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DELAVAN L. PIERSON, *Editor*

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PERSONAL

W. J. WANLESS, M.D., missionary of the Presbyterian Church in Miraj, Western India since 1889, received a knighthood in the New Year Honors conferred by King George. The hospital and medical school of which he is the head are famous in India. The only other missionary in India to have been knighted was also an American Presbyterian, the late Dr. J. C. R. Ewing, President of Forman College, Lahore.

* * *

REV. H. D. GRISWOLD, Ph.D., of Lahore, India, is now assisting Dr. Robert E. Speer in his correspondence, taking the place filled for a few months by Rev. Ralph Nesbitt, of the Punjab Mission, who has returned to India.

* * *

REV. F. G. DEIS has been elected a secretary of the Field Department of the National Council of the Protestant Episcopal Church. Mr. Deis was a missionary in the Hankow district, central China, from 1911 to 1923.

* * *

REV. JAMES S. GALE, D.D., has retired from active service after forty years as a Presbyterian (U. S. A.) missionary in Korea, and expects to make his home in England. He is the author of "Korean Sketches," "The Vanguard" and other books on Korea.

* * *

MRS. JOHN FERGUSON, President of the Council of Women for Home Missions, has gone to South America, as hostess of a party on a "World Acquaintance Tour." They expect to return about March 15th.

* * *

DR. CHEN YU-GWAN has been elected president of the University of Nanking, China, succeeding Dr. Arthur J. Bowen. Dr. Chen obtained his M.A. and Ph.D. from Columbia University. There are 415 students enrolled this term in Nanking, with a full faculty of Chinese instructors.

* * *

MISS ROSE EWALD, formerly a member of the staff of the MISSIONARY REVIEW OF THE WORLD and for the past four years in Near East Relief overseas work, was awarded the Cleveland H. Dodge service medal at the annual meeting of Near East Relief on January 4th.

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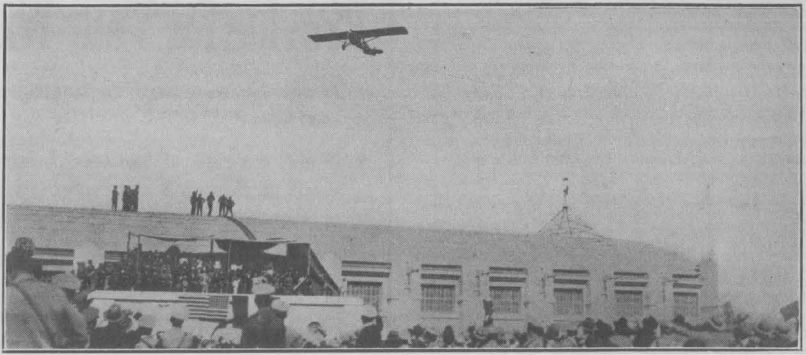
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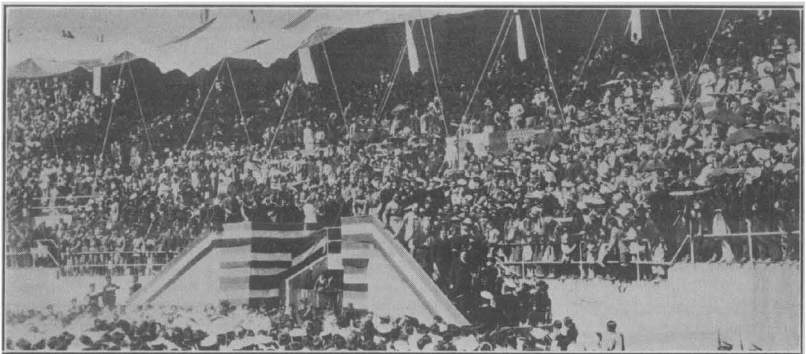
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"WE" ARRIVING AT THE VALBUENA AVIATION FIELD, MEXICO CITY, DECEMBER 14, 1927



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COL. LINDBERGH GREETED IN THE MEXICO STADIUM BY PRESIDENT CALLES AND 50,000 PEOPLE



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COL. CHARLES S. LINDBERGH WELCOMED IN MEXICO CITY BY GENERAL ALVAREZ. (U. S. AMBASSADOR DWIGHT MORROW BETWEEN)

A NEW TYPE OF MISSIONARY TO MEXICO—A POSSIBILITY



THE MISSIONARY REVIEW *of the* WORLD



HISTORY IN THE MAKING—FIFTY YEARS AGO

Reported in the March-April Review, 1878

The British India Government adopts measures for the suppression of infanticide in India.

* * *

A universal syllabic alphabet, invented by Rev. Robert Hunt, for teaching the illiterate of all nations is successfully tried among the Santals of India.

* * *

A revival reported in Peking with one hundred Chinese confessing their faith in Christ.

* * *

Seven missionary societies at work in Fukien Province, China, report two stations and 273 outstations with 5,247 communicants.

* * *

Agitation on the Treaty Rights of the Chinese in America. An article by Dr. S. Wells Williams, author of "The Middle Kingdom."

* * *

The Micronesian Mission of the A. B. C. F. M. report 500 converts added to the church in one year.

* * *

All the slaves in Madagascar (brought into the island since 1865) emancipated by proclamation of the Queen.

* * *

Sixty American Negroes sail from New York for Liberia to help civilize Africa.

* * *

A church built in Blantyre, Scotland, as a memorial to David Livingstone.

* * *

Among the missionaries who sailed for the field were Rev. Thomas C. Winn (Presbyterian) to Japan and Rev. C. C. Penick, D.D. (Episcopal) to West Africa. The death was reported of Dr. Silas D. Scudder (Reformed), of India.

THE STRUGGLE IN MEXICO IN 1927

BY REV. S. H. CHESTER, D.D.

Secretary Emeritus of the Executive Committee of Foreign Missions, Presbyterian Church in U. S.

THE most spectacular episode in contemporary history is the battle royal between the liberal forces in the Mexican Republic, at present under the leadership of President Elias Plutarco Calles, and the hierarchy of the Mexican Catholic Church, acting under the orders and leadership of his Holiness, Pope Pius XI. In order to understand this struggle a brief review of its historical background is necessary.

At the time of the Spanish Conquest the Aztecs were the dominant Indian tribe, a naturally courteous, hospitable and kind-hearted people, who had developed along various lines of agriculture, architecture and organized government quite an advanced form of civilization. They also had a religion, with some savage features, but with elaborate rites conducted in imposing stone temples by a numerous priesthood.

The Spanish *Conquistadores*, according to the religious ideas of the day, were men of intense, and even fanatical piety, who regarded their work of conquest as being a distinctly missionary enterprise. Along with them came a large contingent of Spanish priests, some of whom were men of real devotion and consecration, who spared themselves no labor or sacrifice in giving the natives the Gospel as they understood it.

But the interpretation of Christianity which they brought over and imposed on the natives at the sword's point was the semi-Mohammedan type which had been developed in southern Spain where

the Moors held sway for several centuries, in which the character of God was assimilated to that of the Mohammedan Allah, who approved of the propagation of the faith and the suppression of "infidels" by fire and sword.

It was in this Mohammedan fashion that the Spaniards "evangelized" Mexico. Hernando Cortez with his bands of mediæval freebooters swept over the country pillaging and burning, and giving the natives the option of submission or death. They chose submission, and as a guarantee of their full surrender came by entire villages announcing their acceptance of the conquerors' religion and asking to be baptized. The applicants were so numerous that the rite had to be administered to them wholesale. One priest boasted that his daily tale of baptisms was from ten to twenty thousand souls. Another reported that "he did not desist until he was so exhausted that he could not hold up his hands."

In this manner, in the course of a few years, practically the entire adult native population of Mexico was inducted into the Spanish Catholic Church.

The character of the Church thus established was described by a French priest in the army of Maximilian, the Abbe Domenech, who had been deputed by Louis Napoleon to investigate and report on religious conditions in Mexico. Speaking of the priesthood, he says, "They make merchandise of the Sacraments and of every religious ceremony. By their exorbi-

tant fees they compel the poor people to live without legal marriage. If the Pope should excommunicate all priests having concubines the clergy would be reduced to a very small number." Summing up the situation in a sentence another writer remarks: "The Christianity the Spaniards brought to Mexico, instead of enlightening, converting and sanctifying the people, was itself converted. Paganism was baptized and Christianity was paganized."

And this is the Church which, through its priesthood, mostly foreign born, was for three hundred years the dominant force in Mexico, politically, educationally and economically as well as religiously.

After conquering the country the *Conquistadores* were not themselves allowed to govern it. A succession of Viceroys, coming direct from Spain, brought with them the same autocratic, paternalistic and monopolistic methods that characterized the home government. There is nothing in the records to show that the welfare of the people, whether Spanish colonists, half-breeds or natives, was given a thought in the plans and policies of their foreign masters. Their one dominating objective was to transfer as much of the vast mineral wealth of the country as possible to the home treasury as speedily as possible, and to prepare places where representatives of the ancient and decayed families of decadent Spain might go to recuperate their fortunes. This government finally became so intolerable that in the year 1820 the people of all classes, whether Spanish colonists, pure-blood Indians or half-breeds, rose up and overthrew it and declared their independence of the mother country.

The immediate results of this revolution, however, were disappointing. The lack of general intelligence and the lack of leaders trained in republican ideals made the success of the experiment for the time being impracticable. In the readjustment which followed the educated class, relatively small in number and mostly of the Spanish element, soon acquired possession of all political power and also gained possession of practically all the land. The old system of communal ownership under which the people had the right of free tillage and free pasturage of the community land was broken up. The country was divided into great *haciendas* on which the Indian and half-breed element lived as dependents and hired laborers and the system of enslavement for debt known as "peonage" was developed. One man in Yucatan owned a ranch of 15,000,000 acres. One family owned nearly half the land in the State of Chihuahua. Statistics of 1910 reported 100 men as owning ranches of a million acres each, with multitudes of smaller ones including tracts of from ten to twenty thousand acres each.

The *peons* on these ranches, nearly all of them illiterate, lived in filthy adobe hovels shared by the family donkey, pig and goat, physically weakened by lack of nourishing food and therefore without initiative or energy, and without hope of bettering their condition.

The Church also gradually acquired lands, its wealth increased, "its temples became more sumptuous, the robes of the priests more bejeweled, its altars more ostentatious and glittering." The well-known sociologist, Prof. Edward A. Ross, is authority for the state-

ment that by 1850 the Catholic hierarchy controlled two thirds of the public wealth of the country and dominated its economic life. In its freedom from taxation, its commercialization of its seven sacraments and all religious rites and especially its exploitation of purgatory, the Church had an inexhaustible source of revenue, and at the date mentioned above the combined value of its property holdings was estimated at not less than \$50,000,000.

The Liberal Reform Movement

It was the great liberal statesman, Benito Juarez, a full-blood Aztec Indian, who in the year 1857 led his party to temporary victory and established the Constitution which disestablished the Catholic Church, prohibited monastic orders and nationalized church property. This was followed by a period of civil war, in which the church hierarchy allied itself with the other privileged classes, and succeeded in bringing about the French intervention and the enthronement of the Austrian Catholic Maximilian as Emperor. The battle between liberalism and privilege was continued, however, with varying fortunes, on down through the thirty years' *regime* of Porfirio Diaz, who began as a liberal but soon came to be the greatest of all champions of privilege, until the fateful year of 1910.

Then began the series of revolutions which have been the blind, and often ill directed, but the unalterably determined effort of the unprivileged masses to throw off for good and all the yoke of their clerical and political and economic exploiters, and recover for themselves some reasonable share of the bounties which nature has

stored up for them in the soil and mines of their country.

And at last, in President Calles, and his predecessor (and probable successor), General Alvaro Obregon, they have found leaders with courage to defy all their enemies and with ability so far to hold their own.

The protagonist in this contest on the side of privilege is the Catholic Church, not in Mexico only but also in Rome and in the United States. The two most offensive items in the liberal program were the nationalization of church property and the provision of the Constitution of 1917 that "only a Mexican by birth may be a minister of any creed in Mexico." The prohibition of religious instruction in primary schools is also a restriction very grievous to the Church.

The Archbishop of Mexico announced in a public statement that the clergy would not obey these laws. The Government met the challenge by expelling him from the country and by announcing that all priests who refused to obey them would also be expelled.

The Church in the United States, led by Archbishop Curley of Baltimore, then entered the lists, raising the cry of religious persecution, and demanding intervention by our Government to prevent it. The matter was brought up by resolution in Congress, and a delegation of the Knights of Columbus waited on the President and the State Department to ask for diplomatic interference.

Finally, as none of these measures availed, his Holiness Pope Pius 11th entered the lists in person by issuing an encyclical, ordering the cessation of all religious rites conducted by priests in all the churches (a measure corre-

sponding to the "Interdict" of mediæval times), which it was confidently expected would speedily bring the Government to terms. Strange to say it has not. For a year and a half the Mexican people have gone quietly about their ways, visiting the churches for their private devotions as they felt inclined, and apparently discovering that priestly ministrations after all are not absolutely indispensable.

The explanation of this strange, and—to the Pope and the hierarchy probably undreamed-of turn of events—is the fact that the people are beginning also to make some other discoveries. They are beginning to find out who are their real friends. The opportunity of emancipation from peonage slavery and of acquiring the ownership of land on terms of easy purchase is being offered them. Their children are being taught to read and write. President Calles was at one time a professional teacher and is proving to be an educational enthusiast. In 1925, the budget for Primary and High School education was double that for the support of the army. Last year, after the government educational funds were exhausted, about 1,500 persons, mostly women, responded to the President's appeal for unremunerated work in teaching rural primary schools. Numerous agricultural schools and colleges are being founded to teach the new land owners what to do with their land.

Let the President tell his own story of the ideals and aims of his administration. In a recent interview in a leading daily of Mexico City he said: "The ideal of my government is to lift the mass of my people out of their poverty and ignorance, to provide them with

schools and the elements of culture; to teach them to live better; to make a more homogeneous nation, closing the abyss that exists between a small number of wealthy people surrounded by culture and refinement and the great majority exploited by every kind of tyranny and oppression.

"I am sure that if instead of maintaining these ideals I should turn to the easy task of continuing the work of Porfirio Diaz, patronizing only the very rich, despising the common people, shooting down the laborers, wasting the resources of our land in foreign countries, maintaining newspapers to sing my praises and ceremoniously entertaining foreign nobility and American capitalists, I would soon obtain the false title of pacifier of my country and restorer of the nation. But I prefer to remain without these titles in order to perform a great task for humanity, although in exchange my government is slandered with the nickname of Bolshevik. I leave time to pass sentence."

This declaration seems to have the unmistakable note of sincerity. And accompanied as it has been by tangible and substantial benefits such as no previous administration in alliance with the Church has brought them, it commands the confidence of the people, and it is to be hoped will hold their loyalty to their great leader until his battle for their long-withheld rights is finally and completely won.

The Protestant missionaries of course find themselves inconvenienced to some extent by the anti-clerical provisions of the 1917 Constitution, but they are not complaining of them. They recognize the peculiar conditions in Mexico that make them necessary. They

are carrying on their work of high school, college and theological education and personal evangelization, leaving all technically ecclesiastical functions to the native ministry that they have trained, thereby hastening the development of the indigenous and self-propagating church which has always been their objective.

And if the day when Mexico shall be fully evangelized after the Protestant ideal is long postponed, Protestant missions will still have justified themselves by their effect in rousing the Catholic Church from its self-complacency and lethargy and stimulating it to internal reform and beneficent activity. More preaching is being done in the churches, Sunday-schools are being established, the Bible is being more distributed and read, and social welfare work is more generally recognized as a part of the Church's mission. Let

the good work go on. Whether from Protestant or Catholic pulpits let this unhappy people that have so long been fed on the husks of a paganized Christianity be taught the truth as revealed in the Word of God, and the Gospel of a risen and living Saviour (instead of a Gospel of the intercession of dead saints), which alone is the power of God both for their personal and national salvation. Then we may hope to see this country, so richly endowed with scenic beauty and with natural and material resources, and inhabited by a naturally amiable and interesting people, also become a creditable member of the sisterhood of civilized and Christian nations. Until then it will probably continue to be what it has been ever since it became an independent nation, a chronic disturber of the peace of our continent, and the open sore of the Western Hemisphere.

RESULTS OF SUCCESS—FIFTY YEARS AGO

MISSIONARY reports from Mexico indicate that the Romanists are thoroughly alarmed. Some statements translated from Roman Catholic papers by Dr. William Butler, are as follows:

"It is necessary that the Catholics rise resolutely and make a general, rapid and voluntary movement in defense of their beliefs. Today, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their favorite method of sowing the bad seed; and, sad to say, in exchange the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them.....Protestantism is becoming truly alarming among us. The Protestants are circulating their works in abundance.....Meanwhile the Catholic papers are dying off," etc.

Quotation from THE MISSIONARY REVIEW, Vol. I, page 105, 1878.

AREAS UNCLAIMED FOR CHRIST*

BY ROBERT E. SPEER, New York City
Secretary of the Presbyterian Board of Foreign Missions

AROUND the walls of the chapel of the Hill School of Pottstown, Pennsylvania, are rows of little bronze tablets, commemorating the lives of boys from the school who have finished their work in the world. The latest of these tablets is a memorial to Maxwell Chaplin, a graduate of the school and of Princeton University and Hartford Seminary. He went out to give a brief, but glorious life to China, and died of cholera in the early months of the year before last. He was a rugged personality, a strong hater of wrong, especially of what he conceived to be the wrong of war, but one of the chief elements in his strength was its tender gentleness. On the simple bronze tablet, under the name and the dates, these are the words:

"Gentle strength and noble heart, a lover of all mankind. The children of the Hill have passed this way."

What was the way that Max Chaplin passed? It was the way out to the neglected and uncared for places of the earth and into those wide areas of human life, where Jesus Christ has not yet been adequately made known. A little over a year ago Mrs. Roys and Dr. Hugh Kerr and I followed the geographical way that he had gone to his station far up in the heart of China. As we made our way in the little launch over the flooded country, covered as far as the eye could see by the overrunning waters of the river Hwai, our boatman made no attempt to follow the channel. He steered as his soundings indicated he might go,

across the flooded farm lands, and hour after hour we passed over what had been the field of Max Chaplin's brief missionary career. There were cities and villages innumerable until at last we came to the hillside from which we looked down on his station in Showchow, one of the oldest cities of China.

Unevangelized Geographical Areas

In all these cities and villages by which we had come there was not one Christian, Chinese or foreign, trying to make our Saviour known. As we looked off from the hillside above Showchow, here and there on the dry land and amid the flooded waters, we could see the little green patches of trees that betokened the presence of the uncouth villages where still Jesus Christ is to be proclaimed.

The nearest other mission station was hours and hours away. Under the old modes of travel it was days and days distant. Later we stood on the little hillside beside the Taoist temple, behind that neighboring station and tried to count the towns and villages on those wide plains in which Christ was yet to be made known. The haze of the distance buried innumerable villages, and I could not count them all, but, as far as the eye could see, they dotted the landscape. Seven hundred and fifty I counted on that one plain, looking out from that one hill, and in most of these towns Christ's story is still to be told.

These are not exceptional conditions that one has to face in our

* An address delivered at the Student Volunteer Convention, Detroit.

world today, not in an unreal or unknown world, but in the actual world in which our lives must be lived and our duty done. These are representative conditions. No doubt one cannot exaggerate the extent of the diffusion of Christianity all through the world, but neither can one exaggerate the magnitude of those areas in our present world, nineteen centuries since Christianity began, where Jesus Christ is still an unknown personality and power.

On this trip we attended many gatherings of Chinese and missionary leaders in different parts of China. Everywhere we asked them honestly to tell us whether the work was measurably done or whether we must go back to the Church at home and to the oncoming student generation and say that the Christian task still lies ahead, the great mass and volume of it unaccomplished.

In Shantung, one of the most populous provinces, we asked how many of the villages are evangelized in that province which is one of the best supplied in a Christian way in all China. Reduce evangelism to its very lowest expression, and say how many villages are visited by any Christian Chinese or foreigner once a year. They could not allege that one twentieth of the villages of Shantung have heard the Gospel once a year from any missionary or Chinese Christian. We asked the same question in the Province of Kwangtung, a province half the size of France, at the other end of China, with a population of 28,500,000 Chinese and only 36,000 Christians. You might distribute those 36,000 Christians, one by one, over all the towns and cities and villages of that Province of South-

ern China and you would barely have one Christian for each city and village. Canton would have one Christian and all other cities only one Christian, down to the last village.

And this condition is true not of China only. Summer before last I spent part of the summer in the great northern island of Japan, Hokkaido. It is frontier territory that reminds one of the frontier settlements in Alaska and Northern Canada. There one finds villages by the hundred, half a dozen cities of fifty thousand population each, in which there was not one preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns and villages with less than eight thousand Christian workers, foreign and Japanese. Distribute one to every city and smaller community in Japan and there would be 3,800 communities left in which there would be no one able to make Christ known.

Turn to the other lands, the Moslem lands. A few years ago I traveled in bitter winter weather across the whole breadth of Northern Persia. We rode from the Afghan border, six hundred miles from Meshed to the city of Teheran, and in all that long reach we passed city after city along our road in which there was no one preaching this Gospel of the world's Saviour.

Turn to the great nations who are our nearest neighbors. In the Montevideo congress, called by the evangelical churches of South America, a large map was before us which showed "a continent within a continent." Cut off a great littoral strip of one hundred fifty or two hundred miles from the sea-coast around the continent, and we

have the unevangelized heart of South America, twice the size of the unreached heart of Asia and a million square miles greater than the corresponding heart of Africa. This heart of South America contains 26,500,000 people. You could draw lines four thousand miles north and south and two thousand east and west and never touch any Christian agency, Protestant or Roman Catholic. After four hundred years, we were told, the Roman Catholic Church itself still regards this interior continent as a missionary field.

These only illustrate present-day conditions. There has been an immense diffusion of the knowledge of Christ but we still face a largely unevangelized world and the "laborers" are few.

Unevangelized Classes of Humanity

We need to remind ourselves not alone of these crass numerical and geographical facts, but we need to remember also the great groups and classes of human need still waiting to feel those impulses from Christ that have been pictured for us so vividly. There are the lepers of the world—nobody knows how many. There may be two million. One out of every fifteen hundred in Northern India is a leper, and there are tens of thousands more in other lands, for whom not a hand has ever been lifted except a Christian hand. Most of them are still uncared for by any heart of love. The program of Christ of which we speak so easily contains a specific item with regard to the leper and also with regard to the blind. Think of the innumerable blind of the world, 100,000 in the United Provinces of Northern India alone. For them no religion has ever done anything until Chris-

tian folk began to gather a few of the sightless under their care. There are more than a million uncared-for blind in the world.

Think of the great masses of physical suffering and disease. Here is a paragraph from the report that ex-President Eliot, of Harvard, made to the Carnegie Foundation several years ago when he presented his report called "Highways to Peace," describing things that had made the deepest impression on him in the great lands of Asia:

"Whether we look at disease and premature death as sources of heavy industrial losses, or as preventable causes of grievous human suffering, we find the gift of Western medicine and surgery to the Oriental populations to be one of the most precious things that Western civilization can do for the East. To spread through the East the knowledge of Western medicine and sanitation by building and conducting good hospitals, dispensaries and laboratories for medical diagnosis, establishing boards of health, and providing defenses against plague, cholera, smallpox and tuberculosis, is the surest way to persuade intelligent people in the East that they may expect much good from the inductive philosophy of the West acting in combination with the Christian religion in its simplest forms. There is no better subject than medicine in which to teach the universal inductive method.

"Any Western organization which desires to promote friendly intercourse with an Oriental people can do nothing better than contribute to the introduction of Western medicine, surgery, and sanitation into China. The field for such beneficent work is immense, the obstacles to be overcome are serious but not insuperable, and the reward in the future comparative well-being of the Chinese is sure. The Chinese people are too intelligent not to trace practical beneficence to its spiritual sources, and to draw all the just inferences."

President Eliot had no question of the right and duty of the West to "invade the culture" of the East and to share with men everywhere the truth which the West knows about the world and human life. What impressed him most deeply

was the great mass of preventable human suffering to be found in lands where such suffering had never been cared for as it could be only where the great ideas about life come, pouring from the well-spring of the love and the light and the life of Christ.

There are in China today, at the largest estimate, not more than 1,500 physicians trained in modern medicine. Of all those, probably nine tenths are in a few of the large cities. Over great areas of China we cannot find one competent physician to one, two, or three millions of people.

The conditions are as bad in Persia. Outside of four or five cities, I doubt whether you could find five qualified physicians in modern medicine for ten millions of people.

Eighty-five per cent of the population of India lives in the villages, and eighty-five per cent of the doctors of India are in the cities. The death rate, as is the case in Chile also, is three times that of Great Britain or the United States.

In our modern world today, there is an instantaneous demand for not less than 100,000 new doctors adequately trained, to go into neglected areas to deal with human suffering and disease. They should not all come from the Western lands; most of them should be raised up in the lands where they dwell, but these are real conditions that must be confronted now by all those of all the lands on whom the responsibility rests to bring the Gospel and the spirit of Christ to bear on all the needs of human life.

Behind all this mass of adult suffering lies a more pitiful mass still of child suffering and preventable

mortality. Statistical studies of child mortality indicate that 71 per cent of the babies in Persia die before they are five years of age; 75 per cent of the babies in Central Africa, according to Dr. Howard Cook, of Uganda, die within the first week of their age; 50 per cent of the children in Kashmir (representing a great section of Southern Asia), according to Dr. Neve, die within the first five years of their age. In Chile, which ought to be a health paradise, one third die in early infancy.

One contrasts all this with conditions where the influence of Christ has more adequately gone. In Great Britain and America, child mortality is only 8 per cent under the age of twelve. Every little child, born under Christian influences, has from two to ten times the chance of life that a child has that is born in the non-Christian lands. The slaughter of the innocents at Bethlehem is as nothing in comparison with the avoidable child mortality in the non-Christian world today.

Behind all this one thinks of the women and girls of the world who have been shut out from their equal rights for generations and centuries. I will not speak of them in the whole and I will not quote any supposably prejudiced testimony with regard to them in part. Here are two words from India, from two men whose voices would be accepted as authoritative through the length and breadth of India, Mr. Gandhi and Lala Lajpat Rai. This was the word of Lala Lajpat Rai at a Hindu Conference, held two years ago in Bombay:

"The condition of our child widows is indescribable. God may bless those who are opposed to their remarriage but their position induces so many abuses and brings about so much moral and

physical misery as to cripple society as a whole and handicap it in the struggle for life."

And these are Mr. Gandhi's words in *Young India* regarding child marriages and enforced widowhood:

"It is sapping the vitality of thousands of our promising boys and girls on whom the whole future of Indian society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child-mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength, and courage, and morality."

Then look beyond all these great classes of human need to the mass of intellectual night. Our Lord spoke literally when He called Himself the "Light of the World," for where He has gone, the light has broken and men have sought eagerly for all truth and have shared what they knew with the rest of mankind and of womankind too. But every non-Christian religion has left the mass of its people illiterate.

Recently I attended one of the last meetings of the Near East Survey Committee. This Committee is made up largely of skilled and experienced men, to conduct a survey of the whole Near East with regard to its future problems and necessities and its claims upon the Western world. They had eliminated religion from their survey but there have been few more careful and scrupulous and capable examinations of the economic, industrial, and ethical condition of any region of the world than they have made of the Near East. One of their number drew a picture of Persia, Syria and Irak—a land as large as New England, New York,

Pennsylvania, and Ohio combined, with a population just a little less than that of the population of the state of New York. In that area they told us that not one tenth of the children would ever have any opportunity for education at all. They went on to speak of the whole Near East, by no means the darkest corner of the world, with its shadows of human need, of Bulgaria with one fifth of its children dying before twelve months of age, of Armenia with one doctor to 5,000 and no nurses, while in America we have one doctor to 700 and one trained nurse to 340 people.

Our friends from China know what it is. One of the progressive young leaders of China was telling several years ago of a piece of work he had done in traveling to and fro in China trying to arouse his people to the realization of the task confronting them in the modern world. He went from one Chamber of Commerce to another and he had devised all kinds of charts and diagrams to make vivid China's plight to these Chinese leaders. In the Chamber of Commerce of Tungchow, he told of China's undeveloped resources—her poverty in the instrumentalities of progress and energy and production—and he came to speak of her intellectual handicaps. He had a chart on which he pressed buttons so that long ribbons came out to show the percentage of illiteracy in various lands. He pressed buttons for Germany, France, Great Britain, Japan with their almost negligible ratios of illiteracy. Then he went on through the darker lands until he came to China, and as he was about to put his finger on that button, the President of the Chamber of Com-

merce rose, with tears running down his cheeks, and said: "Young man, don't press that button. We have seen all that our hearts can bear. Show us no more of our shame."

We are not thinking of these things in terms of shame, we are thinking of them in terms of great human need, in terms of human appeal of the whole world, to those who may share what they have with the rest of mankind. As we are facing now the areas in which Jesus Christ is not adequately known, we shall not be dealing justly with our real world if we forget the indisputable facts of the remaining unoccupied fields of the world.

Unevangelized Areas of Corporate Life

In the third place, let us remind ourselves again of the great realms and areas of corporate life into which Jesus Christ needs to be more fully borne.

These realms of life concern the whole world. Our purpose is not to segregate these areas of need. They call the whole Christian Church to make Christ known across the length and breadth of the whole life of man. There are great realms where Christ is inadequately known, or if known, is unacknowledged as Lord; realms where the relationships of the nations and the peoples intertwine. We have made more progress than some of us realize. But even so, how much is there still to be done before Jesus Christ's lordship is recognized as fully in these ranges of collective relationships as we are ready to recognize it in the sphere of the individual life. In this other field of relationship of race to race, so close are we to these great acute problems today

that we fail to realize how far Christ has brought us to a more human, a more brotherly, a more Christlike sense of relationship of the races in that great family that is of only one blood with one Father over all. But, even yet, how far we have to go! That men will read with such zest a book like "Trader Horn" today shows for one thing how much there is yet to be done and how far we have passed from the old days of which that book deals.

Enough has been said on race relationships, but we have not considered so adequately those great realms of economic development that lie ahead of us, where for the whole world there will be suffering and disaster, unless Christ can be made known and given a lordship that He does not have today. There is no use thinking that we can turn back the tides of economic and mechanical progress and reverse the great processes that are making men masters of the world and of time. We ought to save all we can of old household industry but Mr. Gandhi's dream of going back to a day when man shall discard machinery, except the crude and primitive hand machinery of an early time, is a hopeless and impossible dream. The machine age is inevitable but thank God we still stand, so far as most of the world is concerned, only on the threshold of the great problem which it presents.

We have been given, I think, an exaggerated idea as to how far our modern industrialism has eaten its way into the life of Asia. According to the latest available statistics there are 130,000 cotton factory operatives in the whole of China, and in the greatest center of Chinese factory manufacture, in

Shanghai, there were about 180,000 operators in cotton and silk mills and factories of every kind, one eighth of them children under twelve. Japan, with one sixth of China's population, has ten times its number of factory workers. This great influence that is slowly and inevitably passing across the world has barely touched the fringe of Chinese life as yet. But, alas, what will happen if it goes further before Christ has been made its master!

Here is an advertisement that appeared a few years ago in one of the papers in Shanghai, issued by one of the great mills for the purpose of inducing additional investment in its stock. Miss Burton quoted it at the Washington Missionary Convention:

"The profits of the ——— factory surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500, and the following is the wage table per day:

"Men—15 to 25 cents; women—10 to 15 cents; boys above 15 years—10 to 15 cents; girls above 15 years—5 to 10 cents; small boys and girls under 10 years—from 3½ to 10 cents.

"The working hours are from five-thirty in the morning until five-thirty in the evening, and from five-thirty in the evening until five-thirty in the morning. No meals are supplied by the factory.

"It will be seen that the company is in an exceptionally favorable condition with an abundant supply of cheap labor to draw from. The annual profits have exceeded the total capital on at least three occasions."

It will not do to throw stones at any particular nationality, for after all the worst conditions are those with which China herself alone can deal. The international labor regulations have been measurably adopted in the Japanese mills in China. They are more or less observed in some of the other mills in China, but the Chinese government has never attempted

to enact or enforce them. Indeed, in the treaty governing these matters made in Washington a few years ago, China herself was expressly exempted from the obligation to bind herself to observe the regulations regarding protection of labor. We do not hear much about *that* "unequal treaty" in China; it is one of those inequalities within her own power to correct.

I have seen with my own eyes, things that nobody who has seen will ever erase from the tablets of his memory. In a match factory, up in the heart of China, where there were no foreigners, but all are Chinese, I saw little boys and girls from six years of age up, working for twelve hours a day while the supervisors walked up and down between the benches with long laths in their hands to see that the tiny little ones did not loiter in their work. The eye could not follow the speed of movement of those little hands. Here was the great, impersonal unhuman energy of our modern machine organization, uncontrolled by human sympathies, eating into the deepest life of the Chinese people. It is easier to say that Christ must be Lord of industry than to say how it is to be accomplished. But the need of making Him known and served in this realm is as real as the need in a man's own personal life.

In considering areas of life where Christ must be made Lord, we cannot shut our eyes to those great realms of life, near or far, that are calling today mutely perhaps but as vividly and pitifully, for a remedy which Christ and Christ alone can supply by His spirit and truth.

(To be concluded in April.)

A VENEZUELAN EVANGELICAL CHURCH

BY JOHN CHRISTIANSEN, Rubio, Venezuela

ALTHOUGH Protestant missionary work in the Republic of Venezuela is comparatively new, there are already a number of different missions working here, and a strong sentiment is developing toward establishing a nation-wide evangelical work, that will help to unite the Christians in mutual cooperation, instead of forming separate and rival denominations.

Most of the missions in Venezuela are interdenominational, and practically all the Protestants in the Republic call themselves "*Evangélicos*." The churches are usually known as "The Evangelical Church" of such and such a place. This fact naturally favors the development of unity and cooperation, and it is perhaps difficult to find any mission field in the world where so many missions are working and yet where denominational names are so little known as in Venezuela.

For the present it is proposed that evangelical Christians plan to gather in sectional conferences, in the three main topographical divisions of the country; and when such sectional conferences are well established, representatives will be elected for national conferences in order to promote unity and cooperation among the evangelical Christians of the whole Republic.

Last year, during the first week of August, the first of these sectional conferences met in the city of Maracaibo. It was providential that the first gathering of this kind in the country should be held in the second largest city in Vene-

zuela, which is fast gaining on the capital. The church in Maracaibo has the largest membership of any evangelical church in Venezuela. It has the largest attendance at its regular meetings, and the largest church building, with the finest and best-equipped auditorium of any of the evangelical churches. The mission in Maracaibo also has the largest evangelical grammar school, the largest and oldest evangelical paper, and the only evangelical book store in the country.

At the conference in Maracaibo six states in Venezuela and one in Colombia were represented. The Venezuelan delegates outnumbered the missionaries, and a splendid spirit of union and mutual understanding was manifested.

The plans for developing an evangelical church in Venezuela that would be one in spirit, purpose and cooperation, were heartily endorsed, and it was unanimously decided to hold a similar conference the next year, including the same territory. It was also resolved that efforts be put forth at once toward interesting the groups in the eastern part of the Republic in meeting together as soon as possible for a sectional conference of that territory, in order that later a national conference might be called together.

During the conference quite a revival broke out in the evenings which were open to the public. Nearly seventy-five persons publicly came forward in the meetings to accept salvation in Christ. This was really the crowning point of the conference.



A RURAL EVANGELICAL CHURCH IN PORTO RICO

CREATIVE SERVICE IN PORTO RICO

BY REV. ARTHUR JAMES, San Germain, Porto Rico

MISSIONARY work is likely to be misinterpreted by undue emphasis on the amount of money spent in a given country through a missionary agency. Much, no doubt, might be said in favor of this side of missionary work. It is refreshing for the Porto Rican missionary, for instance, when such pointed criticism is being leveled at the American corporations for taking so much money out of the country, to know that the organizations interested in the evangelization of Porto Rico are spending annually in the country \$500,000 and that this half million is a decided help in the economic development of the island. Missionary work, however, cannot be justified in the mere spending of money. The test is rather as to whether the spending of the money has created anything worth while in the lives of the peo-

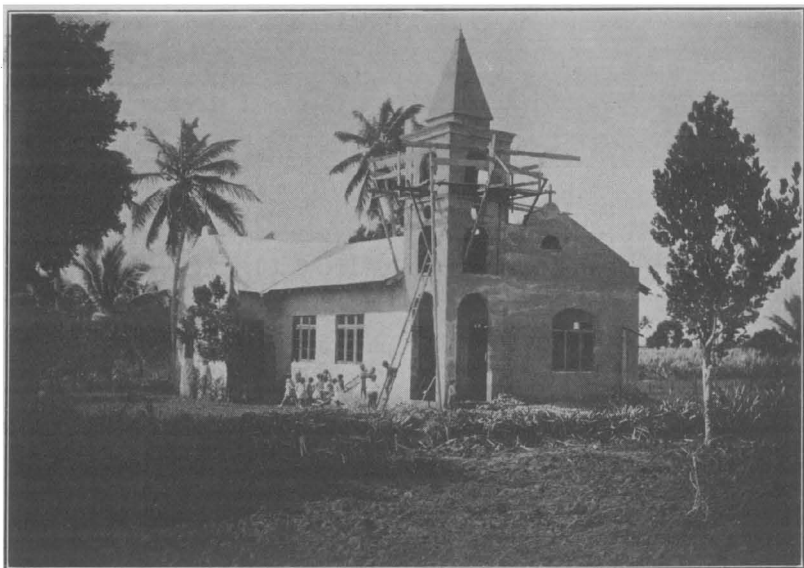
ple, anything akin to the spirit of self-sacrifice that is behind all missionary activity. In other words, has the money spent in Porto Rico during the past thirty years and the missionary work that has gone with it, transformed the characters and lives of Porto Ricans and created in them a desire to support and perpetuate the churches and other institutions established by continental enterprise?

Last year the churches belonging to the Evangelical Union, a group which includes all but three of the Protestant denominations working in Porto Rico, collected a total of \$80,035, which is about thirty-five per cent of the total amount spent for church work by the different boards and local churches together. On the basis of membership, this sum represents \$6.00 per capita—a very creditable showing when we consider the

poverty in Porto Rico and the fact that \$6.00 is more than the average benevolent offering of the continental Protestant church member.

The greater part of the money sent down by the sustaining boards is for the more frontier type of missionary activity. All the larger centers of population in Porto Rico have now either self-supporting

Since the beginning of missionary service in Porto Rico, thirty years ago, most of the work of the Evangelical churches has been in the country, where so many of our Porto Rican people live. In order to conduct this work better, Protestant rural chapels have sprung up all over the island. The most interesting thing about them is that each of these fifty or sixty



THE NEW PRESBYTERIAN CHURCH IN SAN ANTONIO, PORTO RICO

churches, or churches that might become self-supporting with a little adjustment of their budgets. If, instead of spending part of money they raise in benevolent enterprise, they spent it on the church itself they would require no help from the board or any other outside agency. There are at least twenty-five evangelical churches in Porto Rico that are in this category—churches whose total income exceeds the pastor's salary and other specific church expenses.

buildings has been erected by money raised in the community. Not a cent has come from outside of the island. "Where your treasure is, there will your heart be also."

The most profound change in the policy of the Protestant work in Porto Rico during the past ten years is the placing of the control of the local churches in the hands of the Porto Rican ministry. Using my own denomination as an illustration, eleven years ago there

were twelve American missionaries in the Presbyterian Mission. Each of these men ministered to a local church and supervised three or four helpers. As the years have gone by and these American missionaries have resigned, their places have been taken by the young Porto Rican ministers who have been trained in the public

part of Porto Rican Evangelical Christians to share the Gospel with others. A few years ago the Republic of Santo Domingo was practically virgin territory for Protestantism. Realizing this, the Porto Rican Christians sent one of their own number to San Pedro de Macoris and supported him for years—until help from the North



BIBLE SCHOOL OF THE ISABELLA EVANGELICAL CHURCH IN PORTO RICO

schools of Porto Rico and in our Interdenominational Seminary at Rio Piedras. Today all the Presbyterian churches in Porto Rico have native pastors. The three continental missionaries that remain are in school and administrative work.

To the mission force itself perhaps the outstanding evidence of the worth-whileness of the evangelical work in Porto Rico is the genuine and evident desire on the

enabled the Protestant forces to work the country more efficiently. Today by voluntary contributions of the members of the Porto Rican Evangelical churches, the great province of Barahona is being evangelized. What better evidence is wanted as to whether the Porto Rican appreciates the evangelical message? What is more conclusive than a service that has created service? There are large opportunities for such service in Porto Rico.

Never was it more clear than today that Christ is the hope of the nations. For those who realize this truth there can be no higher ambition than to be allowed, like St. Paul, to preach the Gospel where Christ is not already named.

THE SOUTHERN MOUNTAINEERS, PAST, PRESENT AND FUTURE

BY J. M. SOMEERNDIKE, New York

Director of Church Extension and Missions, Board of National Missions, Presbyterian Church, U. S. A.

TIME has lingered in the Appalachians. Although many sections of the mountains have been forced out of their former isolation by the construction of highways and the inroads of industry, the life and habits of the average mountaineer of the present differ but little from those of his fathers. He farms with the same crude implements used by his forefathers and obstinately opposes "new-fangled contraptions." He lives in the log cabin, typical of the home of the earliest pioneers. It consists of one large room with a narrow porch, a plank door, a stone chimney built on the outside, a single opening for a window which more frequently is without a sash, and a "lean-to" in the rear for a kitchen. A few straight-backed, rush bottom chairs, with low seats, often an old spinning-wheel and hand loom, and a bed, comprise the furnishings of the average home. These too have been handed down "from generation to generation."

Like his forefathers, the Appalachian mountaineer believes in the "pure religion" of the Bible, and to him it is the final word of authority. His exegesis is rather inadequate, from our point of view, and is quaintly humorous at times, but one is impressed by his deep reverence for the Word and by his instinctive sense of kinship with God and nature. He readily finds an interpretation for the most obscure and difficult passage in Holy

Writ. He never questions the supernatural, but stands in awe of it. His application of Biblical lore to the smallest details of every day life, and his hair-splitting doctrinal disputations, colored by sectarian prejudices, which also he has inherited from his ancestors, make him a difficult pupil. What he terms "the new ways of the furiners" are anathema. The untutored mountain preacher of the present, like those of the past, shouts, sobs and exhorts, unhampered in thought or speech by "book larnin'." His mind is unencumbered by "man's wisdom" which in his judgment serves only to interfere with the free operation of the mind and spirit under the influences of an unseen Power upon which he depends for his message. Sectarian prejudice and competition are manifested everywhere. On one occasion one of the native preachers learned that we were going to conduct a Sunday-school and preaching service in the schoolhouse. Being opposed to Sunday-schools because "they are not mentioned in the Bible," he promptly arranged for an opposition service. Three "United Baptist" preachers were expected, but only one came. The people, however, came prepared to remain for an extended service. Finding two other preachers, a "Regular Baptist and a Primitive Baptist," not being a difficult task, the congregation demanded that each of them should conduct a service. Under

the rules of their respective churches, they reminded their congregation that they would each be excommunicated for taking part in a service conducted by a preacher representing another sect. The difficulty was finally resolved by the agreement of each preacher to close his service officially with the benediction, the next preacher immediately opening a new service.

on a rail fence, on the edge of a cornfield or under a tree, with a squirrel gun in his hand, idling away the time, alone or with companions of similar taste, whose claim to a place in society is based upon having "killed his man." A still more popular picture portrays him as engaged in the surreptitious distilling of illicit whisky, and cleverly eluding the vigilance of



A TYPICAL FAMILY OF SOUTHERN MOUNTAINEERS AND THEIR CABIN

Needless to say, it was an "all-day meetin'."

So the present is linked to the past in Appalachia. What was good enough for the generations that have passed is considered good enough today. The average Mountaineer is contented with his life and meager resources on the principle that "enough's a plenty." But we must be fair. The mountaineer has been described too frequently as a tall, gaunt, loose-jointed individual, with looser morals, seated

the revenue officer, suspicious of all strangers lest they prove to be government agents in disguise. Far too little has been said and written about the homely virtues of the mountaineer, their love of home and kinfolk: their unstinted hospitality; their spirit of neighborliness and willingness to share their little with others who are in more difficult circumstances; their love of nature; their loyalty to family and friends; their simplicity and contentment; and their

keen mental perception, which is so apparent in the rapidity with which they advance when cultural advantages are placed within their reach. And they do respond in a remarkable way when we enter into their lives and helpfully lead them. They cannot be driven, nor cajoled, but they recognize and will follow devotedly a wise and helpful leader such as most of our missionaries have proven themselves to be. Likewise under such leadership, the improvement in local conditions is amazing. For five years we have been conducting a mission Sunday-school at New Bethel (Jackson County) in the Tennessee hills. "In five years this Sunday school has grown into an organized church of fifty-two members. This community has been without regular preaching for twenty years and without any Christian teaching. It is twenty-five miles to the nearest railroad station and it has meager public school facilities. As the result of the work of this Sunday school and the ministry of the missionary the entire community has changed. One young man from this school and church was received by the Presbytery at its last meeting, as a candidate for the ministry. His sister and one other girl have completed the high school course at Alpine and are now teaching in the public schools of the county. One other girl from this school is working her way through Alpine Institute. The young man is now director of organized young people's work for the Presbytery."

As a matter of fact, the transformations that have been wrought through the work of the Sunday-school missionaries, Bible teachers, missionary pastors and mission schools among the mountaineers

are so clearly apparent that it can be said, without the shadow of uncertainty, that here at least is a mission field where one can see the gospel seed springing into life and bearing perennial fruitage.

Because of these encouragements men and women with real devotion and self-sacrifice are giving their lives to the evangelization of this region. Who could listen to the story of the transformation of Glory Creek and fail to experience a quickening of the missionary spirit? Twenty years ago Glory Creek was as lawless and godless as any part of the southern mountains. When the missionary began there, he made the acquaintance of "Devil Bill" Adkins who, in addition to having killed several men, was leader of the Adkins clan. "Devil Bill" after some hesitation agreed to lend his support to an all-day meeting to be held at the Glory schoolhouse. He warned the missionary, however, that the meeting might be a failure.

"Hit'll be alright," he declared, "ef Jeff Kinter don't take a notion to shoot up the place. The Kinters is powerful set aginst church doin's and everybody knows that the Kinters and the Adkinses aint a'courtin'."

The service was well attended by the Adkinses and their sympathizers and by neutrals who had no clan affiliation. Scarcely had the missionary started to speak, however, when there was a resounding crash against the side of the schoolhouse. It did not take long to find out what had happened. The Kinter clan, unarmed, had come down to look things over at the schoolhouse and one of their number had not resisted the temptation to throw a rock against the side of the building. Nobody had guns but

there was a creek near by where there was an abundance of smooth stones. Both the Kinters and the Adkins equipped themselves with this ready-made ammunition and, for a few minutes, the bombardment was severe. The Kinters, outnumbered, were finally put to rout, leaving five bleeding and unconscious men behind them. Several of the Adkinses were injured also. It is a tribute to mountaineer ethics that the wounded of both sides received careful treatment.

and strength of by-gone days upon them. The difference is they are now fighting side by side as soldiers of the Cross, for both are officers of the church. Their names are Jeff Kinter and "Devil Bill" Adkins.

The present plight of the mountaineers is the natural result of isolation and neglect. The tides of progress have swept over and beyond them. Instead of being taken up and carried forward with the advance movements in education,



THE CHURCH AND RECREATION BUILDING AT A MOUNTAIN SETTLEMENT,
WEST VIRGINIA

Visit Glory Creek today and behold the change. The old frame schoolhouse has given way to a newer and more modern structure, a good road has placed the community within four hours of Charleston and, best of all, where the old schoolhouse stood there is today a beautiful little church. If you were to go there on any Sunday morning you would see two men sitting together on the front row. They are both a little deaf and they sometimes have difficulty in hearing everything that is said, but there is still some of the fire

agriculture and social progress, they have been left far in the rear to struggle for themselves and to grope their way without resource to higher levels of social and religious and intellectual attainment. But chief of all these reasons for backwardness is the failure to recognize the strategic importance of teaching and training the rising generation and opening their eyes to the true meaning of life. Where tens of thousands of dollars have been expended merely to maintain preaching services for adult Christians, an utterly inadequate

amount has been invested in the Christian nurture of the mountain children, yet the money invested in the training of the children and youth has not only wrought complete transformations of family life and community relationships, but has assured continued advancement for the coming generations.

Notwithstanding their lack of advantages, the boys and girls of the southern mountains are one of the Nation's greatest assets. They have proven their ability to rise. Their capacity for development is limited only by their opportunities. They are quick, alert, physically vigorous and mentally resourceful. They respond readily to every effort to improve their condition and they are eager to acquire knowledge. Undoubtedly the hope of this entire region lies in the winning and training of the great multitudes of children and young people, most of whom are growing into maturity without any knowledge of those things that will interpret life to them in the largest and fullest sense. There is no form of missionary or educational effort which will contribute in a larger way toward Kingdom building or toward national welfare than work in behalf of the children of the southern mountains.

The Outlook for the Future

The situation is hopeful. The outlook for the mountaineer is more promising today than ever before. The results of wise planning on the part of mission boards are already beginning to be seen in the improved conditions of many localities which but a few years ago were utterly destitute. Churches are being developed under the continuing ministry of well-trained, consecrated men who

are following a program that is adapted to the needs, the temperament and environment of the people. Church buildings are being erected, not merely as "meetin' houses," but equipped to carry forward a full program of service to the local community. The Church is coöperating in an effective way with such organizations as the National Red Cross and State Boards of Health and Education, beside a number of enterprises of a philanthropic character which aim toward both social and economic improvement. Better methods of agriculture are being effectively demonstrated and the mountaineer is gradually emerging from his proverbial contentment with poverty into an appreciation of the possibilities of economic independence. Good roads are being built in place of difficult mountain trails. Streams are being bridged and communication with the outside world is now made possible for those whose parents have never traveled more than a mile from their own cabin door in the course of a lifetime. Sanitary measures are being introduced, health centers established with free dispensaries, and children are being persistently taught and trained in the practice of healthful habits, which make for the prevention of the diseases prevalent among the mountaineers, most of which are the result of the unsanitary conditions under which they have been living. Infant mortality has already shown a marked decrease. Government agents are active in introducing modern methods of enriching the soil, enabling the people to cultivate larger and better crops; they are demonstrating successful methods of animal husbandry, and are encouraging the

extension of the dairying industry. Community clubs, pig clubs, corn clubs and other organizations for boys and girls are awakening youthful ambitions, and training the rising generation to visualize the rich values which are readily attainable by the wisely directed use of time and energy. Schools are rapidly becoming better and the school term is being lengthened. More competent teachers are being secured and slowly, but

the benefit of this portion of their citizenship whose progress has been retarded because of their lack of such advantages.

These things point toward the dawn of a new day for the mountaineer. While much has been accomplished, much remains to be done. Patience, persistence and the continued investment of consecrated lives and money in even larger measure will be required for many years to come in order to lift



YOUNG MOUNTAINEERS IN TRAINING FOR CHRISTIAN LEADERSHIP

surely, better equipment is being provided. The activities of Protestant mission boards have been one of the chief factors in the advance in education. While they have provided the means of obtaining an education for thousands of mountain youth who otherwise would have grown up in illiteracy, they have at the same time demonstrated to the civic authorities the necessity and the value of extending public school facilities into the remotest parts of their domain, for

these five millions of people to higher levels. The result of what is being done will not be realized fully within the present generation, but the next generation will be so far in advance of the present that they will find themselves again united with the life-currents of the nation to whose birth and preservation they have contributed so largely in the past. They will also become a mighty force in the development of a citizenship thoroughly American and truly Christian.

MOTIVES AND MONEY FIFTY YEARS AGO

BY HARRY S. MYERS, New York

The Board of Missionary Cooperation of the Northern Baptist Convention

ONE of David Livingstone's famous sayings has a very pertinent application at this time: "The end of the geographical feat is the beginning of the missionary enterprise." Livingstone was doubtless thinking of his geographical explorations — the discovery of mountains, lakes, rivers, villages, and the making of correct maps and charts. Our mission work for the last half century has largely been a geographical survey and study. We have added to simple descriptive and physical geography the life of the people, more elaborate accounts of their characters, their customs, dress, characteristics, education, social and moral conditions, ideals and religion.

Now we are ready to begin the actual missionary task of making Christian and Christ-like every relationship in each of these characteristics and customs. During the Interchurch World Movement period one denominational secretary is reported to have said that if we raised all the money then asked for, it would end missionary contributions. This interpretation was at least given to some statement of his and the statement made more difficult the attempt to secure pledges. We now face a world whose needs we know better than we knew them fifty or twenty or even ten years ago. We know better now than we did then that Christ is the world's only hope.

The mission work of the last century has revealed conditions that we may liken to Livingstone's

"geographical exploration," and that prepare us better for the missionary task that yet remains. The records of the American Baptist Foreign Mission Society for 1900-1902 contain statements as applicable to conditions in China today and to some interpretations of those conditions as though they had been written during the last few months. We are always exploring.

The Student Volunteer Movement* held its first convention in Cleveland in 1891. The secretarial and missionary speakers at that convention probably represented an average cross-section of the missionary thinking of such groups at that time. Not every speaker would agree with the selections from the printed reports given below but they fairly represent the appeals and interpretations at that time:

1. Religious experience was intense. Appeals were often deeply emotional.
2. The Bible was quoted freely and literally. Proof texts with rather arbitrary exegesis were used as final. New Testament methods of work were held as models.
3. Our main responsibility was to give the verbal message of the knowledge of God to the people of the nations as soon as possible.
4. Soul winning had great emphasis. No values except those related to the spiritual life were mentioned.
5. One speaker warned against reliance on learning, but urged knowledge of God. One thought we had nothing to learn from the heathen, but it was wise to study their religions to avoid errors in discussion.
6. Heathenism was unmitigated darkness. Darkest London would be a candle of light in China.

* The following facts from the report of the first Student Volunteer Movement Convention are supplied by an anonymous friend.

7. The mention of social needs was incidental.

Space will not suffice to mention more. There are others but they need considerable explanation.

Today we find some marked contrasts in the beliefs, as expressed in discussion, of Christian people.

1. Little emotion, less verbal expression of personal experience. "Hot air and sob stuff" indicate the aversion. Religion is more matter of fact.

2. The Bible holds as real and as high a place as it ever did, but it is used less for proof texts and literal authority, more for illustration. Experience in our mission administration is quoted as well as New Testament methods.

3. Preaching is the beginning not the end. Christian nurture and development of Christian experience through activity and service are more emphasized. Mere possession of the Gospel is insufficient, it may not mean much. The gradual development of the Christian life is more important, and there is therefore no such sharp contrast between those with and those without the Gospel as formerly.

4. Less emphasis on surrender to God than on normal Christian living. Emotional attitudes are stressed less than useful service.

5. More reliance on reason than mysticism.

6. Appreciation of the contributions of non-Christian civilizations.

7. Less emphasis on "unoccupied fields" meaning geographical areas and more emphasis on Christianizing all of life.

8. Belief is less definite and there is greater tolerance towards those of other faiths or denominations.

9. The social motive is prominent.

Both of these interpretations are true but neither contains all the truth. Many missionaries and secretaries never held any other views than those attributed to the Cleveland Convention and many do not hold the second list. But the contrasts of the two lists of motives shows that missionary thinking is in a state of change. The Church is changing toward the latter. The latter offers the largest and most complete opportunity, call, challenge and need for missionaries, for Boards, for education, for evangelism, that have ever yet been

developed. The enterprise is now ready to begin. Livingstone was exceedingly wise and prophetic in his statement.

Money

The giving of the churches for local expenses and for missions has greatly increased during the last fifty years. Let us be cautious. There has also been a steady increase in the membership of the best-known denominations. This growth has been gradual under normal conditions and spasmodic under such conditions as have followed the union of two denominations, or large ingatherings following special evangelistic programs that have been large enough to affect entire communions or large parts of them.

Statistics are not kept now by most communions as they were a few years ago, and some secretaries have declined to answer the questions on statistics because the figures fifty years ago were not kept in a manner to be comparable with those of today. The cost of living has greatly increased in these fifty years and that makes necessary more money to do the same amount of work, so that increased giving does not always mean increased work. One mission society is now receiving and expending annually many thousands more dollars than it did fifteen years ago but has decreased its work. The dollar does less.

The United States has greatly increased in wealth. The average personal income is the largest in the world. Eliminating the fifteen or twenty richest church members, it will still be true that church members have incomes no smaller than those of non-church members. Probably the church members

average larger incomes, but on the basis of the average for the country we can give more and sacrifice less to do it.

Blanks were sent to a group of representatives in various communions who are in the habit of reporting to the writer annually for statistical purposes. The questions asked were of the usual and therefore familiar type. The replies represent the same type of answer and ought to be largely at least on the same basis. Changes in budgets, changes in internal administration that cannot be accounted for here, might show discrepancies if every figure were analyzed. The general trend would not be affected.

The table given below is from nine well-known denominations that were able to report in the given time.

table gives the total expenditures.

The statistics issued by the United Stewardship Council in December, 1926, indicated a per capita for Missions from twenty-seven communions of \$4.06 and \$21.62 for Current Expenses, which indicates that in the few communions quoted above those of largest per capita are included.

The need for mission work was never greater than today. The need of the world for Christ cannot be overestimated. The ability of Christ to meet the need of the world is unmistakable. There is no other hope. If changes are coming those changes will make Christ more necessary, not less necessary. The opening up of the individual life of millions of church members as a field for the implanting of Christ with the definite object of having Christ as the Lord of that

	1875	1900	1927
Gifts for Missions	\$2,158,489	\$3,925,901	\$18,601,504
Gifts for Current Expenses	\$10,604,047	\$22,489,668	\$77,717,695
Church Membership	1,386,212	2,569,116	3,380,491
Per Capita Gifts to Missions	\$1.56	\$1.52	\$5.50
Per Capita Gifts to Current Expenses.....	\$9.43	\$10.77	\$22.99

Not all of the nine denominations reported both missions and current expenses for each of the three years. Per capita therefore is based on the actual contributions and membership reported, while the

life rather than have some lip service is a far greater mission field than we have ever occupied. We need the passion of Christ, His belief in Himself, His desire for the world, His concern for men.

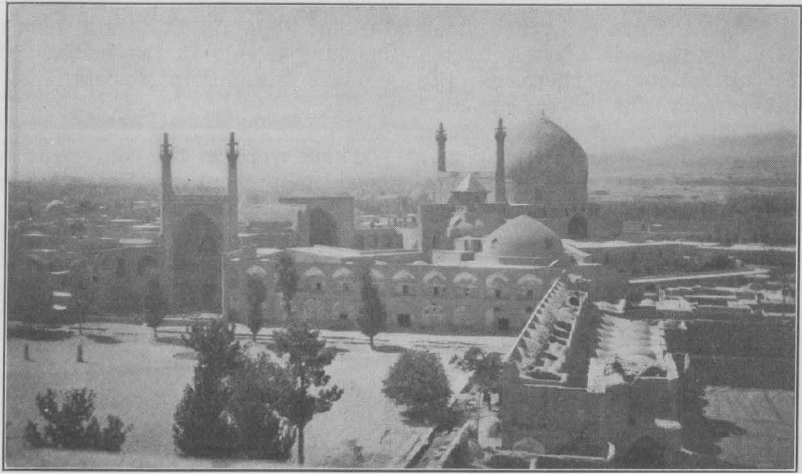
THOUGHTS WORTH THINKING

"The largest realization of the presence of Christ is in the widest fulfillment of the command of Christ."

"If you would give wings to all your work, and lift it out of the ruts and up to the heights, relate your entire church machinery to the whole mission of Christ to humanity."

"The biggest thing in the world is humanity. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world-redemption."

"Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of our Christian attainment. Our participation in missions is the measure of our Christian efficiency."



THE SHAH'S MOSQUE AT ISFAHAN, PERSIA

UNITY AND CO-OPERATION IN PERSIA

BY BISHOP J. H. LINTON, Isfahan

Missionary Bishop of the Church of England

(NOTE—The first Inter-Church Conference of the Church in Persia was held in Hamadan in 1925. It was then decided to hold the next Conference in 1927 and the Church in Isfahan invited the Conference to that city. It met from July 23 to August 6th. Bishop Linton was President of the Conference with Rabbi Stephan, of Tabriz, Dr. Amanullah Khan, of Shiraz, Rev. C. H. Allen, of Hamadan and Archdeacon Garland of Isfahan, as vice-chairman. The Conference meetings were held in the Stuart Memorial College.)

ISFAHAN is one of Persia's ancient capitals. Most of its glory dates back to the time of Shah Abbas, i. e., about the time of Queen Elizabeth. The Shah's Mosque and the Palace of Forty Pillars were built by Shah Abbas as was also the fine bridge of thirty-three arches that spans the river. But situated as it is near the centre of the country, many of the progressive movements which have stirred Teheran and the other cities of the North in recent years, never reached Isfahan. Indeed it prides itself on being very conservative. Travellers who enter Persia from the north and come on to Isfahan,

tell us that they did not see the real Persia until they reached Isfahan. Here the bazars are still thoroughly Eastern, and though in the last few years the influence of the West has made itself felt, and some shops display their wares behind large glass windows, still, when you get down to the bazars you feel you have left the West far behind and you are right back in the Isfahan of Haji Baba with its carpet dealers and sweet sellers plying their wares in the streets.

The population of Isfahan is usually given as about 90,000 the great majority of whom are nominally Moslems with a few thousands of Jews and Armenians. From the roof of the Palace of the Forty Pillars Isfahan is seen to be a veritable garden city. For an arid land like Persia the Isfahan valley is very well watered by the Zayendeh Rud or Life-giving River.

As far as the eye can reach along the valley there is a green stretch of cultivation. "There is life withersoever the river cometh." It is a city of mosques, their domes of turquoise blue and their slender lofty minarets glistening in the sun. Indeed Isfahan is spoken of as "*Markaz mazhab*" or the Centre of Religion. Until quite recent years it was one of the most bigoted cities in Persia. When Lord Curzon wrote his History of Persia he referred to the vain hope the missionaries had of one day carrying on their work in the city of Isfahan! To him it was an impossible hope. In those days the missionaries and the European community in general resided in the Armenian suburb of Julfa, and no Christian was allowed to enter the city, far less to carry on missionary work there. It is said that when Christians were first allowed to enter Isfahan, they might only do so on dry days, not by any chance when it was raining, for, "a dry dog is bad enough, but a wet dog who can stand"! And in quite recent years it was common to hear people in the bazar call out after one: "Armenian, Armenian, you dog that guards the door of hell"!

But Lord Curzon's vain hope has become a glorious reality. We have a God who glories in doing the impossible. Not only are missionaries carrying on active Christian work in schools and hospitals in the city of Isfahan itself, but there is in that city a flourishing Persian Church with a membership of over 300, converts from Islam and their children. And it was in this once bigoted city that from July 23 to August 6 last year, representatives of the Church from all over Persia met in this great Inter-Church Con-

ference—one of the most epoch marking events in the history of modern missions in Moslem lands.

"Among Those Present"

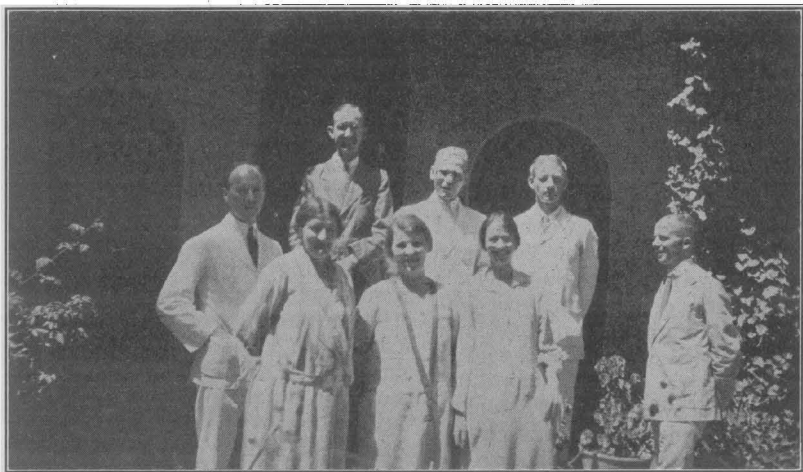
There were, at the conference a good many converts from Islam both men and women. One of these had been a *mullah*, i.e., a Moslem priest. As he led us in prayer, and we listened to his sonorous voice, and the Arabic expressions with which his prayer abounded, one almost expected to open one's eyes and see standing there a white-turbaned, bearded *mullah*. His complete change of attire could not disguise what he had been! Another was a brother of a *mujtahid*, i. e., a Doctor of Islamic Law. Men like these have to count the cost of following Jesus in the Way. Still another was son and grandson of two of the most famous highway-men who ever terrorized travellers on the Persian roads. That boy's father and grandfather were both publicly executed a few years ago in Teheran! Yet such is the "grace of God that bringeth salvation" that this youth was among us reporting the work of a small branch of the Y. M. C. A. run by Persian boys, and telling of their efforts to win others for Christ. There were two ordained ministers of the Church in South Persia, both converts from Islam. There was also a fine tall, upstanding and out-standing man, a convert from the interesting Moslem sect of the Ali llahis near Kerman. He was formerly a *murshed* or priest of that sect, and is now a licensed preacher of the Gospel.

But time would fail to tell of these delegates, both men and women, miracles of the grace of God, who have faced everything and suffered much, and have nobly

and openly testified to their faith in the Lord Jesus Christ. Nothing short of a "new birth" could have wrought the change. One of the most inspiring occasions in the Conference was the session in which a number of these converts from Islam stood up and told how they had been brought to Christ.

And side by side with those Persian converts from Islam sat Armenians and Assyrians, converts from Zoroastrianism and Judaism.

Men and women sat there in council, and Persian women boldly debated in conference and committee, proving themselves well fitted to take a leading part in the affairs of their church. There were delegates from every church center in Persia. Places as far apart as Meshed on the N. E. frontier and Shiraz in the S. W.; Seistan, newly opened on the very edge of Afghanistan, and Urumia and Tabriz in the N. W.; the oldest



AMONG THOSE PRESENT AT BISHOP LINTON'S CONFERENCE HOUSE PARTY

I wonder whether you who read can grasp all the significance of that statement! Think of the age-long racial and religious animosity existing between these people, and then, if you can, visualize them sitting there taking counsel together for the unity of the Church and the progress of the Kingdom. The wonder of it! Thank God.

Lastly, there was a splendid delegation of American Presbyterian missionaries from every station in North Persia, and of English Episcopal missionaries from South Persia.

stations of the Mission in Persia. From Kermanshah and Hamadan they came, from Doulatabad and Kandeh; from Resht and Teheran, from Yezd and Kerman as well as from Isfahan and the surrounding district. The mere mention of these places and their geographical situation will help you to visualize the penetration of the Gospel into Persia. It surely took some big controlling purpose to bring all these delegates, of such varied race, together. Even two or three years ago such a conference would have been impossible owing to the slow-

ness, danger and cost of transport. But just as in the early days of Christianity Rome drove her roads across mountains and plains for the chariots of Cæsar to pass over them, and thus made it possible for the messengers of the Gospel to reach the uttermost parts of the earth, so today, in Persia, road making, and the development and cheapness of motor transport, and the safety of the roads have made it possible for Christians from all over Persia to meet together and look one another in the face.

What Was Done

The greater part of the first two days was taken up with hearing reports from the various churches. Here one realized something of the meaning of fellowship: the fellowship of rejoicing as we heard of churches like Teheran, Yezd and Kerman with 50 to 60 converts from Islam, or Isfahan with 300. Seistan, though it is not yet two years since it was opened, told of five converts. Urumia has 1,050 members of whom 10 are former Moslems, and so on, every church had some fruit for its labors for which we thanked God. Then there was Meshed where the church has been going through a veritable trial of fire. Some of those who were most trusted proved unfaithful. An elder of the church turned out to be a Bahai. And so with breaking heart the church had to be purged; and in the conference, the hearts of all went out in a real fellowship of suffering and sympathy with the church in that far-flung frontier town, and we prayed for it that it may come through refined, and more than ever before reflecting the image of the Master. For He too, knows what it means. Did not one of His trusted ones

betray Him, and another denied Him, and they all forsook Him and fled. "Wherefore He is able also to sympathize."

Topics Discussed

Among the subjects discussed at the Conference were:

1. Evangelism, the primary duty of the Persian Church.
2. The office and work of the pastor.
3. The training of workers for the Church.
4. Steps towards a United Church of Persia.

One of the most far-reaching results of the discussion on evangelism was the appointment of the first Inter-Church "Home Mission Board" consisting of three Persian Christians, converts from Islam, and one Armenian. Note that there was no foreigner appointed. This is to be truly indigenous work on an inter-church basis. There is no questioning the fact that after 50 years and more of missionary work (in the north over 90 years) the Church in Persia is not nearly as indigenous as it ought to be. Is not this a frank criticism of our missionary methods in the past and a challenge to change them?

It may perhaps surprise some, even in America, to hear that the paper on pastoral work was read by a woman! But she carried the conference with her in her picture of the need of pastoral work among Persian Christian women, work which can be most effectively accomplished by women.

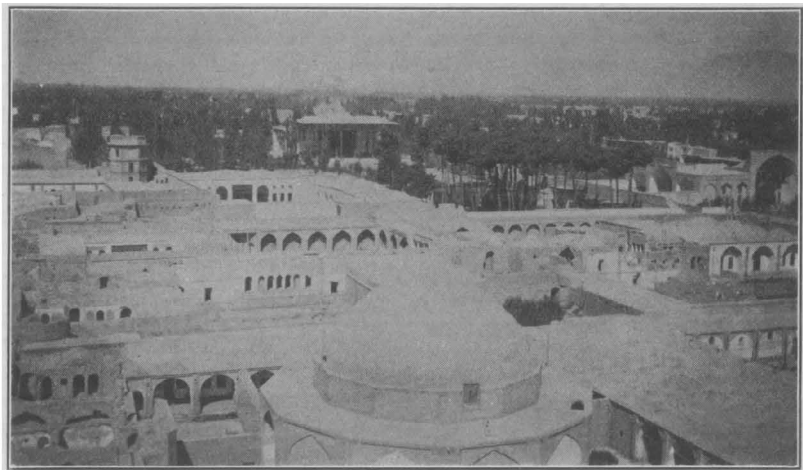
In the need for more trained workers special emphasis was laid on work among Christian children. The voice of God to the teacher and parent alike is: "Take this child and nurse it *for ME*, and I will give thee thy wages." Stress was also laid on the need of training Persian Christians for literary

work, especially in view of the very slender library of Persian Christian literature.

The opening paper on "The Church" aimed at showing the early foundations of the Christian Church and its growth and organization as given in the New Testament. It showed how the principles of both Presbyterian and Episcopal government, together with the rights of the congregation, are to

an inspiration. There we saw gathered together all those varied nationalities, and as we remembered the animosities and rivalries that had divided them for centuries, and now saw them having all things in common, we thanked God and took courage.

Perhaps in later years, when the historian writes up this conference, it will be seen that it was not in its official "findings" that



A VIEW OF ISFAHAN FROM THE ROOF OF THE PALACE

be found in embryo in the New Testament, while at the same time making clear that none of our forms of church government *as they exist today* can be found in their full development in the New Testament.

The final session was in church when the whole conference gathered for the great act of corporate fellowship divinely ordered by our blessed Lord.

Estimating the Values

To those of us who have worked for many years in Persia the social side of the conference was in itself

its chief value lay, important as these undoubtedly were, but in the fact that Persian Christians from North, South, East and West found one another, and meeting one another as they did in social intercourse, in spiritual fellowship and in many a "common meal," discovered how much they had in common and how little there was that really divided them. Perhaps the most outstanding features of the Conference might be summed up in the words of the Apostle: "The Grace of the Lord Jesus Christ, and the Love of God and the Fellowship of the Holy Spirit."

A CALL FOR PATIENCE WITH CHINA*

BY THE RT. REV. LOGAN H. ROOTS, D.D., Hankow

Bishop of the Protestant Episcopal Church

MY PLEA to "Have Patience with China" is one which should be heeded by every friend of the nation, foreign or Chinese. I share the disappointment and chagrin of almost all the Chinese I know at the failures, especially the moral failures, which are besetting the national movement in spheres where a few months ago success was confidently anticipated. But in spite of these failures there is no sufficient reason for despair, but rather there are many sound reasons for hope. Some of these reasons are as follows:

a. The Nationalist movement is far too deep and powerful for any leader or group or party to express or embody it adequately. It will ultimately require, as in the case of every other nation, at least two political parties for its adequate expression; and the failure of any one party only means that another party will soon arise which we may hope will represent the nation better.

b. Extreme anti-foreign and anti-Christian feeling and agitation, which have marred and weakened the movement in the past, are subsiding. They have done a certain amount of good in chastening the spirit of the foreign nations and also of the Christian forces, inducing wholesome self-criticism and needed changes in attitude and policy. But their extreme forms have been due to artificial stimulus which is now being removed, and

the natural recognition of merit irrespective of nationality is finding expression again.

c. The soundness of the nation's conscience is being shown even now. Specious leaders, foreign or Chinese, are being detected and discredited, one after another, at the bar of national opinion.

d. Mechanical devices, like scientific accounting and auditing, are being gradually applied, and will help China to be honest as they already help foreign nations. These are recent discoveries, and are being recognized as of immense assistance to public as well as private integrity, even in the handling of Church funds.

e. Above all, the Christian movement in China is showing signs of new life. Those who know it best are sure it would not die out even if it were deprived of all help from abroad. But it is showing its characteristic inner vitality in the face of adverse conditions and persecution. It is discriminating between pauperizing and constructive help from abroad, and is welcoming in manly fashion the help which will still stimulate and build it up; while at the same time the foreign part of the movement is striving more earnestly than ever before to reorganize and more thoroughly to Christianize its contributions of both money and personnel—lest it lose both its own soul and the soul of the people it would save.

"Christians are like salt," said a Chinese girl, "because salt creates thirst and Christians bring comfort into the lives of others, and they create a thirst for the things of God."

* From *The Living Church* (November 19, 1927).

ARCHDEACON KU CARRIES ON

By REV. ARTHUR T. POLHILL, of Szechwan

I RECALL many years ago (1886) helping to open the first house at Paoning; after obtaining a suitable house, a boys' school was opened. One little boy, the grandson of the landlady, Mrs. Ku, an attractive boy of ten, began coming to school. His was a Mohammedan family and therefore opposed to the Gospel. Forty summers have since passed over our heads, and this little boy is now Archdeacon and is left in charge of our district and diocese. He has just sent round to all the stations a pastoral epistle exhorting the pastors and Christians to be true to Christ, and to seek to witness boldly for "the faith once delivered to the saints," as well as to support their own Chinese church.

Part of Letter Dated June 6, 1927

Ku, a servant of Christ by the will of God, to the pastors, teachers, catechists, men and women, church officers, my fellow-laborers in Christ, this epistle is written. May God our Heavenly Father give you grace and peace. Amen.

I have temporarily taken over this great and heavy responsibility, on the one hand because it could not be avoided, and on the other hand, I have committed it all to Christ who strengthens me. Moreover, the church officers in all the churches are cooperating with me and remembering me in prayer.....

As touching heresies and superstitious teachings, you must neither welcome nor compromise with such. In case of sudden persecu-

tion arising, be of a contented and yielding spirit. With regard to the anti-Christian movement, you should maintain a calm and yet determined attitude, not easily moved. To resist by propaganda, either printed or spoken, may prove you to be in the right, but you will not escape public opinion. Rather than oppose them, therefore, let us all rouse ourselves up and by a change of heart and life prove ourselves to be Christ's real disciples, fearing nothing but sin.

There is another matter which I wish you all to realize, namely, that my office is not concerned with finance, and with reference to finance I wish to say a few words: I speak the truth in Christ, we should not again trust to the Western missionary societies for our support. Although, they make no mention of suddenly casting us off, yet we ourselves should certainly have a desire for self-support, and stir up within ourselves a spirit of self-support, and self-propagation, causing the church members to realize that the church is not the foreigners' church, but ours. All should, therefore, unite in an endeavor to collect money for a capital fund and put the finance on a sound basis. But more important than this is the securing of people filled with the Holy Spirit to join together, for otherwise there will be neither permanence nor spirituality. If it is carnal it cannot last. And here let it be noted how indispensable is sincere prayer if the church is to be revived.....

The Lord be with you. Amen.



TOPICS OF THE TIMES



Our Jubilee and Annual Meeting

THE Year of Jubilee has come and gone. According to the Levitical law each fiftieth year was to be marked by the liberation of those in bondage and by cessation from ordinary labor. "Ye shall not sow or reap" said the law of God. The REVIEW did not so observe our Year of Jubilee for we are not serving under the Levitical law but are servants of Christ. The sowing and the reaping have continued for fifty years and rich spiritual harvests have resulted.

The completion of these first fifty years of service was fittingly celebrated on February eleventh by a Jubilee Luncheon coincident with the annual meeting of the REVIEW Corporation. On this happy occasion about sixty stockholders and friends gathered to give thanks and to rejoice in the blessing of God that has rested upon the work. Few missionary periodicals can look back over a period of fifty years of unbroken service. Many have fallen by the wayside. They have "come to pass," while the REVIEW, like Daniel, has "continued" unto the present day.

The story of the early days of struggle and achievement under the editorship of Rev. Royal G. Wilder, the founder of the magazine, has already been told in our pages. The progress in the foreign and home missionary enterprise has also been recounted in the contrasting pictures of condi-

tions and work in the various mission fields, fifty years ago and today. Mr. Wilder's hope, expressed in the first issue of the REVIEW, that the magazine would help to double the missionary giving, praying, going and working, was long ago fulfilled. Many of the changes in missionary policies which he advocated have also been made. He emphasized without ceasing the need for more earnest prayer, more sacrificial giving and greater dependence upon the guidance and power of the Holy Spirit. These ambitions and emphasis have also animated Mr. Wilder's successors. While the REVIEW was enlarged and made more popular under subsequent editors, so as to include both home and foreign missions and to give greater attention to missionary history and literature, and has reflected the increased complexity in missionary work, we have continued to stand first of all for the preaching of the pure Gospel of Christ, with dependence upon God in every department of the work.

When it became clear, in the year 1916, that an independent company must be formed, if the REVIEW was to continue its service, a group of large-hearted friends contributed the necessary capital. The first Board of Directors consisted of Mr. Robert E. Speer, President, Mrs. A. F. Schauffer, Mrs. Henry W. Peabody, Mr. Fleming H. Revell, Mr. Frank L. Brown, Mr. Walter McDougall (Treasurer),

Professor Harlan P. Beach, Mr. Dickinson W. Richards, Dr. Charles R. Watson and the present editor as secretary. Of these directors five are still on the Board. Later Mrs. Anna Van Santvoord, Mrs. E. C. Cronk, Dr. William I. Chamberlain, Mr. Frederick L. Colver, Dr. Eric M. North and Mr. Samuel McCrea Cavert became members; four of these friends have passed on to higher service with great loss to the REVIEW. By faithful, energetic, prayerful effort we have sought together to solve the editorial, circulation and financial problems—with what success our readers can judge.

The REVIEW covers editorially the whole world and printed last year some 140 signed articles concerning all mission fields and gathered over 700 news items relating to missions of all denominations and practically every country in the world. That Home Missions have a proper place in this worldwide view is shown by the fact that last year twenty articles, in addition to numerous news items, dealt with the work in America. In the first volume (1878) there were only three signed articles, the remainder being the work of the editor or were extracts from reports and periodicals.

While the circulation of the REVIEW is not large (as circulation is counted today) it reaches the most influential key men and key women engaged in promoting the Cause of Christ at home and abroad. It goes particularly to leaders who use the magazine not only for their own interest and edification, but as a source of information and inspiration that they may pass on to others. The esteem in which the REVIEW is held by many workers in outlying frontiers in America

and in foreign fields is shown by the following letter just received from a missionary in Southeastern Africa. It is a sample of many:

The MISSIONARY REVIEW has been very highly appreciated during the year on our stations in the Transvaal. The articles, etc., have stimulated, cheered, encouraged and inspired us. Not only have they helped us personally as workers in this great cause of establishing God's Kingdom in this great needy field, but the inspiration engendered in our hearts and lives we have been privileged to pass on to others and we have had a share in creating a larger interest on the part of the Church here in winning the African to Christ. Thus directly the REVIEW has had a large part in bringing about this changed attitude. We can well remember when it was almost taboo here to mention missionary work among the Africans, now we can talk about it in private and in public and the messages are sympathetically received. Some of the Churches here have increased their offerings to missions for the African.

About one third of our subscribers are ministers, one third women and one third laymen, secretaries of mission boards, editors and libraries. But the REVIEW reaches a much larger clientele than its subscription list would show. Pastors gather from it material for sermons, others use it for missionary meetings in churches and conventions and it is very largely quoted both at home and abroad in magazines and papers that reach a total circulation roughly estimated at over two million. The REVIEW goes to every state in the Union and to practically all countries in the world.

Since the REVIEW is primarily a missionary and educational enterprise it has never been fully self-supporting. The cost of publication has naturally increased since 1878 when work was carried on along the most simple lines and the editor was also manager of all departments, clerk, bookkeeper, proof reader and errand boy. The

cost of printing and paper was then exceedingly low and one issue of the magazine could be put in the mails at approximately one tenth of the cost today, including all expenses. But the readiness of the public to pay for such a periodical has not increased in proportion. The REVIEW must be considered as a *missionary and educational enterprise*. How many schools and colleges, that are worth while, are supported wholly by the tuition paid by the students? If the REVIEW is a real asset in promoting the Kingdom of God on earth, we are justified in seeking support from large-hearted, devoted stewards of Christ's bounty. These have not been lacking. Last year fourteen of the home and foreign mission boards and twenty-five friends generously contributed to enable the REVIEW to continue its service without an accumulating deficit. They have done this not only once but annually. To these friends and to God, who has guided them and us, the gratitude of the REVIEW and of the Board of Directors is heartily extended. It is our earnest purpose to make the REVIEW more valuable and more effective in its service month by month. Our efforts are also to extend its circulation until it reaches every evangelical mission station in the world and some key man or woman in every church that is doing work for God and humanity.

The annual meeting of the REVIEW was marked by the usual reports of the Treasurer and the Secretary and by an address by the President. The Nominating Committee, of which Mr. Dwight H. Day was chairman, proposed the names of the existing Board of Directors for the ensuing year for reelection and, to fill the places of

Mrs. E. C. Cronk and Mr. Frederick L. Colver (who were called Home last year), Mrs. Orrin R. Judd, Treasurer of the Council of Women for Home Missions and a member of the Woman's American Baptist Home Mission Society, and the Rev. William Bancroft Hill, D.D., a member of the Foreign Mission Board of the Reformed Church in America, a member of the Committee of Reference and Council of the Foreign Missions Conference, and President of the Board of Trustees of the American University at Cairo. These were unanimously elected. After brief remarks by friends of the REVIEW, the meeting adjourned.

Church Competition or Cooperation

"*C*OMPETITION may be the life of trade, but is the death of vital religion," says Irvin E. Deer, the General Secretary of the Council of Churches of Kansas City, who sends us the following report of the recent Church Comity Conference, where four hundred delegates met in Cleveland from January 20th to 22d to discuss how Protestant Christian Churches can work together more effectively to make America Christian.

The significance of this conference is attested by the fact that three great bodies called it together, the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America. The delegates included representatives of the outstanding ecclesiastical bodies of the larger evangelical denominations, especially those having home mission or church extension activities. The

importance of the gathering is also attested by the subjects discussed—Comity, Cooperation, and Efficiency in Protestant work in America.

While a few delegates were inclined to take extreme views, the general tendency was toward a sane attitude. Some insisted upon displaying most discreditable facts which might have led one to believe that the normal situation everywhere was like that in the county where there was reported one church for every 95 inhabitants, and 97 of its 117 churches as served by nonresident pastors. On the other hand, some officials, with problems of budgets before them, openly spoke against allowing certain statements of conditions to become public lest contributions be withheld. On the whole the majority were willing to face the conditions frankly, so as to discover the truth. That is obviously the sane and reasonable course. If a man has a toothache, it is not sufficient to tell him that all his other teeth are good, neither should he consent to part with all his teeth because one may be diseased or superfluous.

One delegate contended that if comity should lead us to accept the plan of one church for a community, free from competition or overlapping, we are practically conceding that one church is as good as another and that individual convictions are unimportant. Such a contention would lead to the abolition of denominational distinctions and to the adoption of general church union. The Conference was not enthusiastic on the subject of such union; rather it was in favor of cooperation and preferred to regulate, rather than eliminate, competition.

Apparently more study has been given to the rural church situation than to that in the city, for the survey material presented had far more relation to rural than to urban problems. Most students of the rural church have agreed upon the principle that one Protestant church is sufficient to serve a population of 1,000 people. For rural America there is now one church for every 550. In the cities, however, there is no such method of measurement. Urban life is so complex that the facts are difficult to interpret. Dr. Paul Douglas showed, by statistical studies, that in the average city community about 50% of church goers leave the community in which they live to find their church home at a distance. This makes it necessary to give more study to city church life before any general principle to regulate competition can be formulated.

A practice of comity that merely tries to prevent overlapping will never solve the problem of American Protestantism. Comity commissions should become interdenominational Boards of Church Extension, planning adequately to meet all the religious needs of all the population. The present orgy of building expensive churches in prosperous suburbs is of very doubtful expediency. Dr. Douglas suggested the location of churches at natural centers, since in many situations several churches near some such center would involve no competition or overlapping.

The facts gathered by denominational and interdenominational organizations (notably by the Institute for Social and Religious Research) point clearly to the need for a careful study of the situation in every city and community. Nei-

ther real estate developments nor the rivalry of denominational boards is wholly responsible for over churching. Nor is the lack of funds and preachers responsible for underchurched communities. The remedy for both is to be found in a knowledge of the facts and in Christlike devotion and cooperation to supply every community with adequate Gospel service. A constructive five year program of advance was adopted which, if followed, will do much to guarantee that the millions of dollars, now being annually spent to aid weak churches, will be used to advance, not to retard the growth of the Kingdom of God.

The Five Year Program

1. A survey of the whole field of interdenominational comity in Home Mission work.

2. An intensive and sustained effort to secure the indicated adjustments by the various denominational and local groups.

3. The attainment of the following practical objectives:

(a) The elimination within a definite period of all competition between denominations in which the use of home mission funds is involved.

(b) The furtherance of understandings between denominations, looking to the elimination of competition in which home mission funds are not involved.

(c) The allocation of responsibility on a noncompetitive basis for needed extensions of Christian work and securing the acceptance of such allocations by the bodies concerned.

(d) The securing of cooperation of the bodies concerned in the initiation of any necessary projects to be conducted jointly, as, for example, the formation of interdenominational Larger Parishes, the joint provision of religious education facilities, the provision of unified religious services at public institutions, Farm and Cannery Migrants, Religious Work Directors in Government Indian Schools, Bureau of Reference for Migrating People, etc.

(e) Strengthening or creating the necessary interdenominational bodies, local or regional, to assist in carrying the above points into effect and to provide channels for cooperative action in other fields of interest.

The Home Missions Conference

REPRESENTATIVES of twenty-six great national Home Mission boards met in Cleveland, January 23d to 24th inclusive, in their twenty-first annual conference. Following immediately after the Comity Conference, the discussions naturally dealt largely with the questions of demand and supply in church work, and cooperation in rural and urban communities. There were also considerations of such topics as "Changing Conceptions of Missionary Service," Indian Missions, New Americans, and Christian Expansion. Dr. Charles L. White was reelected president. Dr. Wm. R. King is the Executive Secretary.

The Coming Jerusalem Meeting

THE "enlarged" meeting of the International Missionary Council, to be held at Jerusalem from March 24th to April 8th, is to discuss five main subjects:

1. *The Christian Life and Message* in relation to non-Christian systems and thought. On this subject there will be papers by Dr. N. Macnicol (Hinduism); Canon W. H. T. Gairdner (Islam); Rev. A. K. Reischauer (Northern Buddhism); Professor K. J. Saunders (Southern Buddhism); Dr. Willard Lyon (Confucianism); Professor Rufus Jones (Secular Civilization).

2. *The Principles and Practice of Religious Education*: papers by Dr. L. A. Weigle and Mr. J. H. Oldham.

3. *The Relation of the Older Churches of Christendom to the Younger Churches Overseas*: a statement by the officers of the Council.

4. *Christian Responsibility in Regard to Relations between Races, Industrial Relations and the Life of Rural Communities*: papers by President John Hope (racial relations in America); Rev. William Paton (industrial relations in the East); President K. L. Butterfield (rural problems).

5. *The Future of International Missionary Cooperation*. A paper by Dr. Mott.



METHODS FOR WORKERS



FOR GIRLS, YOUNG, OLD, AND OLDER

BY ANNA CANADA SWAIN,
Providence, R. I.

*President of The Woman's Baptist Mission
Society of Rhode Island*

For the last twelve years in the Northern Baptist Convention there has been a missionary organization of young women called the "World Wide Guild," commonly referred to as the W. W. G. Many have been the adaptations of those three letters, but none expresses the ideals of the missionary women of the denomination better than Women's Work Guaranteed.

Developing Leaders

Realizing from sad experience that one of the great lacks in local women's missionary organizations has been the lack of leadership, from the very start of the World Wide Guild, great attention has been paid to the development of that quality. The experience has brought results beyond our hopes.

One fruitful means of developing our girls has been the fact that officers are not encouraged to feel that they are indispensable in their positions for too long a period. In fact, in many of the organizations there is a definite term of service. In one of the local organizations the first few years the presidency of the organization was given to girls socially popular, but later, as the more quiet girls came into office, the work was better done, and hidden ability blossomed forth in quite an amazing way. I am convinced that these same girls, were it not for the Guild, would probably, in twenty years, have joined the overflowing ranks of women in our churches who can follow but never dare to take real responsibility in leadership.

Along another line a different type of leadership has been developed. We have been stressing not only the need for good program meetings but also for real mission study classes. In doing this there has inevitably risen, as in our church schools of missions, the question of the teacher. A few women have shown natural outstanding ability, and in consequence have been overwhelmed with requests for their services. But a woman who is busy in local church and is doing even a small amount extra in association or state work has not time to teach many outside classes. The lack of teachers has caused a growing feeling that study classes could not be urged.

The following plan was designed to meet this situation. One of the women of the city threw open her home for three Saturday afternoons, when three experienced teachers taught two chapters each of the current study book. Two hours of hard study were spent and many suggestions were given to those taking the course. Right here came the delightful surprise. Each branch of the Guild had been urged to find one or two women or girls in its own church who would take the course and then teach a local Guild class.

The response was gratifying beyond our highest hopes—some school teachers (a class of people, by the way, whom we ought to use more), some of the older women of the church who were willing to do their utmost to help the girls, but best of all, large numbers of girls came—mostly by twos. Many were willing to go in with some friend and take three lessons each.

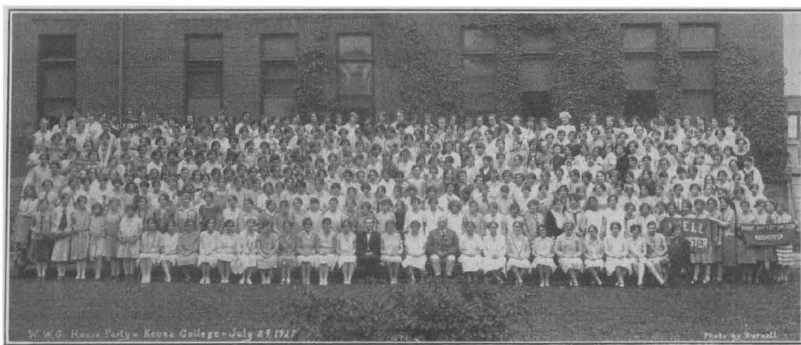
Some wondered at the younger girls who volunteered, but one of the young-

est taught one of the best prepared and best conducted mission study classes that I have ever attended. This group of fifteen or sixteen year old girls was taught by a physically small seventeen year old, and the whole task was taken most seriously both by class and teacher.

A vital spot in the development of leadership of girls is found in the counselor of the group. For such a position a woman must be found who has a youthful viewpoint and is vitally and enthusiastically interested in the whole business of missions. If she has these two qualities, she is almost certain to be successful. Her youthful

the still younger girls and children of the church.

Too often in women's missionary societies the work goes on "as usual," and gradually everyone, including the officers, loses sight of the goals. In order to combat this tendency the local organizations in at least one state guild were asked several years ago to begin submitting by October first to the State Secretary a plan of the year's work. This idea has worked splendidly and has helped, along with the standard of excellence, to crystallize the ideas of girls so that they realize more clearly their aims. The following standard of excellence (used



A WORLD WIDE GUILD HOUSE PARTY AT KEUKA COLLEGE, NEW YORK

viewpoint will help her to realize that girls love to launch things but need prodding sometimes to make them complete the tasks. It will also help her to understand that up-to-date girls will not long keep an interest in a work where the counselor does all the planning and most of the work. If she has an enthusiastic love of the work, she will be so filled with a knowledge of it from her reading and her contacts with missionaries, etc., that she will impart her interest almost unconsciously to the girls. Moreover, the paragon pictured above will gradually, as the girls grow older and more able, shift the burden to the younger shoulders, and leave especially in their hearts a feeling of responsibility for the missionary work among

in Rhode Island) is typical of the standards which the girls are setting up for themselves all over the territory of the Northern Baptist Convention.

Senior Standard of Excellence

1. For Guilds having a membership of less than 35, for each 10% increase in membership—2 points; for Guilds having a membership of more than 35, for each 10% increase—4 points.
2. For dues of 10 cents per member paid by November 15—5 points.
3. For each Mission Study Class—15 points.
4. For a six-weeks' study class, made up of at least 50% of your membership, using the Guild Book as a textbook—15 points.
5. For each regular program meeting—1 point.

6. For winning the National Reading Contest—15 points.

7. For each tither in your Guild—1 point.

8. For each White Cross meeting—1 point.

9. For each missionary play or pageant—5 points; for each repeated play or pageant—3 points.

10. For each 10% of members learning the following hymns—1 point:

"Lord, speak to me that I may speak."

"Jesus shall reign."

"Fight the good fight."

11. For each 10% of your members having *Missions* or *Everyland* in the family—1 point.

12. For each satisfactory essay submitted in the Essay Contest—5 points.

13. For each 10% of your members taking missionary courses at Northfield or Ocean Park—10 points; for each 10% of your members taking missionary courses at R. I. Summer School—2 points; for each 10% of your members at House Party—5 points.

14. For each girl working regularly with C. W. C., or Jr. W. W. G.—5 points; for each girl working regularly in our State Italian and Portuguese Missions—5 points; for each girl teaching in vacation Bible School—5 points.

15. For definite plan of your year's work submitted to the State Secretary before October 1st—5 points.

16. For each 10% of your members teaching in Sunday School which has definite missionary program—10 points; for each 10% of your members enrolled in Sunday School which has definite missionary program—5 points.

(Each member may qualify in but one of the above classes, either as a teacher or as a member of the school, not as both.)

Each Sunday School must submit outline of missionary program before November 15th in order to be recognized as missionary Sunday School.

Junior Standard of Excellence

The Junior Standard is just like the Senior, except that it omits Division 14. Junior Chapters are composed of girls, 74% of whose membership are 16 or under.

Honor Chapters

All Senior Chapters earning 175 points or over on this Standard will be designated Honor Chapters, and a silver candleabra will be awarded to the Chapter having the most points.

All Junior Chapters earning 125 points or over on this Standard will be designated Honor Chapters, and the Guild medallion will be awarded to the Chapter having the most points.

Reading Contests

Many and varied have been the plans used to put over Reading Contests, one of the finest pieces of missionary education ever done in our Guilds. In order to win a local Guild must have each member read individually two home mission books, two foreign mission books, and one inspirational book.

We have discovered three important points to be covered if the Reading Contest is to be a success.

Most important is the choice of books. Especially in the case of beginners, books should be chosen which are not too advanced or too hard reading. But after a Guild has been winning the contest for several years we try to bring up their standards and have them choose books which are more than entertaining.

Getting the Books

Although the cost of missionary books is not very great, still in a large guild where several sets of books are needed, there is more or less expense involved. Senior guilds are usually able and willing to buy their own books, but in the case of the younger girls interested men or women in the church are usually glad to buy the books for the girls. In other cases the girls use their fines for overkeeping the books to buy the new books of the next year. Of course, in the case of an organization which has a regular budget, the matter automatically cares for itself.

An agency which is not used in this connection as much as it should be is the Public Library. At least two libraries in Rhode Island, and undoubtedly some in other states, maintain missionary shelves and are glad to supply the books, provided that there is a real demand for them.

Getting the Readers

There seems to be little difficulty in getting the girls to read, providing they can be coaxed through the first year's course. An important factor in getting the readers, however, is a

Chairman of Reading Contest who is systematic in prodding the delinquents and in continually keeping the matter before the members in attractive posters or in intriguing book-reviews.

Getting the Prize

The awards for winning the contest are beautiful artotypes of great religious pictures by old masters. One Guild in Pennsylvania has won this contest for nine consecutive years, and many others have won five, six, or seven times. Most Guilds like to frame their first picture and with appropriate ceremonies unveil and present it to the church or Sunday School. Such a ceremony gives an opportunity to inform the people of the church as to the aims and ideals of the organization.

Another plan which has meant much both to the givers and receivers has been the presentation of framed pictures to Christian centers, thus helping to cement a friendship between the old and new Americans.

Program Building

With the many helps available missionary programs should be a comparatively easy task nowadays; but, alas, we sometimes wonder as we hear complaints and wailings. The principal requisite to put over a program is common sense, but so hard is it to find, that it really ought to be called *uncommon* sense.

In a large organization the problem of programs is not so perplexing. The plan which we have found to work best is one program committee of five members which functions during the whole year. This committee works in close touch with the counselor and as many of the committee as possible take instruction at some summer school or Guild House Party on the book or books of the year. As early as possible the general purpose of the book is talked over in the general committee and then two programs each are assigned to the five members. Each member then works up her programs to the best of her ability with

the aid of as many girls as she wishes to draft into service.

In the National World Wide Guild, two sets of programs are printed each year, one for use in Senior, the other for Teen age. In addition to these, attention is also called to a great deal of supplementary material in order that the new generation of missionary women may know more about program building and adapting than the present generation.

A thing especially emphasized is the getting away from reading out of books or from papers. Thus not only is the meeting infinitely more interesting but the girls develop along a line which is bound to be helpful to them later in many ways.

An important part of the program is the worship service. Girls everywhere have grown spiritually as they have learned the words of such beautiful hymns as "O, Master, let me walk with thee," "Have thine own way, Lord," etc. They have learned to pray for definite needs upon fields that they have grown to love, and they have learned that this part of the program is not simply a task for a counselor but a privilege to be shared joyfully by all.

Another kind of program which deserves a section to itself is the mission study class. The ideal way to have a Guild study class is to have it in conjunction with the rest of the church in a regular Church School of Missions. More than one Church School of Missions has been started because Guild girls have urged it and encouraged it.

In cases where such a school is not possible, Guilds have found it most helpful to hold a study class before prayermeeting on six nights during Lent. Formidable as the name sounds, it seems to have no terrors for the present day girls; and if a good teacher is available, there is no difficulty in getting together a group of girls to study intensively a missionary book.

Plays and Pageants

One of the best ways of educating

along missionary lines is a good play or pageant well executed by actors who wish not only to put over a fine piece of work technically, but wish to be sure that the message reaches each one. Such a group of girls put on "The Pill Bottle" a week before the New World Movement drive was launched. A husband and wife in the audience who had up to that time been interested in the church only as a social organization, with tears in their eyes, immediately after the performance told the young actresses that they had been planning to give nothing to the much-talked-of New World Movement but that they could no longer refuse.

the vestry soon brought a row of boys across the back of the vestry.

One group which has done especially effective work in dramatizations have caused their performances to be remembered by a souvenir program given each person. These programs, on account of expense, were not done at a printer's but were the work of the girls themselves on the mimeograph. Many were the ideas which they worked out. For the program of "Broken China" with a few deft lines a string of three Chinese lanterns was suggested and then colored brilliantly. For "The Pill Bottle" the doctor father of the president of the guild donated small wooden pill bot-



A GUILD PAGEANT "SWEET LAND OF LIBER-TEA"

So many of us have been pained by poorly given dramatizations that it seems rather trite to urge adequate preparation. Here is an idea worked out by a local organization which is not trite. The leader was anxious to develop the prayer-meeting-going habit in her girls, so she called for rehearsals on prayermeeting nights only, and urged everyone to bring supper. She furnished hot cocoa. The results were splendid. The girls enjoyed eating together, a good hour's rehearsal got the prospective dramatization well underway. It appealed to the pride of the girls that the pastor was much pleased with their coming. In that particular church prayermeeting did become a habit, and that row of girls across the front of

tles from which was taken the program mimeographed on a long narrow sheet of paper.

Another guild has done particularly good work in dramatizing missionary hymns. They were inspired to do this by the especially fine pantomime of "O, Zion, haste," published by the Methodist Board.

In all the dramatic work there needs to be a word of warning as to too much of it. Girls love to act, and almost inevitably if there is an over emphasis on it, a counselor is placed in the hard position of having firmly and tactfully to refuse to allow the girls to go into the play-giving business.

The following missionary plays and pageants have been especially popular:

Broken China, The Pill Bottle, Chee Moo's Choice, Jelizabeta, A Willing Captive, A Stitch in Time, Two Masters, The Light of the World, The Girl Who Fell Thru' the Earth, Brotherhood's Adventure in America, From Self to Service, Short Missionary Plays, and More Short Missionary Plays.

Consecrated Money

It has been customary from the very start of our organization to stress stewardship, and in consequence we have an amazing number of tithers. The girls have been made to feel their responsibility toward the unified budget of the denomination. In addition to this they have been privileged to give an extra love gift which also goes into the Unified Budget. Of late this has amounted to about \$40,000 per year, and the girls have loved to give it. Like women, the girls are glad to shoulder big responsibility for the work they love.

There is a growing tendency for Guilds to adopt budgets. Here is a sample one taken from Miss Alma Noble's "The Guild Book."

Special Thank Offering	\$100.00
State Dues	2.00
Chapter Expenses	
a. Printing	5.00
b. Reading Contest Book	10.00
c. White Cross Materials	15.00
d. Poster	3.00
e. Sundries	5.00
Delegates to summer conferences	30.00
Christmas gifts	30.00
Total	\$200.00

The older girls who are earning their own money give generously their larger gifts, while the school girls have all sorts of methods of taking care of their budgets. At a recent house party a large poster was made with suggestions for the younger girls as to ways of making money. Everyone who knew of a plan which had proved successful, or a firm which was generous in its commissions, announced it, and it was put on the poster for future reference.

An older guild which is in the habit of raising a budget of \$750.00 sent the following letter to each member:

"Dear ——

The time has come for World Wide Guilds

To speak of many things;
Of missions and of White Cross work,
And all our budgetings.

For now we start a brand New Year,

With nice new pledges, too,
That in our giving we may help

The Master's work to do.

Below you'll find the budget Plan,

Which very plainly shows,

Just why we need your pledges now,

And where the money goes.

So please fill in the slip enclosed,

As promptly as can be,

And give it to a member of

The Finance Committee."

Rallies, House Parties, and Summer Schools

It is the most natural thing in the world for girls to like to feel that they belong not only to a small local organization, but to a large enthusiastic group which spreads around the whole world. Nothing helps to foster this feeling any more than attendance at rallies, house parties, and summer schools.

The State House Party has grown within the last six years from a doubtful experiment to an absolute necessity. Whether it is held for a whole week, as in California and New York, or for a three days week-end, as in most other states; whether it draws four hundred girls or only seventy-five, still the final report is the same that it is here to stay.

Usually either a hotel or a school is hired for the period, and it is amazing at what a small price this can be done. The girls are asked for a small registration fee, which finances the program. Every attempt is made to give practical help toward the year's work, at the same time giving ample time for the spiritual inspiration so necessary in bringing to completion a long-drawn-out task.

One house party (and it is typical of the others) ended their three days in this way. Two days had been given to plans for the year, helps on mission study books, bonfire, missionary dramatics, beach party, etc., and the one hundred and seventy-five girls came

to Sunday morning realizing that it was to be the best day of the three. A very beautiful devotional period was conducted on the beach before breakfast. Immediately after breakfast the girls gathered in the big room of the hotel for a consecration service. One of the women of the state talked a few moments on having our lives as they are lived in school and home and office square up with what we profess; and she was immediately followed by four young missionaries who told briefly how they had been led to decide on their life work. Then all bowed in prayer, and at suggestions given quietly from time to time, they prayed silently that God might show them His will and that they might be strong to follow. They also asked God's blessing upon the missionaries to whom they had listened, and especially upon State Guild Girls who had already gone into definite Christian service.

This service was followed by an hour of quiet walking and talking on the beach, and at eleven o'clock they returned to the big room which in the meantime had been transformed into something which looked very much like a church. All entered quietly and bowed in prayer and then participated in a regular church service. Twenty-five girls had found time somewhere in the busy rush to practice, and two beautiful anthems were given. The sermon was given by a national secretary just back from a trip to China, Japan, and the Philippines.

The reports from this particular house party are typical. One girl says that the Sunday service has made her a different girl, and that she is through with Sunday "movies"; and reports both from home and church would indicate a real change in her. Another girl feels very differently toward "foreigners" since a warm friendship with a delightful Italian girl was cemented at the house party. Still another whole Guild have become so imbued with the idea of a living Christianity that they have become very friendly with a young

group of new Americans who are having hard work with some of their guild plans. Many girls report great inspiration from the contacts with the missionaries, and several will give their lives, God willing, in definite Christian service. Who can measure the influence, often unexpressed in the lives of countless others!

The "In-Between" Age

Theoretically there should be no gap between the Guild and the Woman's Society—but actually there is one; at times so wide a one that it looks like a veritably impassable chasm.

Young women who have enjoyed the fellowship and enthusiasm of the Guild for many years gradually begin to realize that most of the girls attending house parties and rallies look like children; while on the other hand the teen-age girls whisper to each other, "Do they call themselves girls?" This is a natural reaction on both sides. The older group survey the situation, and frankly it looks very gloomy to them. Much as they hate to admit it, they feel that they have outgrown the Guild; but the Woman's Society does not appeal to them. This is not surprising when we survey all too many of our women's societies.

The situation is being met successfully in two ways. Either a Senior Guild resigns as a Guild and becomes a second woman's missionary society in the church, or the group as a whole enters the existing women's society. The ideal way would be the latter, but as long as human nature is what it is, there seems to be more or less difficulty in reaching the ideal. A certain intolerance of attitude on the part of the younger women, and an apparent jealousy on the part of the older women combine to make work together seem in many cases almost impossible. Add to this the fact that the two groups are products of two different types of missionary training and interest, and it is easily seen that the older woman naturally resents the intrusion of new plans and methods, while the younger woman, fresh from

the enthusiasm of the girls' organization, finds the women's society a dull place indeed.

One of our most successful plans for bringing about a change of feeling on the part of the younger women toward the older women has been along the line of making the state woman's society more attractive to both old and young. To do this we have inaugurated a woman's house party three days long in the same hotel in which the World Wide Guild holds theirs, and just previous to theirs in order that traveling expenses of state officers and missionaries may be saved.

The plan was launched with many misgivings, but was received with great enthusiasm. Now, a few months after the first woman's house party is over and distance enables us to look at it in a more critical way, we are forced to certain conclusions which are worthy of consideration.

In the first place, we realize as we never have before that women can enjoy a house party just as much as the merriest group of girls. This did not appear at the first meal which we ate together, when friends insisted upon sitting together and almost everyone looked somewhat suspiciously at everyone else and drew back from entering the various activities. In a few hours, however, the same groups were transformed. Everyone entered happily into drawing lots for places at the table; there were almost more would-be actresses for impromptu missionary dramatics than were needed; and, best of all, an enthusiasm for our missionary program developed which is being felt in all branches of our state work and in the local organizations as well.

As we review the whole affair we realize that we were able to accomplish to a large degree the purpose for which we aimed. We have brought about a finer spirit of fellowship among our women; we have proved to the "in-betweens" that the women's organizations, too, can have their good times; and, lastly, we have given practical suggestions for the use of

the women in their local societies, and have given them this help as they start the winter's work.

Briefly, the practical help given may be summed up as follows: Two missionary banquets were put on with suggestive toasts, invitations, etc.; an hour each was given to an intensive study of "The Adventure of the Church" and "A Straight Way Toward Tomorrow," with a competent leader in charge; missionary methods were given in a very striking way by one of our state experts; a national secretary of our children's missionary organization was present and did most effective work; five dramatizations were staged, all of them exceedingly well done; a devotional period running through the various sessions taught by the same woman was most helpful; while, lastly, our missionary guests, one home and one foreign, made a profound impression.

College Girls

A group of girls whom we need to hold in all of our denominations is the group attending our normal schools and colleges. Because of necessity they are overwhelmed with work and are in most cases away from home, there is a natural tendency to drift from definite church responsibility. This does not mean that there is no training along these lines. Mrs. Cronk in the December, 1925, copy of the MISSIONARY REVIEW OF THE WORLD gave an excellent résumé of some campus activities from within.

It is our purpose briefly here to outline what is being done by the missionary women of the Northern Baptist Convention through a series of college counselors in district, state and local universities. The college counselor receives her instructions and plans somewhat as follows:

"The work of the College Counselor is to preserve and develop the link between the denomination and the student not only for the sake of securing recruits for the mission fields or other forms of Christian service but for the sake of developing an intelligent, able constituency filled with missionary consecration.

"The type of woman needed for this work is one who understands the viewpoint of the college girl. She must be a woman of culture and personality. She must have a deep spiritual nature and a passion for the advancement of the Kingdom.

"It is the aim of the District College Counselor to secure a counselor for every state in her district.

"It is the aim of the State College Counselor to secure a local counselor in each community where there is a university, college or academy which Baptist girls attend.

"Local College Counselors may introduce themselves to the Dean of Women and the Y. W. C. A. Secretary, and secure a list of Baptist students from them or from the Registrar's office; also get a list of the foreign girl students, whether Christians or not, from the Committee on Friendly Relations with Foreign Students, International Committee Y. M. C. A., 347 Madison Avenue, New York City.

"Local Counselors should seek constantly to keep in touch with Baptist college girls; welcome them to their homes; make every effort to see that they become acquainted quickly in the local Baptist church, and find there a place to serve.

"They should arrange during the year, by various and attractive methods, to present information about the progress of Baptist work; plan if possible to have the students meet denominational leaders and lend missionary literature to interested girls.

"As opportunity offers with individuals, they should count it their greatest privilege to encourage young women to fill places of Christian leadership as volunteer workers in the local church or as employed workers on the mission fields. The candidate secretaries should be informed of any promising young women who are considering the missionary enterprise as a life work.

"The work of the College Counselors is therefore twofold in its aims:

"To make close and vital the relationship between the Baptist student and the local Baptist church.

"To help the Baptist student fit herself for intelligent Christian service and leadership.

"Many Baptist women live in places where Baptist young women attend college. They can be of great assistance in preserving and developing the link between the denomination and the student, by making themselves friends to Baptist students. No rules for friendship can be laid down, but for the sake of definiteness, some suggestions are given below:

"Calls may be made upon Baptist girls.

"They may be invited into the church homes.

"They can be greeted in church by name and their absences followed up by personal messages.

"Church homes may be placed at the disposal of the College Counselor for group meetings.

"A large number of women in our church membership live in places from which girls go to college. Their connection with the College Counselor work is also definite and vital. The girl who goes away to school needs to feel the interest of the home church following her. How can she be made aware of this interest? Through the women at home, of course!

"Write to her new pastor and the College Counselor in the place where she goes to school.

"Write friendly letters to the girl.

"Invite her to your home during vacations and keep in touch with her interests.

"See that the church recognizes in some suitable way the departure of students in the fall and their return on vacations. Some churches have a special prayer service for students before they leave in the fall and have social or other meetings on their return, to hear of their work, and especially of the church affiliations which they have made.

"The church needs more intelligent leadership than ever before, and if our Baptist young people can be encouraged to train, not only for the sake of self-development, but also with the definite purpose of fitting themselves to serve Christ more intelligently and effectively, the future leadership of the church will not constitute so serious a problem."

HELPFUL AND SUGGESTIVE BOOKS for those interested in Girl's Missionary Work. *The Guild Book* (Baptist); *Book of M's* (Methodist); *5 and 30 Missionary Games* (United Brethren Leaflet); *Leadership of Girls' Activities* (Methodist); *Services for the Open* (Century).

The Foreign Mission Journal says that it is the custom in many places to endeavor to preach one great missionary sermon in the year and expect that to enlighten and inspire the people. "How would it do to put all the salt we expect to use for an entire year into one dinner?" Some pastors think that their main business is to keep everything quiet and smooth in the church. It is like rubbing a cat to hear it purr: but remember that when a cat is purring it is not catching mice.

WOMAN'S HOME MISSION BULLETIN

FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

SECURING RURAL LEADERSHIP

By W. A. C. HUGHES

The 1920 census shows the number of Negroes living in southern rural communities to be 6,661,332. This population is confined almost entirely to the South Atlantic, the East and South Central division of our states. In these states we have 915,595 farmers, which is an increase of 70,515 over 1910.

The large movement of the Negro from the South to the North did not seem to affect Southern farming communities as much as has been generally supposed; nor did the tremendous swing of the nation's population from open country to urban centers affect the Negro population in any wonderfully large way. The census shows the decrease of rural Negro folk to be 3.4 per cent or 234,876. But out there in the "sticks," as we are pleased to call the countryside, we have no finely spun system of eugenics to limit the membership of our households, so that with the migration reaching its peak by 1920, I have a suspicion that if a census were taken now we would find that six years were nearly enough to account for at least a hundred thousand youngsters.

Contrasting that group of Negroes who have been caught by that craze which has swept millions of America's rural people to the cities with that other and large proportion of the race who live in the country, Professor Kelly Miller of Howard University says in the *Manufacturers Record* of Baltimore, Md., August 5, 1926: "When the impulse of the World War shall have spent its force and Northern industries shall have settled down to their normal ways, Booker Washington's philosophy will be found to be basically sound as a comprehensive policy for most of the Negroes. The

Negro will always be at a serious disadvantage in the cities on account of the attitude of the white working man.

"Commerce, manufacturing and commercial pursuits lend themselves to labor organizations where the white man claims a monopoly based on racial prerogative. This is true in America, Australia, Canada, and South Africa, and in all parts of the world where there is the conflict of color. When we turn to the country the relativity of the situation is entirely different. He has neither the intolerance of racial rivalry nor the relative disadvantages which confront him in the city. The farming industry does not lend itself to labor organization. The markets are color blind. The price of produce has no relation to the color of the producer." Mr. Miller writes near the conclusion of his article: "The Negro race will most likely overcome its present commercial handicap by engaging in farming activities in a business-like way. The white race acquired its business ability by long proprietorship as farm owner and manager." This plunges right into the heart of our rural problem. The Negro will more likely overcome his present handicap when he learns.

Some of the Handicaps

We have 212,365 Negro farm owners in the South but we have 701,471 tenant farmers; when you count women and children engaged in this occupation, these figures might easily be multiplied by four. Their crops are principally cotton, sweet potatoes, rice and tobacco. Of the total cotton crop raised in the United States, the Negro raises 39 per cent; of the sweet potatoes 21 per cent; of the tobacco 10 per cent; and of the rice 9 per cent.

Of all our agricultural pursuits, tenant farming, cursed as it is by primitive plantation methods, is at the

bottom. And next to this misfortune is an utter lack of diversified farming. With these two evils we can associate nearly all of those handicaps which make the Negro of the rural South the most challenging missionary opportunity of this land. With the plantation and the one-crop system of the South are associated "debt" and its twin brother, "poverty," the cabin and its lack of sanitation, privacy, cleanliness and, in most cases, incentive to decency.

Facilities for the proper type of the most rudimentary education are luxuries shared by only a very few communities. We have benefited wonderfully by the Rosenwald Schools, the Smith Lever Act, State and United States Home Economic workers, and Farm Demonstration Agents, but withal, we must not deceive ourselves—these only touch the fringes of a great problem.

In our Negro farming communities the Church is led by a woefully inferior ministry, in far too many cases a ministry that is not even a little bit above the level of the people in standard and ideals. The marvel of the rural dwelling Negro in the South is his religious vitality. You must agree that any group of people who for 300 years have worshipped God, in the *shanties which they call churches* and have had as their religious diet once-a-month preaching by an absentee pastor whose major qualifications for leadership are a good pair of lungs and a good voice, must have amazing religious vitality. The fact that their empty souls find some nourishment in the husks upon which they must feed is the most insistent call I know to the missionary agencies of the Church.

How One Denomination Is Meeting the Problem

At no place in our Negro work has the Board of Home Missions and Church Extension of the Methodist Episcopal Church accomplished a more enduring task or made a better contribution to Negro uplift than in the rural South. Of the 2,093 appoint-

ments in our twenty Negro Conferences, 1,661 are rural.

The largest number of Negro members of the Methodist Episcopal Church are in these states of the South which are chiefly agricultural. South Carolina and Mississippi are probably the largest agricultural states and in the former we have 56,000 members; in the latter we have 45,000 members. In some sections, for example the Mississippi Delta, 95 per cent of the farm labor is done by Negroes. Therefore to be situated so as to give religious direction to so large a number of people who, of all Americans, need leadership most, is not only a great opportunity, but a distinct privilege

Buildings and Leadership

To us it is apparent that the religious and missionary problems involved in these communities resolve themselves into questions of buildings and leadership. Some definite steps have been taken to provide for both of these. In our leadership program we conduct summer schools for the training of rural pastors. We have directed as many as three schools during the summer with an average attendance of perhaps forty men. At the present time we have two large summer schools. In these schools the *minister's wives are welcome and some of them come.*

At first it was our policy to bring the better prepared rural pastors to these training centers, but we have learned that most of our country preachers who have had some training regard the country appointment as a temporary assignment that they may get experience in dealing with folk and be the better prepared for a city job, "the ever enticing goal of larger opportunities."

Because the men who will remain in our country appointments are for the most part those who have not enjoyed school advantages, we are making it our policy to bring these men into our training centers and give them the benefit of the courses we offer. It is not at all easy to adapt a course to

men who have had such limited advantages but we believe we are going forward with considerable success.

Our course consists of Religious Education, giving prominence to the playway, home gardening, animal and poultry culture; horticulture; simple courses in health, including First Aid in sickness or accidents, a little dietetics, how to make a sick bed, how to take the pulse and register temperature; the care of infants. We teach simple methods in constructing sanitary out-buildings and what to do in an inexpensive way to improve the home and the church buildings. In this work we have had at several of our schools the assistance of Tuskegee Institute and we usually get a state farm and Home Economics demonstration agent to assist us. Our faculty is drawn from the very best men and women we can secure.

We grant scholarships on the nomination of the District Superintendent which cares for board, lodging and railroad fare one way. A scholarship averages \$19.00 and to date we have granted about 700. It is our purpose to keep in touch with these men as they go back to their fields and attempt to put in practice what we have taught them.

At one of our summer schools for rural pastors the men who had attended the previous year were asked what they had done during the year to improve their charges. Here are two answers which are typical:

From a pastor of a town church:

Established a playground,
Improved the church grounds,
Put a new wire fence around the church proper,
Installed a stereopticon and begun using illustrated lectures,
Organized a club for girls,
Started a reading circle,
Installed a telephone in the parsonage,
Put on the Every-Member Canvass system,
Organized a Teacher-Training Class.

From a pastor in the open country:

Organized a Community League,
Remodeled a school building,
Built a bridge across a creek in order to

afford one section of the parish easier access to church,
Held a Farmers' Conference,
Organized a Teacher-Training Class,
Made out a recreational program and had some kind of a young people's function every Saturday afternoon.

Training Lay-Workers

Experience has taught us that we must do more than reach the preacher. In most of our rural communities there are frequent changes of ministers, and because we cannot give all of our pastors the benefit of these training schools a change in pastorate often means the complete collapse of what has been well begun on a charge.

In addition to the training school for pastors, we try to carry a training program down to the people. We selected forty-one centers in Mississippi, Louisiana and Texas to put on a three days' Institute at each place. Each Institute had a faculty of three trained persons. These centers were selected with a view toward bringing six or more churches together; the persons to benefit are the pastors, Sunday-school workers, Young People's Society workers, and any who are interested or might be made to interest themselves in some type of social or community program.

One month before the Institute, a questionnaire is sent to the pastor. The questionnaire is prepared so as to get down to local problems and when properly answered the team will know the needs of the churches and communities they are serving. No Institute is conducted unless the information necessary to an intelligent discussion of the local situation is in hand. We propose to invite churches of other denominations to these Institutes.

Daily Vacation Bible Schools

We have attempted to develop a number of Daily Vacation Bible Schools in the open country but have had no noteworthy success. The country child must work in the fields, and there is much for him to do in the cotton raising sections during the summer time. We have secured some pleasing results in the large towns.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

THE ANNUAL CONFERENCE

REPORTED BY JEAN GRIGSBY PAXTON

"I've just discovered why you are different from other people," said one woman to another at a recent meeting, "you take findings seriously, you act upon them! And that is why you get things done."

It is an arresting thought that many people, perhaps most people, think of findings as a record of past events when they should be in reality a charter for future action. Even so dynamic a document as the Declaration of Independence meant nothing until it was put into action; the findings of any meeting no matter how potential can have meaning only as the ideas contained in them are taken seriously and put into practise.

The 22d Interdenominational Conference of the Federation of Women's Boards of Foreign Missions of North America held at Atlantic City, January 6-9, 1928, will be potent only as the constituent boards and affiliated local federations go forward on the plans created during those days of united thought and prayer.

The theme of the meeting was Increasing Power for Increasing Obligations. The binding nature of those obligations was shown on the first evening when nationals from China, Japan and Syria, young women whose very presence with us made manifest years of missionary devotion, spoke on conditions in their own countries. Later Mrs. Charles K. Roys and Mrs. Thomas Nicholson pointed out the new problems and opportunities before the women of this country as they look forward to continued cooperation in work in other countries.

The sense of responsibility felt by this group of women representative of the Women's Boards of Foreign Mis-

sions for obligations in regard to situations in which the foreign missionary work is closely bound up is summed up in the following section from the findings:

One of the results of the missionary endeavor is that a powerful searchlight has been turned upon our professed Christianity as it relates itself to actual contacts of life. We have been preaching Christ's message of peace and brotherhood, yet all around us each day we see and read of actions that are the utter negation of these principles, and about which as responsible citizens we cannot be silent if we are to be consistent. Those to whom we have preached are demanding of us that we demonstrate the sincerity of our message, the test being our lives and practices. This test is being made along international, interracial and industrial lines, the maladjustments of which imperil the peace of the world.

There are scores of agencies binding the world together in commercial, educational, physical and international realms. These are our allies. Recognizing our commitment to the Christian interpretation of these relationships, we reaffirm our conviction that the missionary enterprise is closely bound up with these, and we pledge ourselves to an effort toward a greater synthesis between them. We therefore recommend

a. That we follow with our thoughts and prayers the preparations for the meeting of the International Missionary Council at Jerusalem, standing ready to give to the findings of that significant conference our careful study and consideration.

b. That as one of the nine groups

forming the National Committee on the Cause and Cure of War, we make its program a more effective part of our work, including study and action along the lines of security, arbitration and disarmament, the foreign policy of the United States in regard to the Philippines, China, Japan, Latin America, and international debts. We suggest as a practical step that the conclusions reached at the conference on January 15-19, 1928 at Washington be at once taken nationally and locally for very careful study and if necessary for action.

c. That we cooperate with and encourage those educational movements that are seeking to develop peace and right interracial attitudes among our children.

d. That in the face of the bewildering and baffling problems connected with the above and the need for releasing greater spiritual forces, the noon hour be used as a time for prayer for peace.

We commend the following resolution, which was adopted:

As members of our respective political parties we shall require for our votes presidential candidates whose public pledges and private performances uphold the 18th Amendment.

We shall require clean records of every administration, federal, state and local, of enforcement honestly carried out free from bribery, patronage and corruption by men who are for the law and are given sufficient power to be able to fulfill their duty.

If this means making the 18th Amendment an issue in the 1928 elections, then we are prepared to make it the issue.

On Sunday afternoon the joint meeting with Foreign Missions Conference brought to the conferences an expression of the mind of the young people of today especially as it was shown at the Detroit Student Volunteer Convention. The answer of the

federation to those just taking up their responsibilities for the making of a Christian world is embodied in these words:

In view of the points brought out by the speaking and discussion in the student session that the youth of today feel inhibited in their contribution to the Foreign Mission Enterprise both in speech and action; and that the restlessness and criticism of youth are due in part at least to the lack of outlets for expression and that these things constitute a very real challenge to us as leaders to open up for them new channels for service:

We reaffirm the following recommendations of last year

a. That the importance of our work in connection with foreign students be recognized and much more largely extended.

b. That we continue to study the present youth situation and promote knowledge of and participation in Foreign Missions on the part of young people in every way possible, not separating them from the rest of the group, but integrating the thought and activity of both older and younger, experienced and less experienced.

c. That the present effort to place young people on our mission boards be continued.

d. That we study the best method of introducing new missionaries to the field in order to conserve their individual contribution.

e. That we work through, and with all student agencies for a unified approach to these young people in our colleges.

And we further recommend

f. That we try to help our young people to make their needs and desires articulate, and that we join with them in their search for a universal interpretation of Christian truth recognizing the fact that as youth takes up its share of the task, God gives a new gift to youth.

g. That we heartily commend the

students in our American colleges for the splendid progress they have made in interracial brotherhood.

The recognition on the part of the federation of new conditions on the field and the need for adapting mission work to them was expressed in the following recommendations:

We recognize in the indigenous churches of mission lands a growing desire for a united church under national leadership. We appreciate the difficulties involved in local administration and national development when properties and funds are to so large an extent controlled by agencies in the sending countries. We rejoice in the aspirations of these churches and desire in the same spirit of courage and devotion which characterized the pioneers of the missionary enterprise to help in the solution of their problems.

We, therefore, recommend to the Woman's Boards of Foreign Missions

a. That they launch in the local churches an educational program that will set forth the aspirations of the indigenous churches for a larger measure of self-determination and a more adequate expression of their essential unity.

b. That funds contributed in this country be not so conditioned as to hamper them as they boldly move out into new experiments under the leadership of the Holy Spirit.

Under the title of Creative Cooperation and Widening Channels of Education reports from various standing committees were given on Monday morning. Points calling for future actions are included under these recommendations:

It is with deep gratitude that we recognize the growing power inherent in our World Day of Prayer. A very decided expansion of this prayer fellowship has come during the past year. The circle of prayer has extended literally around the world. We have learned the great lesson of praying with rather than

for our sisters of other races and nations, thus enriching our experience and releasing the power which must be ours if we are to accomplish the tasks entrusted to us. We therefore recommend:

That during the coming year we continue to develop our plans for this world-wide fellowship of prayer endeavoring to draw into its circle those who as yet have not fully joined in the effort.

We recommend that we give continued cooperation to:

a. The committees carrying responsibility for union institutions in foreign fields.

b. The Committee on Christian Literature for Women and Children in Foreign Fields,

And by our increasing support make possible for these committees adequate provision for their increasing obligations.

The printed word can not recapture the high quality of those hours that afforded a new understanding of the spiritual meanings inherent in the missionary task and a new sense of the unfailing sources of power. No account of the conference would be complete, however, without mention of the two meetings which centered upon the increasing power necessary for increasing obligations.

In the quiet of the Sunday morning Retreat there came an individual and corporate sense of quietness and confidence in the presence of God, and a new assurance that it is not by might nor by power but by His Spirit that all mission work must be conceived and carried out.

This conference may mark the beginning of a new era in women's work if the great body of women who have given so loyally of their time and thought and money to mission work in the past, will act upon the findings of this meeting in a spirit of daring confidence in the leading of God.

NOTE: Copies of the Findings of this Conference and Dr. Hodgkin's closing address (5c. a copy) may be obtained from the various Women's Boards or the office of the Federation, 419 Fourth Ave., New York, N. Y.



WORLD-WIDE OUTLOOK



LATIN AMERICA

Missions in Mexico City

MISSIONARY cooperation is in evidence in the capital city of Mexico. Here are located a union Theological Seminary, union press and a union bookstore supported by nearly all denominations having work in Mexico. The students in the seminary have visited the outlying congregations and have distributed literature. Coyoacan Preparatory School for boys, and San Angel Normal School for girls, now to be known as the Anglo-Mexican Girls' School, have been officially recognized and registered by the Mexican Government. Such recognition increases their standing and influence in the country. Coyoacan is the only Protestant school for boys in the capital and Federal District of Mexico, and the Anglo-Mexican school (formerly San Angel) is the only Presbyterian school for girls in that whole district.

Methodism in Mexico

BISHOP GEORGE A. MILLER, of the Methodist Episcopal Church, writes: "The glory of our church in Mexico has been its strongly national character. Every pastoral charge has a Mexican pastor. With the exception of one superintendent, all supervision of district work is in the hands of Mexicans. Mexican Methodism has definitely accepted three well-defined and clearly understood objectives as goals for its activities. These are the attainment as soon as possible of financial self-support, of self-administration, and of self-extension through vigorous missionary work. There is a strong missionary spirit manifest in the hearts of many of the Mexican Methodists. A band of forty volun-

teers for the ministry and other forms of Christian service is found among the students of the Methodist Mexican Institute in Puebla. Among these are several who are contemplating service in lands outside of Mexico."

A New "Friendship Pilgrimage"

A TOUR to South America of an exceptional character has been announced for the summer of 1928, under the auspices of the Educational Advance in South America. This is the organization, with headquarters at 419 Fourth Avenue, New York City, in which the Boards of Foreign Missions of the Presbyterian Church in the U. S. A. and the Methodist Episcopal Church, the Committee on Cooperation in Latin America, the Trustees of Mackenzie College, the United Christian Missionary Society (Disciples), and the Woman's Foreign Missionary Society of the M. E. Church are cooperating in an intercontinental program of Christian education, social and health instruction in twelve strategic centers of South America, meeting South America's request for North American cooperation. The tour will be in the nature of a deputation, bent on understanding and friendship.

Lack Houses, Not Hearers

THE situation in the matter of church buildings in various Latin American countries is thus summarized from the Baptist point of view by a writer in *Missions*: "There are now thirteen self-supporting churches in Porto Rico that are the outgrowth of the work of the home mission societies in that country. In Cuba thirteen pastors are paid by Cuban funds. In Mexico the Baptist forces

are earnestly endeavoring to provide meeting houses at particularly needy points without waiting for help from Northern Baptists. There are many more places in Mexico where services cannot be held by reason of rigid adherence to the government requirements that public worship be held in a building especially dedicated to religious purposes. The Home Mission Society has spared its operating budget in all of the Latin American fields at the expense of the church edifice funds. The Church Edifice Department stands well-nigh helpless before the needs of Latin America. Says Missionary Riggs of Porto Rico, 'We lack houses but not hearers.'

Cannot Keep a Bible

A RECENT convert to Christ who lives in a small town on the outskirts of San Jose, Costa Rica, has borne faithful testimony among his friends and companions. "But," says a writer in the *Latin American Evangelist*, "he cannot keep a Bible. When he was first converted, he was ambitious to have as good a Bible as it was possible to procure, so he bought one bound in leather. One day, however, he was telling another man of the joy and treasure he had found in his new Bible. The other man evinced a desire to share the treasure, and so our friend, out of the fulness of a heart that had freely received the riches of God's grace in Christ, freely gave away his beautiful Bible. Soon after he bought another nice Bible, and again he found someone who needed it more than himself. Now he has a marked Testament with the promise that just as soon as he gives it to somebody more needy than himself, he will be given another to replace it."

An Earnest Dominican Pastor

ELPIDIO MERCEDES was converted in the mission of the Free Methodist Church in Santo Domingo. One of the missionaries writes of him: "Elpidio had been very popular with his old companions and they tried

hard to get him back; and for three months the craving for drink was with him. But the other young men, '*convertidos*,' stood by him; and when the desire for drink would come upon him, he would fill his pockets with gospels and tracts and go from house to house preaching Jesus. He immediately became active in street meetings and other services. One day, when he was preaching alone in the market, a policeman tried to arrest him, but he turned lawyer and defended his rights as a Dominican citizen so skilfully that he won the case. For about a year after his conversion Elpidio worked at his trade and preached on the streets and in the missions and visited from house to house. He brought a number of souls to the Lord and into the church. He lamented his limited education, but undertook the course of study for Dominican pastors, and is now in charge of a rapidly growing church, with a large Sunday-school."

A Bible Opened the Door

IN A little town visited by Rev. Clifford A. Douglass of Medellin, Colombia, no one was willing to receive the missionary party, and they started away. Before they had gone far, a man came running after them and invited them to stay in his house. Mr. Douglass says: "It turned out that this was a young man who had come to our room three years before and had bought a Bible and gone out with it hidden under his belt. He showed us that Bible, but better still he showed us by his actions and conversation that he has not only read but absorbed some of its spirit and teachings. He and his good wife entertained us royally and we stayed three days. Many men and even some women came to talk with us. There was no place for a public meeting, but we had conferences with from two to twenty people every day from early morning until ten o'clock at night..... Thus the Lord opened up a door for us in a place where there was great need of the Gospel."

Student Volunteers in Brazil

A STUDENT Volunteer Union was organized two years ago in the Brazil Conference of the Methodist Episcopal Church, South. At a recent meeting held at Granberry College, Juiz de Fora, several of the students expressed a desire to go as missionary workers into Portugal or even into Portuguese Africa, and a number declared it to be their purpose to carry the Gospel into the wild and unchristianized interior regions of Brazil itself. The desire to volunteer for missionary work in Portugal or the Portuguese possessions is a natural one, because of the call Portuguese Methodists in Brazil received a few months ago from Portugal, asking that missionaries be sent to open permanent work in that country and its possessions. This call followed hard upon the five months' evangelistic tour of Portugal made last year by the old expriest and now superannuate Methodist preacher, Rev. Hippolyto de Oliveira Campos. As was stated in the REVIEW at the time, even in the strongest seats of Catholicism there was no hall large enough to hold the crowds who flocked to hear this gentle old man as he preached the evangelical doctrines to many who had never heard anything like them before.

Federation of Brazilian Women

MISS GENEVIEVE MARCHANT, a Southern Presbyterian missionary in Varginha, Brazil, wrote in a recent letter: "Last week, a small group of women met in the office of the Brazilian Secretary of Cooperation in Latin America, to make church history. It was the first meeting of women, looking toward a national federation of evangelical women. Four were missionaries, and Miss Strout, representing the Temperance Union, was present as a guest. The others were Brazilian ladies, representing five denominations. A committee of five was appointed, to organize and promote the federation and its purposes, the chief of which at present is intercession. As Dr. Braga, the Secretary

of Cooperation, said, it was a red-letter day in the history of the evangelical Church in Brazil. I was glad to be present. The federation must go forward, since it was launched in prayer, and has prayer for its chief object."

Luther's Day in Argentina

ONE of the aims of the Lutheran missionaries in Argentina, says one of them, is to get the people of Buenos Aifes and vicinity to talking about Martin Luther. "This," he writes, "is not easy. To announce in a Roman Catholic country to a group of indifferent people that on the thirty-first of October a service would be held in which the pastor would speak about a certain Augustinian monk of the sixteenth century and the work that he did, would attract about as many people as a discourse on San Martin, hero of Argentina, would in Philadelphia. This would not do. Some more effective way must be employed." About 800 boys and girls attend the day schools of the mission. Having been well instructed in the meaning of the Reformation anniversary, these students were told that there would be no school on October 31st. Their explanations of the holiday to their families and friends proved to be an effective way of making known the principles for which the name of Luther stands.

Christian Education in Chile

CHILE has been called "a rich land full of poor people." Santiago, its capital, is a mediæval-modern metropolis of 600,000 souls. Within its limits one may discover, between palaces and slums, almost every stage of civic evolution. In this city, the Instituto Ingles, a mission boarding and day school for boys, has been carrying on its work for many years. A reunion of its alumni is thus described: "The occasion provided an outlet for emotional reminiscences. The grizzled veterans insisted that there should first be an assembly for one of their typical chapel exercises. All the

speakers gladly and gratefully acknowledged the formative influences of Christian ideals and practices in their lives. 'Only today, after the lapse of years, do we realize what Christian nurture has meant,' declared one speaker who is a member of the present teaching staff."

EUROPE

Distributing Spurgeon's Sermons

THE Spurgeon's Sermon Society has for its aim the free distribution of Charles H. Spurgeon's sermons at home and abroad. When Pastor Spurgeon of London died thirty years ago he left a legacy of 3,563 published sermons, half a million copies of which are still in print.

A retired Indian missionary, the Rev. J. G. Potter (Amersham Bucks, England), is devoting the remaining years of his life to distributing these valuable sermons, under the preaching of which there were added to the Church in London an average of over three hundred members a year for over thirty years. Some have been translated into Russian, Armenian, Chinese, Malayam, Arabic and Bengali. During the past four years 23,000 sermons previously printed, 8,000 of the special editions, and about 20,000 of the foreign editions have been circulated, not only in Europe and America but in Japan, India, China, Africa, Syria, the West Indies and British Guiana.

WILLIAM OLNEY.

Reformation in Ireland

REV. F. C. GIBSON, of the Presbyterian Church in Ireland, says that the Reformation of the sixteenth century failed in his country because, "instead of being an honest attempt to evangelize Ireland, it was rather a political attempt to Anglicize the Irish." He sees, however, many signs that Ireland is preparing for a twentieth-century Reformation. One of these signs is the intellectual awakening which the system of national education is bringing about. Second is the nationalist movement, of which he says: "The revolution through which

we have passed and the establishment of self-government in southern Ireland have created a situation which is new, not only politically, but mentally and religiously..... The new sense of independence thus awakened has loosened the hold of the priest upon the people, and in the minds of thousands of young Irishmen there has been aroused a new spirit of initiative and a new sense of responsibility." Further evidence of a spiritual awakening is seen in the demand for Bibles reported by the colporteurs of the Irish Presbyterian Church, who during the past three years have entered 160,000 Roman Catholic homes and sold 43,932 Scriptures in part or whole.

Evangelicals in Spain

REV. FERNANDO CABRERA of Madrid, addressing a London audience, told of the early work done in Spain by the World's Evangelical Alliance, and went on to say: "It has held religious meetings from time to time throughout the country, and it has taken up the defense of those who have been attacked by the authorities of Spain by reason of their attachment to the Gospel. In 1913 the World's Evangelical Alliance in Spain was reorganized on a more solid basis, and became a national branch. That the Spanish Government has recognized its existence is a very important matter; it carries on its operations within the protection of the law. Whenever any of these Spanish Protestants are in trouble they turn to the Alliance for help and advice. The Alliance has organized a campaign throughout Spain in favor of liberty of worship. It has also organized united evangelization work. Eight years ago the first national congress of Evangelicals in Spain was held in Madrid."

German Bibles Forbidden

A DESPATCH from Innsbruck, in the Tyrol (January 19th), reports that under an official Italian decree all Bibles and prayer books in the German language are strictly forbidden in homes, schools and churches in south-

ern Tyrol, over which Italy has control. All violations of the new ordinance will be severely punished. Premier Mussolini says that this restriction is the natural result of a previous decree directing that Austrian and German children must be instructed both in the school and at home entirely in Italian. The presence of German books would nullify the effect of this decree which has caused much bitter feeling.

Religious Hatred in Roumania

THE American Committee on the Rights of Religious Minorities, composed of fifty prominent citizens of the United States, with Rev. Arthur J. Brown, D.D., as chairman, appointed a deputation to visit Roumania last year in view of the state of affairs reported to exist in that country, with reference to the treatment of racial and religious minorities. Representatives of the Government, political and religious leaders, and all types and classes of the population of both the majority and minority groups, were interviewed by members of the deputation, and independent investigations were also made. The deputation is unanimous in feeling that the anti-Jewish propaganda, which has attracted special attention to Roumania, is part of a widespread and ugly manifestation of racial and religious hatred. Roumania is not the only offender. The commission discovered a feeling of widespread resentment among the members of the minority churches against the compulsion exercised by the Government, enforcing them and their children to attend the services of the state Church on patriotic occasions.

Polish Jews Study New Testament

INCREASED readiness of Jews in Cracow to listen to the gospel message is reported by Max Spalence in the *Jewish Missionary Herald*. He describes talking with a group of Orthodox Jews who were very friendly, and to whom he said that the New Testament is in reality a Jewish book; it

speaks of the Messiah whom God promised to the Jews, and through the Jews to the whole world, as their own Old Testament Scriptures attest and describe. He says: "For over an hour, with my Old Testament on the table and Hebrew copies of the New in their hands, we conversed and discussed, comparing Scripture with Scripture. And when I left they gladly accepted the copies of the Hebrew New Testament which they had been using, and said that they would further study them in their own homes."

Russia to Try Buddhism

THE Young Men's Buddhist Association of Colombo, Ceylon, publishes a monthly paper from which the following is quoted:

A movement is now afoot in Russia to propagate Mahayana Buddhism in that country. Buddhist representatives from Tibet, Mongolia, and other countries of Central Asia have met in convocation to discuss and settle the details of the organization. Buddhism, it is believed, will appeal to the peoples of Russia better than any other religion. The Government welcomes 'the restoration of an ancient form of Buddhism adaptable to the Soviet's requirements.' An association of erudite scholars, organized at Leningrad, is expected to form a nucleus of a great seat of Buddhist learning—a Buddhist university of unique nature, the like of which is nowhere in the world to be found now. The institution will consist of four departments representing India, Africa, Japan and Mongolia. The control of them will be vested in the hands of Sanskrit scholars of outstanding repute. The Government of Russia has guaranteed to pay all preliminary expenses in connection with this movement and also promised considerable financial support in the future.

Growth of Athens College

APPPLICATIONS for admission to the new college in Athens have poured in even from Australia, India and Egypt, while students already accommodated come from England, Italy, Turkey, Africa and the United States, though the majority registered are from Greece and its archipelago. In the fall of 1928, with the completion of a building given by Mr. Benachi of Athens, 200 boarding and 200

day students will be accommodated. During the coming year additional accommodations will make possible the acceptance of 120 boys. The grounds for the college, situated at Psychico, a few miles out of Athens and containing thirty-seven acres, are also the gift of Mr. Benachi. The Greeks in America have united unselfishly in the campaign for the establishment of an American college in Athens. Professor Edward Capps of Princeton University has said, "This is the finest demonstration and gift ever made by any foreign-born group in America for their homeland."

AFRICA

Schools in Modern Egypt

REV. F. SCOTT THOMPSON, D.D., of the United Presbyterian Mission in Egypt, writes of its work: "Under the direction of the synod are 112 of the 216 evangelical schools of Egypt, and some 7,000 of a total of 17,500 pupils. Some of these schools are fully supported by student fees, others receive annual subsidies from the funds of the synod, and a few are specially provided for by wealthy individuals or families. In the province of Assiut, where school and church work has been most fully developed, there are 61 schools with 4,000 pupils. Only two of these schools, the college for boys and the boarding-school for girls with a combined enrollment of 1,200 pupils, are supported and controlled by the mission. Specialized lines of activity have also developed during this period. A training department for kindergarten teachers 'in the six years of its existence has sent out more than twenty teachers to raise the standard of methods in dealing with little children.' An increasing effort has been made to adapt to education in Egypt the results of child-training experiments in America and elsewhere. A special fund has made it possible to teach reading to blind girls. A commercial school, opened in Alexandria in 1910, has had an encouraging growth and influence. An

agricultural department, recently begun in Assiut College, gives promise of great usefulness."

Unreached Territory in Egypt

THE opening of a new evangelistic center in the town of Imbaba and the administrative district of which it is the head is reported in the magazine of the Egypt General Mission. The article states: "The town of Imbaba itself lies just across the river from Cairo on the west bank. But, despite its proximity to the capital, it remains largely a purely native town. Its population is estimated at 15,000. From Imbaba northward there stretches a district between the Nile and the desert for more than twenty-five miles, which contains a population of 150,000. Most of the towns and villages in this district are totally unevangelized, and are almost wholly Moslem. Here and there are scattered patients of the Old Cairo Hospital (C. M. S.), and it will be our endeavor to find them out and bring again to them the message which they have heard in hospital. Already we have made a commencement in villages near at hand, and have met with encouragement in a readiness to listen and to discuss, though not entirely without controversy."

Villagers Won At Last

A MISSIONARY of the Disciples' Church in the Sudan writes: "We have had an interesting ingathering of converts from the nearby *chefferie* of Bongale. This is a series of six villages, separated by stretches of forest and swamp and under the authority of one native chief who is quite friendly to the mission. We have long sent practice teachers to conduct day school at the chief's place, and delegated evangelists in training or other Christians to hold service there on Sunday afternoons. . . . I think the seed grew slowly in their superstitious and sin-hardened hearts, and at last our local pastor, Paul Eala, through a vigorous campaign among the older people and women brought

in group after group as inquirers, who showed that the fruit was coming at last. During the first few months of the year seventy-five people from these little villages, having a total population which I would guess roughly at 800, came to be baptized at Monieka and returned to praise their Saviour in their village homes."

Work for Jews in Abyssinia

ABYSSINIA is a country of romantic interest as the one African independent state remaining, and the seat of an ancient branch of the Christian Church. The secretary of the English Church Mission to the Jews writes: "One of the most interesting departments of our work is the renewed activity among the Falashas, an interesting race. In religion they are Mosaic. When they arrived in Abyssinia is uncertain, but clearly it was earlier than the captivity in Babylon, for they know nothing of the accretions to Judaism since that time. The Mission was founded by John Martin Fladd in 1855. During the troubles in 1868 the missionaries were in continual danger and suffered terrible privation. They were then obliged to leave the country, and the Mission was closed until 1922. During that time the Falasha converts remained faithful under the guidance of Michael Argawi, who still lives, aged eighty-six. Two European missionaries were sent out in 1926, and they have just re-started definite work among the Falashas."

Work Among Former Cannibals

DR. W. S. LEHMAN, Presbyterian medical missionary in the Cameroun, West Africa, since 1898, is now in a new outstation, Dja Posten, where he is at work among an unfamiliar people. He says of them: "The Njem people do not seem to hunger and thirst for the Gospel as the Bulu did. I have wondered if the fact that they have been cannibals and have been very warlike has a tendency to make them reserved. One old man in the hospital, who was sent here by the

government official to be operated on, says that he wants to be a Christian. I tried to make it plain that it is not lip service but the real change of heart that the Lord desired. I asked him about his past life and how many men he had killed. 'Oh, I think about a hundred,' was his reply. The Government is carrying on a campaign against sleeping sickness, though they do not have enough men to look after things as they should. The remedy from the Rockefeller Institute, trypanamide, is a life-saver out here. To-day there were thirty-five to be injected. One enjoys being in a place where there is such a need and to be able to help some."

African Church Controls Its Budget

REV. H. C. McDOWELL, American Board representative at Galangue, Angola, West Africa, says of the effect produced by a series of weekly forums, in which missionaries and African Christians discussed together every phase of the mission's life, "Galangue is slowly but surely acquiring a constituency that has nerve enough to differ." He continues: "All responsibility in the home missionary work and primary education in surrounding country has been vested in the church itself. The church operates on a budget basis. It is fine to see the finance committee arranging and explaining the church's finances to the assembled group, using a large blackboard in the process. During the first year of its existence, more than \$300 passed through the treasury of the church, the local church having given \$126 of this amount. The books of the treasurer are audited semi-annually. Galangue has chosen to have a single treasury for church finance. Foreign money is used as long as the local church is able to equal amounts contributed; such foreign money is entrusted to the finance committee and local church for expenditure, and in no sense directly or indirectly controlled by the missionaries."

Faithful Congo Bible Woman

THE fine Christian character of Mpangu, wife of an African pastor in the Southern Presbyterian Mission in the Belgian Congo, is said to be a joy to everyone. For the past year she has carried her bag twice a week to two nearby villages. Mrs. W. J. Anderson writes of the bag: "In the beginning it was met with laughs, jeers, cold looks and stony hearts. The women at the very first thought that the bag held some salt for them, and gathered around begging for some. But when they saw only two old worn books, they were disgusted. A few, a very few out of curiosity, asked what good those books would do them. Salt and soap and gifts like that were what they wanted. The carrier of the bag immediately made use of her chance and told them of the Gift the one book told about, and sang them beautiful hymns out of the other book. Now after one whole year of faithful service, these heathen of the heathen are beginning to grasp a little of the story of the Gift of Eternal Life. Women, who had never heard of Jesus until that bag came to their village, are now able to repeat the Beatitudes. Women, who had never heard our good old hymns, are now able to sing hymns through by memory. The Sabbath was never kept by them. Now of their own free will they lay aside the work of their fields on the day of rest. Now instead of jeers, cold looks, and stony hearts, the bag and its faithful carrier are met with welcoming eager faces, and receptive hearts."

Enlightenment in Basutoland

BASUTOLAND, South Africa, is described by the National Geographic Society as "in effect a gigantic reservation set apart solely for natives, and whites are not permitted to own land in it. The few whites in the section are officials, missionaries and traders. A species of communism is in force such as that practiced among primitive peoples or under primitive conditions in many parts of

the world. Cattle are pastured on 'commons' and the chiefs allot plots for agricultural use. In Basutoland the British have in large measure practiced a hands-off policy. In effect they have merely built a figurative fence around the country; have managed the main machinery of the government, using Basuto laws and customs wherever possible; and have left practically all minor matters to the chiefs to manage in their own way under a paramount chief. Education in Basutoland is almost entirely in the hands of missionaries. Under British guidance and missionary tutelage, the Basutos have forged rapidly ahead to the generally recognized position of the most enlightened group of South African natives. In a century their numbers have grown from 40,000 to nearly half a million; and there are almost as many cattle as people in the country."

Second Generation Problems

REV. RAY E. PHILLIPS writes from Johannesburg, in the Zulu Branch of the South African Mission of the American Board: "Many children of Christian parents find much in heathenism that attracts them and they slip off into the heathen kraals, there to stamp their feet, clap their hands, and shout the songs. Their places are vacant in church, and their parents see with despairing eyes that their wayward children are slipping downward into a life which is not wholly heathen, yet not genuinely Christian; they accept the easy benefits of each and end too often in a total disregard of the conventional moral standards prevailing in even heathen society. This problem of the second generation Christian has caused the missionary to put increasing emphasis on the adaptation of Christian social methods to the legitimate social needs of the group. It has been seen that the preaching of the Gospel should be supplemented by the addition of the playground, the Scout program, and athletics, as well as by the school and Sunday-school."

THE NEAR EAST

Turkey's Religious Future

THE long-established work of the American Board in Turkey gives to Congregationalists a special interest in the religious outlook in that land. An article in the *Missionary Herald* for January says: "The situation in Turkey today is a perilous one for the soul of that new nation. 'There are today in all Turkey only fifty men in line to take up the work of the *hodjas* in the mosques,' declares a returned American worker. 'Three years ago, at prayer time, the aisles of any train in Turkey would be filled with men saying their prayers at the appointed times. Just recently I traveled across the entire country and saw in all that time but one man performing his religious rites en route. Ramazan, the once closely kept religious festival, is no longer devoutly observed. During it the schools are not permitted to close, neither are the children excused from attendance.' Whither is Turkey bound? Will she follow Russia in her disregard of religion as a vital factor in the life of any nation? Will she turn to a purified and reorganized Islam? Or will the religion of the Nazarene, as Christianity is coming to be spoken of there, arouse her enthusiasm by its moral strength and spiritual beauty?"

The New Woman in Turkey

IN THE opinion of Y. W. C. A. leaders, there have been in the past five years more changes affecting women in Turkey than in the previous five hundred years. The Government has granted to women the franchise, control over their children and the right of divorce. Educational opportunities for women in Turkey are still very limited. There are no free schools, and payment for all material and books used down to the chalk used for blackboards, must be made. For the daughters of families unable to pay for their education, the Y. W. C. A. educational classes are a great boon. So great is the demand from

girls of all classes now that the Y. W. C. A. keeps school daily.

Why Turkey Forbids the Veil

THREE reasons for the regulation promulgated by the Republic of Turkey, which forbids Turkish women to wear the veil, as they have done for hundreds of years, were thus given by Mustapha Kemal in a newspaper interview: "First, the veil is insanitary. Turkish women, hiding their faces for centuries, have grown sallow and pale-faced. My second reason for outlawing the veil is moral. In Anatolia our men never saw a woman outside of their own immediate families or Christian women. I have lived in the European provinces of Turkey, where Turkish men were accustomed to see a little more of women, and in Western countries, where men see women every day. My observation convinced me that, among those three classes of men, those of our Anatolian provinces who came into very little contact with women were by nature more sensual. My third charge against the veil is that it has always shielded the criminal. . . . In the three years of the republic the law has apprehended 4,000 criminals who were operating behind a woman's veil."

School at Brousa Closed

A DISPATCH from Constantinople on January 31st states that the Turkish Minister of Education has caused the American Girls' School at Brousa, Anatolia, conducted by the American Board of Foreign Missions in Western Turkey to be closed on the ground that religious propaganda has been conducted there. The school was founded fifteen years ago and had sixty scholars. An investigation followed rumors of the conversion of four Moslem girls. Turkish law vests religious moral authority in the parents until their children attain their majority at eighteen. This control was exercised by Moslem priests before the State Church was abolished

with the Caliphate. Two American teachers were accused of proselytizing. The missionaries state that the school has been conforming to the law. Up to February 9th the American Board had received no confirmation of the closing of the school.

Constantinople College Graduates

MISS KATHRYN NEWELL ADAMS, President of the Constantinople Women's College, gives the following summary of the activities of the twenty-eight graduates in last year's class: "Four girls are doing volunteer work with social organizations such as the Red Crescent, orphanages, and the Y. W. C. A., just as American girls might be doing volunteer work for the same organizations in the United States. One is a secretary in charge of club work at the Y. W. C. A. One will do graduate work in history on a scholarship at the Woman's College of Brown University, Providence, R. I. Four or five girls will teach. Two are to be assistants at the college. Several have good secretarial jobs. Two will study music in Europe. Two hope to study nursing, as they are particularly interested in child welfare. Three are to be married and will do community work of various kinds where they make their new homes. Many girls turn their physical education training to account by organizing children's playgrounds in their native towns and teaching both children and mothers gymnastics and games."

The Motive Zionism Lacks

REV. J. STUART CONNING, D.D., recognized as an authority on Jewish evangelization, writes of the achievements in Palestine of the 100,000 or more men and women, chiefly from Eastern Europe, who have "responded to the lure of the ancient homeland," that in half a decade these pioneers have done more for Palestine than the Arab and Turk have done in centuries. "But," he continues, "what Zionism needs to give it vitality is an

adequate motive. The present appeal is frankly racial and materialistic. Its aim is the purely selfish one of building up in Palestine a Jewish state which will be ultimately exclusively Jewish and wholly for the glory and advantage of the Jews.....The future of the Jews as conceived by the prophets can never be assured by a mere return to the land of Israel, only by a humble and sincere return to Jehovah their God."

A Missionary's Persian Guests

AN AMERICAN missionary in Hamadan, Persia, writes of his many and varied guests: "There was the elderly Persian doctor with white turban and quaint ways, who is the only Christian in his home town. And the watercarrier with his high-humped shoulder over which he has slung his goat-skin water bag so many years, but who has varied that with itinerating trips since he became a Christian; and the bookbinder who also goes itinerating with our evangelist at times. There was the titled gentleman of wealth from a nearby district, entertainer of shahs and armies, with the old-style manner of liberality, but at the same time liberal in the new way to visit with his wife and daughter in the home of our next-door neighbor, a Jewish Christian doctor, and to dine with us, the ladies with uncovered faces. When I asked him whether this was his general custom he answered:

"I beg you to believe, *khanum*, that we have known some Persian gentlemen for years and would never think of doing this with them, but we know where the friendship is true and the heart right, and there we are not afraid."

Colporteur's Work in Iraq

THE British and Foreign Bible Society has at present two colporteurs working from Baghdad and one from Mosul, who made excellent sales last year. Yusef Keeb, working from Mosul, sold 3,715 volumes; of these 2,621 went to Moslems, 434 to Jews, and the remainder to Yezidis or

Christians. "A story from Yusef Kees's diary," says *The Bible in the World*, "may serve to illustrate alike the hardships and the joys of the colporteurs' life: A party of Moslems met Yusef, and one asked for a copy of his books. After he got it, another spat on the face of the colporteur and said, 'Go away, you cursed one. You desire to destroy Islam.' Then turning to his friend who got the book he said, 'These books are forbidden. You must not read them.' But they heeded him not, and another bought a copy of St. Luke, and yet another said to the objector, 'How can you be so unjust with such men? They have learned from *Nebi Isa* (the prophet Jesus) to be patient, for such He was, as I have read of Him in the *Injil*.'"

INDIA AND SIAM

Moslems Read the Bible

A MISSIONARY of the Church Missionary Society in India writes: "One day I was going to a house to tell a Moslem girl of her success in passing a government examination, and as I entered the courtyard I heard the sound of reading and thought that the father was reading the Koran. As I went in the father rose, holding in his hand a Bible in Urdu, and said: 'I have been reading to the women from the Psalms.' Another day in a poor Moslem house the father spoke to his wife in front of me and said she was to ask for a Bible. (He did not think it polite to ask me direct.) I took one the next week, and his little daughter of ten danced for joy and said: 'Now we shall hear this read every night.' It appears that they had had a Bible before, but it had got lost in moving house."

Woman Leads in Temple Reform

A RESOLUTION, moved by Dr. A Muthulakshmi Ammal, an enlightened Hindu woman, in a recent meeting of the Madras Legislative Council, urging the Government to abolish the institution by which women are attached to Hindu temples,

was unanimously adopted by the council. The very name borne by women dedicated to temple service, *devadasis*, the servants of God, indicates that this institution at one time or other partook of the nature of a religious order, but it has practically become synonymous with prostitution. The sanction of religion and custom behind this institution has hitherto shielded it from being overthrown, and because it is connected with the religious life of the people, the British Government would not have taken any initiative in the past for introducing legislative measures against it. *The Indian Christian Council Review* points out that to Dr. Ammal India owes a deep debt of gratitude for giving a lead in this matter to the whole country, and that she should receive the hearty sympathy and cooperation of Indian Christians and missionaries.

A Girl Earns Most

A TELUGU girl from the Baptist mission station at Madira, India, finished the normal study course and took a position as teacher in a caste girls' school at a salary of twenty rupees a month. The sum earned by this girl is more than the income of her father or brothers, or of any of the three hundred individuals in her home village. It is easy to see what a premium this puts on Christian education. The idea of having a girl earn more than any man in town! Yet the people are still so bound by age-long customs and ideas that they do not realize their opportunities, and the proportion of girls in all the schools is far below the number of boys. One in every three boys, and one in every seventeen girls in India are in school.

A Scholar's Tribute to Jesus

I N A large city of Bengal a party of some twenty Hindu gentlemen—university professors, lawyers, professional and business men—gathered in the house of a missionary, and agreed to state, for the information of the others, without controversy,

what God meant for them in life. Rev. Harold Bridges, an English Baptist missionary, writes: "In the company was one university teacher, a brilliant scholar in Sanskrit and philosophy. His simple testimony touched all hearts. He felt the need of daily communion with God, not only in times of trouble but also in prosperity and joy; prayer, for him, was the most real and precious experience of life; he felt—very humbly—that he knew God as a friend. After the gathering had dispersed I ventured to ask this man how he had gained his knowledge of God—since the Almighty seemed so inscrutable to the others. 'Chiefly by experience, after reading the life and teaching of Jesus from the New Testament,' he replied. 'In no person have I found a presentation of God which so completely satisfies my judgments of real value as in Jesus.'"

Self-Government by Indian Boys

ABOUT six hundred boys, whose ages range from five to nineteen, and whose parents are Brahmins, all classes of Hindus, Mohammedans and Christians, are enrolled in a school conducted by Congregationalist missionaries in Ahmednagar, India, Mrs. A. A. McBride, whose husband is the principal, writes: "These are the boys who must become the leaders in the churches of our mission and in western India. To increase their feeling of self-dependence and initiative the boys are divided into thirteen squads, each with an older boy as leader, who is made more or less responsible for his squad. The squads are expected to eat and sleep together. Each has a certain job which is changed from time to time, like bringing firewood and water, going to the mill for flour, sweeping, cleaning the water tank, keeping the yard in order, and helping the sick boys. The squad leaders and the principal form a council which meets and settles discipline cases and makes rules. Of course the principal has a veto power. One boy is chosen each month as chairman."

Barriers in Bannu Giving Way

AHOSPITAL has been maintained for many years by the Church Missionary Society at Bannu, in the Northwest Frontier Province, near the Afghan border. Miss H. M. Gaze writes: "Among Moslems there is a distinct lessening of the dread, which was formerly intense, of dying in a Christian hospital; an increased tolerance, and a willingness at least to hear what gospel it is that we are proclaiming. This latter also applies to Hindus of the city. In the men's hospital both medical and evangelistic work have been strengthened since the autumn of 1926 by the addition to the staff of a fully-qualified Christian Pathan, Dr. Falcon. The Pathan patients listen willingly to the message delivered to them in his and their mother tongue by one who speaks it as one of themselves and claims racial kinship with them."

Describing a special evangelistic campaign, Miss Gaze says:

I confess that it was with great diffidence that I began selling gospels in the market place of Bannu city; but they were taken so eagerly and the greetings of the many hospital patients I met were so hearty and friendly that courage soon returned.

Bibles for South Indian Moslems

MRS. G. C. MERRIWEATHER, of the Ceylon and Indian General Mission, writes from Coimbatore District, South India: "I have been greatly cheered lately by a keen desire on the part of the Moslems here to read the New Testament. For the last four or five days Moslem boys and men have been coming up to the bungalow in groups of five or six at a time asking for gospel portions. One day eighteen came. For fear of quenching their desire, I have given away gospel portions to those who could read, and to one very bright young fellow I gave a Bible. I have had it for fourteen years, I think, and never has there been any desire for it. Now it is a greatly prized treasure, and others are anxious to possess

one; but I have no more. I have just written to renew my stock of Bibles, New Testaments and Psalms."

Steadfast Siamese Christians

DURING a trip made last year to establish in Luang Prabang, Northern Siam, a mission station among the Laos people which is to be carried on entirely by Siamese Christians, Rev. Hugh Taylor, D. D., missionary in Siam since 1888, had many interesting experiences. He describes a visit to a Christian village, where 150 partook of the Communion, and says: "For twenty-four years, since the last visit of an American missionary, Kru Chaima, a Siamese national, has held this community of Kamoo Christians together and preached the Gospel in their mountain settlements. He is a sterling illustration of the steadfastness of a consecrated Siamese Christian character. Here is seen the transformation of an animistic people who have changed their evil spirits for the Holy Spirit. Loving and worshipping the holy instead of bowing to and fearing the evil, a great miracle has been wrought in their lives. Trustful prayer to our heavenly Father takes the place of blood offerings to devils. The village assembled to see us off and pronounced a heartfelt blessing on our journey."

CHINA AND TIBET

Returning Missionaries Welcomed

TWO representatives of the China Inland Mission recently made, with the permission of their consul, a fortnight's visit to their former field in Chekiang Province. One of them writes: "We were quite unprepared for the very friendly attitude of everybody as we made our way through the narrow, winding streets to the boys' school compound. All was quite peaceful. There were no signs of anti-foreign or anti-Christian activity. Everywhere there were posters setting forth the danger and harm of Bolshevism and communism.

All assured us it was quite safe to return now. Whether on the street or in the shop, this was the kind of reception that was given us by Christian and by non-Christian. The common people are anxious to see us again. Many of our Chinese workers have been suddenly, and in some cases prematurely placed in positions of responsibility and power, yet they have not faltered nor failed."

Chinese Christian Slogans

A VISITOR at the recent meeting of the Mid-Fukien Synod, made up of the Congregational Churches established by the American Board, which has been at work in the district around Foochow since 1847, makes this comment: "I noticed with much interest the many short Christian slogans in the Assembly Hall. The fact that the Nationalist movement has found the posters with short slogans so effective in creating sentiment and convictions in its behalf throughout the nation shows the possibilities in the use of such methods by the Christian Church in China. In the front of the church, behind the pulpit, was a large picture of Christ. Below it were written Christ's words from the Cross with the caption "The Last Words of Christ." Below that we had Christ's "Will," which was Matt. 23:19. This was a Christian adaptation of the Nationalist's custom of placing Dr. Sun Yat-sen's picture, his last words and his will behind the platform in every school assembly hall and auditorium."

Apostasy of Marshal Feng

REV. A. R. KEPLER, Executive Secretary of the General Council of the Church of Christ in China, quotes a Chinese pastor to whom Marshal Feng Yu Hsiang said recently: "I am no longer a Christian General. I have no God and no Christ." Mr. Kepler continues: "I believe that the Marshal is still personally as clean-lived as ever. His visit to Moscow and his contact with the Bolshevik leaders are largely responsible for his

apostasy..... Upon his return from Moscow, Marshal Feng severed his relations with his former chief of chaplains and with his missionary advisers. The Three People's Principles of Sun Yat-sen and the teaching of Nationalism replaced the Bible and Christian instruction and Christian services in his army corps. He eliminated from his army all the Christian features which had characterized his troops in the past, and featured in their stead Nationalist rituals and the teaching of Kuo Min Tang principles. There are still strong individual Christians in his army. General Chang Djih Kiang, his chief of staff, is still as sincerely and patiently a Christian as he ever was. *He is the general who ordered several thousand copies of the Bible from the American Bible Society, which he distributed as presents among the officers of his army and his friends.*"

A Chinese Preacher's Testimony

ONE Sunday morning while a Chinese Christian was preaching in the gospel hall at Linchow, South China, a party of men accompanied by a paid agitator entered, shouting and scolding the preacher and congregation. They taunted the preacher with being under the foreigner, but he replied with calm dignity: "*I am employed and paid by the Church of China.*" When they accused him of worshipping the foreigners' God, he said: "*I worship Jesus Christ, who like you and me was born and lived in Asia; He never visited Europe.*" Others in the congregation witnessed for the true God, and finally the disturbers left with nothing worse than hard words and angry looks. Miss Bakewell, of the Church Missionary Society, writes: "*Their visit (though very unpleasant) has done more good than harm to the cause of Christ.*"

Women in the Chinese Church

WOMEN were regularly appointed to membership in the first General Assembly of the new Church of Christ in China held last October.

Among the findings of a commission on The Position of Women in the Church, which were adopted by the Assembly, were the following:

During the past hundred years the Church has been the leader in the improvement of the status of women, and has opened to them many avenues of fruitful service. The great advance in the education of women during the last twenty years has produced a considerable number of women who intellectually are in every way capable of taking their place on an equality with men.

Women members of the Church should be encouraged to give voluntary help both in the activities of the Church and in social service. They should have voting powers and be eligible to serve as either members or office-bearers on any of the councils of the Church.....

We believe there is an increasing need for women evangelists who have had more thorough training in higher grade Bible schools. Such women should be given an equal status with men evangelists.

Yunnanese Ask for Teaching

REV. AND MRS. CARL G. GOWMAN of the China Inland Mission are at work among the Lisu aborigines in the remote southwestern province of Yunnan, and have remained at their station during the disturbances in other parts of China. They have made some interesting contacts with Chinese in their territory, and of one town recently visited Mr. Gowman says: "*I found to my amazement, a deputation from the gentry of the town, who stated that a number of them had been discussing the matter for some weeks and that they desired to become Christians. They soon proved they were in earnest for they asked me to preach to them, and escorted me to another part of the town where more of their friends of like mind were gathered, together with the Chinese official. They found three lanterns and arranged for an open-air meeting in front of the largest shop in the town. For over an hour I had the privilege of preaching to over a hundred, including about twenty students. A more respectful hearing I have never had at such a gathering.*"

An Indo-Chinese Village

REV. J. H. TELFORD, of the American Baptist Foreign Missionary Society, writing from that remote hill region where the borders of Burma and China meet, says: "While on the border I baptized six Lahus in a heathen village called Namawn. We have worked for this village for a good many years and now we have witnessed the first break. These six baptisms are very significant, so far as the Christian influence on the rest of the village is concerned, for among the number are two of the leading men of the village—Lahu priests. These two old men and their wives, the headman's son and another man made the six. One of the priests or witch doctors, to be more correct, gave a very striking testimony of his conversion. He said that since the Holy Spirit had come into his heart and had taught him, it was impossible for him to keep still and hide the light in secrecy. He felt compelled to tell all the village of the change that had taken place in his life. The villagers have built a school for themselves, to which they are sending their children. It is taught by two Lahu brothers who are Christians."

JAPAN—KOREA

The America That Japan Fears

REV. TOYOHICO KAGAWA, Japanese preacher, social reformer and author, who is also a graduate of Princeton University, is reported by *The United Presbyterian* to have said recently: "We are afraid of the United States, really afraid. You seem to be turning into a military power. We are not able to forget your contemptuous feeling toward us, as manifested in your exclusion law. America is the noblest and most generous nation in the world, but she is losing her soul through growing wealth. There are two Americas—a part which is truly Christian, and a part which is pagan. These are as different as heaven and hell. It is the hell-America of which we are afraid. It is already conquer-

ing Japan with its jazz spirit, its big business ideals, its moving pictures, its craze for excitement and pleasure, but we still believe in America because it has its heaven as well as its hell. We shall never forget some of the missionaries who came to us. They left an indelible impression."

Japan's New World Outlook

THE paper published by the Japanese Students' Christian Association is now entitled *New Japan*. Its editor, writing in New York of conditions in his native land, says: "More than 1,300 attended a lecture on Pacific problems in the auditorium of the *Asahi Shimbun* in Tokyo, and fully another thousand were turned away when Viscount Eiichi Shibuzawa emphasized that friendly relations among nations has become of primal importance for the peace of the world, and when Mr. Junnosuke Inouye spoke on 'The Future of the Pacific.' It is a hopeful sign that new Japan is serious about giving world problems the benefit of intellectual consideration and comprehension, as well as spiritually in a common quest for the holy grail of international peace. The old order of self-sufficiency has changed to the new and more improved order of world fellowship."

Newspaper Honors Missionaries

WHEN Rev. Dr. and Mrs. Charles A. Logan of the Southern Presbyterian Church recently completed twenty-five years of service in Tokushima, Japan, they were the recipients of unusual honors and tributes of respect from the Japanese people. The *Osaka Asahi*, probably the largest daily paper in the Orient, gave great prominence to an interview granted by Dr. Logan to their Tokushima correspondent. The account of the interview which appeared on the front page was accompanied by large cuts of Dr. and Mrs. Logan and introduced by headlines in bold type. Part of it, in translation, read as follows: "The reporter said to Dr. Logan, 'The Japanese are

said to be very changeable and such a thing as a man leaving his native land and spending twenty or thirty years in the midst of heathenism a thousand *ri* away, and that in one locality, is almost unknown. The people of the city are struck with admiration.' His face brimming with a full, genial smile, the Doctor replied: 'That is the power of my faith. I believe in immortality, in eternal life; therefore, I think no more of spending half of this life in Tokushima than I would of pouring out a cup of cold water.'"

New Y. W. C. A. Building in Tokyo

ASWIMMING pool, a cafeteria and a roof garden will be typical American features of the new Y. W. C. A. building in Tokyo, the cornerstone of which was laid recently with appropriate ceremonies. An auditorium, gymnasium, with club and class rooms, will occupy some of the spacious quarters in the handsome four-story structure. Classes in dressmaking, household sciences and etiquette are so popular that additional space has been planned for their quarters. Japanese etiquette is taught in a ten mat room, while American or foreign etiquette, as it is called, is also in great demand. The upper floors will be given over to bedrooms for self-supporting young women and students. Since the earthquake of 1923 destroyed its quarters, the Y. W. C. A. has been housed in barracks, loaned by the Japanese Government. The Y. W. C. A. members and board in Tokyo have pledged to raise 250,000 yen, of which 100,000 yen is already in hand, \$50,000 toward the new building was raised by the Y. W. C. A. in Canada, while \$200,000 was early given by the National Board Y. W. C. A. in New York.

Revival in Doshisha

REV. ALLEN LORIMER, formerly of the Doshisha University, comments on the religious revival in that institution, which was referred to in the September REVIEW, and goes on to say: "The entrance of evangelistic

missionaries to educational circles has marked the inspiration of the Master's message to a multitude of earnest students. A latent Christian faith has declared itself in no uncertain terms. Lives have been set on fire with newly-discovered inspiration. The far-reaching effects of this Christian revival in intellectual circles will be measured only in the future. Hundreds of young Japanese men and women, once languid followers, now earnest leaders, will permeate the country with their rediscovery of Christ."

A writer in *World Call* emphasizes another aspect of the influence of Christianity upon education in Japan, and says:

The educational leaders of Japan are showing a remarkable desire for more moral teaching in the schools and it is commonly recognized that only religion has the basis for this teaching. Educators are saying on every hand that education as such cannot save Japan, and that the teaching of patriotism and reverence for country and Emperor does not go to the roots of morality. In the last annual meeting of kindergarten leaders for Japan, the whole program was shaped around moral and religious education.

Miss Michi Kawai

THIS Japanese leader, who was, for years, General Secretary of the Y. W. C. A. of Japan, spoke four times during a two days' visit to the town of Ishinomaki. Rev. S. Imai, a Christian pastor and writer whose family home is in Ishinomaki, made the arrangements for her visit, and in the town the town officials, the principal of the girls' high school, one of the leading daily newspapers, and the town Young Men's Association joined with the churches in preparations for her visit and in financing it. Miss Martha P. Stacy, missionary of the Christian Church, which has its head quarters in Dayton, Ohio, writes of the very large audiences addressed by Miss Michi Kawai, and continues:

As for results, we have heard many favorable comments on the moral strength of her talks from non-Christians; but the tangible result that has pleased us most is the request of a moth-

er who attended Monday night's meeting, and sent her two high school sons to Pastor Irokawa with a letter asking that they be given Christian teaching.

Bibles in Korean Hotels

KOREA is the only Oriental country in which every one of the rooms in foreign hotels is provided with a Bible, according to M. L. Swinehart, Secretary of the Southern Presbyterian Mission at Kwangju. Through the cooperation of the Gideons of the United States, who provided the Bibles, a campaign has been conducted to place a volume in every room in foreign hotels throughout the Far East and progress is being made in both China and Japan. Speaking of this campaign, Mr. Swinehart says: "When it is remembered that many of the hotel managers in the Orient are non-Christian and some of them anti-Christian, the progress already made becomes very evident. Within an hour after the Bibles were placed in the rooms of the Chosen Hotel, the manager told me he had been approached by one of the Japanese guests, who expressed his surprise at finding the Bible in his room but stated that he had long wanted to see what was in the book, and this would give him the opportunity to do so over the week-end."

Churches on the Korean Border

REV. A. F. ROBB, of the United Church of Canada, writes: "Hoiryung, a garrison town on the Tuman River, which flows between Korea and Manchuria, has a population of 10,000 and is the center of our Hoiryung field with a population of 250,000. Twenty-four years ago, Dr. Grierson and I spent a month exploring the northern half of this province, preaching daily in inns and markets. We found but one Christian family, evangelized by a visiting relative from our Wonsan field. My next visit was in 1913. A church had been built in Hoiryung and representatives of a few Christian groups, organized by evangelists from Sungjin, had gathered together for a

week's Bible study. In spite of the smallness of the staff, the work has continued to develop until now, instead of one Christian family there are forty churches and groups comprising over 2,600 Christians and a presbytery has been organized under the General Assembly of the Korean Church. But the Master of the vineyard would have reaped a much greater harvest, had there only been more laborers."

ISLANDS OF THE SEA

Reinforcements for Kusaie

THE Misses Elizabeth and Jane Baldwin, missionaries of the American Board since 1898 in Micronesia, are rejoicing in the appointment of Rev. and Mrs. George C. Lockwood to Kusaie, their island home. They urge the development of mission schools, for the present number cannot supply the demand for preachers. There are over thirty outstations now, as against the thirteen when the Baldwins were stationed at Truk, and islands to the north and west of the lagoon are calling for those who will teach them the way of life. They wrote in a recent letter of having had as guests two couples who had been trained, one couple in the mission school at Ponape, the other in the school at Truk; the first two were bringing their three daughters, to place them in the Kusaie school; the other two were visiting their son and daughter, who were already pupils. The father hopes his son will be able to carry forward his work in Truk, so he himself can press onward to the islands still lying in darkness.

Advice to Filipino Students

HON. TEODORO R. YANGOO, Filipino business man, philanthropist, statesman and moral leader, recently contributed to the paper published by the Filipino Students Christian Association an article in which he said: "You, Filipino students who are now in the United States, have a splendid opportunity of assimilating the better qualities of the people. Time

and again I have been told that the reason why I have a good idea of the American people is because I had associated myself during my stay in America with the good type of men. I believe that this is right.....In my opinion the Americans who follow Christ are the men that have made and are making America. Can we learn the good qualities of these men, such as tolerance, willingness to serve, progressiveness, and clean living?"

NORTH AMERICA

Japanese Delegates at Detroit

AMONG the delegates to the recent Student Volunteer Movement Convention in Detroit, there were present about forty Japanese students representing colleges and universities in various parts of the United States and Canada. During the days of the Convention, there were four meetings of the Central Executive Board of the Japanese Students' Christian Association, a meeting of all those interested in the second generation problem, a dinner for Japanese delegates, a dinner for American friends and J. S. C. A. members, and a New Year party. The second dinner commemorated the fourth anniversary of the founding of the J. S. C. A. at the Student Volunteer Convention in Indianapolis. The leaders are planning for development along many lines during the next quadrennium.

Voices in the Ghetto

REV. AARON J. KLIGEMAN, Presbyterian missionary to Jews in Baltimore, discusses in *Our Jewish Neighbors* the various voices heard today in the ghetto—Orthodoxy, Reformed Judaism, Zionism and Radicalism, and continues: "Christian Science is taking thousands from Israel's fold, and Spiritualism, Catholicism and even Theosophy have made serious inroads into modern Jewry. But it is my conviction that never before has there been such a manifest interest in the Christian faith among Jews, as now, and that we are living in a day when great numbers of Jews can be

brought into real fellowship with their rejected Messiah. Else, why do hundreds of men and women, who in former years would throw stones at the missionary, now stop for an hour and longer to listen to the open-air preacher? Else, why do these very men, who several years ago would never even touch the New Testament, now pay money for this selfsame book? If it is not actual hunger for spiritual things, why do hundreds of Israel's intellectuals buy Dr. Klausner's book on the life of Jesus and compare it with the New Testament?"

Jewish Work for Jews

ORTHODOX Jewish leaders are making unprecedented efforts to revive interest in the historic faith, and call their people back from their wanderings. Early in May the cornerstone was laid in New York of a new Yeshiva which is to cover a city square. Its object will be, through the education of Jewish youth, to preserve traditional Judaism for future generations in America. An orthodox Jewish community has been commenced in Flushing, L. I., near New York through the purchase of forty acres of land. The purpose in the development of this community is to bring together like-minded orthodox Jews who will establish orthodox synagogues and schools and form a communal life uncontaminated by the disintegrating conditions of the neighboring city. At the time of the Feast of Tabernacles three thousand Jewish agriculturalists met on a farm in Sullivan County, New York, to celebrate the ancient festival—possibly the first of such gatherings in centuries.—*Our Jewish Neighbors*.

Contacts with Eastern Churches

ONE valuable result of the world conferences at Stockholm and Lausanne, in the opinion of the *Federal Council Bulletin*, is that they "directed the attention of the Christian churches of the West to the Eastern Orthodox Churches and to the present possibility of cooperating with them

in the world-wide task of the Kingdom of God." The Committee on Relations with the Eastern Churches of the Federal Council is interested in stimulating contacts with the Orthodox bodies in America both for the sake of the communicants of the Churches, that they may help in the building of a Christian America, and for the sake of the cause of Christian unity the world over. As a whole, the Protestant churches have little contact with and knowledge of the 730,000 communicants of the Orthodox Churches in America.

Atlanta Churches Defend Negroes

AN APPEAL to the Atlanta, Ga., Board of Education to keep faith with the Negro citizens of the city by giving their schools, as promised, a fair proportion of the building fund of \$3,500,000 recently voted, has recently been made by the Atlanta Christian Council, an interdenominational body representing sixty of the principal churches of the city. Pointing out that Negroes compose approximately one third of Atlanta's population, and that in the recent bond election the colored voters, holding the balance of power, threw their support to the bond issue on the solemn assurance that \$700,000 of the proceeds would be applied to certain urgent needs of their schools, the Christian Council entered a protest against the reported plans of the board to expend on Negro schools less than two fifths of the sum promised, which it insists would be not only wholly inadequate to the need, but also a deplorable breach of faith and denial of justice. The Council points out that of 21,555 Negro children of school age in the city, more than 9,000 are attending schools where two and three sessions a day are held because of inadequate housing facilities.—*Christian Century*.

Lynchings Hinder Missions

FOR several years past the facts concerning lynchings in the United States have been compiled by Tuskegee Institute in the Department of

Records and Research, which has furnished data for the year 1927. Sixteen persons were lynched in 1927, as against 30 in 1926, 17 in 1925, 16 in 1924, and 33 in 1923. Twelve of them were taken from the hands of the law, six from jails, and six from officers of the law outside of jails. Four of them were burned to death, while two others were put to death and then their bodies burned. There were forty-two instances in which officers of the law prevented lynchings, eight of which were in Northern and thirty-four in Southern states. In the call to prayer sent out by the Commission on Race Relations of the Federal Council of Churches this statement was made:

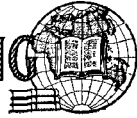
Every lynching that occurs is an indictment of Christianity before the world. American lynchings, according to the testimony of missionaries abroad, are doing much to hinder and discredit mission work around the world.

Indian Progress and Needs

REV. HOWARD B. GROSE, in describing the work carried on by the American Baptist Home Missionary Society among the Indians of the United States, gives these facts about the Indian situation as a whole: "While the different denominations have engaged in work among the Indians, there are still about 50,000 as yet not visited by missionaries, and 100,000 more visited by non-Protestant missionaries only. . . . The American Indians are not a dying race. They numbered 303,950 in 1910, and in the census of 1920 336,337. Over one third of the total number, or 119,000, live in Oklahoma. Another 100,000 are located in the mountain and Pacific region. The Indians are becoming civilized with increasing rapidity. Five tribes in Oklahoma are known as the civilized tribes. Home missionary work has had much to do with this, but much remains to be done. Only about 75,000 can read and write; 69,943 Indian children are in school and 20,746 not in school. An Act of Congress in 1924 admitted Indians to citizenship, and about 50,000 already voters."



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

"Our Jewish Neighbors." John Stuart Conning, D.D. 154 pp. \$1.25. New York. 1927.

Here in small compass is a great deal of information on the subject of the evangelization of the Jews. Dr. Conning, superintendent of Jewish Evangelization, Board of National Missions, Presbyterian Church, U. S. A. and Chairman of Committee on Hebrews, Interdenominational Home Mission Council, was selected as American Chairman of the Committee of Arrangements for the World Jewish Conferences at Budapest and Warsaw. He has had years of successful experience in Christian work for Jews and his book is complete, clear and yet compact, accurate and authoritative. Its aim is to "present Jews and the Jewish situation in such a way as to help Christians to a better and more sympathetic understanding of their Jewish neighbors." He traces their history "down the aisles of time," their status as modern citizens, the disintegration of traditional Judaism, and the search for spiritual satisfaction. He discusses the estrangement between Jews and Christians and the terrible persecutions to which Jews have been subjected. That is one of the blackest blots on human history, and the biggest hindrance to winning them by presenting the Gospel now. Dr. Conning shows how Christ is the fulfillment of Moses and the hope of Israel; how in recent years Jesus has been more "unveiled" to them, and what is the present Christian approach to the Jews. As Dr. Charles R. Erdman says in the Introduction, "No one can read this discussion without re-

ceiving a truer conception of the relation between Judaism and Christianity or without gaining a deeper interest in the effort to bring into more amicable relations the followers of these two closely allied religions." This theme is vital and a tremendous mental stimulus. The practical point is to live our Christianity in love and justice among our Jewish neighbors.

F. L.

Unclean! Unclean! or Glimpses of the Land Where Leprosy Thrives. Lee S. Huizenga. 172 pp. Grand Rapids, 1927.

Only a small part of the book, approximately 40 out of the 170 pages, refers to leprosy. The larger part of the book is devoted to sketches of Chinese customs and character. He endeavors, with considerable success, to reconcile Biblical with present-day leprosy. Then comes a good description of leprosy intended for the layman. After this he remarks how little is done to check the spread of the disease and shows himself a strong advocate of segregation in colonies. The usual optimism of the day is reflected when he discusses curability and refers to the better outlook today than at any time in the past.

Missionary Methods: St. Pauls or Ours? Roland Allen. xxii-236 pp. 3s, 6p. World Dominion Press, London. 1927.

Is there an "Apostolic Succession" of policy that is vital to success in the mission field? We must admit that the evangelization of the world is not now proceeding as rapidly as we could wish; not nearly as rapidly, we infer from the book of Acts, as took place in

the initial effort. Is this because the Apostle Paul used methods other than ours? The author thinks so, and this book attempts to summarize them, and to tell us how they differ from the present-day missionary effort of the Church.

There are certain disquieting symptoms of modern Christianity in mission lands: such as, its failure to become completely indigenous; its failure to develop into an organization independent of outside support; and the repetition everywhere of certain stereotyped forms of worship and practice. These are all attributed to our failure to follow the methods of St. Paul.

The writer says that the methods of St. Paul were extremely simple. He goes where the Spirit leads, stays a short time and moves on making no attempt to organize the converts gathered. He avoids leaving behind paid workers or subordinates. The infant church is entirely local, depending only upon the guidance of the Spirit.

There is little difficulty in showing that our mission fields today present a wide divergence from the practice outlined above, with the modern medical and educational work, and the preparation for seed sowing. The argument amounts to asserting that if the missionary were only content to lay simple and strong foundations and leave the building itself to the Spirit-directed convert, we would see the mighty result that followed St. Paul's missionary journeys.

The book was first printed in 1912, and the fact that this is the second reprint shows that it has been found on many a missionary shelf. It should certainly be read by every outgoing worker. The value of this edition is enhanced by a copious table of contents and a full index. J. C.

Christian Voices Around the World. Six volumes edited by Milton T. Stauffer. 12 mo. About 184 pp. each. \$1.25, cloth and 75c. paper. Per set, \$4 and \$6. New York. 1927.

If you would "think black" with Africa, and in other appropriate na-

tive colors with China, Japan, India, Moslem lands and Latin America—read this excellent series of short interpretations. They strengthen interest and produce understanding as eight or ten nationals of each land allow us to look through their eyes at the problems and progress of the Christian Movement.

The writers are outstanding men and women; many of them outstanding Christians. What could be more illuminating, for example, than to think on "Africa's Challenge to Youth," under the leadership of Max Yergan, a Negro educated in America and now in South Africa; or to see the "Changing Life and Thought" of Latin America with Othoniel Motta; or to hear Japan speak for herself through Toyohiko Kagawa, the Christian Labor leader and evangelist; or to allow China to interpret herself with the help of Dr. C. Y. Cheng and T. Z. Koo; or to come near to India's heart and life under the guidance of Dr. K. T. Paul and A. T. Dass; or to listen to the voices of Moslem lands as uttered by Prof. Levonian, now of Greece, Kamil Effendi Mansour, of Egypt and others.

These and other men are the prophets who speak for their people on matters that affect religious, intellectual and social life and the progress of Christianity. The following are gleams of the light thrown on the subjects by these Christians who speak for their own lands with "inside information."

Max Yergan, of South Africa:

Out of a new Africa, we of the Church of that land speak to you of the Church in the West. To be sure much of the old life still exists. Witchcraft is still a force with us; ignorance and superstition hold high their ugly heads. Millions yet have to get a glimpse of the face of a God of Love and to be assured that in Jesus Christ have been manifested the promises a loving Father has for them. And the winds which carry our message across the seas to you to whom so much has been given, cannot bear down upon you too swiftly with our urgent request that you share with us the light and love and life of Jesus Christ.

But it is the New Africa which renders our situation so acute. You of the West are part of your present; it has grown out of your past, and you have developed or are developing a means of controlling more or less the systems of life you have built up. But we in Africa are in a situation of which we are not so fully a part. Your ideas, your methods, your beliefs and desires have steadily engulfed us. We find ourselves compelled to drive a fiery steed or at least be in the road where he is driven. We did not have the steed as a colt; he has come upon us in the strength and strangeness of his maturity. In order that we may not be thrown off or trampled under the feet of this steed which has been set loose among us, we call upon you to join hands with us in a common effort to understand and direct the forces he represents in western civilization.

Othoniel Motta, of Brazil:

Manifestly not all the movements influencing the life and thought of Latin-American peoples are equally advanced or even present over the twenty republics. Nor can it be said that all of the movements here mentioned affect the thinking of the total population of any one country. They are playing an important role in the life of certain groups which in their turn must sooner or later exercise an influence upon the total life of the nation. A list of the more notable movements would include the following: Anticlericalism, or the religious phase of a general revolt against absolute authority of any sort; a marked movement toward genuine democracy and the overthrow of absolutism in politics, or what might be regarded as the political phase of the revolt against absolute authority; a distinct unrest, particularly among the student groups, which is almost equivalent to a youth movement; a strong movement on the part of labor, curiously linked up in some countries with the student movement; a widespread and vigorous feminist movement; in the international realm, the movement commonly called Pan-Latinism; in the sphere of morals, such movements are the temperance or, as it is more frequently called, the anti-alcoholic movement, and those movements directed against the social evil and the consequences of sexual vices; in the sphere of the intellectual, the increasingly general tendency to rely upon scientific method as the means not only for securing the necessities and comforts of life through applied science, but for the discovery of truth itself. These can only be summarily touched upon in this brief chapter.

Toyohiko Kagawa, of Japan:

Up until ten years ago Christianity was viewed as a dangerous intruder in Japan. The many young students who embraced the new faith did so in the face of persecution and opposition. Today Japan as a nation is confronted with other and more dangerous foes in the form of anarchism and Bolshevism. The result is that practically no Japanese, with the exception of the most devoted advocates of the traditional religions and the dwellers in remote rural sections, feel strongly opposed to Christianity. Roughly, I should say that from eighty to ninety per cent of the people no longer disapprove. On the contrary, seeing the influence of Christianity upon personal character, many now welcome it.

T. Z. Koo, of China:

And first, Christianity in China is being attacked because of the foreign nature of her organization, administration, personnel, and support. The Christian Church is denounced as the agent of foreign exploitation in China. In this denunciation one hears distinctly the voice of the nationalist. The attack is directed not so much against Christianity as a religion as against Christianity as a foreign influence. Second, the church is attacked as an instrument of capitalism, created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. Here the communistic voice is speaking. Third, the Church is attacked as an outworn institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are heard in this line of criticism. Fourth, the Church is attacked because she does not practice what she preaches. This is the criticism of the man on the street.

K. T. Paul, of India:

What has Christianity done for India? In fairness to Christianity it is necessary to confine the answer to what has been done definitely and necessarily in the name of Christ and Christianity. There is often loose thinking in this matter. A Christian nation is alleged to have done this or that; and tacitly the impression is left that the nation which did it did it because it was a Christian nation. As a matter of fact there is no such thing as a Christian nation; there never has been, in the sense that every member of the nation or every thing that it does as a nation conforms to the principles of Christ. All that happens when a nation as a whole accepts Christianity is that it lays itself open freely to the influences issuing from Christ; in reacting to such influences a nation,

like an individual, fails more often than not to pay the price for full success. The price demanded by Christ is heavy and cuts at the very vitals of selfishness and self-interest. Nations, as individuals, come short of Christian principles just there—where they deal with others, and their interests conflict.

Kamil Effendi Mansour of Egypt:

Finally, there is the consideration of religious life itself. It is impossible to advance in education and in social life while religious attitudes remain static and the religious life stagnant. The number of people going to Christian religious meetings this year is far greater than in former years. Every Sunday morning you will find evangelical churches, whether in town or country districts, crowded with Moslem attendants. These multitudes who come ask many questions about Christian morality, whereas they used to ask abstract metaphysical questions about the way in which a man can conceive of the divinity of Jesus, His incarnation and His death—beliefs which their religion denies.

What's Right With China. O. D. Rasmussen. 249 pp. \$3.50. Shanghai. 1927.

"What's Wrong With China," appeared in 1926. "What's *Right* With China" is intended as a "fearless refutation." The first argued strenuously: China's ways are not western ways, therefore China is almost always wrong! This second retorts rapidly: The West somewhere, sometime has been just as bad, therefore China is almost invariably right! The first is largely treaty-port, self-centered cant. The latter is chiefly amateur, brain-storm rant. The author, who, the book informs us, is "a refractionist" in Shanghai, is out against all "window-smashing, misanthropic morons" who criticise China, and quite evidently especially after his antagonist author who at times we read "revels in an orgy of circumgyratory metaphysics and epistemological mumble-jumble."

Western domination of China, to this writer, would be a "despotism of blond butter-makers of Denmark, Swedish match-factory hands, sweat-stunted Lancashire millworkers,

Belgian peasants, Dutch cheese manufacturers, Doggerbank fishermen, Cockney taxi drivers, and Norwegian deck hands." Fortunately for our Chinese friends, however, there is no need to dread such a dire disaster, for "blondstock," "Nordic Europe" will "long before have beaten out their remnant energies on each other in axe and alehouse frenzy." Nor will "the victory be to the dyspeptic, concentrated-food-dieted, flat-smothered cliff-dwellers of apartmented America."

Having thus raged away breathlessly against western merchants, ministers and missionaries for three-fourths of his space, the author seems to sober down and strangely discovers that "Wherever western political, social and industrial philosophy have gone, they have raised the standard of living, raised the sum of human happiness and comfort and transformed luxuries into necessities," also that "Christian workers have done infinitely more good than harm, even where their teachings have roused the accustomed faiths to renewed energies."

The author's best contribution is on conditions in his own city, and his analysis of Shanghai social snobbery as one of the chief causes of race antagonism shows some real insight.

JAMES L. STEWART.

Is the Antichrist at Hand? What of Mussolini? Oswald J. Smith. 128 pp. Christian Alliance Publishing Co., New York.

In the development of this theme the "Signs of the Times" are given a large place and are clearly related to Scripture statements. The book will make the reader think, for it will open lines of study that may be new to the reader but are as old as the Scripture itself.

The book is now in its seventh edition and has already led inquiring minds into areas of investigation which reveal the Bible's vital bearing on the life and events of today.

H. N. D.