them, was quickly overthrown. The power of reasoning, often discovered in mere savages, showed that no one could be sent out to primitive lands who was either ignorant or stupid.

In the years between 1825 and 1835 came a new departure in missions, the advent of a mode of evangelization which can explain the subsequent subdivisions into various branches: educational, social, industrial, literary, etc. Medical missionaries were sent out, not simply to be attached to the important missions, but to do pioneer work. Said a writer in 1838, "It is meant that these men should be unmarried, generally itinerant, and left to the providence of God to direct to their fields of labor, to combine the qualifications of healing and preaching." About fifty years later, another writer referred to "the most rapidly successful of modern missionary efforts—medical missions. . . . In all climes and countries, among those of all degrees of advancement in civilization, it has ever been found that the healing of the body, as in the days of our Lord's own work on earth, opens the way better than any other mode of operation, for the healing of the soul."

In the years of 1875-1925 there has been a further development along specialized lines in educational, industrial, secretarial and social work. In our zeal to send out men and women fully equipped for this specialized work, has there been a tendency to neglect the supreme aim of the missionary? Comparing the decade of 1875-

1885 with the decade 1915-1925, I believe that we will find the missionary motive, while revealing an elaboration in expression, is essentially the same. One author, writing in the earlier years of the last half-century said: "Missionary work is prompted supremely by the constraining love of Christ. This is a lofty standard but it is a true standard, and should never be lowered. It is to be feared, however, that to many persons missionary work means little or nothing more than a civilizing agency....but this is only a secondary part of his mission.... The language of the true missionary everywhere in our day is precisely that of the first Great Missionary whom the world ever saw: 'The love of Christ constraineth us.'"

The missionary did not tamper with the truth, did not shut his eyes to facts, did not believe sin to be harmless, yet none the less he was constrained at every step by the supreme love of Christ in his soul, to obey the specific command to "disciple all nations." These consecrated Christians did not believe that we should wait until distant nations came to our shores, nor until the influence of the Gospel should indirectly and slowly permeate the world, but they heard the call to go to the nations in the places which God had given them for dwelling places. The true missionary spirit was marked by readiness to empty oneself, like the Master, to sacrifice the lesser things for the greater. Moral heroism and an apostolic enthusiasm were demanded. A definite conviction was the need that God had called a man for the duty of preaching the Gospel. After that every step was of necessity subject to successive manifestations of God's will—in equipment, preparation and entrance into work of soul winning.

Now turn to the analysis of the missionary motive as enunciated by a Student Volunteer who went out in 1924. He had a burning message on his heart: "I believe the whole thing comes down ultimately to a question of *consecration*. Each of us has at some time felt that we had made a surrender of our lives to Christ. And yet the test of that surrender is not so much to what place we go, as in the quality of our lives. There is a very general dislike of this word 'surrender' in our generation. We say that it smacks of the narrow and the old-fashioned and that it gives a degraded impression of human nature. But I strongly suspect that for many of us these are excuses rather than reasons and that our real dislike is chiefly because the word has a kick in it. In the field of science we do not object to it; where would science be without surrender?...."

This young missionary goes on to say, "The only way in which the principles of Christ can become effective in your life or mine, the only way in which we can measure up anywhere near to His standards, is by letting Him manage our lives.... Are we ego-centric or Christo-centric? The test lies in this; what difference does Christ make in us, and what difference does He make in others

through us? .... We must 'let go,' just as though heaving a huge sigh of relief. Not for a moment will this mean for us a life of negativeness or of passivity. We shall find that we are more active than before, that we are actually doing more, but on a very different plane. We shall be plunged into the things which God wants us to do, with a sense of overflowing zest and power. In this we shall be able to forget ourselves, to cease that tense straining to improve ourselves, and let Him dominate and control and change us. 'For it is God who worketh in you, both to will and to work for His good pleasure.' And then God does it! This has been the testimony of Christians from the very beginning, and still is today. Two things which seem to be absolutely essential, both to the maintenance of our spiritual vitality and to the advancement of Christ's Kingdom, are *prayer* and *contagion*. .... It is impossible to describe any method of winning others to Christ, for there is no special method. Everything depends upon a quality of life that is contagious and upon the power and guidance of the Holy Spirit."

These voices out of the past and present answer the question as to whether the true missionary motives are the same today as they were fifty years ago. Is there a change in the appeal today from that which obtained fifty years ago? Yes and no. The foreign field is more varied, more complicated, more sophisticated with the rising tide of nationalism, with the onrush of Western industrialism and with the growth of indigenous church leadership. But the essential need is the same, the hearts of men are practically the same, open to the same vices and pitfalls, and susceptible to the identical heights of inspiration and glorification of the love of God.

The other day a group of students was discussing this topic and made some interesting remarks. One quoted, "There is only one religious problem in the world today, and that is the problem of sin, and only one religious solution 'God in Christ taking the sin upon Himself and bearing it away.' " Another said that students may not say that Christ saves from sin, but if we give them the job of trying for one day to hold up Jesus Christ to keep from doing unworthy things, they will see the meaning of redemption from sin. They have to be brought to see that Jesus Christ is more than the first Christian as Luther was the first Lutheran, that He not only came to point out a way, called "Jesus' way" but that He Himself *is* the way, the life and the truth. Some think that the older missionary motive was simply to go and tell what Christ means to you individually, but that the present-day motive has come to mean to go and tell what Christ means corporately to people. But missionaries like Carey and Livingstone were profoundly interested in bettering social conditions as well as in saving individuals. One cannot do great things socially unless Christ means much to one individu-

ally, and this must be told to others as individuals, for society is composed of individuals.

Possibly the greatest change in the last half century has been in the order of emphasis in presenting the missionary motive. When the S. V. M. began the order was usually—first, the charter for missionary work as it is found in the Bible; then the greater success abroad compared with that at home in proportion to the laborers employed and money expended. Then the greater need was stressed, frequently followed by the reflex influence of foreign missionary work upon home churches. Today the Biblical basis of missions is more apt to be placed after human need has been presented. A larger emphasis (than formerly is laid on social, racial and international problems; as much is not said about the future condition of the unevangelized as upon their present need. The Biblical argument is based not so much on special verses as on the Scriptures as a whole.

Today, as in former years, consecration to the cause of Christ and dependence on the power of the Holy Spirit are necessary to produce abiding results. The cause of Christ is advancing on the foreign field and this could not have been accomplished without consecration.

#### SOME GREAT PRAYERS

"O Lord give me souls or take away my soul."

GEORGE WHITEFIELD, *the famous English Evangelist.*

"Here let me burn out for God."

HENRY MARTYN, *missionary, kneeling on India's coral strands.*

"Lord, to Thee I dedicate myself. O accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more."

DAVID BRAINERD, *missionary to the North American Indians, 1718-1747.*

"Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

THOMAS à KEMPIS, *1379-1471.*

"Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

DWIGHT L. MOODY.

"Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it. Thou must do it. Stand by me, Thou true eternal God."

MARTIN LUTHER, *when called before the Diet of Worms.*

"O Lord, send me to the darkest spot on earth."

JOHN KENNETH MCKENZIE. *Prayer as a young missionary candidate.*

"Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; save Fiji."

JOHN HUNT, *missionary to the Fiji Islands, when dying.*

## Masala, Fighting Man and Elder

BY REV. B. J. ROSS, CUNNINGHAM, SOUTH AFRICA

Missionary of the United Free Church of Scotland

**M**ASALA, for the first forty years of his life a heathen savage, became, after long Christian experience, the leader of a strong church Session. Tall and slender, lithe and active in spite of threescore years and ten, handsome, with quite marked Semitic features, always smiling and genial, but steel hard if need be, he was a man loyal ever to his minister, but of quite independent mind. The small congregation he had built up was remarkable for two things, the large number of children who accompanied their parents to church, and the large number of young men who joined the Church as converts from heathenism and became fit to be office-bearers of value.

Masala Upisane trained them. He was an aristocrat, and had been the fighting man of a fighting clan. No beer-drinking tulzie or faction fight was right for his section of the clan unless he was leading. His head bore many scars of clubs: none behind. Even in his fighting days he was known as the fighter who fights and laughs, and in his Session days he always kept smiling.

On one occasion, during a great clan fight, Masala and his son sat quietly at home. Much surprised, the missionary asked a Christian how he could ignore his chief's call.

"Oh, he! he is not like the rest of us. The very boys know that he is a warrior of fame, all men know that he is a Christian to whom bloodshed and drunkenness is an abomination. The chief knows quite well that to him the word of God is greater far than the word of any chief. He is a man by himself: we must obey the chiefs. If they will fight and Masala cannot stop them, he says, 'Fight away, but keep well clear of my village. I am done with such things.'"

He was taken ill, and once and again the missionary visited him. Then there came a special messenger saying the old man wished to see the missionary. I at once rode down. The old man, now about eighty, was very weak, but spoke of many things. After prayer and reading Psalms 23 and 27 by request, I said, "The sun sinks and I have far to ride, I must go." "Yes, you must go: there is no moon tonight. I thank you much for coming. I wished to see you once more and bid you farewell. I would like you to come down and bury me." Taken aback, I said, "Are you certain you are going?" "Yes, I know I am going very soon. Under this sun I see you no more." "How are you going?" "I go in peace." "Whereon does your peace rest?" The old man raised himself with an effort and said, "Missionary, long, long years ago the Son of God saw me when I was a thing of naught. He spoke to me and I resisted Him. Still He spoke to me in mercy and in patience; still I resisted Him. He laid His hand heavy upon me and He overcame me. He lifted me from a fearful pit, the vileness of which you know nothing, and He put my feet on a rock. For long years He has been rich in mercy, great in patience, and very faithful. I am going, and I go into the darkness on a journey of which my fathers knew nothing and told nothing. But this I know, wherever I go and whatever I meet, He is with me, long-suffering and slow to wrath, faithful and true. And so it is I go in peace."



# Cooperative Broadcasting to the Mexicans in the United States

BY REV. CHARLES A. THOMSON, SAN FRANCISCO, CAL.

"El Buen Pastor"—Church of the Good Shepherd

THERE were three of us in the office. Dr. Aye was the superintendent of Mexican work for—well, let us say denomination X. Mr. Bee held a similar position in denomination Y. And I was the host and of neither X-ites or Y-vites.

"Now about Pueblo Ninguno?" asked Mr. Bee. His words called to mind a picture of the "Mexican town" of one of the older settlements in the Southwest: streets of grey dust splashed with the brilliant light of an exhaustless sun; a fringe of unpaved sidewalk; rows of one-story adobes or wooden shacks built flush up to the street line; through the narrow doorways glimpses of shadowed interiors; old grandmothers sitting at peace with folded hands; the still symphony of a mother and babe; the joyous flash of little children; flowers here and there and a few plants, green in spite of the desert heat; and above all a blue, blue sky.

The Y-vites had built a little chapel in "Mexican town" ten years before and the work had gone forward bravely, if not perhaps brilliantly. But suddenly a new factor appeared. Only three blocks from the little chapel another Protestant center was opened—and by the X-ites. The consent of the Y-vites was not sought nor were they even consulted.

"Now about Pueblo Ninguno?" asked Mr. Bee, and Dr. Aye looked embarrassed. "Please don't think I had anything to do with that," he protested.

"Well," said Mr. Bee, "I have come to think the opening of that second center was not so bad. I told our Mexican pastor there that it would be much better to have in that community the impact of two Protestant centers instead of one."

"And," he continued, half in jest, "I told him that after the X-ites make the people Protestant, then he can go in and turn them into Y-vites."

We laughed, but there was silence for a moment in the office. And another scene flashed into mind, the picture of a group of young men gathered together around the supper table. The place was quiet and secluded, the spirit evidently one of intimate comradeship. Yet somehow over all hung an atmosphere of tension, of expectation, of the inquietude of impending separation. One of the group quietly rose, his eyes big with vision, as he looked out beyond his companions, out into the future. And as a sudden hush fell, there came the words: "Father, all mine are thine and thine are mine; I pray

that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that they may be one even as we are one."

A cough broke the silence in the office, and I came back to the twentieth century—where Jesus' unanswered prayer remains unanswered still.

We who work among the Spanish-speaking people of the Southwest are as yet but toddlers along the way of interdenominational cooperation. Or to change the figure, too often our nose is so deeply inserted in the affairs of our own individual church or denomination that, even without the blinders of prejudice, our view is simply "straight to the point"—our point and no other. Too much are we interested in setting up our own gospel radio, to broadcast our own particular preachings and program. The idea of "cooperative broadcasting" is still young, but it is young, and so growing.

The magnitude of the task before us is making for cooperation. If we saw in our morning paper this headline, we should probably be startled—"U. S. Extends Border Southward—Takes in Population of Mexico's Six Northern States." Such a headline, of course, would be misleading. The United States is not extending its border southward, nor does it contemplate any such move. But it is true that we have already within our borders a Spanish-speaking population, almost equivalent to the total number of people living in the Mexican states of Sonora, Chihuahua, Coahuila, Nuevo Leon, Tamaulipas, and the territory of Lower California.

If we could by some Gargantuan maneuver transport to north of the Rio Grande, all the people now inhabitants of Mexico's national capital, Mexico City, of her chief seaport, Vera Cruz, and of the capital cities of her twenty-eight states and two territories, we should have a Mexican population only one third larger than the one now dwelling within our borders. We are accustomed to think of large groups of Russians and Czechs in our country. Yet the 1920 census put the number at about 700,000 for each, while conservative estimates place the number of our Spanish-speaking people at 1,500,000, and many raise the total by a quarter of a million more. We can say that at least one tenth of Mexico's population is now living within our gates.

It is our habit, of course, to think of the Mexican as living exclusively in the Southwest. And the four states of Texas, New Mexico, Arizona and California, it is true, can account for the majority. But Colorado, Oklahoma and Kansas also have goodly numbers. The Mexican consul in Chicago reports 20,000 as living in and around that city. It is announced that a leading sugar company in Michigan spends half a million dollars yearly to transport the thousands of Mexican laborers needed for the culture of the sugar beets. The steel mills at Homestead, near Pittsburgh, are planning

Young Peoples' Forum Evening



San Bernardino Home



A Morning Class at San. B.



Morning Class at San B.



Morning Class at San B.



Morning Class at San B.



Afternoon Sewing Class San B.



Afternoon Sewing Class San B.



PROTESTANT WORK AMONG MEXICANS IN CALIFORNIA

a \$300,000 barracks for their Mexican laborers. The Mexican in answer to the Macedonian call of our industries, "Come over and help us," has not only crossed the border into the Southwest, but is rapidly being drawn into the North and East of our country. He may soon live next door to many of us.

Faced with this great and growing problem, the words of Dr. Charles E. Vermilya, of the Home Missions Council, cannot be denied: "No Protestant denomination has men enough efficiently to man the fields it is now trying to serve. Not one has means sufficient, available to support properly a satisfactory program of work in these fields." We cannot serve adequately the fields already occupied; and what of those still unoccupied, whose calls are constant? If Protestant cooperation cannot be realized, it will be a case of Protestant non-operation in many sections.

The difficulty of the problem, as well as its magnitude, is making for cooperation. We must not forget that the Mexican is with us because our industries need him and want him, and cannot get along without him. He brings to us his labor, and many another worthy gift. But he also brings to us the social problem of his poverty, the educational problem of his ignorance and illiteracy, the moral and religious problem of his weakness and superstition. Let us sketch but a few broad lines.

Not so long ago we found in San Francisco a Mexican family of three adults and eight children. They were living in three little rooms where the furniture consisted of a roll of tarpaulin on the floor for bedding, some pots and pans, and an oil stove with two burners, one of which did not burn, and the other only with alarming fits and starts which momentarily imperiled the safety of the household. That was all. There were no beds, no chairs, no comforts. The clothing of the children was scant, and two of them were sick. The man was without work and the family without funds.

The picture of this family may serve us for a vivid, if slightly heightened, description of the social conditions of a large number of the Mexicans now with us. Such is the effect of their poverty, which results in malnutrition and disease, and of their ignorance, which shows itself not only in illiteracy, but also in a lack of knowledge concerning the practical arts of child-rearing and home-building, that the director of the division of Child Welfare of the Los Angeles Health Department can state: "The Mexican infant mortality under one year of age is three times that of the white, although it is a fraction over 21% less than it was a year ago. There is more poverty and squalor among the Mexicans than among all the other foreign populations combined."

But this material need is only a manifestation of a deeper spiritual need. Speaking recently to a veteran social worker, whose crown of silvered hair bore testimony to her twenty-five years of

untiring endeavor among Spanish-speaking people, I heard this testimony: "All social work among these people which does not have a spiritual basis is wasted. What they most need is to have the Ten Commandments built into their character. It is their soul which must be changed."

To bring to our Mexican neighbors a ministry adequate to their needs, radical and complex as they are, calls for not only the esoteric wisdom of the solitary individual and the peculiar point of view of the single denomination, but the cooperative counsel and the united wisdom of all those working in the field. Anything less will be insufficient in the face of the difficulties of the problem.

For decades past a number of the denominations have been at work among the Mexicans—the Baptists, both North and South, the Congregationalists, Disciples, the northern and southern branches of both Methodists and Presbyterians, and several others. Hundreds of churches and preaching points are being maintained; schools are caring for the children and young people, and hospitals and clinics for the sick. In the larger cities, important social centers have been opened, with an intensive program of clubs, classes and other activities, in addition to their religious services. Each denomination has sent forward its own company of Christian soldiers. And on the combat line, they have already begun to fraternize, and to seek that support which friendship and fellowship in a common cause may bring.

In Southern California, for example, the Mexican pastors and workers have directed for years an annual "Convention of Mexican Sunday-schools and Young People's Societies." This has been attended by the native workers of all the leading denominations actively engaged in that region; informational and inspirational addresses have been given; and mutual acquaintance has led to mutual understanding and sympathy.

For the past decade or so, there has also been held an annual meeting of the Interdenominational Council on Spanish-Speaking Work in the Southwest, a subsidiary organization of the Home Missions Council. It is attended by board and field representatives, superintendents and missionaries engaged in the social, educational and evangelistic work of the various denominations. Topics of common interest are presented; common problems are discussed; and the interchange of opinion and experience has slowly built up a common consciousness and a desire for more effective forms of cooperation. Comity arrangements have been worked for a large part of the Southwest; and though the course of cooperation has not always run smoothly, much overlapping and duplication of effort have been eliminated and avoided.

Yet the members of the Council have felt that so far too little has been accomplished. There has been much talk of working to-

gether, but little actual cooperation; many plans conceived, but few achieved. The Council in its annual meetings has been able to think cooperatively, to legislate, as it were; but it has lacked an executive agency to carry out its projects.

It behooves us to remember that like little children—and we are little children in cooperation—we really learn by doing things, not by talking about them. The only way to learn to work together is to work together. We assume that cooperative thinking must prepare the way for cooperative action. But more often cooperative action lays the foundation for cooperative thinking. We only learn to discard the categories of “mine” and “thine,” and say “this is *ours*” when we have worked together on a project.

Accordingly the Council chose at its last meeting an executive secretary, who is to give at least part time to developing those cooperative coordinations which are desired. A beginning will be made naturally with those projects for which general need is felt. Of course, it must always be kept in mind that the goal of cooperation is not centralization, but rather that unity of spirit and purpose in Christ, which can say in all sincerity and unselfishness, “All that is mine is yours and what is yours is mine.”

A directory of all the Mexican work in the Southwest has long been wanted—a booklet which will give the name and location of all Protestant churches, schools, social centers, ministers and workers. Given the migratory character of so many Mexicans, it is important that they know the location of the Protestant center in the town of their destination. It is desirable that the program of the many schools established in the Southwest be studied to discover possible gaps and distribute attention more evenly to all needy groups. Special interest centers in the establishment of interdenominational seminaries and training schools for Christian workers, young Mexicans who can be the leaders of their own people. The cost of much-needed Spanish literature is too heavy for any one denomination, and this can best be met cooperatively. A desire has long been expressed for an interdenominational paper or bulletin, which would serve to create a common consciousness of fellowship among all the workers in the Southwest. Along these and similar lines the first efforts will be directed.

As the Mexican is called into the north and east of our country, he will present a new responsibility to the local groups of churches. In some cases one church alone may wish to assume this responsibility. In others it can best be assumed cooperatively. The associate secretary of the Council of Churches in a middle-western city writes: “We have a group of Mexicans which numbers about 1,000. Until within a year and a half ago we who are Protestants had an undisputed field, but the success of our work and the proven loyalty of the Mexicans stirred up the Catholic people and now a program is being

promoted on their part which promises to be tireless. This united effort on their part emphasizes the weakness of ours, in that we divide and teach differing baptisms, communions, etc. Could Protestantism forget denominations and lead the Mexican to Christ through the open Bible without further teaching of creeds we might look for still greater things.

"Thirteen denominations are cooperating in the movement. The Baptists have also a small mission in the city. This makes three distinct efforts. We are endeavoring to make our interdenominational work and the Baptist work cooperative. We cannot afford to disregard the strength of a united movement."

But let us not limit the great word Cooperation merely to interdenominational efforts. The church which faces the opportunity of ministering to its Mexican neighbors can look for help not only to its sister denominations, but also to all the social agencies of the community—the schools, the clinics and hospitals, the social settlements and charitable agencies. Workers in all of these have the service motive and often possess a more scientific approach to the problem than do the churches. The resources of this type of cooperation have only begun to be developed.

The Interdenominational Council on Spanish-speaking Work, through its executive secretary, is at present cooperating with the California Conference of Social Work and the California Department of Education, in a preliminary study of the economic and social position of the Mexican in the whole Southwest. It is hoped that some one of the large foundations of the country may finance an adequate investigation of the Mexican in the United States.

At present there is no restriction on Mexican immigration. But it is a grave question if our neighbors to the South are not crossing the line too fast for their own good and for the good of our American Southwest. An over-supply of Mexican laborers leads to their exploitation through low wages and irregular employment, and they become also a heavy burden on our American social agencies.

It may be we shall need a new Mexican immigration policy. But that policy will be adequate only if it is founded on all the facts which a cooperative investigation can discover; and further, if we can call to its formulation, not only the thinking of American, but also of Mexican. An immigration policy which will best safeguard the interests of both Mexico and the United States can come only from a conference in which both Mexico and the United States take part. For after all, in all of our endeavors, it is not cooperation *for* the Mexicans but cooperation *with* the Mexicans which is our ultimate goal.

**A REMARKABLE JAPANESE WOMAN\***

**M**ADAM KAJI YAJIMA, perhaps the Japanese woman best known to American Presbyterians, died June 16th at her home in Tokyo in her 93d year. Madam Yajima was one of the foremost women educators of Japan, and served many years as principal of the Joshi Gakuin, the first Presbyterian mission school for girls in Tokyo.

Her work for education and for Christian truth did not begin until middle life. She was broken in health from her unhappy marriage when she returned to her girlhood home at the age of forty. Going to nurse a brother taken sick in Tokyo, she became interested in the newly established schools being set up by the Government, and entered the first experimental teacher-training class. Teaching proved her life work, and for a number of years she taught in the primary schools of the country.

A consciousness that there was something more, and growing dissatisfaction with her Buddhist religion, led Madam Yajima to inquire into Christianity, and shortly after taking up her work in Graham Seminary, she was baptized by Dr. Thompson and became a member of the Presbyterian Church.

Madam Yajima's father was town supervisor of Kumamoto, and from him, she and her sisters received a thorough education. She was married early, but soon discovered that her husband was a drunkard, and the years of suffering which she was forced to undergo gave her the deep hatred of liquor which resulted later in her helping to found the Woman's Christian Temperance of Japan and becoming its first president. Her fearless work in this office won her the sobriquet of the "Frances Willard of Japan."

In the early days she went from house to house arousing enthusiasm in the new movement and raising money for the work, and she started the first Japanese temperance paper which circulated among the women. Her appearance at the World's W. C. T. U. Convention in Boston in 1905, when she was seventy-four years old, carried her audience to white heat of enthusiasm.

Madam Yajima was nearly eighty years old when Tokyo's vice district was burned. She organized a great mass movement of protest against the plans of the Government to rebuild it, and in person led a protest procession carrying a petition of 10,000 signatures through the streets to the governor's palace.

Madam Yajima's services to Japan in both education and reform brought her public recognition from the Emperor in the form of a decoration bestowed at the time of his coronation.

As Dr. Arthur J. Brown has well said: "Madame Yajima has been decorated by the Emperor of Japan for distinguished service, and we can well imagine what her decoration will be from the King of kings for service to His cause."

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\*From *Women and Missions*.



# The Layman's Responsibility\*

BY ROBERT A. DOAN, COLUMBUS, OHIO

**A**S LAYMEN we dare not consider the introduction of Christianity into foreign countries as a mere business proposition. Vastly more of a selling proposition is involved in foreign missions than in the sale of Sun Maid Raisins, Camel Cigarettes or Westinghouse electric bulbs. The salesmanship methods used in disposing of these commodities in the crowded areas of the world could be studied with profit by those engaged in foreign missions. But when one is asked to discuss the laymen's responsibility for the foreign missionary movement one is compelled to go far deeper than the consideration of advertising methods or the spending of money for propagation purposes.

For more than a year we have lived among peoples of various races and nationalities whose only estimate of Christianity is that which they form by observing those who call themselves Christians. Most of these peoples we have visited repeatedly in the past ten years. Their countries are being asked to accept a new religion. They see no reason for accepting a foreign doctrine. They will never be induced to embrace Christianity until, if ever, they observe that it is a *life* and not a mere dogma.

At a banquet of Christian men in India I was startled when one of them said, in a message to Christians in America, "Tell them that like them, we want to become." Involuntarily my heart cried, "No, no, not like such as we are." In contrast to the complimentary message of that earnest Christian are the words of an Indian quoted at the Glasgow Student Conference in January, 1921. "What bewilders the alien observer," he said, "is not the occasional aberrations of the Christian nations but their habitual conduct; not their failures but their standard of success; not their omission to live up to righteousness but their insistence that wrong principles are right. Your creed is exalted, but your civilization is a nightmare of envy, hate and uncharitableness. I would forego the former in order to escape the latter."

Honesty compels us to approach our subject from the standpoint of the genuineness or the falsity of our own Christianity.

## I.

*Practicing Christianity at home is more essential than preaching it abroad.* Sending missionaries to other lands is a foolish proposition unless we admit that the teachings of Christ which they

\* From an address delivered at the Washington Convention.

carry have never been truly lived out by any nation. We would do well, then, to consider the Christian layman's duty today as a citizen of his own nation and of the world.

Our world is suffering from too much national sensitiveness. Every nation is "touchy." All seem obsessed with the determination to stand on their rights. Nations of power are full of self-conceit. I was in China recently when they observed the annual holiday known as "humiliation day." It was for the purpose of reminding the Chinese of the injustice done them by a nation which thought only of itself. I have just spent three months in India where many claim that the ruling power considers only its own welfare. A month in the Philippines reveals very clearly the intensity with which some of the citizens claim unjust restraint on the part of the United States. We might call the roll of nations around the world and discover similar conditions. In the light of the sensitive temper and strain in which we find the world today, I ask in shame what influence we may expect to exert as laymen in the foreign mission program of our Church when the American Congress passes an immigration law made possible by our false assumption that we have a right to do as we please in our own country without due consideration of others? We were in Japan when that act was passed. It was impossible to explain why an ideal religion of love, which entered the United States with its first settlers, had so failed. The program of foreign missions is useless until Christian laymen rid themselves of a race prejudice which practically amounts to hatred. I have encountered multiplied instances among men in the United States and abroad who are called Christians who deny all Christ's teaching about love by their attitude toward foreign people.

I do not attempt to discuss the merits of the claims and counter-claims of the various nations. But the spirit back of them all—both on the part of those who claim injustice and on the part of those who furnish the occasion for such a claim—is essentially selfish. The spectacle of the contending nations of today has never been duplicated in history outside of actual war. Our travels in the past year not only reveal this supersensitive condition between nations, but also make clear the intensely selfish attitude between groups within each nation itself. Perhaps the most notable example of this is the failure of the non-cooperation movement in India to see in advance that there are certain irreconcilable elements in the population which will prevent *any* united movement as long as those differences exist. The world is drunk with a desire for selfish power. There is an almost entire forgetfulness of the rights of others. I tremble and search my own heart again when Tagore in his arraignment of Western civilization says, "The bartering of your higher aspirations of life for profit and power has

been of your own free choice and I leave you there, at the wreck of your own soul, contemplating your protuberant prosperity . . . The West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency."

What is our duty? As citizens of the world we must be on the alert that loyalty to our own country does not obscure our belief as Christians that we belong to a common brotherhood. We frequently hear the expression "family of nations," but what a quarrelsome family it is! Every true Christian layman must dedicate his life to the purpose, not of *proclaiming* that all in the world are brothers, but by *living* in his own nation as though he believes it. In order to do this we must oppose some powerful influences. Some time ago one of the big newspapers in this country said, "The churches have wisely, we think, interpreted the sayings of Christ as ideals for the inspiration and comfort of man, as ideals toward which we strive and hope the race will some day attain . . . But the altruism of Christ would have destroyed those who adopted it literally and its very survival has been conditioned upon its limitation in practice."

Such a statement is a menace and it is untrue. Literal adherence to the ideals of Christ may cost life. It has done so in the past, beginning with Jesus Himself. But it did not destroy Christianity. The statement that the survival of Christianity has depended upon the limitation of the practice of its ideals is as dangerous a doctrine as the devil could devise. Our adherence to Christ *compels* us to accept a world brotherhood regardless of race; otherwise we are not Christians.

We must believe that it is possible for such love as Christ taught to prevail in the world today or we must admit that our Christianity is but another religion of fine phrases which mean nothing in this practical day. Let us not be misguided into believing that in these days of abominable world politics, Christianity is too ideal. Let us prove it is not or die in the attempt.

Our participation as laymen in the missionary program of the Church is in vain, unless upon every possible occasion we encourage and commend those who stand boldly and courageously against anything of an unchristian character that would offend another nation. We need, what Dr. Henry T. Hodgkin calls in his "Christian Revolution" a converted nationalism. There is a great encouragement in the increasing boldness of those who believe in the redemption of the world from war by the adoption of ideals that are essentially Christian. Our foreign missions program in the Church compels the acceptance of some such position as that outlined in the introduction to Kirby Page's book on war:

"But this I see clearly; that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably unchristian; . . . that the war system means everything which Jesus did not mean; and means nothing that He did mean; that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could ever devise. What I do see is that quarrels between fundamentalists and liberals, high churchmen and low churchmen, are tithing mint, anise and cummin, if the Church does not deal with this supreme moral issue of our time: Christ against War."

Above all else, then let us as laymen, understand that our part in any foreign missionary program of the Church is a farcical performance if we deny the ideals of Jesus by our denial in practice of a world brotherhood. We must quickly prove that we believe in that idealism or we shall prove on the other hand, to the non-Christian world at least, that H. L. Mencken was right in that indictment of Christianity in the *American Mercury* for November, where his concluding sentences were:

"Christianity is sick all over this pious land. The Christians have poisoned it. One blast upon a bugle horn and the mob will be ready for the wake."

## II.

*If our Christianity is worth carrying to China or Japan or India it must be inclusive.* The day is rapidly passing when laymen may be stirred to any sacrificial depths upon a plea for denominational supremacy or rivalry. I have heard secretaries or missionaries plead for the establishment of work in certain centers with the argument that if it were not done quickly some other denomination might enter. I have listened to the arrogant assumption of superiority on the part of a denominationalist for his own sect.

Laymen will be moved as little by that kind of an appeal as by the statement of some partisan that every county seat in America must have a church of his own particular denomination. Such appeals no longer grip. I favor denominational loyalty only when it considers itself a part of the whole Church of Christ. I could as easily be loyal to Ohio and disloyal to the United States as I could be a partisan for my own denomination to the exclusion of the greater movement of Christianity. Last summer in Japan I heard a Japanese, speaking of the work of his own denomination, say that its lack of success was due to the fact that they had too readily given way to other denominations in the observance of Christian comity. So easily does our narrowness spread!

We believe in working through existing organizations because we have seen the folly of individual or unorganized effort. But laymen, as spiritual stockholders in these organizations, should have a voice in shaping the way in which our Mission Boards work. When you make your investment in time or money or influence, you do wrong if you do not see to it that what you invest goes to enlarge

the spirit of Christ in the hearts of men and not merely to build a denomination. Is there a layman anywhere whose heart does not respond to the inconsistency pointed out by a missionary secretary who, in a recent magazine article, exclaimed, "Think of seeing an American Dutch Reformed Chinese!"

Where was the influence of Christian laymen of Canada and the United States when it became apparent that neither the Boards in those countries nor the Christians in Japan intended to unite to plan for better Christian work in Tokyo and Yokohama following the earthquake? I witnessed that disheartening spectacle in Japan as those with a vision of unity following the disaster waited in vain for word from the Boards at home which would make it possible for them to get together. I cannot believe that theological differences obscured our vision of an expectant Christ as He waited amid the ruins of those great cities for the beginning of the fulfillment of His prayer that we might all be one. So far as I know, not one union Christian enterprise has emerged from the earthquake. I am pleading with every atom of strength I possess that a common faith in Christ be our test of fellowship everywhere in the world. As long as there is a divided Church, Christianity must linger on the edges of the distracted, restless masses of the races of the earth. There can be no peace, no surcease of spiritual sorrow and pain, no social deliverance, no redemption of a people for Christ, so long as Christianity hugs to itself the delusion that "a house divided against itself" can stand.

As laymen, we must study for ourselves and impart to others the new situation in lands where religions other than Christianity prevail. For the first time, in any serious way, these whom their own religions have failed to satisfy, are making comparisons with Christianity. No delusions about so-called Christian countries any longer exist. All religions, including Christianity, are under scrutiny. Along with this investigative study comes the demand to be allowed to try them in their own way. That reasonable request must be heeded by Christianity. Christ must be set free in the lives of Christians in these lands, to whom He is speaking with a startling clearness. Sectarianism must give way to Him. This new situation is saving the faith of many of us in Christian missions. It is the light of a new day which cannot be hidden. We are recognizing as belonging to the nationals many of the prerogatives we have too long egotistically held as our own. Let us form a great world comradeship with the lovers of our Lord everywhere, but let us cease to be dictators.

### III.

*A daring but not a blind faith will be the motivation for the laymen's participation in foreign missions in the days ahead. Just*

above the horizon of the dawning of a new day in Christian experience, I see the beginning of an intelligent interest in foreign missions on the part of the laymen of our churches. It is an interest born of a fuller conception of the commission "to go." Perhaps it has for its basis a gradual realization that they have borne the name of Christ while they have fed upon the husks of unworthy ambitions. Not a large group of Christ's men are seeing clearly as yet, but the awakening has begun. There are certain things which must be heeded by those now interested in the foreign missions enterprise if they would see this mighty dynamic of a laymen's revival properly directed.

The foreign missions program must be conducted along broad lines. Laymen will not be interested merely in saving souls from hell. They will insist that the example of Jesus who healed and fed and comforted people on the spot, regardless of their religion or race, be followed. Theirs will be a faith which will be so deeply spiritual that they will dare anything, but its foundation will be practicality. They will be interested in bringing men into comradeship with Christ in a real, personal relationship and will not be satisfied with securing them as subscribers to a particular interpretation of what Jesus or His Apostles said.

This breaking of a new day already reveals much for which many hearts are praising God. It is eliminating our conception of all those of other religions as ignorant "heathen." It is helping us to recognize that they have some light from God which need not be destroyed in order that the master light may shine in. It is even disclosing to us that they are able to reveal to us some spiritual depths which, in our religious arrogance, we had not seen. I think the laymen will demand that the interpretations of God which shall be taken to other lands by Christians shall be similar to that expressed years ago by that prophetic missionary to Japan, John H. DeForest, when he said: "We are learning that the word of God is of no use until it is interpreted, first into the thought of the age, and, second, into the living experience of those who teach it. Any revelation of God is powerless until it is the discovery of man . . . Whatever in the Bible helps me . . . to see God in the lives of others in all churches — Catholic, Greek, Protestant — in all nations, whatever the color of the people, makes my message great, deepens my sympathies with these peoples of the East because they are God's dear children, is to me inspired. Inspiration is intensely personal."

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Foreign missions are experiencing a re-birth and we may confidently expect an eager intelligent participation of the laymen with a zeal not manifested when the plan was only that the "heathen

be saved from wrath to come." What a day it will be when business men will realize that the representatives they send abroad must be of such high character that they shall disprove the present conception held of us as selfish, brutal money-grabbers! What a rejoicing there will be in heaven and on earth when, in the Name of Jesus, every humanitarian enterprise in the world will be supported without regard to denominational preferment! Thank God that time is approaching! Christian brotherhood can become a fact only when an international conscience fully recognizes the rights of all. And that day can come only when we daringly demonstrate Christ's love by actually loving all mankind as He did.

Mahatma Gandhi says, "My religion has no geographical limits. I have a living faith in it which will transcend even my love for India herself."

Viscount Shibusawa, a Confucianist, said to me last summer, "My religion does not permit me to retaliate against the United States by a boycott."

Jesus Christ says, "Thou shalt love thy neighbor as thyself."

All of these are mere declarations. We are witnessing before our very eyes the attempt of men of various religions to demonstrate their practicality in a world of hate. We must welcome the comparison though we tremble.

There are a vast number of Christian laymen whose hearts are burning within them to show their faith by their works. They believe that Jesus Christ came from God and that He declared and lived a divine Gospel. They believe that He is the world's only hope and that He must be lived, as well as taught. "For me to live is Christ."

But the daring of their faith demands that the winning of the world shall be attempted with the winsome personality and love of Jesus of Nazareth. They are not concerned with a mere system of theology. They are deeply anxious because the people of the lands which are called Christian have failed to prove the genuineness of their claim because of the way in which they have treated others. The laymen will accept the challenge. They believe that Christ is supreme. The world constitutes an open court. The deeds of no land may be hidden. The day of trial is here in a world which is desperately, distractingly, feverishly seeking a Saviour. Shall it turn to Confucious, or Buddha, or Mohammed, or Christ? Let those who constitute the rank and file of Christendom answer. May that answer not be a denial of Our Lord.

## Dr. William W. Peet—Missionary Administrator and Diplomat\*

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

**W**HEN in 1881 William W. Peet gave up an important position in the Santa Fé Railroad, at Omaha, Neb., many friends thought he was making a foolish mistake. He was a power in church and Sunday-school and in civic life, as well as in his railroad work, but the call of the mission field was imperative, and he believed that he was following the guidance of his Master. Before leaving Constantinople last spring, after forty-four years of service, he expressed himself as still convinced that he was divinely led, and glad that he had made that decision.

During his life in Turkey, Dr. Peet has been associated with most of the great men who followed the early pioneers in mission work. He valued his connection with the Bliss brothers, with Drs. Elias Riggs, Dwight, George F. Herrick, George Washburn, and many others of gigantic mould. Dr. Peet's work has been strong also in the training of a group of younger workers. These men value as among their most treasured possessions the experience they have had with, and the wise counsel they have received from this prince of administrators.

As Treasurer of the four missions of the American Board in Turkey and Bulgaria (now reduced to two), and as transmitting agent for the Presbyterian Board's Mission in Persia, Dr. Peet has had a most complicated task to perform, using currency of many sorts and nationalities, with shifting rates of exchange, and frequent difficulties met in sending funds to far-away points, especially in times of war. His resourcefulness made possible the continuance of work everywhere, and has given to the missionaries in distant points a feeling of confidence that they had in Constantinople one upon whom they could rely for the material needs of their work, and also one who was in deepest sympathy and cooperation with them in spiritual work.

The task was further increased by the handling of many different Relief Funds, coming from the United States, from England and elsewhere, in times of famine, epidemic, war, and massacre. This extra work, bringing no financial compensation whatever, has been given the same undivided and whole-hearted attention and care always; his skill, fidelity, and zeal have resulted in the saving of the lives of tens of thousands in many parts of the country and of varied nationalities.

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\*From *The Missionary Herald*.



Dr. Peet has also served as business agent for the missions, sending orders and transshipping purchases as between the missionaries and the homeland, or making purchases in Constantinople and sending to the uttermost parts of the Near East. In all this work he has given such universal satisfaction as has been the lot of very few men in such a difficult position.

Dr. Peet has also acted for many years as diplomatic representative of the interests of the American Board and its missionaries in Turkey and Bulgaria. In this capacity he has handled many very difficult matters, involving relations both with the American Government and with the Government of Turkey. Realizing the need of a legal training, which might the better fit him for undertaking such diplomatic tasks, he took a correspondence course in law with an American institution, and received its diploma, although he had never had the opportunity of attending a law school. He has conducted his delicate tasks with such skill as to win international recognition; until the American State Department has more than once instructed its Ambassadors to Turkey, before making important decisions regarding American interests, to consult Dr. Peet. In fact, the American Ambassadors have found by experience that such consultation was the best safeguard to insure wise action and a proper perspective in their task of understanding and treating conditions in this country.

Not only the American and British Ambassadors have valued his counsel, but Turkish government officials have respected and honored him, and appreciated his deep and intimate knowledge of the conditions of the country. He was asked by the League of Nations to accept the post of Commissioner of the League at Constantinople, although this post was never formally instituted.

During forty-four years' service, Dr. Peet has had many difficult tasks to handle in connection with questionable or high-handed acts of local officials or designing persons, such, for example, as the expulsion under false charges of Mr. George Knapp from Bitlis in 1896; the imprisonment of several Americans in different places on unsubstantiated charges; and especially at the time of the kidnaping of Miss Ellen Stone, on the Bulgarian frontier, in 1902, when Dr. Peet, with the assistance of Dr. House and Mr. Gargiulo, the dragoman of the American Legation, was intrusted with the transfer of the ransom money from Constantinople into the hands of the brigands, thereby making possible the surrender of Miss Stone and her companion. In all these tasks the wisdom and tact and perseverance of Dr. Peet have elicited the highest praise from all interested in securing justice.

Aside from his connections with the American Board in this part of the world, Dr. Peet has been active in many other agencies, notably the American College for Girls at Constantinople, of which

he has for many years been a Trustee; the Union Church of Pera; the Y. M. C. A.; and the building funds for the Pera and Gedik Pasha Armenian Evangelical churches. When the Near East Relief, or, as it was then called, the American Committee for Relief in the Near East, sent out its first expedition in 1919, Dr. Peet was one of the preliminary commission to come to Constantinople and from the very start he has been a prominent member of the Executive Committee of the Near East Relief, which has found his wisdom and advice invaluable in its work.

When it became known that Dr. Peet was leaving without expecting to return, groups of friends, as well as individuals, united to do him honor. At a reception tendered by representatives of the Evangelical churches of the city, he was given a beautifully illuminated address on parchment paper. His missionary colleagues, at a dinner in his honor, in addition to a suitably engrossed address, presented to him an album containing photographs and groups of his missionary colleagues throughout the country. The Armenian Patriarch gave him a rare and valuable manuscript of the Armenian New Testament on parchment, supposed to date from about the tenth century. The American community, gathered at the Embassy upon invitation of Admiral and Mrs. Bristol, presented him with a silver tray suitably engraved.

No greater name has been associated with the American Board work in Turkey during the last half-century than that of William W. Peet.

## A Live Wire from Ceylon\*

BY HENRY ATKINSON, MUSWELL HILL, CEYLON

OUR train had halted at a certain station and when a colored man came to the door one of the passengers exclaimed, "Hello, here comes a nigger!" Before we reached King's Cross that term of opprobrium was withdrawn, and I fancy that the man who used it will use it no more.

To the amusement of our fellow-travelers my colored friend inveigled me into a talk on comparative religion.

"Did I know that the Mohammedan believed in prayer?"

"Did I know that when the prayer season came the Mohammedan would brook no interference; he *would* pray?"

"Did I know that at all times and seasons the Mohammedan was a missionary?"

"How far could I, a Christian minister, say that of my people?"

"How was it that just now in the restaurant car few or none apparently had asked a blessing on the meal?"

\* From the *L. M. S. Chronicle*.

My fellow passengers dropped their papers and listened.

Here was a man whose entire tradition was that of Islam; trained in a Mohammedan university; a man of culture and a gentleman to the finger-tips. Time and again I had to make concession to the charges he brought against our Laodicean handling of the faith of Jesus Christ.

My fellow-passengers took up the cudgels for me. For their own sakes I was almost sorry that they did because of the sound thrashing each man experienced in turn as the colored man asked:

"Who were *they* in the service of Christ? What were *they* doing for their Master?"

"How far, in loyalty, would their life compare with his Mohammedan kinsmen?"

"How did they employ their Christian Sunday and what were the opportunities they were seizing to act the part of missionary and maintain their Master's witness?"

It was a searching inquisition; all the more so in that it was so evidently sincere.

Then came the man's own confession. In distant Ceylon he had heard the call of Empire and in 1915 had come to fight in the war for the great white King. For the first time he had come into contact with the Christian message; had listened to the evangel of the soldiers' padre; had secured a copy of the Gospel and one day found himself weeping over the majesty of its example and the glory of its ethic. There, in a Flanders billet, he had bowed his head and confessed himself a trophy of the Son of God.

He told his story at length, impressively and tenderly, till not a man in our company but knew that he was in the presence of one of Christ's miracles and the most unassailable of all Christian arguments.

For this man's part the best of his Mohammedan traditions were brought over and reconsecrated. He would insist for himself and others that what loyalty meant for his old faith it must also mean for the new.

Under the constraint of this railway missionary, one of my fellow-passengers promised that he would go to his vicar that very night and surrender himself for service. Every man of us knew that through this dark-skinned Cingalese we had been brought face to face with the Master of us all.

I have since learned that this man is the son of one of the richest princes in Ceylon. When he wrote to his people to tell of his Christian choice his father offered him £40,000 to abjure it, and when he declined, his father disinherited him. For three years he lived a life of abject poverty, picking up stray jobs on the docks and giving most of his time to preaching among colored seamen. He is the liveliest wire I know in the kingdom of God.

# Beginning Medical Work at Showchow

BY JOHN R. DICKSON, M.D., ANHWEI, CHINA

**M**EDICAL work at Showchow has been launched. Showchow is a beautiful walled city of great antiquity, probably several thousand years old. Our first few months there were spent reconstructing our Chinese house. The first few weeks were spent in a mud house with a thatch roof and the earth for a floor, but it was more comfortable than it sounds.

The sick people soon heard that there was a foreign doctor and we treated many in the back yard—opening abscesses, treating many eye conditions, etc. Before settling down to my daily clinic, I thought it would give me a more intelligent idea of the situation to see our great unexplored, unevangelized, neglected south country field. Any one with a heart cannot help but feel the challenge of this tremendous opportunity.

We started out on March 6th, the party consisting of one of our Chinese evangelists, Mr. Wang, my friend and coworker Max Chaplin, and four wheelbarrow men with their barrows. The weather was cold and ideal for walking. Our objective was a large city called Luchowfu, sixty miles or three days' trip to the south. We were probably the first foreigners to cross this territory for twenty-five years. The country is rich and until recently has been overrun with bandits. This large territory has not been visited by evangelist, Standard Oil nor tobacco agents. It is virgin soil.

On reaching our first stopping place we visited the school, located in a memorial hall built to the memory of a man named Mi, a renowned disciple of Confucius. This hall is about 700 years old and the school has four young teachers, all graduates of mission schools. Here is an open door with opportunity written above it.

Leaving this city we passed into a new district in which wheat has given place to rice, and cows to water buffalo. The schools are coeducational, and the women do not bind their feet. About dark we reached a big market town but none at the inns would take us in but we were finally received into the school. During the evening the principal came in and said we were welcome for the night. He said that he had no objection to the foreigner but wanted none of the Jesus Doctrine.

The next day took us through a territory which belonged to the famous Li Hung Chang family, China's leading statesman thirty years ago. When we were within two miles of Luchowfu rain began to fall and the barrow men turned into an inn and said that they could go no farther. After much persuasion they again started. We each pulled by a rope and dragged the barrows through the rain and

mud until the wheels would clog and then we would stop to rest. Finally at dark we entered the north gate, tired, cold and wet. We went to the home of Mr. A. C. Bro of the United Christian Mission and were received with true hospitality. After living in Chinese inns for three days never has a home appeared more beautiful than that simple dwelling.

Luchowfu station consists of schools, hospitals and church, worked by sixteen foreigners and a good Chinese staff. They had been unable to work this great neglected district through which we had passed.

We were delayed several days in Luchow by rain but finally made a start despite muddy roads. We made only fifteen miles that day and had to camp at 5 P. M. as it is not safe to camp in the small villages for fear of robbers. We pulled into the largest inn, a mud house some seventy feet long with mud floor, walls, and thatch roof. There were three doors and one window. As soon as we enter an inn the people swarm in to see the foreigner. I have had as many as fifty gather around me watching me brush my teeth. We put the barrows across one end of the long room to keep the people back, put up our cots, lighted some candles, and then washed, drank some tea and called for our supper. In the same room the *Chang kuei ti* (manager) gets busy at a big stove with three huge pots built in the top and a man feeding grass behind for fuel. Soon he brings in some steaming bowls, rice, fat pork, bean curd and onions, and meat balls with dough around them. We forget that others have used these chopsticks, that we are all eating out of the same bowl, that there are dogs and chickens under the table and that we have an admiring audience. We have walked fifteen miles and are hungry.

Returning to our station we opened the hospital on April 1st. Several Chinese buildings give enough room for a dispensary, operating room, men's ward, women's ward, storerooms, medicine rooms, living rooms for nurses and other helpers. This will do until we can build our hospital. Best of all we have sufficient equipment and apparatus for our present need, and a few good helpers. We started out by vaccinating our boys' and girls' schools, about 300 in all and also vaccinated and inoculated all our coworkers against typhoid—about 70 inoculations. We examined the eyes of all our boys and girls in the school, which resulted in an afternoon trachoma clinic of about 45 daily besides clinics in the morning with from 15 to 33 daily. The first two months showed a total of 2,800 patients. We also did a few operations and our evangelist preached faithfully to the patients every day, having the joy of seeing results.

The medical work is started on a small scale but we believe the foundation is good, and that the growth will be substantial. The hospital enjoys the closest cooperation with the two mission schools and with the church. Pray for us.

# The Indians of Mexico and Central America

BY GEORGE M. McBRIDE, LOS ANGELES, CALIFORNIA

THE aborigines of South America and the Indians that inhabit Mexico and Central America are of the same race but they differ widely in their modes of life, their advancement, varying largely according to the altitude of the country which they inhabit. They were subjected to the same ruthless conquest by Spanish adventurers, the civilized upland peoples being reduced to practical serfdom wherever the Spaniard became established; the lowlanders remaining largely in a varying degree of savagery.

The missionary problem in Mexico can not be understood or solved without taking into account the Indian population. The same may be said of Guatemala and in a lesser degree of the other Central American republics, with the notable exception of Costa Rica where the pure blooded Indian survives only in very reduced numbers. In Mexico some 35% of the entire population is of full blood Indians. Tlaxcala, one of the most densely populated states, is almost entirely Indian. In Oaxaca 90% at least of the people have no Spanish blood. Though throughout Mexico the cities are predominantly Spanish in character, one has only to leave the beaten paths of trade and travel to find the Indian everywhere. Especially in the southern part of the republic they form the great mass of the rural population.

They do not form a homogeneous ethnic or linguistic element, because they live, and have always lived, in widely separated communities. Occupying isolated valleys and mountain crests, each tribe knows little of the world beyond its own narrow confines. In Mexico there are said to be over one hundred different Indian languages spoken.

In Guatemala about 60% of the total population is of pure Indian blood, descendants largely of the highly organized pre-Columbus empire of the Quiché. These Indians, originally occupying independent communities and holding their lands in common, have gradually been brought under the domination of a very degrading bondage, that of the contract labor system or peonage, whereby, either because of their attachment to the soil which their families have held for centuries, or because of debts in which the wealthy land owners have been able to entangle them, they are held as practical serfs, with little political or economic freedom. Their condition has been growing worse rather than improving, particularly since the development of the country in recent years has increased the demands for labor and offered premiums to the landlord who had many peons at his disposal.

The approximate number of Indians in each country is as follows:

Mexico .....	5,224,500
Guatemala .....	1,202,150
Salvador .....	234,650
Nicaragua .....	180,000
Panama .....	91,000
Honduras .....	60,000
British Honduras .....	20,000
Costa Rica .....	5,500
Total .....	7,017,800

The highland Indians of Mexico and Central America are sedentary agriculturists with well established social customs, peaceable, industrious, submissive. Though unable to read or write they are equal in intelligence to the average white or mestizo and usually far superior in moral character, except where contaminated by exotic vices. They form the base of the population of the countries where they live, particularly southern Mexico and Guatemala, performing most of the manual labor and providing almost the only labor supply in both city and rural districts. In the country they often live as serfs, being bought and sold with the farms, attached to the soil so strongly that it matters little to them who owns the estate or who rules the republic, so long as they are left to till their parcels of ground unmolested. In some districts they have not yet passed under the control of landlords but live in free communities, holding their lands in common and almost entirely independent of the race that has conquered their country. In the cities they work either for a wage or, more generally under the orders of the *finca* owner to whose estate they belong. They have no voice in the government and no social recognition, being generally little above the status of chattels in the rights and privileges that they enjoy.

Few of these highland Indians possess even the most rudimentary education and, though nominally Catholic and often even fanatical in their adherence to the Church, they are Christian only on the surface, their whole daily life being influenced far more by the pagan beliefs and superstitions that they have preserved unchanged from time immemorial. Yet these highland Indians are Mexico's hope. Upon them depends, in very large measure, the future of the nation.

The lowland Indians are generally savages. Their native culture is of the crudest and is still almost entirely unaffected by contact with civilization. Swallowed up in their great tropical forests, they are as pagan and uncivilized as the inhabitants of Central Africa, the aborigines of Australia, or the wild tribes of New Guinea.

Though during the Spanish colonial period many Catholic missions were established among the Indians of Mexico and Central

America, a great degree of paganism survives. The highland Indians are nearly all nominally Roman Catholics but, as in other parts of Latin-America, there is only a thin varnish of Christianity over an underlying character of distinctly pagan nature. In the lowlands even this Christian veneer is often lacking. The missions established there have long been in ruins, the fields and roads overgrown, their buildings reduced to mouldering walls.

Evangelical agencies have thus far accomplished little for the Indians of Mexico and Central America. Though there are Protestant missions in almost all the large cities, the work undertaken has been limited almost entirely to the Spanish-speaking elements. Had as much effort been spent in giving the Gospel to the pure Indian population there would probably have been less opposition offered by those not in sympathy with work in Catholic countries. At any rate the Indian problem, recognized by leaders in Latin-American affairs as one of the gravest that face these republics, could have shown at least a beginning toward solution.

In Mexico the Indian population as a distinct element, has received almost no consideration. No schools, no churches, no missions have been established for them, though, as we have seen, they require separate institutions and though they form such a large proportion of the population. In Central America the same situation exists with the exception of recent attempts to reach some Indian tribes in Guatemala. These attempts, however, have been sporadic and have not resulted in the establishment of permanent centers which would both evangelize and educate the Indian.

Work undertaken among the Indians of these countries should be directed both toward the evangelization and the uplift of the people. It should carry the Gospel to them and at the same time extend to them every help possible toward ameliorating their physical, intellectual and moral condition. In all probability it will not be many years before these Indians will be brought into far fuller contact with modern civilization. Some of them have already been reached by traders, mining men, and others who are developing the resources of tropical lands. The Indians must be prepared to meet these new conditions. To convert them to Christianity and leave them defenseless and unprepared for the inevitable contact with modern life would be little less than criminal. Hence it is not enough to send itinerant evangelists among them. Permanent stations must be established wherever the population is sufficiently sedentary or can be made so. Medical aid must be carried to them for they generally suffer greatly from preventable diseases, and their death rate, especially among children, is very high. Elementary education must also accompany all efforts toward evangelization. Industrial training, particularly agricultural, should be given. For both the sedentary agricultural tribes who inhabit the uplands and the savage tribes of the lowlands such uplift agencies are necessary.



# BEST METHODS

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## CONVERTING LIABILITIES INTO ASSETS

One of the loveliest personalities at the Church Missionary Society Summer School at Oxford, England, during the past summer was a young woman who had come a long distance to attend the sessions. The seat that she occupied was a wheel chair.

Now wheel chairs and helpless limbs are usually listed as liabilities, but this young woman had discovered how to convert them into assets, through the Invalids' Fellowship of Prayer and Service which she has organized and into which she has welcomed scores of other invalids. Ordinary vision and experience do not recognize the possibility of such Fellowship but those who dwell in wheel chairs have long hours for quiet thought. They can not be drawn into the busy rush of our modern madding crowd. During her own long hours of waiting, this young woman learned to employ her time in prayer and service. Her thoughts turned to the hundreds of other invalids who might join in such a fellowship. Their forced inactivity in usual channels suggested possibilities of service in channels that were unusual. Most of the busy workers she knew were always pressed for time, yet there must be hundreds of invalids who had time hanging wearily on their hands. In every parish she was sure there must be a number of people who were shut out by physical weakness from the usual activities, and she longed to help to lead them into the way of prayer and service which she had discovered for herself. As a result of this longing she organized the Fellowship connected

with the Medical Mission Auxiliary of the Church Missionary Society.

Invalids throughout Great Britain are invited to join this fellowship. Cards of membership with suggestions for daily prayer are furnished to all applicants.

When invalids who have comfortable homes and loving care begin to learn of the conditions which surround other invalids, in non-Christian lands, their hearts are inevitably stirred in sympathy. Three possibilities for helpful service are suggested:

First, the members are reminded of the tremendous power of prayer and of the fact that the illness which has disqualified them for the usual type of active service has also afforded them unusual opportunity for prayer.

The second call is for hand service from those who can give it, in making supplies that are in constant demand in missionary hospitals.

The third call is for extending missionary information. Usually invalids have many callers who will listen eagerly to the stories of medical missions as told or read to them during a call. Literature from the Medical Missions Auxiliary is furnished to all members of the Fellowship. The suggestion is made that if a contribution box occupies a convenient place near the bedside or chair, gifts of callers will probably be added to the thank-offerings that are placed there by the Fellowship member. There are no entrance fees, nor required dues, nor subscriptions to the organization.

Many individuals who have chafed against the impassable barriers which have shut them out from their accustomed activities are rejoicing in this fellowship of prayer and service.

### **MAKING HISTORY WHILE WE CELEBRATE IT**

It is possible to hold missionary anniversaries and celebrations with our eyes fixed only on the past. A greater possibility is to celebrate, in the phraseology of a speaker at a recent meeting, with "Hats off to the past and coats off to the future." We have no right to a backward look of congratulation, unless we follow it with a forward look of expectation.

There is little true respect in the lifting of our hats to the past unless we try to be worthy of that past by taking off our coats to the future. As we plan for the celebration of history we should plan also for the making of history.

A recent celebration planned by the Lutheran Woman's League of Philadelphia combined many best methods. The occasion was the presentation of a tablet to be placed in the Woman's Medical College in recognition of two scholarships donated by the League for the use of prospective medical missionaries, as a tribute to the pioneer medical missionaries, Dr. Anna S. Kugler and Dr. Lydia Woerner. The committee in charge was confident that the pioneer women who helped to send out these first missionaries forty years ago would be sufficiently interested to attend the meeting, but was concerned about enlisting the young people who must carry on the work. Some of the methods employed may be suggestive to others who plan similar celebrations.

First: There was good newspaper publicity which attracted general attention, together with printed invitations and announcements sent to each church in the Philadelphia area.

Second: Special invitations were issued to graduate and student nurses of various institutions. Fifty student nurses were invited to march in the processional and assist later in serving refreshments. In their immaculate uniforms with white caps, and gray capes lined with red, they helped greatly in making the occasion a success. As hospitals and training schools

do not permit their students to appear on the street or in street cars in their uniforms, taxies were provided for the nurses.

Third: The choir was composed entirely of medical students.

Fourth: Special invitations were sent to deaconesses in service and in training. About forty deaconesses were in the processional.

Fifth: Students of various colleges and institutions in and near the city were invited to attend.

Sixth: The national student secretary and several territorial secretaries were present in order to make the most of the opportunity for contacts with the students in attendance and to arrange for interviews with those who desired them. In addition to the two pioneer medical missionaries, the list of speakers included a young doctor who was sailing for India within forty-eight hours, to carry on the work they had begun, and a student in her second year in medical college on one of the League scholarships. One of the hymns sung was "The Crusade of Compassion Hymn" printed on slips and placed in the pews to be taken home as a souvenir of the evening.

Seventh: The program was carefully timed and held within a limit of an hour and fifteen minutes.

Eighth: An informal reception was held following the program which gave an opportunity for the guests to linger for introductions and greetings.

Thus in the same meeting, history was celebrated and history was made. The records of the secretaries show the names of a number of students who are setting their faces to carrying on the work.

### **BROTHERHOOD SCHOLARSHIPS**

At a meeting of the Intercollegiate Cosmopolitan Club held in International House, New York, more than 1,000 students, chiefly from foreign lands, were in attendance. The roll call was made, not by individuals but

by nations and students of sixty-seven nationalities responded.

In the *Foreign Missionary*, Mary E. Gerhart reports a far-reaching plan which is being developed by the Japanese students who live in International House.

"In accordance with the motto and the spirit of the House, the Japanese are going to raise funds to provide a 'Brotherhood Scholarship,' so as to enable an American student to do research work for a year or so in Japan. They hope to raise at least \$1,500.00 for this purpose, starting the fund by gifts from students, and hoping for aid from the Japanese business houses of New York City. The students say that as they have not so much money to give, they will contribute time, energy, and enthusiasm, and hope thus to rouse interest and get assistance from wealthy Japanese who will be able to make the plan successful."

One of the students residing in the House, states four valuable results which may be expected to come from this plan if it can be carried out:

1. An American of potential influence will have come to understand Japan from a human perspective. Only by living in Japan can the Westerner really understand Japanese art, culture, social conditions, family life, inner thoughts and feelings, hopes and ambitions.

2. Since the opening of our doors to Western countries, we Japanese have been receiving much of Western material progress from other lands, especially from the United States of America. The time should come when we Japanese should also give to others, and contribute toward the supreme cause of mankind. As ambitious young students let us be daring enough to turn the incoming tide to one that is outgoing from Japan.

3. If the students contribute from their own means toward this Fund, it will have a psychological value, in that it will give them the consciousness of having made personal efforts for the advancement of an international cause.

4. This first effort may stimulate others to provide Brotherhood Scholarships, either by other Japanese organizations or by other nationalities.

#### TRANS-CONTINENTAL CHORUS

On April 24, 1926, a chorus of about 50,000 Baptist boys and girls in a chain of rallies stretching across the continent will repeat at the same hour the same passage of Scripture, sing the same song and recite the same verses of poetry.

Every year, the members of the Children's World Crusade prepare memory work for "World Crusade Day." The poem chosen this year is the introduction to the Junior textbook, "Brave Adventurers":

#### THE VOICE THAT CALLS

By Laura Scherer Copenhaver

Brave youths, what voice is this that calls  
you far  
To lands unknown, to dangers known too  
well,  
That lures you from the quiet ways of home,  
To crowded streets and homeless wandering?  
What flag is this you bear aloft, unfurled,  
Through mountain pass and flood and flame  
and death?

The Voice that calls? It is the Voice of  
Christ!

The flag we bear? It is the Flag of Christ!  
The Love that leads? It is the Love of  
Christ!

For Christ hath sent us into all the world  
That men may find in Him eternal life.

In advance of the meeting preparations are made by memorizing the passage of Scripture, the hymn and the poem, and the boys and girls are quick to catch the significance of these rallies and to visualize the gathering of other boys and girls in other places across the continent. As they learn their assigned Scripture passage and hymn and poem, even though their own local group is a small one, they are stirred by the thought that thousands of other boys and girls are studying with them, and when they recite they feel that their voices are helping to swell a great continental chorus stretching from the Atlantic to the Pacific.

The thought of being with one accord in one place is not limited by geographical interpretation.

### CAMPUS MISSIONARY METHODS

In the October *Student Volunteer Movement Bulletin*, Corilla Broadnax gives the college missionary aim as fourfold:

1. Individual lives that will reflect the mind of Christ, giving constant evidence of loyalty to His principles and adherence to His law of love in mental attitudes and personal relationships.
2. A respect for and appreciative understanding of other races and their cultures.
3. A knowledge of existing needs in other countries and of the agencies making an effort to meet them.
4. Sufficient recognition on the part of Christian students of the opportunities and obligations still to be met to lead them into some kind of active participation in Christ's world-wide program.

The methods reported as employed in various colleges are full of suggestion:

"Oberlin College, Ohio, reports good curriculum courses, one on Immigration and Race and the other a Review of Modern Missions."

From Mt. Holyoke College comes the following fine outline:

1. International Current Events under the auspices of the Student Forum.
2. A discussion group on conditions in the Orient—International Relations Club.
3. A presentation of foreign student viewpoints—Cosmopolitan Club.
4. Chapel speakers including returned missionaries, nationals from other countries, professional and business men who have worked in foreign lands.
5. An Oriental bazaar—World Fellowship Committee.
6. Two study classes—(1) Comparative Religions; (2) China.
7. Financial gifts—Y. W. C. A., Budget and Community Chest. To Student Friendship Fund, Madras College for Women, Girls' School at Madrid, Near East Relief, Fatherless Children of Greece.
8. Actual sharing in mission work. A member of junior class sent by the Y. W. C. A. to work with the Grenfell Association in Labrador during the summer.

Dickinson College sends these suggestions. "Our college paper is ready and willing to print material dealing with Christian world fellowship. Much that we publish is about our

own representatives on the mission field. The student body reads the paper pretty thoroughly and so keeps an interest in this work.

"Dickinson in China is an organization which considers every student a member. The student body each year raises enough money to support an alumnus and his wife who are teaching in West China Union University. This is about the most wholesome and far-reaching piece of work on the campus. It makes the relationship of almost every student to the other side of the world very concrete.

"On the wall opposite the exit from the library the college librarian has a fine bulletin board which she keeps in a most delightful way. Our representatives in China are constantly sending all sorts of pictures, clippings, little trinkets, such as Chinese wedding invitations, diagrams, maps and what not which the librarian takes some pains to display."

Emporia made a record in real mission study this year. The report from there is as follows: "We take up one country at a time some four, five or six weeks—some for less—making an intensive study of each country from the standpoint of geography, sociology, politics, history, economics, religion, and of course the national leaders. Advertisement is through bulletin board and chapel announcement but mainly through personal invitation. The class numbering thirty to forty meets at 9:30 Sunday morning and has proved a most effective method of Christian world education."

Cornell University has given particular attention to the foreign student question. A Christmas reception was given by the Christian Association for students from other lands; the forum and open national nights were held under the auspices of the Cosmopolitan Club; and an international student dinner helped those who attended to get better acquainted.

Student volunteer groups often wonder how to let students know of

the Movement without unduly advertising themselves. Here's a suggestion from Illinois College. "A regular meeting of the Y. W. C. A. conducted by Student Volunteers aroused much interest and gave those present an idea of the history, accomplishments and purposes of the Student Volunteer Movement."

What people see often makes far more impression on them than what they hear. The Michigan Union has taken advantage of this fact and has organized a poster circle, the various colleges of the union preparing posters which are passed around in regular order. There is a real chance for education through this medium. Why not look up some of your college artists and see what they can produce in the interests of missions?

Stereopticon pictures and a movie of Medical Missions in China proved very effective at Jamestown College, North Dakota—another case of education through the eye rather than the ear. If an interesting lecture were given with the picture their value would be twofold.

From Maryville, Tennessee, comes a valuable hint in regard to reading. A Tennessee Council member sent out a letter to the volunteers in her college this summer telling of books that she had heard recommended at the Blue Ridge Conference. She asked all to share in a scheme whereby several individuals should invest in a book which by circulation could benefit many. To quote from the letter: "This will not only mean a more up-to-date student volunteer library, but also a wider knowledge regarding foreign missions for each one of us. The plan as worked out is this: the local student volunteer group has been divided into groups of four. Each member is asked to buy a book which after being read is sent on to a member who is next on the list contained in the respective books. Thus each student volunteer is enabled to read four books during the summer. All the books so acquired should be turned into the Student Volunteer

Library next fall thereby making it a source of information for each Volunteer and for all others who consider foreign missions as a possible field for their life work. It requires only a small sum of money from you, and yet it means a great deal for the student volunteer group and its work for the coming year."

#### HOW TO USE "THE REVIEW"

After we have read *THE REVIEW* we are not through using it.

We are then only ready to begin to use it. Here are some suggestions of what may be done with a single number—that for October which deals with Latin America.

**FOR MINISTERS AND SPEAKERS.** From the editorials and various articles, ministers and other speakers may get many facts and illustrations for sermons and addresses.

Current Event Clubs or a current event chairman of clubs and missionary societies may note items of interest for use in reports and discussion groups.

The article on "Latin Democracies" by Webster Browning, F.R.G.S., will be of especial interest to many club members.

**MAPS.** The one full page map and the four smaller ones may be pasted on stiff cardboard and passed around in classes and meetings.

**FOR CHART MAKERS.** A striking chart may be made from the Latin American pictures in this issue, using the door on the cover page as an introduction.

"Historical Data on Latin America," page 775, may be copied on a large wall chart and made available for various classes, organizations or exhibits.

From the table of statistics on page 746 select a few striking facts for a chart:

At work in Mexico, Central America  
and South America  
40 PROTESTANT SOCIETIES  
With 2,243 missionaries

Facts and figures for another chart, or several charts, may be gathered

from Latin American Statistics (page 758). The interesting figures and comparisons (page 759) furnish sufficient material for a half dozen charts.

Another way of making the comparisons is to prepare blocks of wood, of sizes indicated, and stand them on top of each other; or lengths of ribbons may be hung up, marked with the figures; or drawings may be made on cardboard.

**DRAMATIZATION.** A young man in Japanese costume may give as a monologue in Sunday-school, or at a Brotherhood, or some other meeting, the words of Mr. Kobayshi on pages 161-162.

Twelve girls in ordinary dress or in robes of white, or different colors, each carrying a shield or a banner on which is printed the name of the country she represents, may present the "Characteristics of South American Countries," page 754. Each speaker holds her shield or banner aloft as she speaks the two or three sentences descriptive of her country.

The Facts as to Mexico and Central America, page 776, may be presented in a similar way or may be given to various members to read aloud.

Four young women or young men may impersonate the Social Idealist, the Christian Agnostic, the Christian Traditionalist and the Christian Mystic as set forth in the article, "Four Types of Intellectuals," pages 769-775.

**A GAME OF CAPITALS AND GOVERNMENTS FOR THE RECREATIONAL PERIOD.** Prepare a large sheet of cardboard with the names of Latin American countries printed on it in the order given in table on page 788, "Some Latin American Statistics." Give to each member of the group a slip on which is printed one name listed as a capital or chief city. Players go forward in turn and place the name of their city opposite the country of which it is the capital. If it is correctly placed, the director pastes it fast. If it is incorrectly placed the player must go back to his place and

wait for his turn to come around again, or surrender his slip to another player, if there are more players than capitals. Slips with the type of governments, as listed, may be distributed and placed in a similar way. The fact that seventeen of the twenty-one countries named are republics makes this feature more simple than the placing of capitals.

Instead of using a chart, each player may be given a sheet of paper on which names of the countries are typewritten, with a list of the capitals and the forms of government, and asked to write after each country the capital and the form of government which belongs to it.

Number the five paragraphs in "Some Peculiarities of South America" (page 797), in order. Cut into five strips and paste each strip on a separate card. Give the cards to five members of a Sunday-school class, young people's society, or any other organization and have them read in order.

Select sixteen boys or girls from your Sunday-school. Give to each of them one of the "Quotable Items About South America," page 753. The items should be cut apart and each pasted on a separate card. During the assembly period call on the boys and girls to quote their quotable item. These slips may be used in a similar way in a missionary society or a mission study class.

**SPECIAL DELIVERY SERVICE.** "A Letter from Dr. Grenfell of Labrador," (page 795), may be slightly abridged and copied on a sheet of stationery and brought in by a special delivery messenger to the presiding officer of the young people's meeting to be read aloud by some one who is already familiar with it.

**PASSING ALONG BEST METHODS.** The Best Methods suggested on pages 799-806 may be passed along to various individuals and committees in your church who can put them into operation. It is not too early to begin planning for next year's Daily Vacation Bible School, and the experience

of the school at Bernardsville may be helpful to various other leaders.

Make note of the closing feature of the Blue Ridge Conference and pass it on to some other conference leader.

Suggest to your Sunday School Teachers' Association and to your pastor the possibility of "Linking More Closely the Missionary Program of the School with That of the Church."

As you get help from the various methods that have been tried and reported by other churches, think of your own responsibility in sharing with others the methods you have found successful in your work and send them in to the Editor of the Best Methods Department. If you know of other workers who have successful methods, give their names and addresses to the Editor.

**A TRIP TO MONTEVIDEO.** A group of girls or women could have a very successful hour or evening by using Mrs. Fleming's "Under the Southern Cross" of the Women's Foreign Mission Bulletin, as a guide for the trip.

To begin with, a placard might be displayed showing that the date is February 24, 1925 and that the S. S. *Southern Cross* is setting sail. Various individuals may be appointed to present some feature of the trip, stepping forward at intervals to display some placard to show the location of the party, to give items of information along the way and then turning the party over to another guide. For instance, one might tell of "The Night of the Open Heart," and another may introduce the interesting women in the group of intellectuals. Yet another may display a picture of the "Christ of the Andes," and so on to the journey's end.

**FROM THE "HOME MISSION BULLETIN."** As a special feature of a missionary meeting, four girls may present Porto Rico, Cuba, Haiti and Santo Domingo, selecting the most interesting items of the "West Indies" from the Woman's Home Mission Bulletin.

**THE MISSIONARY LIBRARY.** Do not lay your magazine aside without glancing through the book reviews in the Missionary Library and making the best possible use of them. Possibly some of the books should be added to the church library. Others may be called to the attention of individuals.

**THE ADVERTISEMENTS.** It is worth your while to glance at the advertisements which are given place in *THE REVIEW*. Possibly you may know some one who will be interested in the Missionary Education Tours advertised by the Missionary Education Movement. Thousands of church members are visiting countries in which their churches have mission stations, every year, and are coming back without seeing anything of the work of their church. You may be able to call their attention to tours with the advantage of missionary leadership.

Various Boards are advertising their needs. A recent magazine contained a form of bequest for *THE MISSIONARY REVIEW OF THE WORLD*. If every reader gave a little time to thinking of some one who might make such a bequest and to calling attention to this opportunity, the future of the *REVIEW* might be assured.

**THE REVIEW AS A CHRISTMAS PRESENT.** If every reader of the *REVIEW* gave a year's subscription of the *REVIEW* as a Christmas present to some one else, the problems of the circulation department would be settled. If every reader felt a personal responsibility for introducing the *REVIEW* to one of his friends, who might subscribe for himself, or herself, it would not be necessary to have a circulation manager. If at every conference or convention leaders presented the importance and the helpfulness of the *REVIEW* and arrangements were made to receive subscriptions, our efficiency in missionary education would go forward with a mighty advance.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

## THE YEAR'S PROGRESS IN CHRISTIAN LITERATURE

BY ALICE M. KYLE

The Committee on Christian Literature for Women and Children in Mission Fields welcomes an opportunity to tell of some of the year's accomplishments.

### A Labor of Love

*Happy Childhood* has celebrated its 10th birthday this year and was a guest of honor at the anniversary dinner of the Central Committee on the United Study of Foreign Missions in Washington, D. C., last January. This small magazine numbers among its readers thousands of Chinese children to whom its monthly visits bring the only bit of bright, attractive Christian reading known to their circumscribed little lives. Mrs. Donald MacGillivray, its first and only editor, before leaving for her furlough year in Canada, completed a labor of love in the translation and publication of the "Life of Christ" in four small volumes prepared for children and unlettered women who are "slow at learning and dismayed at the sight of big books." While in this country, Mrs. MacGillivray was charmed with Mrs. Peabody's "Prayers for Little Children" and received permission to translate them into Chinese, with such adaptations as are desirable, for the prayer-life of Chinese children, even in Christian homes, like so many in our own country is barren. The funds have been generously provided for this translation and also one in Tamil from the royalty on the English edition.

### Japan's Response

As was stated in these columns a year ago, an emergency grant was voted by our Christian Literature

Committee for the Christian Literature Society of Japan, to aid in rehabilitating its plant, destroyed in the earthquake of September, 1923. The "Day of Prayer" offerings for 1924 were to be devoted to this purpose. In acknowledging the second remittance of five hundred dollars, Miss Amy Bosanquet writes in March, 1925: "The Whole Christian Literature Society of Japan wishes to thank you very heartily for the fine donation from the women of the Federation of Woman's Boards of Foreign Missions of North America. The New Testament volume of Dr. Hurlbut's, 'Story of the Bible,' with many illustrations, came out before Christmas; also 'Flower Petals,' Bible and other stories for little children, also illustrated.

"I am sending you copies and am sure you will marvel as we do ourselves that such work can be done in Tokyo, so soon after the devastation of the earthquake. The colored pictures were all reproduced here. Both these books owe much to the help of your committee.

"*Shokashi*, the children's paper, is becoming more and more popular and we are now printing 10,000 copies monthly. *Ai no Hikari* (Light of Love) is read not only by coolies and fisher folk, but by all kinds of people. It is used in a good many hospitals." The Committee grants \$300 annually for this paper.

"The Japanese spend a great deal more money on books now than they used to do, though they have always been great readers. Some of the Christians are very enthusiastic about making known good books among their friends. The only difficulty is that we cannot supply them fast enough or in sufficient variety for all needs.



"The Christian Literature Society here in Japan is developing fast. Plans of reorganization are now on foot which will give us a splendid centre and selling department in the best street in Tokyo, which will be an immense asset."

From a personal letter written last spring we quote the following: "While in Tokyo I was taken to see the 'Ten Commandments.' It seems to me this film cannot fail to be instructive here in Japan. The Christian Literature Society has put out a leaflet on the 'Ten Commandments,' to enable those who see the picture to understand it better. This ought to help and it is certainly doing a helpful bit of work to get it out now when the picture is running at three centers in this part of Japan."

It is in such ways as these that our Committee with your support is standing behind the Christian Literature Society of Japan and to the limit of its modest ability helping on these vastly needed enterprises.

#### The "Treasure Chest" and Its Children

The development of the *Treasure Chest*, our magazine for boys and girls has been the outstanding feature of our work in India during 1925. The English edition is going forward and is winning many hearts. An article written by the editor of this magazine on the "Life of Women in the Islamic World" will be reprinted as a chapter of the book which Dr. John R. Mott is editing, "The Moslem World of Today."

The subscription price of *The Treasure Chest* is three rupees (one dollar) but this is prohibitive in many Indian homes and a larger fund for free distribution is very much needed.

We are happy to state that three vernacular editions are now established and gaining in favor: The Urdu which increased in its first year from 100 to 500 subscriptions, the Tamil, a very attractive and welcome visitor in many Tamil homes, edited by Miss Gertrude Chandler of Madras, and the Marathi, replicas in a sense

of the "Mother" Treasure Chest, yet diversified in appearance and traits of character as children will be, but all filling a real need in the language areas where they are published.

The Marathi Treasure Chest, or *Balbodhmewa*, has just received the hearty approval of the Marathi Literature Committee of the Christian Council. It is ably edited by Miss Emily R. Bissell of Bombay. Its readers represent 13 different denominations in the Marathi-speaking area, and it goes into more than 1,000 homes. Its appeal is to the younger children who cannot read English and who need simple stories and teachings. We are told of a magazine for children in India with 4,000 subscribers, whose editor is an agnostic and who has no thought of God in all his messages for these children. We feel the striking contrast as we read of Miss Bissell's lovely ideals.

Miss Bissell writes, "Our Marathi-speaking children need stories more than anything else in the line of reading. I try to make my stories Indian and Marathi in the atmosphere they carry and I strive even harder to create by these stories a desire for better living and an acquaintance with our Lord's ideals and teaching." The annual cost of producing these vernacular editions is \$500 each. Miss Ruth E. Robinson, the valued and devoted editor and projector of the *Treasure Chest*, writes: "The work is an extraordinary delight and its own very satisfying reward, but it is gratifying to know that it is constantly calling forth an appreciative response from others."

Miss Robinson's too onerous duties have been lightened the past year by the arrival of Miss Frances Garden, who is now Assistant Editor. Both these workers are supported by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The Mission Boards are increasingly generous in their gifts to this branch of the work of the Federation of Women's Foreign Boards. Individual friends and interdenomina-

tional groups like the National Board of the Young Women's Christian Association and the Central Committee on the United Study of Foreign Missions include it in their budget, yet at this writing we lack \$2,500 of our needed \$7,000 for 1925 and failure to receive this sum before January 1st would spell disaster for all this significant and fundamental work.

The need of Christian literature is the need of springs of water in a dry and thirsty land. The accomplishments of which we have written are but the slow drops of a tiny rivulet making its way over rocks and through obstacles of every kind.

Who will pray for the abundant showers of interest and money which shall make this wilderness of deprived and shut-in lives blossom as the rose?

### THE UNION CHRISTIAN COLLEGES

BY FLORENCE TYLER

There is great need of a sustained interest in the seven Union Christian Colleges for women in the Orient at this time. The Chinese students in these colleges have maintained their loyalty to the colleges and to the cause of Christ.

Letters from the colleges show great enthusiasm with indications that this will be the best year in their history.

More American colleges are joining the sister college group, and new friends are swelling the ranks of loyal supporters on this side of the globe.

"We have built—Let us maintain."

### THE DAY OF PRAYER FOR MISSIONS

(Feb. 19, 1926)

BY HELEN B. MONTGOMERY

The annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is

### "IN EVERYTHING BY PRAYER"

The committee decided that as this year is to be signalized by the study of prayer as a force in the Mission Enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion and intercession and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for Women's Union Christian Colleges and Christian Literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee feels especially anxious that the CAUSES SELECTED, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.

# Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

## ORIENTALS AND HAWAIIANS

BY GEORGE L. CADY

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Dr. Cady, *Chairman*.

It will be recalled that about five years ago attention was called to the congested overlapping of missionary work in "Chinatown," San Francisco. Year by year more information was secured, more of our mission boards became conscious of the need of a change of program, and at last a committee was formed to outline ways and means of eliminating competition and bringing about a union work.\* We are sorry to report that little progress has been made, possibly in part due to the fact that sufficient attention has not been paid to educating the local Chinese churches as well as the boards themselves. It would be manifestly unwise to override the will of the local mission and it has been thought best to wait until the Chinese themselves should see the necessity. It is significant that already they are beginning to ask why the union movement, which is in progress in China, should not be adopted also by themselves here in America. A Youth Movement has broken out among the Chinese themselves.

The story of this is as follows: After the meeting of the boards' representatives the Disciples of Christ, sensing the disgrace of the overloading and competition voluntarily agreed to give up their work. We desire here to express our very great appreciation and to record our praise of this splendid example of self-sacrifice for the sake of the higher ideals. This plant—one of the best in Chinatown—was chosen by a group of forward-looking Chinese young people as a place for the gathering of young

people of all denominations. Miss Daisy June Trout of the United Christian Missionary Society, writes:

*Instead of selling our property, we are allowing them to use it this year for the upkeep of the building. They are meeting all their own expenses. It is a most interesting experiment in the cooperative field. Perhaps instead of an experiment and co-operative work, at least as far as the boards are concerned, this would be better called a Youth Movement which has run ahead of the ability of the boards to cope with the situation.*

May we not hope that this movement of the young people will point the way to that larger and finer union which we have vainly been seeking for years?

It was hoped that the Methodist and Presbyterian women's boards would consolidate their work for Chinese girls. Certain obstacles arose which seemed to make it impossible, but the Presbyterian women are continuing their policy of dividing their girls' work and are now building in Oakland a home for girls whereby they may divide the rescue work from the regular training school. In this training school they are now introducing industrial work for girls, having looms and sewing machines, etc., and they hope that they may soon develop Chinese arts and crafts. Recently the Chinese Boys' Home, opened by the Baptists, closed its first year of operation in a new and important field of service.

A new opportunity in Oriental mission work should be noted: the coming to San Francisco and Seattle of large numbers of Filipinos. Thousands have come from the Hawaiian Islands where they were employed as plantation laborers after the extensive Filipino strike of last summer. The Methodist Board has begun active work for them under the experienced superintendent from Hawaii. The

\* See the August 1922 issue of the REVIEW for article and map.

Y. W. C. A. of Seattle is also doing some work. Some agricultural colonies of Filipinos are being established in central California though most of them are casual laborers in cities. There are probably 5,000 in San Francisco and the total now on the Pacific Coast may be twice that number.

A new field for the Protestant churches of America is opening up in South America among the large number of Chinese and Japanese who are migrating there. On account of the Japanese exclusion act in the United States this migration has been much accelerated. The Japanese in America, no longer being able to own or to lease land in California, are studying Spanish and considering the more favorable condition in Latin America. There are already 30,000 Japanese in the coffee districts of Brazil, 10,000 in the mines of Peru, and many thousands of Chinese in Cuba and within Latin-American countries. It is the opinion of Dr. George W. Hinman that as their contacts with the Orientals in the United States are more significant than with their own countries, their religious interest should be the concern of the boards doing work for Orientals in the United States. He reports that there is one mission for Chinese in Havana, one in Tampico, Mexico, one for Japanese in Sao Paula, Brazil. The work in Cuba is under the Presbyterians, the Tampico work under the Y. M. C. A., and the work for Japanese in Brazil is carried on by Rev. M. Kohayashi and is financed by a Japanese business man in New York.

The immigration bill which was passed denies to both Japanese and Chinese the same percentage basis as that accredited to other nationalities. This was done in the face of remonstrances from the churches, through the Federal Council, the Home Missions Council and Council of Women for Home Missions, and in spite of the strenuous opposition of President Coolidge and Secretary Hughes. All of these were discounted, however,

because of the determination of politicians to prepare for the fall campaign. It is impossible to measure the disaster this has brought to missionary work. In the minds of the Japanese here and abroad, America stands as a Christian nation and they are unable to understand this un-Christian attitude. It is well known that meetings of protest were held in Japan against America and American missions. These were not small riots but large mass movements, and one of the leading newspapers in Japan said, "The land of liberty, of humanity and of democracy is dead." Christian missions in Japan have received a blow from which they will not recover for years.

The Hon. Cyrus E. Woods, former Ambassador to Japan, declares that the immigration act of 1924, which repudiated all obligations of the Gentlemen's Agreement, was an international disaster of the first magnitude to American diplomacy, to American business, to the Christian movement and to American missions in Japan. He also declares that what Congress really wanted might have been entirely and easily secured without the slightest affront to Japan's honor, dignity, self-respect or international prestige. This willingness to alienate a friendly nation is all the more astounding in view of the fact that if Japan had been put upon the same percentage basis as other nations, it would have meant the admission of only 146 immigrants per year. It is interesting to note that the Christian Japanese in Japan and America have kept their heads and been the voice of wisdom in the midst of all the turmoil. His Excellency, Viscount Kiro-ura, at that time the Prime Minister of the Japanese Empire, said: "The Government will do all in its power to prevent a popular outburst; the people, however, are deeply moved. Their sentiment on this matter cannot be controlled by governmental authority. It is the undermining of the feeling of friendship and goodwill on the part of the people which will re-

sult in the creation of a different situation between the two nations. The time is passed for war and the sword to settle questions between nations. The time has come for conference and mutual consent, for reason and right to rule between nations as well as between individuals. Material civilization has weakened the fine sense of justice and right in every land. This is the world's only hope. At such times as this only the Christian Church can awaken the Christian conscience and win the nation back. I still believe that the American people will make the thing right."

The churches of America must not consider this a closed incident. Again we must assert that "nothing is settled until it is settled right" and the people of America must be educated to realize that injustices will always provoke war in spite of Leagues of Nations, World Courts of Justice or Disarmament Conferences. There are no agencies in America so well fitted for this educational program as those dedicated to the gospel of the Brotherhood of Man. Interracial justice and goodwill are imperative if we are to have a warless world. We are convinced that there are no reasons, economic or racial, which should deny to the Oriental nations the same quota of percentage which is accorded to other civilized nations.

We are glad to report that the work in Hawaii is continued unabated. Hawaii furnishes the world with an experimental laboratory in right race relations. Through long years of missionary activity and by continual cultivation of the spirit of brotherhood among all the races there, they have been able to place Chris-

tianity and Americanism before the polyglot population — an example of Christian love which it were well if all the world could know. This is especially true in regard to the Japanese of whom in 1924 there were about 125,000 (66,600 of them being American citizens having been born in Hawaii) out of a total population of possibly 307,000. As a result, the Japanese Christian missions in the island have been increasing in numbers and interest. It is true that the strike among the Japanese laborers in the sugar cane fields two years ago reduced the Japanese population, but through it all the prestige of the Christian mission was unimpaired.

The Hawaiian Board is carrying on a distinctive union work which is an experiment, proving to the Christian missionary activities throughout the world that such a union is possible. We deplore any sectarian influences that seek to divide that work. It is true that the Hawaiian Board has now affiliated itself definitely with the mainland through the Congregational Church but that in no way impairs its nonsectarian activities. This affiliation, however, gives the Hawaiian Islands a definite place in the Councils which heretofore had to be arranged by a special provision. We extend to our brethren in the Hawaiian Islands our congratulations and urge upon our American Christians a further study of their methods and a larger interest in carrying this experiment to a more complete success. If alien races were accorded the same generous and brotherly treatment throughout the world that they are in the Hawaiian Islands, there would be little race problem and the hope of world peace would be much stronger.

Down through the spheres that chant the Name of One  
Who is the law of Beauty and of Light  
He came, and as He came the waiting Night  
Shook with the gladness of a Day begun;  
And as He came, He said: 'Thy Will Be Done  
On Earth; and all His vibrant words were white  
And glistening with silver, and their might  
Was of the glory of a rising sun.

—Thomas S. Jones, Jr.

# NEWS FROM MANY LANDS

## AFRICA

### The Livingstonia Jubilee

**T**HIS famous mission in East Africa, established in 1875 by "that great veteran," Rev. Robert Laws, C.M.G., M.D., D.D., is seeking to celebrate the fiftieth anniversary of its founding by raising funds for school and college buildings. In 1875 there was not a church or school, not only in Nyasaland, but in the whole of Central Africa, except on the east and west coasts. In 1924 there were 15,413 catechumens, 20,644 communicants and 917 schools. Rev. Frank Ashcroft writes in the *Record* of the United Free Church of Scotland of the development of Livingstonia station:

There was practically no population in the neighborhood when Dr. Laws made his choice of the plateau as a center for the training of Christian natives, and many would question the wisdom of fixing on so high and so remote a spot for a great educational institution; but the founder's faith and courage have justified themselves, and already, in addition to the students in training, there is a considerable population on the plateau, and a total population in the district of, say, 30,000, of whom 5,000 are Christians. The buildings are numerous and are increasing year by year; the most important are Dr. Laws's house and the houses of the Scottish staff, the hospital, the industrial blocks, and the farmstead. The church, of stone and brick, is steadily rising. The educational block has not yet been begun, and the school work is still being carried on in an old cramped building which serves also for a church.

### Negro Y. M. C. A. in Africa

**MAX YERGAN**, well known as a Negro Y. M. C. A. secretary both in the United States and during the World War, has been developing Association work for the past four years, his field including Zululand and Basutoland, the Transvaal, Swaziland, the Cape of Good Hope and the Orange Free State. The colored

Y. M. C. A.'s of North America and white and colored friends are making this South African program possible. A new plan, the building of a hostel for native students, will be undertaken if a recent appeal to the 32,000 Negro members of the American Y. M. C. A. for \$20,000 is successful. An editorial in *Native Opinion*, a paper published by Africans in King Williams Town, said in part:

Max Yergan has exhibited gifts of tact and organizing power, and, through earnestness and winsome personality, has ingratiated himself in every home, European and native, he has visited. His unobtrusive but substantial work has already done much to improve social conditions and to provide high motives and some guidance among the future leaders of the Bantu races. He has indeed placed us under a heavy debt of gratitude to our fellow-Christians in America, who voluntarily made noble sacrifices to supply a missing link in the chain of mission work in this land.

### African Chiefs Still Waiting

**A**FTER writing to the Church Missionary Society of the successful work which is going on in several new out-stations in the Tanganyika Territory, the Rev. R. Banks, of Kilimatinde, continues: "I am still unable to put a teacher at Ndabulo, where the chief, a nominal Mohammedan, has been waiting for some years. It was this man who once told the late Bishop Peel that if we had taken him the Gospel before the Mohammedans had reached the country, he would have become a Christian. He is still waiting for the messenger of the Cross. Unyanzi, an adjacent country to this, once occupied by the C. M. S., is also pressing for teachers. There are in addition four very definite appeals from other places. One chief followed me miles not long ago in order to beg for a teacher, but I was unable to hold out any promise of help."

### Earnest Egyptian Laymen

ONE of the most significant developments in the Synod of the Nile, which controls the work carried on in Egypt by the United Presbyterian Church, is its "Missionary Laymen's Movement," whose General Secretary, Mitry S. Dewairy, is also a field secretary of the World's Sunday School Association. Its aims when it was organized in 1918 were, he says, "the revival of the church and honesty in stewardship. In these seven years forty organized churches joined the Society and gave generously for the evangelizing of their countrymen in Egypt and the Sudan. The Synod of the Nile spends yearly more than \$115,000, of which about \$25,000 is purely for the evangelistic work. The American Mission of the United Presbyterian Church which had carried the whole burden from its foundation in 1854, gradually trained the church in self-support. Now the American Mission gives \$7,500 of the \$115,000. The Missionary Laymen's Movement hopes to raise this amount, so that the Mission may use the money in evangelizing our countrymen, the Moslems."

### Slavery in the Sudan

MAJOR DIGGLE, formerly a British Administrator in the Sudan, recently addressed to the Anti-Slavery and Aborigines Protection Society a letter which he requested the Society to place before the Slavery Commission of the League of Nations. The first paragraph read as follows: "I went to the Sudan knowing nothing whatever about slavery, but having lived there, for four years out of seven mostly alone, and in extremely close contact with the people, I could not fail to notice the appalling evidence of slavery. Since my return to England about a year ago, I have tried privately to get effective action taken, but unfortunately, the official attitude is that very little can be done at present; but if the League of Nations Slavery Commission could appoint a small committee of investiga-

tion, I would be willing to appear before them and give them personally some of my experiences in the Sudan." The writer then proceeded to relate numerous incidents in support of his charges.

### Growth of Congo Schools

THE Wembo Nyama Mission, established by the M. E. Church, South, in the Belgian Congo ten years ago, while putting great emphasis on evangelism, has also done interesting educational work. The native language had no word for "school," so *sukulu* was invented. Both young and old had to begin in the A B C class, including Chief Wembo Nyama himself. Now, day schools are in operation on the various mission stations with an enrollment of several hundred. Many of the mission boys live in dormitories. A Bible training school is located at Wembo Nyama, where young men are required to complete a two-year course before they are sent out as native preachers. Other important branches of the educational work are the workmen's school in which thirty minutes instruction is given the mission employees just before they begin their afternoon tasks and the afternoon classes for women.

### THE NEAR EAST

#### Moslem Monasteries Closed

NOT content with the abolition of the Caliphate and the expulsion of the Caliph, with the conversion of the ministries that administered the sacred law of Islam and its pious foundations into mere departments of the Ministry of Justice, or with the abolition of the religious schools, the Government of Mustafa Kemal Pasha has ordered the closing of the countless monasteries of the Moslem religious orders in the territories of the Turkish Republic, which are described as "centers of intrigue and hotbeds of superstition." The London *Times*, from which the above is quoted, says:

This anti-clerical offensive is doubtless not inspired only by political or rationalistic

motives. Many of the dervish orders are rich. Pious Moslems have endowed them with lands and revenues since Islam established itself in Asia Minor. On the other hand, the new masters of Turkey are sorely troubled by financial difficulties. The wealth as much as the political or religious views of the disturbed dervishes is as great a temptation to a militantly lay government as were the riches of the monasteries to Henry VIII.

The importance of praying for these men as possible converts to Christianity is emphasized by *Blessed Be Egypt*.

#### **Trolley Cars and the Fez**

**T**WO recent news items from Turkey indicate the rapid modernization of its people, as far at least as externals are concerned. The first deals with the trolley cars in Constantinople. Red curtains formerly enclosed the first two rows in the trolley cars, and women were required to sit in the secluded section, called the harem. No man except the conductor was allowed on the harem side of the red curtain and no Moslem woman outside the curtain. This curtain has been removed and Turkish women now may sit side by side with men, but the women still have a monopoly on the first two rows of seats. A man may sit there if no woman is standing, but should a woman present herself the man must vacate the seat. The second describes "the passing of the fez," so long the distinctive headgear of Moslem men in Turkey, and the adoption in its place of the European hat, though the change has been the occasion of much heated controversy among certain groups of Moslems.

#### **Training Turkish Engineers**

**T**HE Turkish Government has entered twenty-five students in Robert College, Constantinople, to study engineering at the expense of the Government. This is the first time that the Turkish Government has defrayed the expenses of students at either of the American colleges in Constantinople, and is in line with the policy of the Young Turks to modernize their country. Ismet Pasha, Prime

Minister of Turkey, is a strong supporter of Robert College, and has placed his younger brother in the college as a freshman. He was graduated from the Preparatory School in June. These twenty-five student engineers, when trained, will set about installing sewage systems, water and electric lighting systems and other modern conveniences in towns in the interior of Turkey. During recent years the engineering staff of Robert College has served as a consulting bureau, without fee. Last year two professors from the Engineering School made a survey and submitted estimates and plans for providing electric lighting, water supply, paving the streets and disposing of sewage in the town of Adah Bazar at the request of the mayor.

#### **"N. E. R." Aids Church Unity**

**A**T a "Golden Rule dinner" held in New York City under the auspices of the Near East Relief, Rev. S. Parkes Cadman, D.D., President of the Federal Council of Churches, stated his belief that the work of that organization had "contributed enormously to the great cause of church unity." At the Stockholm Conference in August, he said, he had "the privilege of conferring with all the patriarchs and metropolitans and archbishops of the Greek Church. They assured me, from the Archbishop of Alexandria to the Archbishop of Jerusalem and the Archbishop of Mesopotamia, that they have been drawn toward the West, not by the common consent of intellectual minds or doctors of the Church, but rather through the work of Near East Relief. That work has won the hearts of great bishops as well as refugees and politicians. Truly we have seen the truth of the saying, 'A little child shall lead them.' The Armenian orphan who sang for us tonight is a representative of thousands of these Eastern believers, whom we have approached, not with dogmatic commands, but with those deeds which are the very essence of true religion."



### Iraq Prince, a Beirut Student

THE presence at the American University of Beirut of students from Mesopotamia in increasing numbers was referred to in the January REVIEW. Now word has come that His Royal Highness Emir Ghrazi, the twelve-year-old Crown Prince of Iraq was to arrive in Beirut on October 5th to enter the preparatory school. President Bayard Dodge received a cable from His Majesty King Feisal of Iraq, asking that a suite of rooms be reserved for Prince Ghrazi, his nurse and his business manager, who will attend him during the academic year. The Prince was to cross the Mesopotamian desert from Bagdad to Beirut in an American-made automobile. This newly opened automobile route across the desert makes it possible to go from Bagdad to Beirut in twenty-four hours, a trip which formerly took almost six weeks of travel by land and sea.

### INDIA, MALAYSIA AND SIAM

#### Protecting Indian Girls

THE failure of the Legislative Assembly of India in its last session to pass a bill raising the age of consent to fifteen for Indian girls was the occasion of deep regret to many progressive Indians, as well as to the Christian community. Word has now come of the passage of a bill which, while less advanced than the last, is a decided improvement upon the law hitherto prevailing. It must be remembered, in thinking of the status of India's women, that this legislation applies only to British India, and that in the native states conditions are far worse. The editor of *The Indian Witness* comments on this bill: "Protection to all girls below fourteen will henceforth be extended against strangers, while girls below the age of thirteen, if they have the misfortune to be married, will also be protected against their husbands. The surprise is not that the new law was passed but that eleven men with sufficient education and powers of leadership to secure election to the Legis-

lative Assembly dared to vote against it and that some of them declared that they were voting to protect religion."

#### A Million at a Mela

THE annual report of the Wesleyan Mission in the Lucknow and Benares District of India, describes one of the holy places in the region, Ayodhia, made sacred as the reputed birthplace of Rama. Three or four times in the year the dreaming city wakes up. Great *melas* are held and from all over the district, or from places as far away as Madras, pilgrims come in hundreds of thousands. Even while this report was being prepared a special *mela*, held only once in half a century, took place. Not many were expected till a day or two before. But all records were beaten, and the estimates of the number who attended vary from 700,000 to 1,500,000. In the crush a dozen women were trampled to death.

#### Coercion vs. Conversion

S. AMBROSE, a writer in *The Christian Patriot* (Madras) strongly and justly objects to the practice of some mission agencies in India that offer inducements to Indian Christians to transfer church membership in return for paid positions by which a man may support himself and his family. Such a practice is discountenanced by the mission boards at home and by most of the missions on the field.

#### Prince Praises Salvation Army

THE Maharajah of Patiala, an important native state in the Punjab, recently visited the Salvation Army headquarters in Calcutta. He was in European costume save for his bright green turban. A picturesque feature of the reception was the presence of the Salvation Army in native dress. He discussed with the leaders the work of the Army in India as a whole, and said that he believed that General Booth was one of the first men to realize possibilities of organizing

along the lines of military discipline the work of relieving suffering, and uplifting humanity. "I myself am a soldier," said the Maharajah. "It has been my pride and pleasure to serve the King Emperor on the field of the battle in many countries and in several continents. I can admire and sympathize with the efforts of the Salvation Army to attack vice, promote social well-being and uplift the unfortunate."

#### Indian Sadhu Quotes Bible

MRS. J. S. MacKAY, a Canadian missionary in Nimach, Rajputana, tells the following incident: "At a small wayside station in our district, the other day, three *sadhus* (holy men) travelling without tickets, were, in accordance with orders recently issued, put off the train. Judging by the extreme scantiness of their clothing, and the abundance of their matted hair, and liberal smearing with ashes, they were extraordinarily holy (!) men. They loudly resented this interference with their liberty. Is it not the custom for holy men to travel free? Do they not boldly push themselves into railway carriages and assume the right to travel without tickets? Who will risk their curses to say them 'Nay'? One of the ejected three was vociferous in his protest against such treatment of a privileged class. He raged up and down the platform, pouring forth a torrent of words in an unknown tongue, and suddenly he ejaculated, in very good English, 'If God be for us, who can be against us?' This little incident, unimportant in itself, is just one more evidence that the Word of our God is permeating all classes of Hindu society, and some day it will exercise its mighty, regenerating power."

#### Christian Lepers at Chiengmai

THE leper asylum conducted by Dr. James W. McKean of the Presbyterian Board at Chiengmai, Siam, is famous for its Christian atmosphere. In a recent report Dr. McKean says: "Of the more than

seven hundred leper people who have found refuge here all, with scarcely an exception, have become Christians. It is probable that some or even many do not have a deep realization of what the Christian life means in its fullness. And yet when one considers their changed lives, their fidelity in Christian service, their freedom from gross sins and the heartiness and generosity with which they respond to the call for aid for those more needy than themselves and for the giving of the Gospel to others, one is driven to the conclusion that the real Christian spirit possesses their lives to a degree." The gifts of these Christian lepers to causes in various parts of the world have been mentioned more than once in the Review.

#### Unique Church in Singapore

THE Chinese Church and Institute recently dedicated in Singapore is in the heart of one of the most congested districts in the city, and is unique on the Malay Peninsula. It is an institutional church combining religious and social activities within the one building, and is open to all Chinese irrespective of religious faith. On the ground floor there is a social hall with a reading room and other recreational facilities. The second floor is occupied by the church for Chinese congregations, and on the third floor there are apartments for the resident Chinese pastor and others. From the roof garden that surmounts the building one has a fine view of Singapore Harbor. Beside the building, there is a playground including a tennis court and badminton courts. The Chinese children in the vicinity of the church are using the playground everyday.

#### CHINA

##### Chinese College Registration

CABLEGRAMS and reports received by Dr. Eric M. North at the offices of the China Union Universities, 150 Fifth Avenue, New York City, indicate that despite the student agitation and strike of the

past summer the Christian colleges reopened for the fall term with normal, and in several cases with considerably increased, enrollment. Yenching (Peking) University has a registration of 550 students, which is the maximum capacity of the present plant for both men's and women's colleges. Shantung Christian University enrolls 380, an increase of ninety over the preceding year. The University of Nanking has the highest enrollment in the history of the institution. Fukien Christian University reports 128 students enrolled, a figure somewhat less than that of last year. Canton Christian College reports a favorable opening; Hangchow Christian College has a capacity enrollment; West China Union University has 200 students, an increase over last year. The two universities reporting large decreases in the number of student enrollments are both in Shanghai, the seat of the student strike. St. John's College has only fifty per cent of its normal enrollment.

#### "Entering into Virtue Club"

**T**HIS is the title of a society which Miss Caroline Wellwood, a Canadian missionary, has been carrying on for over a year among wealthy women in Chengtu, Szechuan Province. At the closing meeting of the season thirty-five were present. Miss Wellwood says: "We opened the meeting as usual with a gospel hymn and prayer, then came the report of the year. Nine meetings had been held during the year. Health talks were given at two meetings; the boys from the blind school entertained them at one meeting, revealing to them the wonderful things they were being taught; the orphanage children provided one program, and drew on their sympathy to the extent of twenty odd dollars as a Christmas present; the other meetings were messages from the gospel story. These upper-class women have no helpful influences around them, and not much of change to brighten the passing days. Over and over they have said to me, 'We

have nothing to do, so we just spend our time gambling.' One said to me, after a pleasant hour's conversation, 'You do not need to gamble, you have seen so much, and know so much to talk about.'"

#### A "Hot-Hearted" Christian

**L**IU GUANG TIN is a product of the work being done by the Methodist Episcopal Church in the remote city of Chungking, Szechuan Province. He has refused the tempting offers of commercial houses to undertake a business career, as his fellows have done. His remark on the subject translated literally was, "Money does not cover my heart." He is a *rei shin*—"hot heart"—in the cause of the Master. And his deeds proclaim it likewise. He is now studying for the ministry in West China Union University. He spends his vacations in institutional church work, and in his leisure he is teaching three boys of his native village to enable them to enter the Chungking mission high school, the first step toward Christian service.

#### Phases of the Opium Traffic

**N**EW developments in the sale of opium, as conducted by powerful combines in Shanghai, are reported in the *North China Daily News*. Offices are being opened in the surrounding villages, with the result that there are more traders, doing better business, than for many years past. Another new plan is to have the opium sale carried on as a mail order business with the opium delivered at the places of business only after dark. The National Anti-Opium Association and the new Shanghai Association for the Combating of the Opium Evil are active in opposition to the traffic and the Shanghai Commercial Federation has planned a definite campaign which includes assisting the authorities to arrest and convict offenders and awakening public sentiment against the evil by the distribution of circulars and the delivering of public addresses.

### A Chinese Scholar's Prophecy

IN Anhsien, Szechwan Province, a place with a notorious reputation, the Church Missionary Society has the largest of its churches in the province. One of the local gentry, a scholar, prophesied a few months ago, that in twenty years' time the people would all be flocking into the Church and that the missionaries would not know how to teach them all. When asked for his reason, he replied: "I have noticed the great change in recent years in the attitude of the common people to the foreigner and his teaching. When I was a boy, every one said that the foreigners were bad men who must be avoided, and that their teaching was subversive of all good morality. But now all are saying that the foreigners are good men who wish only the welfare of China, and that the Gospel is good and sound teaching." This man has since become a regular attendant at catechumen classes, and has professed a wish for baptism.

### Public Libraries for China

THE very idea of the public library as we know it, with its immeasurable potentialities for good, has come to China quite directly from the little mission library started twenty years ago in what was then Boone School, of the Protestant Episcopal mission in Wuchang, China, now Boone University. From that library, created and maintained by American friends and the Church Periodical Club, have come the first public reading rooms, with over 90,000 readers in a recent year, in the vicinity of Wuchang, alone; the first traveling libraries, the first farmers' clubs; the first library training school, whose graduates are distinguishing themselves in important positions; and now the vision, at least, of public libraries is slowly coming into view. An expert in the library field, Dr. A. E. Bostwick, has been spending some time in China as an official representative of the American Library Association. While he was in Peking in June, 1925,

the Chinese Library Association was formed. It has been proposed that part of the balance of the Boxer Indemnity Fund recently returned by the United States to China, be spent in establishing libraries.

### Training Rural Workers

A SCHOOL especially adapted for the agricultural training of country pastors and teachers was conducted this past summer by the College of Agriculture and Forestry of the University of Nanking, China. A large number of Chinese religious workers are taking the course in elementary agriculture and the project method of teaching it, while others are studying the ways in which the teacher may serve his community outside the four walls of a school-room: surveys, extension methods, boys' clubs, the giving of plays, country fairs, exhibits, demonstration farms, community seed production and control, various forms of cooperative work, community sanitation and hygiene. During the present academic year, there are being offered a one-year normal course for rural teachers; a special one-year course in agriculture conducted in Chinese, comprising lectures and demonstrations in a wide range of subjects; and the five-year regular course of study of the College of Agriculture and Forestry.

### JAPAN-KOREA

#### Value of Tracts in Japan

AT the annual meeting of the Religious Tract Society in London Miss Henty, a Church Missionary Society worker in Japan, said that that country offers unique opportunities for spreading Christianity through the printed page. She continued: "The Christian pamphlet given away in the train, in the omnibus, in the street, or in house to house visiting, receives more attention than it would do in England. It is almost invariably read and carefully kept. The Japanese themselves strongly believe in the efficacy of tract distribution.

A young Christian employed on the Kobe-Osaka trams wanted last year to help in spreading the news of Christ in the large industrial town in which he lived. He persuaded his pastor to write a simple account of Christianity suitable for factory workers; with his own savings he had thousands of these pamphlets printed, and together with other Christians he distributed them on two national holidays. That young Christian did this entirely on his own initiative. Much work can be done by selling books."

#### "Better Babies" in Japan

**T**HIS phrase describing infant welfare work is familiar in the United States, but the emphasis put upon it is new in Japan. Miss J. A. Pieters, of the Reformed Church in America, writes: "The infant mortality in Japan is very great, and our own neighborhood of Shimonoseki has a very unenviable reputation. It was decided to give our post-graduate students some training in this direction, and so we made the humble beginning of a 'Better Babies Contest.' Literature was sent out, and it was announced prizes were to be given and the babies examined by competent physicians from the city hospitals. The students of the school took down the history of the child, family, habits of the parents, took the measurements and weighed the little ones. About one hundred babies, less than two years of age, were thus examined, and ten prizes given. All seemed very much pleased, even most of the infants entering into the sport with great glee; they seemed such friendly little babies! Later a lecture was given by one of the physicians. It is interesting to have this new line of work connected with the school."

#### Bible Class in a Factory

**R**EV. E. R. HARRISON, a representative in Tokyo of the Australian Protestant Episcopal Board of Missions, tells this story to show the strong hold which Christianity has on

Japan today: "For some considerable time a young Japanese Christian, quite unknown to us, has been carrying on social work in a large silk factory in the north of Chiba prefecture. His efforts met with such a ready response that at the end of last year 300 of the 600 employees were regularly attending his Bible classes, and he said that 200 of them were wanting to be baptized. He had been carrying on the work independently, but felt that he could do so no longer, so towards the end of the year he got into touch with Bishop Heaslett, and asked that the work be taken over by our Church, and at the same time offered himself for training in our Central Theological College. Not only so, but this young man is introducing us to village centers where groups of people are anxious to hear about Christianity, and so is opening up to us opportunities of beginning work in most unexpected places. Spontaneous movements like this are the most likely to spread, so we feel justified in saying that the future for missions in Japan is very hopeful."

#### Loyal to Tokyo's Slums

**R**EV. YOSHIMICHI SUGIURA, founder of the "True Light Church" in Tokyo, tells with simple earnestness in *The Spirit of Missions* how his church members were scattered by the 1923 earthquake to the various outskirts of Tokyo; how he has been holding services in a comparatively central place in an effort to keep them together; and how now he sees in a recent decision of Bishop Motoda to open five new meeting places in outlying districts God's call to him to give up his former church members and stay at his old post. He concludes:

Under such circumstances, my only course to take is to persuade those members of my church who are living now near the new mission houses to go to them, and I, on the other hand, to concentrate all the energies of my declining age to my life's work in Honjo and Fukagawa slums and once more start anew in building of a new and second True Light Church in that dark quarter among the poor people who look to me as

their friend . . . I would with greatest joy obey the will of the Lord, and most gladly devote my remaining life to the work I have been doing for more than thirty years now.

### Flood Damage in Korea

A CABLEGRAM received in September by the Presbyterian (U. S. A.) Board of Foreign Missions from its missionaries in Seoul, Korea, read as follows: "River has overflowed its banks, causing great damage and loss of life. All missionaries are safe. Much suffering; early relief is greatly needed. Yen 10,000. Four country churches have been destroyed near Seoul." Additional information received through the Japanese Consulate in New York indicates that there has been great loss of property and a great deal of suffering. The 10,000 yen (\$5,000) asked for by the missionaries will be needed to help rebuild the country churches that were destroyed and to aid the suffering Christians who have lost property. The rainy season in Korea comes during the summer months and oftentimes there are flooded districts. This year the rains have been unusually severe.

### ISLANDS OF THE SEA

#### Schools in Guam

THE United States Navy supplies with governors our island possession in the mid-Pacific, Guam, and the Presbyterian Board of National Missions helps supply it with teachers. Lieutenant Stanton W. Salisbury, a chaplain in the Navy, and head of the Department of Education in Guam, says that never before have the morale and interest been so high among the teachers. School is popular with the children. There are more over-age pupils in school today than ever. He writes that there are twenty-three schools working under the Department. The majority of the teachers are native, but nearly all the American teachers are wives or daughters of service personnel, highly qualified to fulfill their duties. The curriculum is kept up to the high

standard of the state of California through constant supervision and checking. Every child receives industrial training. One of the important projects fostered by the schools is the reforestation of the island.

#### Filipino Mestizo Children

THE American Guardian Association, an organization created in 1921 through the initiative of General Wood and supported solely by the 6,000 American residents of the Philippines, has on its books the names of 4,000 half-American children in the islands who are the innocent result of the American occupation. It is estimated that there are at least 18,000 such children needing education and care, and an appeal, sponsored by Major-General Leonard Wood, Governor-General, is now being made to the American public for a fund of \$2,000,000 for this purpose. General Wood calls the existence of this great body of children and their present condition "the one black blot on American prestige in the Orient." Mrs. Kern, secretary of the committee for the fund, says: "With an annual expenditure ranging from \$15,000 to more than \$20,000, the Association has cared for 132 girls and 15 boys. It is powerless, without assistance from here, to care for the thousands that are left. . . . The American-Filipino children are certainly worth saving. They have imagination and initiative which is wholly lacking in the native."

#### Religious Needs of Hawaii

CHURCH work in Hawaii today has been defined as very "largely home missionary work among foreign missionary races." Fully one half of the population of 284,000 are non-Christians and the 40,000 Filipinos, while nominally Christian, have only a very perfunctory relation to the Catholic Church and eagerly respond to and greatly need Protestant missionary effort. Confucianism, Shintoism, and Buddhism came in with the thousands of Chinese, Japanese,

and Koreans, and have so flourished that today there are more Buddhist temples and Shinto shrines in Hawaii than there are Christian churches. There are also more members of the Mormon Church in Hawaii than in the church of the original missionaries, the Congregational. Most of these Mormons are native Hawaiians. One of the show places in Hawaii is the Mormon Temple at Laie, forty miles from Honolulu, which cost over \$200,000. They also have a beautiful church building in Honolulu and numerous meeting houses scattered over the Islands.

#### NORTH AMERICA

##### Religious Motion Pictures

**W**ITH an initial gift of \$50,000 Mr. William E. Harmon provides for the first year's activity of the Religious Motion Picture Foundation to produce and distribute religious motion pictures. Mr. Harmon is president of the Foundation and George Reid Andrews, chairman of the Educational and Religious Drama Department of the Federal Council of Churches, is vice-president and general manager. The board of directors includes Dr. S. Parkes Cadman, Dr. John H. Finley, Dr. Samuel McCune Lindsay, and former Governor Carl E. Milliken, of Maine. If the first year's study and experiment produce satisfactory results, the corporation will enlarge its program considerably in the future. But for the first year the Foundation will devote itself to quality rather than quantity. Mr. Andrews announces that he expects to produce six classes of pictures: those based on the Bible, on religious biography, on church history, on missions and the cultivation of international friendship, and two classes intended to point a moral or adorn a tale, or, in the language of the trade, "pedagogical and inspirational."

##### New York's "Wayside Pulpit"

**F**OR the last three years an outdoor religious service has been conducted by the Marble Collegiate

Church, New York City, every day from May Day to November 1st, Saturdays and Sundays excepted. An attractive platform constructed in the arch of the door facing the street and avenue, and chairs inside the iron fence, the gates of which are thrown wide open, provide the setting for the service. Promptly at 12:30, the minister for the day, the leader of the service, the soloist, the trumpeter and the pianist take their places. All the participants wear robes. The first few notes of the trumpet arrest the stream of traffic that flows through the street. In a few moments a group of hundreds is listening. This grows or diminishes, reaching five hundred if the interest is deep and fading away to a half a hundred if the speaker fails to grip or the weather is bad. At the close of each service portions of the Scriptures are distributed in all of the languages spoken in the city.

##### Day Nurseries on Ranches

**A** HEALTH and recreation service among Oregon harvesters has been carried on for its second year by the Council of Women for Home Missions. On the ranches of Oregon, as in all other places where migratory families follow the crops, there are a great many children who, as often as not, are forced to engage in tiring labor with their parents, simply because the parents have no place to leave them while they are at work. Facing this problem, the day nurseries and playgrounds organized by the Council served about 500 children during the summer of 1924, and performed a still more extended service in 1925. The harvesters invariably said the announcement of the day nurseries (in the establishment of which the ranch owners cooperated) was the best news they had ever heard. On the hop ranches many offered to pay for the care of their children. The management, however, paid the entire operating expense for salaries and equipment. Others on the apple ranches said the service was

worth more to them than the dollar a week per child asked in payment.

#### Baptist "Lone Star Fund"

THIS title has been given to a joint effort of the Baptist Foreign Mission Society and Woman's Foreign Mission Society to raise \$263,662. Both societies are in a critical condition. The work on the foreign field will have to be curtailed if this fund is not raised. Consequently, irrespective of the general budget and entirely apart from it, this effort is being made. The title grew out of a speech by Rev. C. A. Brooks, D.D., of Englewood, Ill., at the recent convention of the denomination in Seattle, in which he reminded his hearers of a financial crisis in 1853, when the Baptist Missionary Union considered withdrawing from its one station in Southern India, and a poem, "Shine On, Lone Star," by the author of "My Country, 'Tis of Thee" stirred the church and saved the mission. There are today 84,000 Christians in that South India field.

#### Ohio's First Indian Church

SCHOENBRUNN (Beautiful Spring), the first town in Ohio to have a Christian church for Indians, is to be rebuilt. The site is near New Philadelphia, Ohio, and the state legislature has twice appropriated money for excavations of the town which was settled by David Zeisberger, the famous Moravian missionary to the Indians in 1772. The Indians were taught the Gospel and they learned to work, so that they became civilized and prosperous. They adopted laws prohibiting intoxicating liquor, warfare, sabbath work, dances and heathen festivities, polygamy and social vices. Then later, when discontent and rebellion broke out among the unsympathetic Indians in 1777, Zeisberger decided to pull down the church and desert the town. It was buried and lost sight of but has now been uncovered and many relics of interest have been found. If sufficient funds are received from churches

interested, the plan is to build a replica of the log chapel, the school and the Zeisberger residence on their original sites and to establish a museum which will be of great historical interest.

#### Mormon Missionary Methods

STATISTICS about Utah Mormonism, given at the latest convention of that body, are emphasized by the editor of *Light on Mormonism* as follows: "Note that there are nearly 1,900 Utah missionaries out to make converts, and then add some 300 more from the Josephite sect of Mormonism—total about 2,200 proselyters, going from house to house among people not trained to reply. Of course proselytes can be thus obtained—averaging three to five per man. Read over the ten mission districts on this continent, outside of Utah, each with its headquarters office and full organization, and over 1,000 'elders' doing their work—mostly in the U. S.; note the 64,189 members enrolled, and over \$1,000,000 worth of mission property. Then note the fifteen foreign and island missions, with 779 more 'missionaries' at work, and 53,151 more members—not converted from heathenism, for Mormonism seldom if ever goes to such; but proselyted from other and true faiths, in most cases."

#### Japanese in Western Nebraska

DURING the development of the beet sugar industry in Nebraska a few years ago, many Japanese were employed in the fields, mostly by contract labor. The more thrifty of these laborers eagerly availed themselves of the opportunity to become renters of irrigated land. Right Rev. George A. Beecher, D.D., Protestant Episcopal Bishop of Western Nebraska, states that the present Japanese population is about six hundred, ninety per cent of whom are Buddhists. Five years ago, he says, he met a young Japanese, Mr. H. Kano, who was a graduate of the Imperial University of Japan, and a post-



graduate of the University of Nebraska in the Department of Agriculture. He had been converted from Buddhism to Christianity through one of the American missionaries in Japan, and was an earnest Christian. Mr. Kano is now acting as official lay worker in this region. He makes regular visits in each home, and gives the men training in scientific farming and animal husbandry. He also assembles the people in neighborhood gatherings each week, for social intercourse and pleasurable recreation, and for definite Christian instruction.

#### Newfoundland Preachers

**A**N interesting article in *The Living Church* on Great Britain's oldest colony, tells us that Newfoundland and a strip of the Labrador coast constitute a diocese of the Church of England, quite separate from Canada. Roman Catholics and Methodists are also found there, and each denomination has its own system of schools under church control and partly supported by a per capita government grant. While there are many English clergymen, Newfoundland is blessed with a ministry largely native. Not only has she produced her own priesthood, but she has many sons laboring in Canada, the United States, and other places. One Canadian seminary has drawn very largely for its students on Newfoundlanders and still there is a long waiting list for entrance into the local seminary—Queen's College, St. John's. The places to which these men go are very isolated. Many of them have a hundred miles or more of coast dotted with tiny settlements. Every day almost, they must be on the road, in all weathers. They have to direct the education in the schools, comfort the sick, reason with the wayward, and be the one great uplifting force in their extensive parishes.

#### Laws for Crees and Eskimos

**A** PROCLAMATION was recently addressed by the Canadian Government to the Indians and Eskimos

who live in the far northern regions of Canada, forbidding murder and the taking of the law into their own hands by killing the murderer. The editor of *The Bible in the World* comments: "There are many interesting points in this document. It is printed in English and Cree, the native language. This implies that there are readers. Who taught them? Missionaries. The curious script is not of native origin. Who invented it? A missionary. Who put the language into written form? Missionaries. The argument of the proclamation is based upon religion. Who told these barbarous folk that 'Our God made the world,' etc.? Missionaries. The appeal implies a constituency where the truths of the Bible are to some extent known, if not always practised. Missionaries translated, and the Bible Society published, the Scriptures for the Eskimos and Crees. The fatherly tone of the proclamation shows that the Canadian Government approaches its great civilizing task in a Christian spirit."

#### LATIN AMERICA

##### Y. W. C. A. Work in Mexico

**M**EXICO needs new women for her new day, and the Y. W. C. A., established only a year and a half ago in Mexico City, is seeking to prepare them just as some of the outstanding moral leaders among men are the product of Y. M. C. A. training. Eleven groups of girls and young women have been organized to promote definite social service projects and to learn team work. Classes in English are being taught and arrangements are made for the exchange, with foreign girls, of instruction in Spanish. Members of these groups have enlisted for health work among the poor. A health education center has been organized in cooperation with the city health department, which furnishes the equipment. A popular circulating library, a thing quite new in Mexico, has been started, specializing on woman's culture, and a nucleus of 500 volumes gathered.

The National Department of Education offers cooperation in this work and fortnightly lectures are given to increase interest in reading. The dormitory and home for girls away from home is a real cosmopolitan club. An employment bureau is functioning as one of the most serviceable arms of the work.

#### South American Methodism

**B**ISHOP W. F. OLDDHAM, of the Methodist Episcopal Church, writes as follows of the East South America Conference, which includes Argentina and Uruguay: "Though not yet large in numbers, the evangelical forces of these southern republics had profoundly affected the public life. Great reforms had been initiated; public rights, such as liberty of public worship, right of public sepulture, freedom of opinion, freedom of public schools from church control, etc., had been secured, while temperance reform, child welfare, and the recognition of woman's rights were largely the fruits of the impact of evangelical teaching in which all evangelicals share, Methodism leading the procession. They accepted with gravity and solemn sense of responsibility the invitation to move as rapidly as possible to complete self-support. They pointed out that twenty-five per cent of their churches had already reached this goal; others are hastening thither. They pledged themselves to a more earnest witness of the truth that had been entrusted to them. When the time came they would accept any added responsibility that self-government would place upon them."

#### Immigrants in South America

**A**MONG the groups of these people that are comparatively unreached by evangelical Christianity, or altogether neglected, the *Record of Christian Work* mentions the following: 100,000 non-Catholics and Moslem Syrians in various settlements of Argentina; 45,000 Syrians and 25,000 Moslem Turks located in small

communities in the cities of Brazil; 35,000 Japanese, chiefly engaged in rice culture in the State of Sao Paulo, among whom the only work carried on is by one Japanese Protestant pastor; 5,000 Czechoslovaks, chiefly of Protestant sympathies, who emigrated to Argentina in 1923; small colonies of Letts, Esthonians, Armenians, and Russians, and some 500,000 Italians, who present a field in which, in the judgment of some, evangelical activities should be better coordinated and increased.

#### Training Peruvian Nurses

**T**RAINING schools for nurses have been unknown in Peru, as well as other parts of South America, until very recently. Hospitals have existed in all of the larger cities, but these have been in charge of Catholic Sisters, not trained nurses. The Nurse Training School in Lima in connection with the British American Hospital is the first successful school of its kind in Peru. At the present time there are twenty-five nurses in training. These come from all kinds of homes except the extremely wealthy. The majority of them have a limited amount of education, as higher education is not considered necessary for girls in this country. "We find them," says Miss Katherine Hankin, R. N., "a bright, happy, enthusiastic bunch of girls, and very good imitators. They learn very readily, but do not always apply this knowledge to the best advantage. Our course of study is taken from the standard curriculum used in the United States. We do not go deeply into the sciences, and give a few more hours to practical demonstrations, and a few less to theory."—*Christian Advocate*.

#### Methodist Farm School in Chile

**I**N southern Chile the Methodist Episcopal Church (North) is conducting a flourishing institution, known as the Instituto Agricola Bunster. It consists of the church, agricultural school, primary school,

fruit, forest and flower nursery, vegetable garden, dairy, farm, carpentry and machine shop. The agricultural school has been functioning five years, and has had an average of twenty students enrolled from all parts of Chile. The requirements for entrance are the completion of the primary course of study as prescribed by the Chilean national schools, a sound body, good character and a willingness to work, all vouched for by two known people of the applicant's home community. The work of the farm includes the introduction of new plant varieties for experimentation and trial, and the development of native material and varieties, in cooperation with the United States Department of Agriculture, receiving from them many varieties of plants, seeds and fruits and in turn forwarding to them the best Chilean seeds and fruits for propagation.

#### **Priestly Opposition in Brazil**

**REV. ALVA HARDIE, D.D.**, missionary of the Southern Presbyterian Church in western Brazil, describes the hostility shown by a priest when he went to the town of Patos to buy land for a school, and continues:

"The priest here in Patrocínio has published in the weekly paper of the town for the last three weeks, among other things, these illuminating lines:

The propaganda of Protestantism, even if it were true, even if looked upon only on the religious side, even so it ought to be fought by all Brazilians, it is the haven of discord. And there are already not a few of these heavens of disunion that we have among us. Religion to the North American is nothing more than a branch of commercial advertising, just as any other means of advertising.

"These are a few of the means of persecution here in Brazil. And what shall I more say? for time would fail me to tell of São José dos Calçados where the Protestant church building was burned down, the priest being at the head of the mob; or of Aparecida do Norte where the infuriated crowd took all the benches, pulpit, hymn-books, doors and sashes from the

church and made a bonfire of them in the middle of the street."

#### **EUROPE**

##### **Religious Awakening in Ireland**

**D. R. NORTHRIDGE**, editor of *The Irish Christian Advocate* of Belfast, writes of a great spiritual awakening in northern Ireland. It came without human engineering, following waves of materialism and spiritism. One illustration of the awakening is the conversion of Robert Blackford, a noted atheist, who did much to undermine faith. New discoveries of science have led him to desert his former position for faith in God and spiritual things. The revival has brought Protestant churches together in a new spirit of unity and cooperation and has produced a deeper, more general study of the Bible. As a result, there has been renewed conviction that Christ alone is the hope of the ages.

Some other results of this revival are a greater spirit of peace in Ireland and an increased attendance at church, with at least 50,000 people making profession of their faith in Christ in eighteen months. A third result has been a growing consciousness of social evil and a determination to improve community life. Temperance has increased, the sale of strong drink has been restricted, and many week-day religious services have been held in kitchens, mission halls and in the open air. Christian life is in evidence on every hand.

##### **L. M. S. Educational Campaign**

**THAT** great organization of English Congregationalists, the London Missionary Society, is instituting what is described as "a five-year campaign of missionary education." One aspect of this undertaking is outlined as follows:

"The outstanding call of the hour is for a great offering of young manhood and womanhood to the cause of the Kingdom of God. Many of the vacancies in the mission fields which could not be filled during the war

period, 1914-1919, remain still unfilled, not only because finance is inadequate, but because young men have not offered themselves for collegiate training, and in consequence, the proportion of missionary candidates from the theological colleges has been inadequate. The missionary challenge of the L. M. S. to the churches today is first of all a call for the dedication of the precious gift of life to God's great service. Men and women are required who will be ready to make the offering of capable life to the work of preparation for the ministry of the mission field."

#### Preaching to Liverpool Jews

**D**URING the past summer a group of fifteen converted Jews and Jewesses, supported by about thirty Christian fellow-workers, conducted an open-air campaign in Liverpool, which is described in the *Jewish Missionary Herald*: "The Jewish people were fairly taken by surprise when we reached their respective quarters and with unfurled Hebrew banners commenced the meetings with prayer and songs of praise. Still further amazement was shown as one after another lifted up their hearts and voices and delivered pointed messages and testimonies. In all nine different 'Jewish streets' were visited with the Gospel, in each of which the messages as well as the messengers enjoyed full liberty. After each service a procession of all our Jewish brethren and sisters, together with our regular fellow helpers was formed, and with our Hebrew banners we marched through the Jewish Mecca, singing gospel hymns. The Jewish community here had never before witnessed such a sight in their very midst."

#### Moody Memorial in Glasgow

**T**HE abiding influence in Great Britain, as well as in this country, of Dwight L. Moody is illustrated in the fact that not long ago the Glasgow Evangelistic Association, which was the offspring of his revival meetings, conducted a public celebration of the

fiftieth anniversary of his momentous visit to the Scottish metropolis. Three thousand people crowded the auditorium, the Lord Provost of the city in the chair. Sixty gray-haired men and women who were present were converts of the campaign of 1874-75, and 600 others were fruits of the labors of the Association which owed its existence to him. Sir J. H. M. Graham said that he had once sat on the platform of Exeter Hall in London with W. E. Gladstone and Matthew Arnold and listened to Moody. At the close of the service Mr. Gladstone turned to his companions and said, "I thank God that I have lived to see the day when He should bless His Church on earth by the gift of a man able to preach the Gospel of Christ as we have heard it preached this afternoon!" Arnold, the cultured agnostic, said, "Mr. Gladstone, I would give all that I have if I could only believe it!"

#### German Church Federation

**R**EV. CHARLES S. MACFARLAND, D.D., of the Federal Council of Churches, writes of his recent visit to the Continent: "One of the most heartening things in Europe is the rapid development of the Church Federation of Germany, and there is no more important contact for our Federal Council and the American churches than that which is being deepened with it. This body is different from any other federation in that not only are denominations united, but also provincial church bodies within the German Republic which have previously been separate and autonomous bodies. It therefore tends to break down these sectional influences which have undoubtedly been harmful to the higher development of the people of Germany as a whole. Our relations with the German Federation are of much more importance than simply the sympathetic association between the churches of two particular nations. It is to be remembered that by far the larger body of the Protestant churches in

Europe are associated with Germany through time, tradition and temperament, and that German Protestantism exercises a wide influence in Europe."

#### **Pioneering in Bulgaria**

**REV. PAUL L. MISHKOFF** writes from Philippolis, Bulgaria, to the New York office of the Russia Evangelization Society: "Brother Marko Karatanasoff, our colporteur in Varna district, has recently visited some of the villages where the people have never seen nor heard a preacher of Christ's Gospel. One village, Chokek, is twenty-five miles away from Varna, and our brother walked on foot, bearing a satchel filled with Bibles and tracts. He talked to the women, children, and men of the village, at different places. Two days were spent there in missionary effort, praying, preaching, singing, and distributing gospels and tracts, without ceasing, and all this shook the village to its very foundation. The people listened and cried and promised to live true Christian lives. In the other village, Vladislave, each house was visited with Bibles and tracts, and a splendid open-air meeting was held. Many people stood for two hours in a sunny place to hear the Word of God, and it was the first time for them to listen to the preaching of the Gospel."

#### **GENERAL**

##### **Stockholm Continuation Committee**

**T**HE delegates from thirty-seven countries who met in the Universal Conference on Christian Life and Work, held in Stockholm, August 11th to 30th, voted unanimously to appoint a continuation committee. Commission after commission in making its report pointed out the necessity of a permanent agency to study the economic and charitable tasks of the churches in all countries, to act as a fact-finding body for the churches, to provide unprejudiced information on subjects of concern to them, and to issue a periodical. These plans have, in general, been adopted, the Committee being given authority "to

consider how effect can be given to the suggestions which have been made." It is also "to examine the practicability of calling another such conference at a future date." Its American members include Rev. Drs. Arthur J. Brown, Wm. Adams Brown, S. Parkes Cadman, Harold Lynn Hough, Shailer Mathews, Frederick Lynch, and Bishops Brent and Cannon.

#### **World's Week of Prayer**

**T**HE annual Universal Week of Prayer, which has been planned for by the World's Evangelical Alliance each year since 1846, will be held in 1926 from Sunday, January 3d, to Saturday, January 9th, inclusive. The call, issued by the Council of the Alliance, contains the following references to world conditions as reasons for prayer: "The Jew is establishing himself in the land of his fathers, and is beginning to divest himself of the veil of prejudice through which he has till now looked upon Jesus of Nazareth. Islam still lifts a wall of towering defiance to Christianity, although great rents appear in it. Perhaps even now it is beginning to crumble. On the continent of Europe the Papacy is fighting for its life, yet its propaganda is unwearied, endlessly resourceful, and not without success. Only a few lands are still closed to the Gospel; elsewhere the Word of Life has free course, and is being glorified."

#### **China Inland Mission Anniversary**

**T**HE sixtieth anniversary of the founding of the China Inland Mission was celebrated in a conference held in Toronto, Canada. (September 14th to 16th). Sixty years ago, there were less than one hundred missionaries in China, and none except at stations easily reached by steamers. During the first ten years of the China Inland Mission, baptisms numbered only 777. In the first twenty-five years, baptisms were nearly 5,000. During the next twenty-five years they were over 25,000. During the last ten years (including, in time, the World War, China's own wars and brogandage) 54,000 men and women have confessed Christ by baptism in connection with this one Mission which has now over 1,100 missionaries working in China.

# THE MISSIONARY LIBRARY

God's Word to Women. By Katharine C. Bushnell, 127 Sunnyside Ave., Oakland, California.

Mrs. Bushnell, equipped with a knowledge of Hebrew and Greek, enters the lists as a champion of the Bible and of women. She accepts fully the authority of the sacred Scriptures and would stand by its teachings though they should go against all the feminism of the world. She believes, however, that an unprejudiced study of the original will reveal it to be a work of power and freedom from God to women. She has a suspicion that sex prejudice has blinded the eyes of many male translators to the plain meaning of the Scriptures; and her book seems to verify that suspicion.

"God's Word to Women" was issued as a study book; in her preparatory statement to the second edition Mrs. Bushnell says:

"We must continually improve in our understanding of God's will, and this necessitates a continual improvement in our interpretation of God's word. So the question is, Shall the Church change its present treatment of woman, or its interpretation of St. Paul? . . . . At no point is faith in the entire Bible being so viciously and so successfully attacked today as at the point of the 'woman question,' and the Church so far attempts no defense here of her children. It assumes that the interests of merely a few ambitious women are involved, whereas the very fundamentals of our faith are involved."

The objects of the lessons are (1) to point out the fallacies in the argument for the supremacy of the male sex, (2) to show the true position of women in the economy of God, (3) to show women their need of knowing the Bible in its original tongues in

order to confute these fallacies, and also to show that such knowledge would have great influence for faith in the Word of God.

It is assumed that the "Bible is inspired, infallible, inviolable, and that any amendment or manipulation of the text is unnecessary." By this she is referring to the original text and not to English translations. With the errors and mistranslations of our English versions she has scant patience.

For example, she shows that God did not curse woman. The translation of His words to Eve is in error—that is all. "The teaching that God punishes Christian women for the sin of Eve" she says, "is a wicked and cruel superstition." "The need of a different translation and interpretation of Genesis 3:16 will scarcely be realized by those not familiar with the usual teachings to be found in our Bible commentaries, which defy the principles of morality and justice as well as outrage the sense of the original words."

Then follows a long critical examination of the word *teshuqa*, translated "desire" in Gen. 3:16. She shows that the Septuagint translation represents *teshuqa* by *apostrophe*. She also quotes other ancient versions where a similar term is used, in all of which the meaning "turning" is given. She then translates: "Thou art turning to thy husband, and he will rule over thee." She notes that the Church Fathers seem to be ignorant of any other sense than "turning" for the word. Clement of Rome, Irenaeus, Origen, Jerome and others are cited. Yet how much immorality has been fostered by this false translation, where the word has been translated as sexual desire!

Mrs. Bushnell's treatment of the early status of woman as revealed in the patriarchal age of the Old Testament, is very interesting. She notes the command that a husband is to leave his father and mother and cleave to his wife, and brings out very clearly the existence of a matriarchal state in which the husband is absorbed into the family of his wife. This early free and dignified position of the woman disappeared after the return from the captivity, under rabbinic interpretation and regulation.

Numerous and amusing instances of sex bias are given in the English translations of the Old Testament text. For example, Lev. 19:20 where the authorized version has *She shall be scourged . . . . . and he shall bring his offering*; the Revised Version has *"They shall be punished . . . . . and he shall bring, etc."*; but the literal meaning is "There shall be inquisition . . . . . and he shall bring his offering."

Again the word *cha-kam*, "wise," occurs 130 times in the Hebrew Bible. It is invariably translated "wise" except in a very few instances where it relates to women as for example, Jer. 9:17 "send for cunning women that they may come." Another example is found in Isa. 3:12 where the word translated "children" is not so translated in the two score other passages where it occurs, and the word translated "women" is probably quite a different word. The Septuagint translates this verse: "As for my people taxgatherers glean them and exactors rule over them."

Still another word *chayil* seems to have been translated with a sex bias. Two hundred and forty-two times it occurs. It is translated, army, might, power, goods, substance, wealth, valor, and so on. But in four cases this word is used in regard to a woman. Once of Ruth, where the Septuagint translates it, "Thou art a woman of power." Our English version has it "Thou art a virtuous woman." Once in King Lemuel's description of the wonderful, vigorous woman, in the

last chapter of Proverbs. Here again "a woman of *chayil*" becomes a virtuous woman, though the Syriac version actually has "a strong, powerful, virile" woman. So the word that is used 200 times and used to indicate force, strength, ability, becomes narrowed when it relates to woman to the one virtue of chastity.

Perhaps the most interesting discussion in the Old Testament centers around the passage in 1 Sam. 2:22 where the women who assembled about the door of the tabernacle are mentioned. The word translated assembled should be translated "served," as it relates to a time when women actually *served* in the tabernacle. Professor Margoliouth uses the word "wilful mistranslations" and declares that the whole modern theory of the Pentateuch is likely to be wrecked on this one verse. Space does not permit the reprinting of the whole argument.

The most interesting and valuable part of the book is where Mrs. Bushnell turns her attention to the mistranslations and misinterpretations of the Apostle Paul.

Take the instructions contained in First Corinthians which are commonly understood to both veil and silence women. In 1 Cor. 14:34 it is stated "it is not permitted. . . . as also says the law." Who did not permit it? No law can be found in the entire Old Testament forbidding the speaking of women, but on the contrary women are permitted to speak in public, e. g. Num. 27:1-7. The Judaisers, on the contrary, with the rigid and narrow interpretation of the rabbinical tradition had the strongest regulations against any public participation of women. Mrs. Bushnell believes that in Chapter 14:34-35 Paul is quoting the views of the Judaisers as contained in the letter which had come to him from the church in Corinth, as he elsewhere in the same letter quotes positions only to refute them. Paul's retort to the Judaisers is found in the words "what came the word of God from

you? or came it unto you only?" and so on to the end of the chapter.

In the eleventh chapter it is pointed out that Paul is similarly quoting the Judaizing objections in the letter which he has received, in verses 6-10, and gives his answer in what follows. There is nothing in the Greek that compels us to translate as a question v. 13, and the statement in verse 14 is so manifest a mistranslation that nothing but sex prejudice could have so long retained it. "Judge for yourselves," Paul replies, "It is fitting for a woman to pray to God unveiled, nor does nature itself teach you that it is a disgrace for a man to have long hair, but it is a woman's glory, because her hair has been given her instead of a veil."

To sum up the whole, Paul dismisses the contention of the Judaizers with a word: "If any one is disposed to be contentious over the matter, we have no such custom (veiling) nor have the churches of God."

In support of this contention, Mrs. Bushnell quotes Lightfoot, and the custom of the early churches which permitted women to sit unveiled in church meetings until the Council of Laodicea forbade it in 363 A. D.

One is tempted to quote further from this fascinating book, whose full and shattering force cannot be felt except as it is read in full, with a careful study of the Greek text.

She shows that wives are never taught to obey their husbands; the word obey being used only in regard to slaves and children; while the word "be subordinate to" is used both in regard to all believers (Eph. 5: 21, R. V.) and to Christ himself. She shows what headship involves in regard to Christ, and to husbands; where it means supporter, nourisher, builder of the body, and not mere ruler. Christ invites his church to sit beside him on his throne; he does not jealously keep his church in subjection. We are to obey Christ because he is divine; but he himself has told us to call no man "Master" for one is your Master even Christ.

"Woman's spiritual head is also her King; and so is man's spiritual head. But woman's matrimonial head is not her King, he is only a fellow-disciple and fellow-servant of the King."

The great part which women played in the New Testament is fully revealed. It was women only who remained at the cross *throughout* the crucifixion. It was they who were the preservers of the seven words on the cross; they who were the first witnesses of the resurrection; they who were named as fellow-workers by Paul.

The writer believes that correctly translated and fairly interpreted in the light of attendant circumstances, Paul's teachings in regard to women are not intended to fetter her, or to circumscribe her attitude; that we may follow them in spirit, that we never need to apologize for them, or to disregard them; that on the contrary we find the Bible teachings squarely in line with woman's fullest freedom and opportunity. H. B. M.

**Some Chinese Friends of Mine.** Mary F. Kelly. 12mo. 196 pp. 1925.

The best way to understand the Chinese is through such personal introductions as those in this volume of human interest sketches. Miss Kelly, who has been for nearly thirty years a missionary of the Disciples in China, tells sympathetically the life stories of eighteen Chinese with whom she came into contact. Her friends include teachers, inn-keepers, school girls, women of the old and new order, farmer's wife, gambler, night-watchman, etc. They are varied, well-told sketches, suitable for reading aloud at home or in sewing circles.

**Dear Family.** By Peggy Ann. 16mo. 107 pp. 1925.

A wide-awake young college woman from the United States, without much missionary vision, goes to serve as a teacher in a mission school in South America. She writes home a series of interesting letters which give an excellent insight into the influences



that give her a real interest in missionary work. There is nothing solemn or stereotyped about these letters but they are human, purposeful and stimulating.

**The Missionary Evangel.** E. D. Mouzon. 12mo. 181 pp. 1925.

The missionary message of the Bible, its relation to the human soul, the Christian view of God, the Gospel of the Cross, and the sanctification of all life, are the subjects of five lectures delivered by Bishop Mouzon of the Methodist Church, South, in Dallas, Texas. They are evangelical, fresh, forceful and practical, especially stimulating to students and pastors.

**The Eternal Hunger.** Edward Steiner. 12mo. 150 pp. \$1.25. 1925.

These fourteen incidents describe some of Professor Steiner's spiritual experiences, most of them in his boyhood, when he was a Jewish lad in Poland. The last two or three have to do with his Christian life but in all of them is revealed a yearning for God, a sympathy with Christ and a desire to bring men into fellowship with God. Professor Steiner is a man of deep emotions, with sympathy for his fellow-men, rather than a philosopher or theologian. He knows how to tell a story so as to bring out dramatic effects and to touch the hearts of his readers.

**Least Known America.** A. Eugene Bartlett, author of "The Joy-Maker," "Harbor Jim," etc. Illustrated, maps, 286 pp. \$2.50. New York. 1925.

The prospective tourist who may include in his itinerary those portions of America described by Mr. Bartlett, should discard as useless baggage his blue book of travel with its list of hotels of distinction. The regions included here offer no accommodations for travelers, but there is promise of an abundance of blue sky, fair weather and beautiful scenery. The road to Chimayo, a little-known village in New Mexico, Indian trails to the "Home of the Great Spirit, the

shores of the "Isle of Rum" off the southern coast of Newfoundland and many other unadvertised spots in America's great out-of-doors, make up this "Land of New Delight." The author says that the "fine harmonies of life in the open" will reward the traveler for lack of bed springs and limousines, if he is not in a hurry nor greatly interested in what he will have for dinner. In some of these out-of-the-way places our guide found young missionaries "with courage of iron and needing it." He shows an appreciation of their work and a feeling that some of these neglected places are in need of a Light independent of sunrise or sunset featured. While in no sense a missionary book, it may be recommended as a source for missionary settings to enliven missionary papers or addresses. C. H.

**The Master Life.** W. P. Livingstone. 8vo. 405 pp. \$2.50. 1925.

There is no more fruitful theme than the earthly life of Jesus. It has been written up from every angle and for every class of reader. Here the author of "Mary Slessor" and other excellent biographies writes the biography of the God-Man of Galilee, in modern style, without the use of ecclesiastical phraseology. The author uses New Testament material with imagination and draws upon the results of modern research to picture vividly *Jesus and His times* humanly but with reverence. He brings out clearly the greatness of His character, the wonderful quality and effects of His words and works and the divine mission that brought Him into the world. It is a fascinating and powerful story.

**The Man of Sorrows.** Albert T. W. Steinhacuser. 318 pages. \$2.25. New York. 1925.

This book of Lenten devotions on the passion of our Lord contains discriminating selections for scripture reading, prayers, and meditations for the entire period and will be of great assistance to all who desire to follow such a plan of devotion. Many of the

prayers, collects, and litanies have a freshness which is most appealing.

J. F. R.

**A Treasury for Teachers.** Edited by John Gray. 12mo. 196 pp. 2s net. 1924.

Sunday-school teachers and others will find in this compact volume useful material for illustrating lessons and talks. There are brief biographical sketches, sermonettes, lesson outlines, teaching suggestions, subjects for speakers and short articles on baptism, the Bible, service, work for children, unruly pupils, etc.; also some object lessons and blackboard work.

**Mounting Up with Wings.** Northcote Deck. 12mo. 146 pp. 3s net. Glasgow. 1925.

Dr. Deck, a missionary to the Solomon Islands, gives in this little volume, seventeen brief messages dealing with the "life of simple faith." They are biblical, practical and spiritual. Christians will find comfort and inspiration in them.

**Mountain Peaks in the Life of Our Lord.** William Bancroft Hill. 8vo. 189 pp. \$1.50. New York. 1925.

With the devout spirit of a Christian, the keen insight of a student, the practiced skill of a teacher, the vivid descriptions of a traveler, the practical sense of a virile man, and the attractive style of a literateur, Dr. Hill has selected these outstanding events in the life of Jesus, associated with the outstanding points in the Palestine landscape in order to present a popular, impressive life of Christ. The mountains of Nazareth, the temptation, the temple, the transfiguration, the crucifixion and the ascension are a few of the hills around which the narratives cluster. The book will well repay the reader.

**Midst Volcanic Fires.** Maurice Frater. Illus. 12mo. 288 pp. \$2.25. Boston. 1922.

**Won by Blood.** A. K. Langridge. Illus. 12mo. 128 pp.

The New Hebrides Islands, first made famous by John G. Paton, have

always had a fascination and a romance both in their savagery and in their conversion to Christianity. These two fascinating volumes tell the story of Erromanga, the Martyr Isle, and of tours among the other volcanic islands, heathen and Christian.

**The Copping Bible Pictures.** 95 colored illustrations. 5½x8¼ inches. \$2.50 per set. Westminster Press. Philadelphia. 1925.

With rare and sympathetic understanding of his subject, and peculiar artistic skill, Harold Copping has interpreted thirty Old Testament and sixty-five New Testament scenes. They are thoroughly Oriental and Palestinian in treatment. While in some pictures the printing is much more clear and satisfactory than in others, the coloring is good and generally the conception of Jesus is pleasing. Each picture is on a separate sheet and under it is printed a Bible text and a brief description of the scene. The paintings draw less on the imagination than many of Tissot's, for the artist makes no attempt to depict halos and angelic figures, (except in the scene of the shepherds on the night of the nativity. These pictures are excellent for teaching Bible lessons.

**Mission Methods.** Carrie Lee Campbell. 65 pp. \$1.00. Richmond, Va. 1923.

A book of methods for the use of churches, Sunday-schools and missionary societies. Fifty-eight suggestions are given for missionary features which may be introduced in various programs. While the book was prepared specifically for Southern Presbyterian churches, the suggestions may be readily adapted for use elsewhere.

K. S. C.

**Color Blind. a Missionary Play in Three Acts.** Margaret T. Applegarth. 10 cents. New York. 1923.

This missionary play, from Miss Applegarth's book of Short Missionary Plays, teaches God's love and care for the children of all races and colors.

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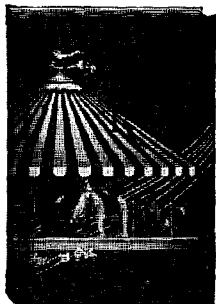
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### **PERSONALS**

REV. ARTHUR H. SMITH, D.D., one of the most widely known of American missionaries, author of "Chinese Characteristics," recently celebrated his eightieth birthday at Tunghsien, China. \* \* \*

REV. F. I. JOHNSON, of Columbus, Ohio, has been elected an associate secretary of the Methodist Episcopal Board of Foreign Missions. \* \* \*

PRINCIPAL SAM HIGGINBOTTOM, of the Agricultural and Industrial Institute in Allahabad, India, received the honorary degree of Doctor of Philanthropy from Princeton University, his Alma Mater, last June. \* \* \*

REV. NOLAN R. BEST, for many years the able editor of *The Continent*, has become executive secretary of the Baltimore Federation of Churches. \* \* \*

MISS A. L. MILLARD, after thirty-eight years of service in Bombay under the Marathi Mission (Congregational), has returned to America.

### **OBITUARY**

REV. HENRY W. BOONE, D.D., son of the first Bishop Boone of China, brother of the second Bishop Boone, and himself a missionary of the Protestant Episcopal Church in that country for over thirty years, died recently in Los Angeles, aged eighty-six.

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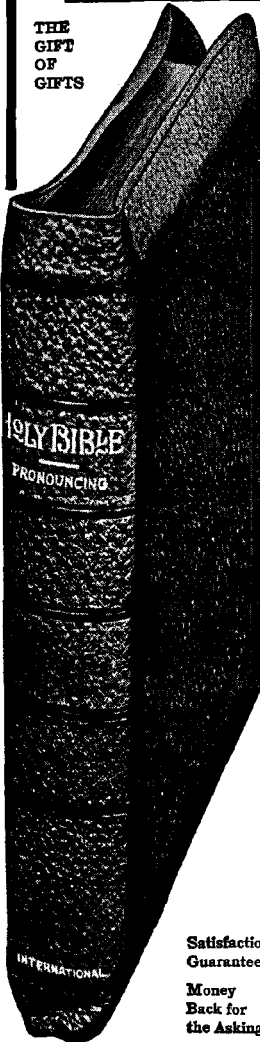
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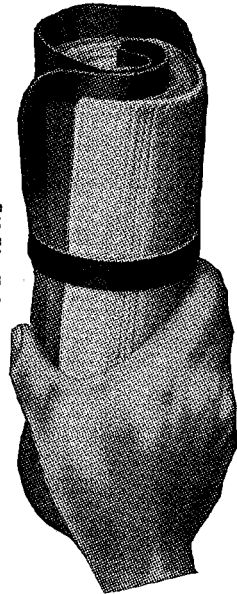
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## NEW BOOKS

**An African Church in Building.** J. J. Willis. 118 pp. 2s 6d. Church Missionary Society. London. 1925.

**The Christ of the Indian Road.** E. Stanley Jones. 213 pp. \$1.00. Abingdon Press. New York. 1925.

**Demon Possession and Allied Themes.** Seventh edition. John L. Nevius. 394 pp. \$2.50. Fleming H. Revell Co. New York. 1925.

**Christian World Builders: A Suggested Plan for a Project for Young People's Groups.** Erwin L. Shaver. 58 pp. University of Chicago Press. Chicago. 1925.

**The House of Israel or the Anglo-Saxon.** Samuel Albert Brown. 856 pp. Boyer Printing and Advertising Co. for Author. Portland, Oregon. 1925.

**Hymn Stories: A Year of Worship Programs Built Around Stories of Twelve Hymns for the Junior Department of the Church School.** Elizabeth Colson. 88 pp. \$1.25. Congregational Publishing Society. Boston. 1925.

**The Light in the Valley.** Mabel Wagnalls. 225 pp. \$1.50. Funk & Wagnalls Co. New York. 1925.

**Manual of the Presbyterian Program for Young People.** Publication Dept., Presbyterian Board of Christian Education. Philadelphia. 1925.

**Merry-Go-Round.** Margaret T. Applegarth. 295 pp. \$1.50. Judson Press. Philadelphia. 1925.

**New Notes for Bible Reading.** Compiled by S. R. Briggs. 228 pp. 3s. Pickering & Inglis. Glasgow. 1925.

**One Thousand New Bible Readings.** F. E. Marsh. 473 pp. 6s. Pickering & Inglis Co. Glasgow. 1925.

**Silas H. Paine at Silver Bay.** Luther D. Wishard. 29 pp. New Era Publishing Co. Montclair, N. J. 1925.

**Psychology and the Church.** Various writers. 203 pp. \$1.50. Macmillan Co. New York. 1925.

**The Religion of the People of Israel.** R. Kittel. 229 pp. \$1.75. Macmillan Co. New York. 1925.

**Religions of the Empire.** Edited by Wm. Loftus Hare. 519 pp. Macmillan Co. New York. 1925.

**Stories of the Great Hymns of the Church.** Silas H. Paine. 779 pp. \$3.00. New Era Publishing Co. Montclair, N. J. 1925.

**Sources of Islam.** John Blair. 189 pp. 4s. Christian Literature Society. London. 1925.

**You Can Learn to Teach.** Margaret Slatery. 219 pp. \$1.35. Pilgrim Press. Boston. 1925.

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