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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

REV. J. KINGSLEY BIRGE, formerly connected with the International College at Smyrna, has been called to Constantinople to cooperate with Dr. MacCallum in the publication work of the American Board in Turkey.

\* \* \*

MR. EUGENE CHEN, the Foreign Minister of the Cantonese Government, was born in Trinidad, West Indies. His mother, a Chinese, still lives in San Fernando. He married a Creole of Port of Spain and has two daughters and a son. Mr. Chen, when a resident of Trinidad, professed Roman Catholicism, and one of his brothers was the Session Clerk of a Presbyterian church in Port of Spain.

\* \* \*

HENRY B. DEWING, PH.D., professor of Greek at Bowdoin College, has been chosen the first president of Athens College, the new American institution in Greece which belongs to the Near East College Association.

\* \* \*

DR. TOM LAMBIE, who opened the United Presbyterian Mission in Abyssinia, is now Field Director of the Abyssinian Frontiers Mission, a recently organized branch of the World-wide Evangelization Crusade.

\* \* \*

REV. DANIEL A. POLING, D.D., President of the United Society of Christian Endeavor, has become editor-in-chief of the *Christian Herald*, New York.

\* \* \*

MRS. WILLIAM EDGAR GEIL has been elected president of the Federation of Women's Boards of Foreign Missions of North America to succeed Mrs. E. H. Silverthorn. The office of the Federation has been removed from Madison Avenue to 419 Fourth Avenue, New York.

\* \* \*

MISS FLORENCE E. QUINLAN has resigned as executive secretary of the Council of Women for Home Missions but her successor has not yet been found. Miss Quinlan has done most effective and self-sacrificing work for home missions in connection with the Council. The office of the Council has been moved to 105 East 22nd Street, New York.

\* \* \*

REV. G. CAMPBELL MORGAN, D.D., formerly of London, has accepted a position on the faculty of the Bible Institute of Los Angeles.

\* \* \*

## OBITUARY

MRS. MARGARET WILLIAMS GREEN, the widow of the late Dr. Samuel Fiske Green, formerly a missionary of the American Board C. F. M. in Ceylon, died on March 29th at her home in Hartford, Connecticut, at the age of ninety-one. Dr. Green was a pioneer medical missionary in Ceylon 1863 to 1873.

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REV. WILLIAM G. MCCLURE, Presbyterian missionary in Siam since 1886, died at Bangkok, March 22d, in his sixty-seventh year.

\* \* \*

E. W. FRITCHLEY, for many years a vice-president of the World's Sunday-School Association, died at Ootacamund, India, on March 8th.

\* \* \*

MRS. JOHN B. HAIL, who, with her husband, was placed, in 1922, on the retired list of the Japan Mission of the Presbyterian Church in the U. S. A. after forty-six years of service, died at Wakayama, Japan, on March 23d.

\* \* \*

MISS MARY CAROLINE HOLMES, for thirty years a missionary of the Presbyterian Board in the Near East, died in New York City on March 3d. She was, for some time, a teacher in the girls' school of Tripoli, Syria, and was the author of "Between the Lines in Asia Minor," a book of experiences, and of two novels, "Who Follows in Their Train" and "A Knock at the Door." For her distinguished services in Urfa, during the war, France awarded her the Croix de Guerre with palm.

\* \* \*

A MEMORIAL FUND of \$10,000, IN HONOR OF MRS. E. C. CRONK, is being raised by the "Light Brigade" of the United Lutheran Church in America to erect a kindergarten and day nursery at the Ji-Ai-En, Kumamoto, Japan.





# THE MISSIONARY REVIEW *of the* WORLD

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JUNE, 1927

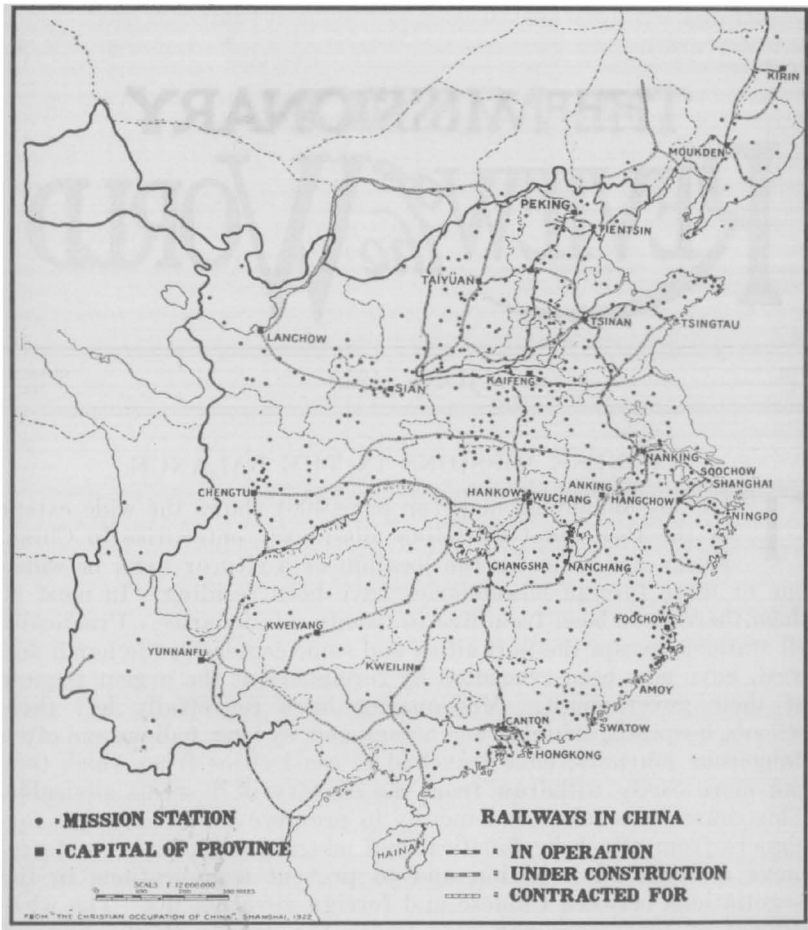
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SIX

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## CHINESE MISSIONS IN THE BALANCE

THE accompanying map (on page 406) shows the wide extent of the Protestant Christian missionary enterprise in China. Every dot indicates the location of a city or town in which one or more foreign missionaries have been residing. In most of them there have been from five to twenty missionaries. Practically all stations, except the port cities and some centers in the north and west, have now been evacuated by foreigners at the urgent request of their governments. Missionaries have regretfully left their schools, hospitals, churches and homes, and, by long, tedious and often dangerous journeys, have travelled to coast cities from which they can more easily withdraw from the country if it seems advisable. This course was taken, not merely to preserve the lives of the foreigners from attack by fanatical and misguided Chinese, but to remove a cause of irritation and to prevent complications in the negotiations between Chinese and foreign governments. The withdrawal of foreigners will also lessen the danger to the lives of Chinese Christians who are suspected of being unpatriotic because of their friendship for the missionaries. While some foreigners have been illtreated and their property looted or destroyed, it is remarkable that so few lives have been sacrificed even where there was no foreign protection.

China is now more than ever divided into rival factions. Marshal Chang Tso-lin holds most of the northeastern territory; Honan is in control of General Wu Pei-fu, and Shansi and Shensi are reported to be acting independently. Marshal Feng Yu-hsiang, the Christian general, who has been in the northwest with his army, is reported to be marching to join forces with the more moderate Cantonese forces now under General Chiang Kai-shek. Marshal Feng declares that he is as strongly Christian as ever and will prove



himself to be both a loyal Christian and a patriotic Chinese. The country south of the Yangtze—nearly one-half of China—is in the hands of the Nationalist forces (Kuomintang or Cantonese), but a division has occurred between the more radical party, favoring Russian Communism (with its atheism and freedom from restraint) and having headquarters at Hankow, and the more moderate section, with headquarters at Nanking, and in control of the Shanghai District. Yunnan Province, in the southwest, is reported as not lined up with any of the contending parties. It is generally conceded that the Nationalistic party, which has adopted the principles of the late Sun Yat-Sen, is in general favor in China and has the greatest prospect for success in uniting the Chinese on a national constructive policy and program.

The following twenty-five points are supposed to be the Nationalist (*Kuomintang*) program for remaking a new China, as advocated by Dr. Sun Yat-Sen.

- (1) To abolish "unequal foreign treaties" and place the Republic of China on the level in international affairs with other nations.
- (2) Withdraw foreign military and naval forces stationed in China.
- (3) Abolish Foreign Consular jurisdiction.
- (4) Restore to Chinese control the concessions and settlements.
- (5) Restore tariff autonomy.
- (6) Regulate missionary schools, under Chinese National policies.
- (7) Divest aliens of the right to own property, establish banks, or issue notes, without sanction of the Republic of China.
- (8) Assure to the people complete freedom of press, speech, worship, residence, and association.
- (9) Establish central control of finance; abolish likin (internal tax).
- (10) Eliminate surtaxes of land; suspend payment of land tax in advance; repeal the miscellaneous taxes; prohibit levying from the poor for military purposes.
- (11) Exempt distressed districts from land taxes and arrears of rent; prevent high interest.
- (12) Prohibit the cultivation, transport and consumption of opium.
- (13) Reorganize the public properties belonging to the national and provincial governments; develop industry.
- (14) Render financial aid towards relief works (flood and famine); regulate the prices of rice; confiscate the properties of the anti-Nationalist leaders for the benefit of relief funds.
- (15) Assist the development of industrial agricultural, commercial and cultural organizations.
- (16) Put into practice the principle of tutelage; promote provincial autonomy and the popular election of provincial governors, mayors and village officials; organize assemblies of the people in the provinces, towns, and villages.
- (17) Promulgate labor laws, factory legislation, trade union laws; regulate minimum wages; prohibit the maltreatment of workers by employers or supervisors in the factories (both alien and national); improve working conditions, especially with regard to health and sanitation.
- (18) Guarantee funds for education which shall not be used for any other purposes; increase the salaries of the teachers in the primary schools; reduce tuition fees.
- (19) Improve the life of soldiers; advance their education; apply part of the fund from confiscation of the properties of the anti-Nationalist leaders for aged and disabled soldiers.
- (20) Guarantee and increase salaries in the lower grade of civil service and educational institutions.
- (21) Promote equality of the sexes; recognize the women's right of franchise on the same basis as men.
- (22) Take a census.
- (23) Construct roads in every district.
- (24) Reform the system of currency; restrict the undue issue of paper money.
- (25) Assist the producers and consumers' cooperative enterprises with financial grants.

We are told by Mr. C. T. Chi, in *The Chinese Christian Student*, that the definite program for carrying out the above policy, carefully

mapped by Dr. Sun Yat-Sen, has been adopted by the Kuomintang. Internally, the first step would be a military dictatorship, and, after a considerable part of the country large enough to compose a governing unit has come under the party's control, an educational dictatorship would be instituted, and finally, when the revolution is completed, a democratic and constitutional government would complete the program. Externally, the party, in its war against imperialism, seeks the cooperation and alliance of all nations that honestly and truly treat China as their equal.

"Sanninism, which constitutes the creed of the party, is the creation of Dr. Sun Yat-Sen. It signifies 'threefold people's doctrine,' which is made of three parts viz., Mintsuism (Nationalism), Minchuanism (political democracy), and Minshenism (economic and, looking at the doctrine as a whole, is democracy). The threefold doctrine aims at the establishment of what Abraham Lincoln called, a government of the people, by the people, and for the people. The salvation of China lies, first, in the protection of the people from foreign aggression by arousing the spirit of nationalism, secondly in the establishment of a real democratic government by preaching the theory of true political democracy, and finally and ultimately, in the building of an economic system that will secure and guarantee the welfare and happiness of all the Chinese people."

In the midst of the present turmoil some of the Protestant missionaries have remained at their posts, but most of them have withdrawn at the request of their consuls. There is a division of opinion as to the best course of action for foreigners and their governments. Some favor a strong policy to preserve life and property by the presence of foreign gunboats and marines; others favor entire withdrawal of military forces and a manifestation of confidence in the Chinese—even though such action may bring temporary disaster. There is, today, no centralized power that is capable of maintaining order, protecting life and property, dispensing justice or performing the functions of a strong government, but such a time calls for patience and forbearance.

In the meantime, the missions in general have adopted a program as follows: (1) The withdrawal of their seven thousand missionaries from interior stations; (2) concentration at coast cities where there is less disorder and danger; (3) the return to homelands of those whose furloughs are due this year or who wish to resign; (4) the temporary transfer of some missionaries to other fields (such as the Philippines, Korea and Japan) where their services can be used to advantage; (5) the retaining of many missionaries in China to engage in study or other useful occupations until sufficient quiet is restored to permit their return to stations; (6) the handing over to Chinese Christians the custody of mission property until permanent adjustments can be made; (7) a general policy of

the nationalization of Chinese missions with larger responsibilities placed on Chinese Christians and conformity to Chinese government regulations so far as these do not interfere with the Christian missionary character of the institutions.

The missionaries have great faith in God, in the Gospel and the Chinese people. As a whole they strongly advocate a revision of all unequal foreign treaties and a return of foreign concessions to Chinese control in order that harmony may be restored between China and other nations.

Christian missions in China are in the balance. But the crisis is only temporary. The work of the missions has not been in vain. Schools and churches that have been established may be closed temporarily, but they exert too great an influence in Chinese life to be kept closed. A spiritual force has been set in operation in China through the power of God as revealed in Jesus Christ. This power cannot be overthrown. Last year, amid all the disorders, one mission baptized 4,000 new Christian converts. There are many thousands of educated, consecrated, Spirit-filled Chinese Christians who are ready to carry forward the work of Christ in China if every foreign missionary should be withdrawn. The missionary program in China may change and Christian institutions may be conducted, in future, more in harmony with the economic capacity and development of the Chinese Christians. But in spite of difficulties, opposition and danger, the program of Christ cannot be defeated.

#### SUFFERERS IN THE MISSISSIPPI FLOOD

THE disastrous overflowing of river banks that has recently overwhelmed the Mississippi Valley has inundated thousands of square miles of territory, has driven over 150,000 people from their homes, and has involved the loss of many millions of dollars worth of property. The loss of life has been comparatively small, but the suffering has been great and will be long-continued; disease also threatens the seven flooded states. If such a flood had occurred in China—as is sometimes the case when the Yellow River overflows its banks—the loss of life and the accompanying famine would have called for immense relief measures. In the Mississippi Valley, the population is not as dense, nor the poverty so great, but President Coolidge has called for \$10,000,000 to provide immediate relief and hundreds of millions of dollars will be needed to remedy the condition that makes such floods a constant menace. Two hundred and fifty tributaries, including fifty navigable rivers, drain into the Mississippi. Over 1,500 miles of levees from Cairo, Illinois, to the Gulf of Mexico have been built to keep the river in its course. In many places, the bottom of the riverbed is higher than the roofs of buildings along the banks and now behind the levees homes, churches, schools, rich farmlands and plantations are inundated and

the populace has been driven out of large areas from the junction of the Ohio with the Mississippi as far south as the Gulf.

Already millions of dollars have been contributed to relieve the sufferers in response to nation-wide appeals. The Red Cross is undertaking the task of helping the sufferers and the Government will take up permanent relief and the prevention of future floods.

### What Is Your Score?

*A test prepared by Miss Belle M. Brain, Schenectady, New York.*

**T**HE REVIEW offers these twenty questions as a test of your knowledge of missionary history. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers will give you a score of 100 per cent; ten correct answers, 50 per cent, and so on. When you have recorded your answers consult the correct answers found on page 477.

1. Who is said to have opened China "at the point of his surgeon's lancet"?
2. What three famous missionaries to Africa died on their knees in the attitude of prayer?
3. Why was George Leslie Mackay called the "Dentist Missionary"?
4. What country is called the "Cradle of Islam"?
5. What book was called by the *London Spectator* the "Robinson Crusoe of Missionary Literature"?
6. Who was the first black bishop of Africa in modern times?
7. Whence came the first printing press used in the state of Oregon?
8. What missionary did Robert Louis Stevenson wish to outlive in order that he might write his biography?
9. Under whose direction were 2,222 Telugu converts baptized in one day?
10. What young man, expelled from Yale College, became a famous missionary?
11. What officer of the Royal British Navy was a pioneer missionary in two continents?
12. What returned missionary was urged by the trustees to become president of Mt. Holyoke Seminary (now College)?
13. What book, bought in a second-hand bookstore in Boston, taught Joseph Hardy Neesima that he could pray to God?
14. Who preached the first Protestant sermon in Japan?
15. During what war did Cyrus Hamlin bake tons of bread and launder thousands of garments for the suffering soldiers?
16. What great missionary left America a Congregationalist and landed in India a Baptist?
17. What young Scottish nobleman is called "The martyr of Aden"?
18. Whose heart was buried in one continent and his body in another?
19. Why was Dr. Guido Verbeek, the great missionary to Japan, called "A Man Without a Country"?
20. What great English missionary sailed for China by way of New York because no English ship would carry him direct to his field?

*(Answers on page 477.)*

350 geographical miles in  
sadta—invites to repair to him  
and me to tell the white men that if they will  
only come to him he will give them all they want.  
Now where is there in all the Pagan world a  
more promising field for a mission than Uganda?  
Colonel Linant de Bellefonds is my witness that  
I speak the truth, and I know he will cor-  
roborate all I say. The Colonel, though a  
Frenchman, is a Calvinist, and has become as  
ardent a well-wisher for the Waganza as I am.  
Then why further spend needlessly vast sums  
upon black Pagans of Africa who have no  
example of their own people becoming Chris-  
tians before them? I speak to the Universities  
Mission at Zanzibar and to the Free Methodists  
at Mombasa, to the leading philanthropists,  
and the pious people of England. Here, gentle-  
men, is your opportunity—embrace it! The  
people on the shores of the Nyanza call upon  
you. Obey your own generous instincts, and  
listen to them; and I assure you that in one  
year you will have more converts to Chris-  
tianity than all other missionaries united  
can number. The population of Mtesa's king-  
dom is very dense; I estimate the number of  
his subjects at 2,000,000. You need not fear to  
spend money upon such a mission, as Mtesa is  
sole ruler, and will repay its cost tenfold with  
ivory, coffee, &c.

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HENRY M. STANLEY'S LETTER THAT LED TO THE FOUNDING OF THE C. M. S.  
MISSION IN UGANDA

## Fifty Years in Uganda

BY R. ETHEL DOGGETT, LONDON, ENGLAND

Assistant Secretary of the Editorial Department, C. M. S.

**H**ALF a century ago Central Africa was practically an unknown land to the white man, who had scarcely heard of the little country of Uganda, lying midway between Cairo and the Cape. Two or three intrepid explorers had reached it with infinite toil, when bent on the discovery of the source of the Nile; but it was not until 1875 that anything was reported of the peoples of that region. Then H. M. Stanley, who had first visited Africa at the request of Mr. James Gordon Bennett of the *New York Herald*, in an endeavor to find and help David Livingstone, reached Uganda in the course of a remarkable attempt to cross the continent from east to west. His interest and sympathy were at once captured by the people whom he met in the heart of Uganda. He found a king, chiefs,

and people sunk deep in superstition and cruelty, it is true, but combining to form a well-organized community, and showing intelligence and power of leadership which marked them out from all the tribes round about. Stanley's knowledge of Swahili enabled him to talk to King Mtesa, and he began to tell him of the wonders of the world outside, and especially of the great God who had created the world. The king's interest was aroused, and he begged that white teachers might be sent to his country.



THE PRESENT KABAKA (KING) OF  
UGANDA RECEIVING GUESTS

This request was embodied by Stanley in a letter to the *New York Herald* and the *London Daily Telegraph*. As he wished to continue his journey across Africa, he entrusted the letter to a Belgian officer, Colonel Linant de Bellefonds, whom he had met on the borders of Uganda. Almost immediately, however, this officer was killed, and only when a search party was sent out was the letter discovered in his long riding boot. It was then forwarded to General Gordon at Khartoum, and was sent by him to England. The letter which was published in the *Daily Telegraph* on November 15, 1875, ended with these words:

*"O that some pious practical missionary would come here!... Such an one, if he can be found, would become the saviour of Africa. Nowhere in all the pagan world is there a more promising*

*field for a mission than Uganda. Here, Gentlemen, is your opportunity. Embrace it! The people on the shores of the Nyanza call upon you."*

If the course of the letter was romantic, the response it evoked was no less so. Immediately a gift of £5,000 was sent to the Church Missionary Society by one who styled himself "An Unprofitable Servant." This was followed by other sums, amounting within a week to £24,000.

No missionary committee could ignore this double challenge, and forthwith an appeal for recruits was issued which found its way to every corner of England, and also to a certain Scotch engineer, Alexander Mackay, who was studying in Berlin. Within a month he and a naval officer, Shergold Smith, had offered themselves for this



service. Others quickly followed, so that in less than six months from the publication of the letter eight men had sailed for Uganda. Stirred by the appeal of human need, and impelled by the love of Christ, these pioneers released a new dynamic for the saving of Africa when they set out on their great adventure.

The story of the arrival of the first two missionaries on June 30, 1877, and of the trials from disease, opposition, persecution, and martyrdom which beset the missionaries and their African converts and helpers, is one of the epics of missionary history. It has been told and retold for the inspiration of those who come after and its retelling here would extend far beyond the limits of this article.\*

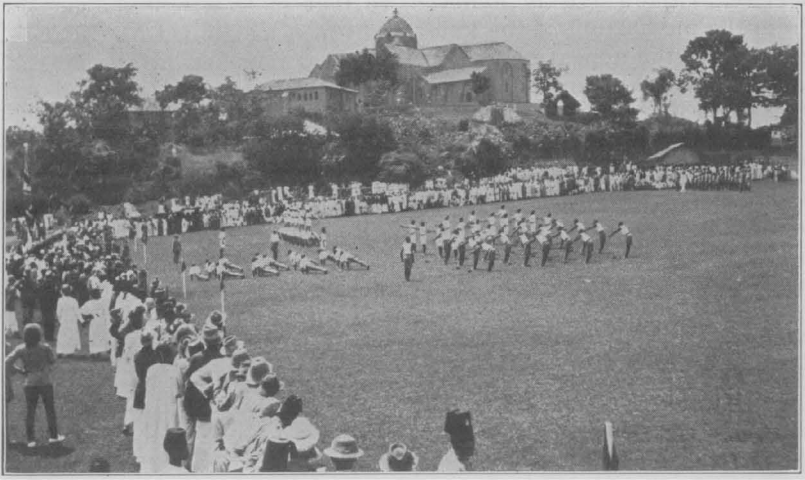


STUDENTS AT THE BISHOP TUCKER TRAINING COLLEGE

If we cross the years and visit Uganda today we are confronted by a changed country, in which change the work of the Christian missionaries is acknowledged to have been the chief factor. Instead of the three months' toilsome march from the east coast through forest and swamp, the journey can now be accomplished in less than three days by a railway, which is one of the world's engineering feats, and by a well-equipped steamer across Lake Victoria.

Uganda is now a British Protectorate, each of its component parts being ruled by a king or paramount chief, most of whom are Christian men. Excellent roads, ordered justice, peace, and prosperity, are among the visible signs of the change which the coming of Christianity and of civilizing influences from the West have brought into the life of the people. It may be said without fear of contradiction that the Church, the British Government, and the native rulers

\* One of the best brief accounts is to be found in "Uganda in Transformation," by Bishop Gresford Jones, 1926. C. M. S. London.



MISSION SCHOOL BOYS AT KAMPALA. THE CATHEDRAL IS IN THE BACKGROUND

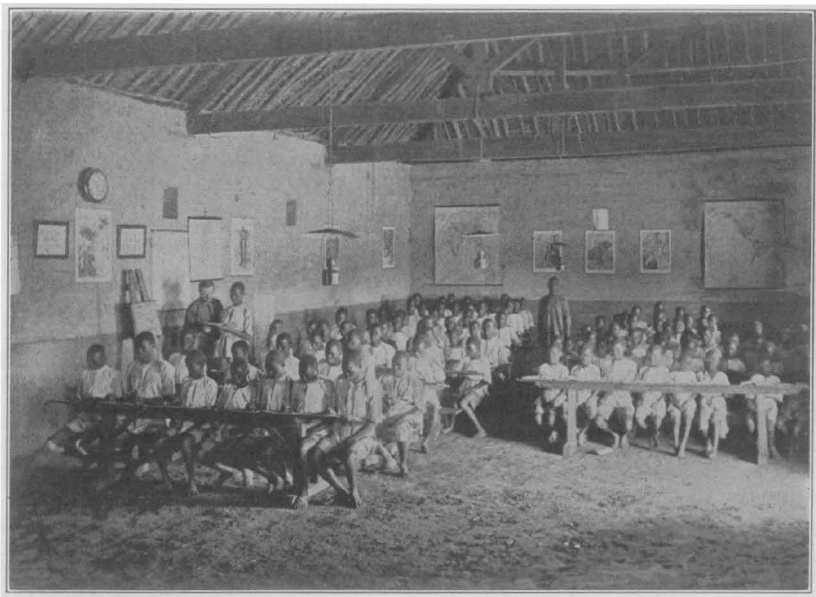
have all contributed to the uplift of the people, and that in their continued cordial cooperation lies the hope of further development.

The population of the Protectorate is now slightly over 3,000,000, of whom probably about half a million are nominally Christians. These Christian adherents are divided almost equally between the Roman Catholic Missions and the native Church of Uganda which has come into being through the work of the Church Missionary Society and is in communion with the Church of England. The native Church is highly organized on lines that were familiar to the Baganda in the regulation of their own communities. More than seventy African clergy share equally with European missionaries in the work of the Synod and the various church councils. All of these native clergy, in addition to the teachers and schools, are supported by African funds. The glory of the Church from its earliest days, when the fires of persecution might easily have checked public witness, has been its missionary spirit.

The Christian work began at the capital of the central kingdom of Buganda. From there it has radiated in all directions to the farthest bounds of the Protectorate and beyond its borders. African has carried to African, often crudely and imperfectly, but with the accents of conviction, the message of the love of God in Christ. Everywhere, among ruling chiefs or primitive tribes and degraded tribespeople, among progressive Baganda or the shy pygmies of the inland forests, that message, conveyed through African lips and lives, has had transforming power.

To a great extent the Gospel has been spread through the schools, of which there are some 1,200 connected with the Protestant

Church in Uganda. These range from the extremely primitive type of bush school to the central and high schools where a broad-based, if not very advanced, education is given. In the little village schools from the early days of the Mission, old and young have gathered, poring over their alphabet sheets in order that they might learn to read the Bible and be baptized. In the more efficient central and boarding schools, the New Testament still occupies the first place in the curriculum, for to fashion character after the pattern of Christ is the goal of the highest and most comprehensive education.



THE C. M. S. SCHOOL NG'ORA, EASTERN UGANDA

Very largely as the result of the teaching in schools and churches, the country as a whole has moved socially on to a higher plane. Slavery was abolished more than thirty years ago by the combined action of some forty Christian chiefs who felt that it was contrary to the teaching and spirit of the New Testament. Despotism has passed, and the people can now enjoy the blessings of liberty. For many years the population of the Protectorate was steadily declining through ignorance, superstition, and disease. Now it has begun to increase, through the teaching of hygiene and the opening of a number of infant welfare centers under the care of African nurses, trained at the Maternity Training School, which is an offshoot of the C. M. S. hospital at Mengo. Polygamy dies hard and old pagan customs will not pass in one generation, but the position of women has

been appreciably improved, and the ideal of the Christian home is sinking into the hearts and minds of African Christians.

The past twenty years have been a period of marked industrial development. Improved communications have tended to stimulate trade of various kinds, but it is to the cultivation of cotton, first introduced by two C. M. S. missionaries, that Uganda owes much of its present wealth. Two years ago more than 200,000 bales of cotton were exported, and more than £3,000,000 came back in sterling to the native producer. Last year there was a decline in the cotton trade, but this has served to turn the attention alike of European settler and native producer to new sources of wealth. The first distillery for motor spirit has lately been opened, sugar refining is being taken up, and the cultivation of coffee is likely to increase. In these and other ways the African is learning how to develop the resources of his country and to take his share in supplying the needs of the world.

Since missions have played so large a part in the development of Uganda and its people, it is of interest to look in more detail at the methods employed by the missionaries during the past fifty years. Alexander Mackay took out with him in 1875 some lenses, and from a biscuit tin he made a lantern with which he showed pictures to the king and his court. At his hut he set up a lathe, a forge, and a printing press, and there he not only worked but he taught the boys who flocked round him. They learned to read, they learned to use their hands, and they learned to know One who could give abundant life. Thus the beginnings of Christian education were laid in Uganda.

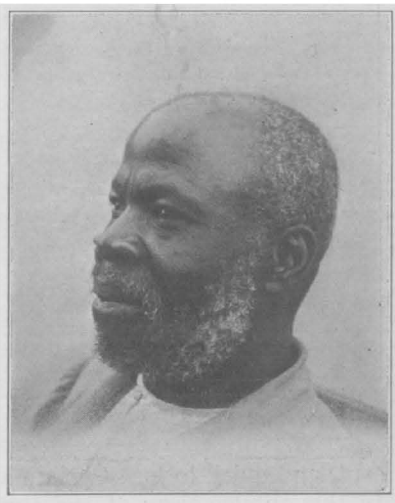
Simultaneously Mackay began to translate the Bible into the language of the people, and in the face of almost insuperable difficulties prepared and printed the whole of St. Matthew's Gospel and the first fourteen chapters of St. John. A few years later the whole Bible was available in Luganda through the work of that brilliant linguist-missionary—George Pilkington. From the beginning Christian inquirers in Uganda have been known as "readers"; and probably there are few missions in the world where the Bible has been so widely circulated and read.

The early missionaries were deeply stirred by the amount of preventable suffering which they saw around them, and they opened a dispensary which brought relief to many sufferers. In 1887 the famous Mengo Hospital came into being—the first and largest of four mission hospitals which have given untold help to thousands of patients year by year. The witness of the hospitals to the love of Christ and to His care for the weary and diseased has been one of the most effective means of helping a superstitious and fear-ridden people to enter into the meaning of the Gospel.

Public preaching and pastoral work have naturally had a large share in the progress of the Church and have been undertaken in-

creasingly by Africans. Indeed the governing principle of the Mission throughout the fifty years has been cooperation with the African in the evangelization of the country. Whether in matters of administration or in extensive missionary effort, European and African have moved together at a pace suited to the latter. Moreover, partly through the lack of European staff, and partly of deliberate policy, responsibility has been thrust upon the African as fast as, or even faster than, he could be brought to accept it. Attention is being focused increasingly by Government and Mission on the training of leaders, and for this vitally important work European assistance will be essential for some years to come. But how magnificently the African responds, and how infinitely worth while are the efforts to help him to meet the new demands made upon him! Take two or three examples:

Recently Uganda has mourned the loss of Sir Apolo Kagwa, who for more than forty years had been prime minister. He was among the first converts to Christianity and shared in the persecution of early days, as well as in the new learning brought by the missionaries. The son of a chief, in due course he rose to high office, and displayed qualities of character and statesmanship that would have marked him out as a great man, judged by the standards of any country.



CANON APOLO KIVEBULAYA

A twentieth century hero is Canon Apolo Kivebulaya, who for many years has served as a foreign missionary from Buganda to the peoples of the Belgian Congo and the pygmy forest. A new language, strange conditions, hardships innumerable, severe persecution, are some of the difficulties which he has encountered in the strength of a great love for his Master and for needy men and women. By Europeans and Africans alike he is recognized as a saint of God and a truly remarkable missionary.

Nor are the women of Uganda any less ready to respond to the call of Christ and give themselves to service. Story after story could be told of the capacity and devotion of these Christian women, whether it be the Queen of Toro who year by year prepares candidates for confirmation, or the simple village teacher who ventures into a disease-infected area to witness for her Lord by helping those in peculiar need.

What of the future? As the Bishop of Uganda warns us: "The magnitude of the apparent success must not blind us to its inevitable limitations." There is much that makes for progress. Forces of the Spirit have been released and are at work throughout the length and breadth of the country, purifying and ennobling life in all its relationships. The Government has shown its desire to secure the cooperation of missions and of enlightened native leaders in extending and developing the facilities for Christian education. New railways are projected which should be an immense gain to the industries and the country.



MEMORIAL WHERE THREE CHRISTIAN  
BAGANDA BOYS WERE MARTYRED IN  
1885

But when all this has been said, it must be recognized that there are powerful forces antagonistic to progress. Five out of six of the people are still pagans or Moslems, so that the moral atmosphere leaves much to be desired. Again, more than one or two generations are needed to change the instincts of heredity. It must also be admitted that, while much of incalculable benefit has been brought to Uganda in recent years, the vices and dangers of Western materialism have crept in also.

"The African is quick to accept, and quick to lose Christianity," says one who knows him well. In this jubilee year of the Uganda Church and Mission it is the earnest desire of all the Christian leaders that the spiritual life of the Church shall be deepened and strengthened. Towards the attainment of this end the Church throughout the world can cooperate, for it is as the tide of divine love and power can flow unhindered throughout the whole Body that the youngest, weakest members will enter into the experience of fuller life.

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Fifty years ago, Alexander Mackay wrote from Uganda, "I am very sorry to have to inform you that our cherished hopes as to the Sultan's late edicts for the suppression of the slave trade, are hitherto vain. I find slave caravans passing Saadani every day with almost one hundred children in chains, *per diem!*" Thank God, that curse has been abolished!



OMAN WOMEN WAITING FOR THE MISSIONARY DOCTOR

## Touring with Christ in Arabia

BY PAUL W. HARRISON, M.D., BAHREIN, PERSIAN GULF

Missionary of the Reformed Church in America

“NO, I don’t want to see you.”

The irritated skipper of a British India steamer was talking to an itinerant medical missionary, who did not believe in the Nordic myth. “All I want is for you to understand that you cannot travel deck on this steamer. I won’t have white people mixing with the natives in that way.”

In vain did the missionary protest that the company’s Bombay agents sell just such tickets.

“No, sir, no mixture of Europeans and natives on this ship.”

So the missionary unwillingly surrendered twenty-four additional mission rupees and added a millionth part of a per cent to Lord Inchcape’s dividends. The missionary did not even try to present the Gospel to the skipper. It was needed badly enough but the time seemed unpropitious. More or less silently he paid the second class fare from Lingah to Dubai and afterward unlimbered his camp cot among the deck passengers, where he found good air to breathe and more congenial company.

“Come over here, I want to talk to you” said an Egyptian Arab, a fierce and bitter nationalist. He had just come from a visit of some weeks to Bahrain, where he had been preaching the evils of British suzerainty and the need of solidarity among Moslems. The seed had fallen on stony ground, and he bemoaned the degenerate times. Now

he was on his way to Dubai where he hoped to stir the faithful greatly. It is hard to get such a man to listen to the Gospel. He is full of politics. The old Turkish rule he immoderately praised, which panegyric left quite cold those of us who had lived under their rule. Several attempts were made to get his attention for Christ's message, but with no success. Even the missionary's composure was upset temporarily by his vociferous assertion that America's present policy was obviously dictated by fear of England. That night we had to ask forgiveness for forgetting that "the Lord's servant must not strive."

But Dubai was afraid of foreign complications so the Egyptian missionary of nationalism was not allowed to land. We fared only a little better, not being permitted to enter Dubai itself, the commercial center of the district. Half a loaf, however, is better than no bread and we accepted an invitation to visit a much smaller town twenty miles further on and to treat one of its prominent merchants who needed surgical attention.

The whole trip was one of surprises. I had never met so unreasonable a ship captain, nor such a fire-eating nationalist. I found myself later the guest of a man affording perhaps the finest example of unostentatious hospitality and benevolence that I have ever seen. Though himself needing care for six weeks, my host provided generous quarters where other sick and needy people might come for attention. Across one end of the large courtyard he built a shelter from the sun, providing in this way a verandah twenty feet or more deep, an ideal shelter for the patients who came in large numbers. We had thirty or more in-patients much of the time, and every morning, noon and night slaves came from the house bringing milk for those whose diet had been so limited by the doctor's orders, and meat and rice for all who might eat more substantial food. Those lacking a bed were provided with one, and anyone needing fuel had only to ask for it. I have seen many beautiful things among the Arabs, but I think I have never met with anything equalling the simple, unostentatious, almost automatic benevolence of that house.

It was easy to talk of the things of Christ to that man, but very difficult to make any real impression. All he wanted, he found living as a Mohammedan. It is true, he did not find all of it in his religion. The intense Mohammedan puritans of Inland Arabia reckon such as he, infidels. To a very unusual degree he walked in "the light that lighteth every man coming into the world." Nevertheless he was a sincere Mohammedan and any faith in Christ beyond regarding Him as a superseded prophet seemed beyond his reach. A sense of desperate inadequacy and helplessness comes over the missionary at such a time. If Christ could meet and talk with such a man, surely He could put His finger on some hidden area of conscious spiritual need, just as He did with the Samaritan woman, and he might thus lead him straight into the Kingdom of God.



That hospitable, kindly old man is typical of the Arabs of his district. Courteous and earnest and tolerant, they offer a marked contrast to the men and women whom we meet in other parts of the peninsula. Several came to ask us to conduct a Christian service on Sunday so that they could come and listen. What an opportunity! That first Sunday seventy-five men were listening for the first time to the Good News of Christ. The missionary goes to his knees when he faces such a service. Just what does God want us to present to these people? That first Sunday we tried to tell them what Christ meant when He told Nicodemus "Ye must be born again," for in Nicodemus Christ met a man who must have resembled these Arabs very closely. They listened with great courtesy and agreed that they needed new hearts. Thus they were able to go one step beyond Nicodemus in their comprehension of the message, but no further. All we could do was to pray that, like him, they might later come into an effective faith.

On the second Sunday we told them of the nature of Christ's salvation, how His own life flows into us to be our life just as the life of the tree flows into the branches. Orthodox Mohammedanism is mechanical and cold, the most formal intellectualism imaginable. As might be expected mystical movements have run from time to time through it, gaining temporarily a tremendous vogue. The great Shiah schism has that as its underlying basis. This mystical aspect of the Gospel made apparently a deeper impression than that presented on the previous Sunday. It seemed to the speaker that some of those Arabs looked into the open door of the Kingdom of God with real longing of heart that Sunday morning. But the price of entrance is high in Arabia, and the inevitable reaction after such a service seems to be a renewed and revived effort to find the blessings of Christ in their own religion.

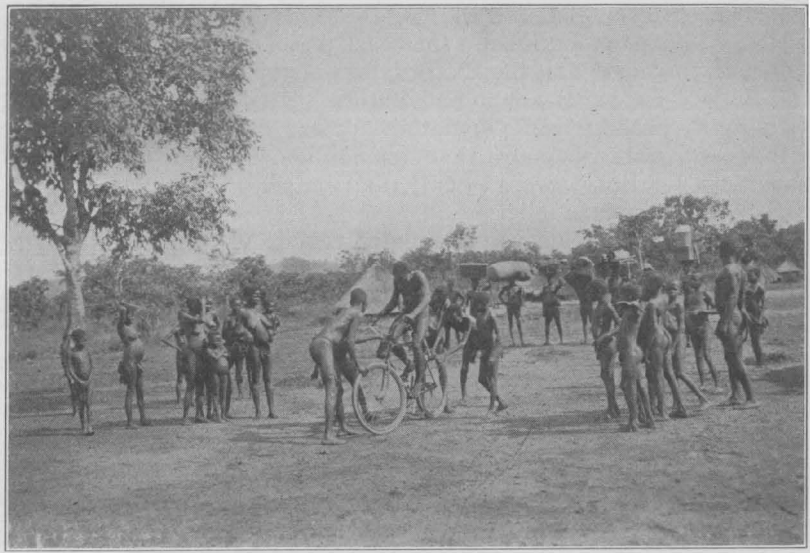
There are two things that make it hard for the Arabs to enter the Kingdom. One is the price that must be paid for gaining the new and the other is the very great attractiveness of the old. The great feast of the Mohammedan year came while we were in Ajman and, as always, everybody went out to attend a sunrise prayer meeting. The whole town was there. A row of men five to ten deep, in bright holiday clothes, stretched for a hundred yards and more. Ten feet behind them was a similar row of women shrouded in black. The preacher stood in front on a raised platform, and after a short reading, led the worshippers in prayer. It was a wonderful sight, perhaps two thousand people reverently seated on the desert sand, in the cool of the early morning, the sun just appearing over the mountains in the distance. The deep blue of the sea was in front, and the desert stretched out to infinite distances behind. Palm trees were scattered thinly over the landscape as in a park at home.

As the service drew toward its close the low thunder of cannon

in the distance told us that fifteen miles away to the west morning prayers in Sharga had ended. A few minutes later a louder boom from Um el Gowein on the east announced the same thing from there. Our prayers came to their close a moment later and the earth shook with a tremendous report from the guns by the Sheikh's castle. Ajman also had finished. I have been in Catholic services where the elevation of the Host is accompanied by a peal from the great bells of the cathedral, and a man must be made of stone to be unmoved by such a service; but I have never seen anything to compare with this Mohammedan service, where simple, unostentatious worship is not trapped with tinsel and gilt, but is a part rather of the awful and divinely beautiful works of the Omnipotent God and where the humble worshipper joins hands with similar worshippers the world around.

The missionary witnessing such a service hopes very earnestly that when the Church of Christ appears in Arabia it will learn from Mohammedanism, will learn indeed a very great deal. He hopes that it will remove the Western clothes that the missionary tends to put on it, and in their place will put on the garb of the East.

But the aching desire of the missionary's heart to give this people Jesus Christ is not diminished by seeing such a superb service. He knows that this is the one nest of chattel slavery still remaining in the world. He knows that of all Arabia this district is most terribly cursed with immorality, unless perhaps following its rapid Westernization, Bahrain can now compete for this evil preeminence. He knows that the pearl divers are oppressed and mistreated unspeakably. He knows in short that the splendid Arabs in this district of Oman, like every other splendid people in the world, are not delivered from the power of sin and selfishness by any services, however beautiful and moving, by anything except by the power of Christ. Therefore he prays, not simply that God may give him on this trip the wisdom and the grace to present a picture of Christ free from its Western defacements, he prays even more that those to whom God has entrusted wealth at home may be guided by His Spirit to such gifts as will make possible for that country of hospitable and kindly people, not only an occasional visit by a missionary but a permanent mission station with a continued and prayerful, and please God an adequate and effective presentation of Christ. Then we will see services of worship that are not only simple and sincere and beautiful, but also powerful and transforming because in them the people shall meet Christ.



A KARRE, NATIVE WAS "SURE" HE COULD RIDE MR. GRIBBLE'S BICYCLE. HE WAS PERMITTED A TRIAL WITH HIS FRIENDS ASSISTING. THE MISSIONARY'S PORTERS ARE IN THE BACKGROUND.

## Pioneering in French Equatorial Africa

BY FLORENCE N. GRIBBLE, M.D.\*

WHEN Stanley, whose birthplace had been Wales and whose adopted country was America, was exploring the Congo for the King of Belgium, a young Italian named De Brazza was also exploring for his adopted country, France. Reaching Stanley Pool first, he claimed the country on the north and west for the land of his adoption.

French Equatorial Africa has today an area of approximately 700,000 square miles and comprises four districts, Gaboon, the Middle or Moyen Congo District, the now familiar district of Oubangui-Chari-Tchad, and Lake Tchad military district.

The capital of this immense territory, Brazzaville, is a beautiful and attractive city. The ornamental palms and fragrant flowers enhance the artistic beauty of the landscape. Notwithstanding these facts, the white population scarcely exceeds five hundred, and consists principally of officials, traders, army officers and their wives, with a small missionary population.

\* (Note: Among the unnamed "many other brave followers of the Cross in Africa," there should be mentioned the late Rev. James S. Gribble, husband of Doctor Gribble. He led the pioneer party of the Mission Oubangui-Chari, and laid down his life in establishing the first Station. Without his courageous faith and sacrificial labor, this needy field would not now be in process of evangelization.)

The native population of French Equatorial Africa is varied. Tribes of mixed blood inhabit the coast regions. One has the desert tribes in the north and the Bantu tribes of the lower Congo, including the well-known Bakongo and Bateke. Yet there is little congestion in French African population for the sum total of all these tribes aggregate not more than ten million. If the population of these vast territories were equally distributed, it would average only fifteen to the square mile.

One of the most densely populated regions of these vast domains is found in the Oubangi-Chari-Tchad district, lying east of the Camerouns, north of the Belgian Congo, and west of the Anglo-Egyptian Sudan. In this district are some members of the Bantu groups, but



THE MISSIONARY'S HOUSE—BRICK WITH GRASS ROOF

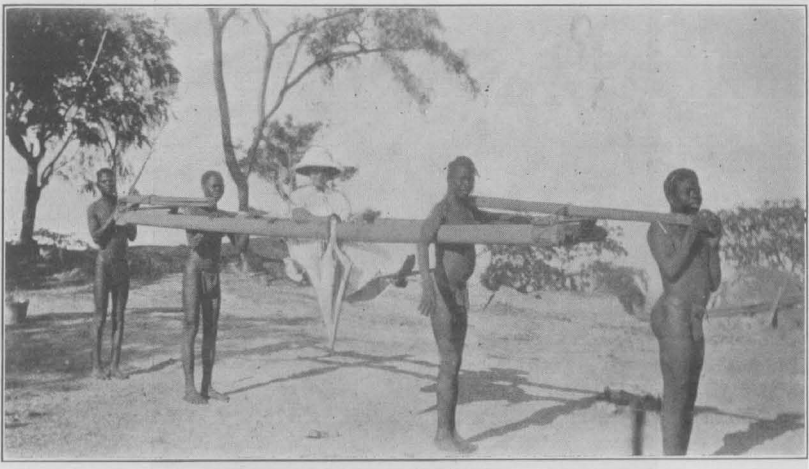
for the most part the population consists of mixed blood from the Arab and Berber strains. Especially is this true in the eastern extremity of the district where are found the Zande, whose prowess is so well known, both in conquest of other tribes and in hunting.

The French African native is no longer a cannibal because cannibalism is under the ban of French law, death being the punishment of every native convicted of eating human flesh. But witchcraft, fetishism, secret societies and many other customs of tribal life hold the heathen native in their sway. Mohammedanism has gained the tribes of the north, and Roman Catholicism has made many inroads along the Congo and Oubangi Rivers.

The officials are respected by the people and the French language is taught to the native. While religious services may be conducted in the language of the people, yet the schools give instruction in the French language only. Missionary schools come under the same official regulations as government schools, and teachers must obtain

the "Superior" Certificate from the "Alliance Francaise" in Paris, —the recognized school for the preparation of foreigners desiring to teach in French colonies.

The government is carefully administered. The chief executive is the governor-general who resides at Brazzaville, and who is assisted by lieutenant-governors, one residing in Gaboon, one in Moyen Congo, one in Oubangi-Chari-Tchad, and one in the Lake Tchad Military District. The lieutenant-governors, thus presiding over their respective provinces, are assisted by administrators, presiding over subdivisions of the provinces known as *circonscriptions* or dis-



A FOUR-CYLINDER MOTOR CAR IN AFRICA

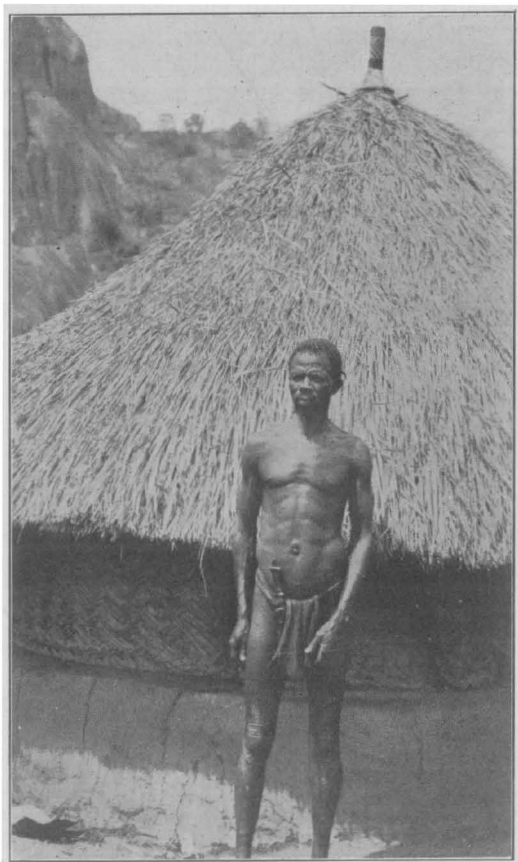
tricts. Each of these administrators is assisted by black soldiers or police, many of whom are recruited from Senegal.

So far as possible, even with this efficient organization, the French colonial government respects the tribal laws, and the administrators work through the native chiefs, appointing, guiding, directing, removing them, but permitting them to employ their faculties and talents, and as far as possible respecting their inheritance. The native is subject to tax, and herein lies a large part of government revenue. The rate of taxation is in exact degree to the degree of subjugation which can be obtained and maintained.

The French Government, then, has the great northwestern part of Africa, all other nations having their territories surrounded and isolated like little patches amidst the overwhelming preponderance of French possessions, extending as they do from the Mediterranean on the north to the Atlantic Ocean with its gigantic curves on the south and west, and from the vast flow of the Congo and its tributaries on the east and south to the Anglo-Egyptian Sudan on the east.

It is a great privilege to be permitted to be a missionary in these extensive domains, and every missionary society therein located has before it an expansive future fraught with issues enormous and weighty.

Yet French Equatorial Africa with its coast line in Gaboon is by some strange anomaly dependent for its equatorial exit and en-



ONE OF NANA'S SONS, YAKANENGIE, HAS BECOME A GREAT SOUL WINNER, HAVING LED SCORES OF HIS PEOPLE TO CHRIST

trance into Africa upon the Belgian Congo, which has no coast line but which controls the mouth of the Congo. The little Belgian railway which has been built around the Livingstone rapids in the Lower Congo is utilized by the French as well. But this will soon be changed, for the French are prospecting a railway from Brazzaville to a point in Gaboon 250 miles distant and known at Pointe Noire, situated near Loango.

One of the greatest contributing factors to progress in French Equatorial Africa is the wonderful system of automobile roads recently inaugurated by the Government. These roads not only bring government official and people nearer together, which was their primary purpose, but they form a network of amazing highways for the Gospel. The completion of a road is always immediately followed by the removal of the people from the mountains or the bush to the roadside. Planned as military or caravan roads for earthly administration, these thoroughfares are fast becoming the highways along which the Church militant advances to the evangelization of Africa's last frontiers—along which also the caravans of the Gospel shall penetrate the dark ignorance of paganism. We stand in French Africa at the threshold of vast unknown territories, less developed in Equatorial than in North Africa, but also needy, and awaiting the Church with its message of salvation. Protestant Missions at work in French Africa include the Swedish Evangelical in the vicinity of Brazzaville, the Swedish Baptist in the vicinity of Bangui, the Oubangi-Chari Mission in the vicinity of Bangui, Bossongoa, Boali and Bozoum, the Mid-African Mission, east of Bangui, and Center of Africa Mission contiguous to the preceding and the Africa Inland Mission which has recently been established at Zemio. The Oubangi-Chari Mission, of which the author is a member, was started in 1918, after the pioneers had done previous service in British and Belgian territories. The first station was opened at Bassai, near Bozoum, in 1921, after three years of enforced waiting and importunate prayer. The second station was opened at Yaloke in 1924, and the third at Bossongoa in 1926. The three tribes, the Karre, the Baya, and the Banou, have responded favorably to the Gospel, now having a total church membership of between 2,500 and 3,000.

The object of the Mission is the evangelization of the Oubangi-Chari-Tchad district of French Equatorial Africa, with a line of advance continually toward the northwest, contesting the Mohammedan advance among the tribes yet pagan, and seeking eventually the conversion of tribes already gone over to Islam. The Mission is under the auspices of the Brethren Church of America, with special dependence upon the faithfulness of a prayer-hearing God. The immensity of the field, the darkness of paganism, the falsity of Mohammedanism, the prevalence of disease including leprosy, sleeping sickness, malaria, etc., constitute in themselves a call to prayer on the part of all God's children for all missions, and for every force endeavoring to cooperate in the evangelization of these frontiers.

In the footsteps of Livingstone, of Laws, of Huntington; in the trail of Hurlburt, of Haas, of Cedar, and of the many other brave followers of the Cross in Africa, let us press forward with the wondrous story of redemption until our Lord Himself shall return to claim His Bride.

## A CHINESE MAIL CARRIER\*

HIS name was "Shih," and "Shih" means "stone," but we never called him Peter. From the day Mr. Ting had bought fifty pairs of chopsticks from his humble stall, and he had heard that there was a "Jesus Hall" in the town—something he had never heard of before—Shih had moved forward in his knowledge of God.

Now his little shop bore the sign-board "Rock of Ages." The rigidly-shuttered door on the Lord's Day, marked the little hunchback as a Christian, even if he had not beaten a big brass gong on the High Street, and called out, "Come to worship at the Jesus Hall," as he smiled his way along to the East Gate.

Across the street was the Chinese post office, and the postmaster was a Christian—wealthy, fat and flourishing. Mr. Chow stepped over the roadway one morning. "Venerable Shih," he said, "in your old vagrant days you tramped many a mile with heavy loads. Are you good for a long walk now, I wonder? We're short of a courier, and trustworthy men are few. Could you start on a run at once, to help the Chinese Government today?"

"Ah, Brother Chow, I served the devil and opium then. Gladly for the post office, and for you, my fellow-Christian, I will do my best."

\* \* \*

The Conference was closing. It had come to the testimony and consecration meeting. Tan, the first believer in those two counties, rose to promise every free day through the winter for itinerant preaching and bookselling. He had done much of such yeoman service before.

Some pledged a few days' help at preaching campaigns or book-selling trips. One or two would go to Bible classes for a month, and some spoke of giving "a tenth" of their gain to the Lord's work.

Then the little hunchback rose. He knew it was useless to stand behind the high desk on the rostrum, and so he spoke from his place near the wall. "I am a poor little chap to look at, but what would I have been if the Lord had not saved me? My opium would have landed me in hell ere now."

"And I have been carrying the mail for the Chinese Government. It was the proudest day in my life. I looked at all the big strong young fellows on the road, as I ran through the villages, with my bags swinging from the pole. Why had Mr. Chow chosen me—me, but for the grace of God an old opium-sodden vagabond? And God had chosen me too!"

"If anyone ought to give a tenth to God I ought to do so, but I can't read or figure. However, the Post Office gave me eighteen hundred 'cash' for the job. I can't give the Lord less than two thousand, and the church treasurer can have it as soon as he likes to call!"—*Robert Gillies.*

\**London Christian, 1/20/27.*





GATHERING A CROP IN A WALNUT GROVE, LOS ANGELES COUNTY, CALIFORNIA

In these groves little children can earn as much in a half day as they formerly earned in a whole day—before the schools started half-day sessions.

## Nomad Workers in America

BY LOUISE F. SHIELDS, REDONDO BEACH, CALIFORNIA

"Foxes have their holes and the wild birds their nests, but the Son of Man hath not where to lay his head." *Matthew 8:20.*

"Ye know the grace of our Lord Jesus Christ. Though he was rich, yet for your sake he became poor, that ye through his poverty might become rich. *2 Corinthians 8:9.*

A RICKETY automobile of 1912 model stopped beside the road near an orchard where huge apples lighted the trees with flame and gold. The driver of the car leaned forward to question the men and women on ladders who were stripping the trees of their wealth. The woman sitting with him on the front seat held a baby on her lap and a three year old beside her. A row of tow-heads peered through the ragged curtains of the back seat.

"What's the chance of getting a job here?" called the man in the car.

"Full-up!" replied the man who seemed to be directing the work of the apple pickers. "But it's only four miles to Cashmere where there's an apple knockers' employment office. Might try there. Go four miles the way you're headed now!"

The car wheezed down the road into the town and drew up near the Episcopal church parish house where rows of cars much like his own were parked three deep in the side street. The entire family rolled from the car to the soft green lawn in front of the building, where they found the door blocked by job-seekers.

The five children shouted with glee and even the mother forced a wan smile when the man reappeared at the door and announced, "We've got a job, the first in three weeks. That church-guy's all right. He gave a ticket for us to get some hot soup before we go to the orchard!"

This family is only one of thousands who follow the crops all year on the Pacific Coast. Seventy-five per cent of the field workers are Mexican and the language barrier is added to other problems in California where there is a twelve months' rotation of crops. In Oregon, Washington and British Columbia, where ninety per cent of the harvesters are American-born and English-speaking, there is a three or four months' intermission of work. For a few months in the fruit season of the Pacific Northwest many leave their rented quarters in cities to try a "vacation with wages." The families who travel only a part of the year bear the title, "one croppers," or "two or three or four croppers." Children's earnings add to the family paycheck.

#### PEOPLE WITH A VISION

What had the Episcopal church in Cashmere, Washington, to do with labor distribution? All great, new movements center around a person. Rev. E. C. Schmeiser had come with his wife from a downtown mission in Chicago, both imbued with the spirit of Christian service. After observing one apple season they instituted the free employment service in the parish house, and opened also a reading room with a writing desk. Many workers arrived too early for the jobs and were without means of support until the harvesting provided them with funds. So a soup kitchen was opened with the understanding that all who could do so would pay a small sum after they received wages. Donations of meat, bread and vegetables from local merchants and gardeners helped to keep down expenses of the soup kitchen.

Cashmere merchants declared that this was the first apple season when they had been free from the annoyance of a score of interruptions every day from strangers seeking direction to employers. The young minister seldom appeared on the street without a string of men trailing along, one talking with him and the others waiting their turns to ask him about jobs, or living quarters or, in some cases, seeking spiritual advice. Before the close of the harvest, workers came for interviews about the most intimate personal and family affairs.

That minister and his wife spent six days a week from 7 A. M. till 6 P. M. in their employment office and often had calls at their

home before and after these hours. At the end of the season they were weary and ready to leave for a vacation, but they were radiantly happy and were planning to enlarge their service next year.

The Presbyterian church in that same town devoted its Sunday evening service in the apple season to special programs for the "apple knockers" with musical features by the "knockers" themselves; and cooperated with some of the leading orchardists in evening entertainments on the ranches.



A MOTHER AND CHILDREN IN A NOMAD WORKER'S SHACK

The churches in every agricultural community have the same opportunity as in Cashmere in the Wenatchee Valley, Washington, to demonstrate Christ-like sympathy for those who have left their homes to work in sections where specialized crops demand more workers than can supply jobs for the entire year.

There is a need for regulating the migratory labor movement by extending to the Pacific Coast the service of the Farm Labor Division of the Department of Labor which now operates chiefly in the Middle West. Until these economic needs may be met, the churches seem to be the only organizations with sufficient vision to pioneer in this emergency relief.

The Council of Women for Home Missions has a well-defined

social service program under the direction of its farm and cannery migrant committee. This has been in operation since 1920 and has included six projects in canneries and truck garden centers on the Atlantic Coast. Since 1924 it has also established six projects in the sections that produce apples, berries, hops and cotton on the Pacific Coast. The interest of the Council was stirred by such instances as the following:

A young mother with a six-months-old baby in her arms joined other mothers and little children on the truck which started early one morning from the harvest labor camp under the stately fir trees by the Willamette River in Oregon. Men walked beside the truck. After the boisterous crowd of workers reached the field for the day's work, this young mother laid her baby on a pile of canvas sacks. Later a truck driver said:

"I did not see the baby. But, thank God! My horses saw it and shied away from it!"

The young mother said:

"Yes, it was a narrow escape. But the sacks were dry over on that ground where we had finished picking. The vines are wet where I had to lay my baby down this morning."

Near the row of babies on the wet vines, toddlers, bedraggled with the dew, pulled at their mothers' skirts. Children, just a little older, were picking into their parents' baskets for a part of the time, but were often trampling the vines and causing a sharp rebuke from the check-boss. Those same children who were chilled by the dews and the fog of early morning stayed on into the burning sun of noonday. Sickness was causing a labor turnover of 300 to 500 per cent each year during the harvest period on that big hop ranch.

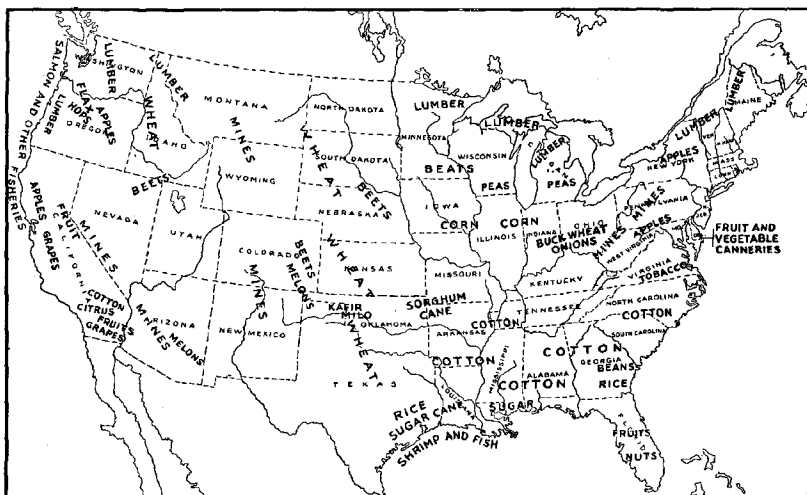
The manager of the ranch put on a health and recreation service the next fall, 1923, which succeeded in holding his crew to its maximum, 1,000, instead of his losing all but 300 at the end of the first ten days, as in 1922. He completed his harvest eight days sooner than usual. He also saved overhead expense of \$15,000 to offset his investment of \$800 in welfare equipment and in salaries of the workers who administered the day nurseries, daily newspaper, first aid for minor injuries, and evening entertainments which kept the young people from questionable resorts. The social workers also co-operated with the church people of neighboring towns to conduct religious services on the ranch.

The neighbors of the hop-grower mentioned were impressed by the success of the plan and were ready to cooperate with the Council of Women for Home Missions. As a result, in the summer of 1924, day nurseries, health service and evening entertainments were undertaken with supervision by teachers and college students. The employers paid the greater part of the expense, while women of local

churches provided supplies and some volunteer service. The Council paid a part of the salaries.\*

The Oregon departments of labor, health and education started a program to regulate conditions caused by the large number of transients. Any Christian man or woman with a vision of service to their fellow men could accomplish in any part of the United States, a work similar to that carried on in the Oregon farming community. There are two adjoining counties with 25,000 to 30,000 migratory workers every summer.

Women comprised more than half of the 198,147 workers employed in canning establishments of the United States in September



WHERE THE CHIEF CROPS ARE GATHERED BY MIGRANT WORKERS

In the United States, nearly ninety per cent of the cultivated acreage is used for five crops—corn, hay and forage, cotton, wheat and oats. These constitute over seventy-five per cent of the value of all crops. Next come potatoes, tobacco, apples, barley, rye and sorghums.

of 1919. Only 35,692 workers were engaged by these same establishments in March of that year. The difference represents 162,455 workers brought into the cannery districts, from neighboring cities or from the year-round migrants who travel among the canneries, and the garden-truck and fruit harvests. Many women take their children with them for the easier processes of the industry or leave them to unsupervised play around the labor camps or rented quarters in the towns. Some cannery managers deny children entrance to their plants because of danger from machinery or because of the children's damage to the fruit.

\* The Council of Women for Home Missions, with headquarters at 105 East 22nd St., New York City, will confer with church leaders in any part of the United States on this type of service. It has a stereopticon lecture on this subject, with 60 finely-colored slides and full text which may be rented at nominal cost.

Government statistics are not available for the number of "fruit-followers." An estimate for the one state of California may be based upon the statement of the department of education that there are 20,000 children who have no chance for an education except in the seasonal schools organized by this state department. According to the school census of 1920, the ratio of school children between the ages of 5 to 15 years to the total population of California would indicate at least 117,647 migratory workers in California agriculture.

#### A MOVE ACROSS THE BORDER

Mexicans are the preferred laborers in the cotton, citrous fruit, nuts and vegetables of California, Arizona, New Mexico and Texas, and in the beet-growing district of Colorado. A conservative estimate places the number of Mexicans now in the United States at 1,500,000, with possibly three fourths of that number in the southwestern states. The remainder are scattered through railroad operations of the Middle West and even in the steel industry of Pennsylvania.

In many sections of the Southwest, the Mexicans live in labor camps which the California Immigration and Housing Commission and the state boards of health in other states find it difficult to make sanitary. The language barrier, the difference in customs and the constant shifting from crop to crop present difficulties for religious effort which make it the more surprising that the Protestant Church has already in its membership more than 15,000 Mexicans in Southern California. The Roman Catholic Church, to which the majority of these Mexican workers are adherents, has a few social service centers for them, but none in agricultural districts, so far as reported.

Health and recreation centers will go far toward winning to American standards the masses of dark-skinned neighbors who are pouring into the labor vacuum of the Southwest and whose children, born in the United States, are growing up to American citizenship. The Council has already appointed one full-time Spanish-speaking worker among the migratory Mexicans in the Imperial Valley, and has received requests for organization in other centers as soon as it can enlist sufficient financial support.

On the Atlantic Coast the migrants in the cannery and truck garden centers are from Russia, Italy and other European countries. The Gulf states report their shrimp cannery workers to be the "crackers" or other "poor whites." The large cotton area of the Old Southland is harvested largely by the resident Negroes, but the volume of migration to the North and West has left some of the southern cotton sections in need of transient harvesters. Secretary James J. Davis of the U. S. Department of Labor reports that in 1926 his Farm Labor Division took 227,000, the surplus of cotton pickers and 7,200 cotton choppers from the burnt-out districts of Texas where the cotton was a failure, to the great cotton sections of

Arkansas, Louisiana and Mississippi where there was a shortage of labor.

Beet-sugar workers deserve an entire story of their own, with their increasing numbers, mostly Mexicans, for the summer and fall months, in Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, and Wisconsin. They are usually brought in on contract for the peak of the labor demand, and are left at its close without any help to locate future jobs. Usually they are without sufficient command of English to get information. The Great Western Sugar Company is endeavoring to establish its beet workers in Colorado in homes of their own, with gardens to cultivate between the beet seasons. Denver charitable agencies complain of the hordes of beet workers who drift to them after harvest, and



MANY BABIES ON THE MITOMA RANCH IN OREGON HAD "LITTLE MOTHERS" WHOSE BACKS WERE NOT STRONG ENOUGH FOR THE BURDEN

become dazzled by the white lights and unfitted for later service in agriculture. The churches have here an opportunity to help these needy people to establish homes and community life.

The wheat belt comprises Texas, Oklahoma, Kansas, Nebraska, North and South Dakota, certain sections of Montana, Idaho, Oregon, Washington and Canada, with limited areas in other states. The Farm Labor Division of the U. S. Department of Labor now mobilizes and distributes about 100,000 harvesters annually, from the June harvest in Texas to September and October in Saskatchewan and Alberta. Many of these men follow the wheat for four or five months. Kansas employs 20,000 to 30,000 wheat harvesters in a normal year, Nebraska somewhat less, Oklahoma 12,000 to 15,000, the Dakotas more than any of the three.

Mr. George E. Tucker, director of the Farm Labor Division,

estimates that 75 per cent of these are single men or deserters. The 25 per cent who are family men represent occupations ranging through college professors, students, lawyers, journalists, ditch diggers and skilled mechanics who want a change of scene and employment. Of last year's harvesters 55 per cent were under 30 years of age, with the largest group at 24 years. Fifty-seven per cent had served in this capacity for 5 years or less; 43 per cent for more than 5 years; and 19 per cent for more than 10 seasons.

The wheat harvesters live in the homes of the farmers, or in bunkhouses and barns. They work hard for long hours, and are too



HARDY MEN OF THE WOODS WHO GROPE FOR THE GUIDANCE OF A "SKY PILOT"

tired for week-night entertainments, but where Sunday is a harvest holiday the local churches have a chance to bring Christ's message and help to these voyagers on the golden sea of wheat. The Methodist Episcopal church at Larned, Kansas, has conducted basket lunch meetings on "shirt-sleeve Sundays" in the wheat season, and has cooperated with the county agricultural agent in a wheat harvesters' recreation center.

Several denominations have done effective service among the men who work in timberlands. In the Washington-Oregon-Idaho region the Presbyterian Church, U. S. A., is supporting eleven such workers who bear the name "sky-pilot"; the Christian Church employs one; and the Methodist

Episcopal Church, about a half dozen workers. The lumber men are more or less saturated with I. W. W. teaching, and sometimes resent social service organized by their employers, but they are less suspicious of the churches.

The men in the logging industry work only a few months at a time, usually from February or March to June and then suspend operations because of the fire hazard in the dry summer months. They resume work in September or October and work until the heavy snow blocks their camps for the winter. Isolation and lack of wholesome recreation, the short term in a locality, and temptations to squander earnings and to sink into vice of the cities between jobs, make this group especially in need of the ministration of the sky-pilot. Radio sets would be a god-send to the camps and would help





MEXICAN CHILDREN PICKING COTTON IN COACHELLA VALLEY, CALIFORNIA

the missionaries prove the friendliness of the churches that send them. Books and magazines, forwarded by arrangement with denominational headquarters, might help make the Church's prayers come true. The sky-pilots cover large areas and can touch each camp at only rare intervals. Thousands of camps still remain without a messenger of Christ, but the agencies of moral destruction surround them on every side.

Clean and decent quarters in the Northwest cities are needed for the lumber-jacks between periods in the timber, with opportunities for reading, writing, recreation and rest without danger of robbery or moral temptation. The First Presbyterian church of Portland, Oregon, has such a center in its "Men's Resort." Other city churches might supply similar aid.

The denominational church boards are doing little or nothing, and the local churches not much more, for the large numbers of loggers in Minnesota, Wisconsin, Michigan, New Hampshire and Maine. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. at a cost of \$7,000, and maintains a welfare department in the mill town costing \$40,000 annually. The Long-Bell Lumber Company and others have made generous appropriations for welfare work. The Loyal Legion of Loggers and Lumbermen, popularly known as the "Four L," a cooperative organization which held the North Pacific timber industry steady during the World War, con-

tinues its service to the mind and body of the timber workers, but in a limited area. Nineteen states report more than 4,000 workers, each, in this lumber industry, ranging from 4,701 in New Hampshire to 24,371 in Washington.

#### SOLDIERS AND SAILORS

Several denominations are supplying chaplains for the Army and the Navy, and camp pastors. The Protestant Episcopal Church organized in 1844 the Seamen's Church Institute and is now operating 16 branches of it in the United States and the Philippine Islands. The largest institute is in New York City and ministers to thousands of seamen each week.

#### CONSTRUCTORS, MINERS, AND FISHERMEN

Other migratory workers are fishermen on our sea coasts, lakes and rivers, and especially in Alaska during the salmon season; miners, oil field workers, gangs of construction workers on highways, railroads, irrigation projects, and hydro-electric developments.

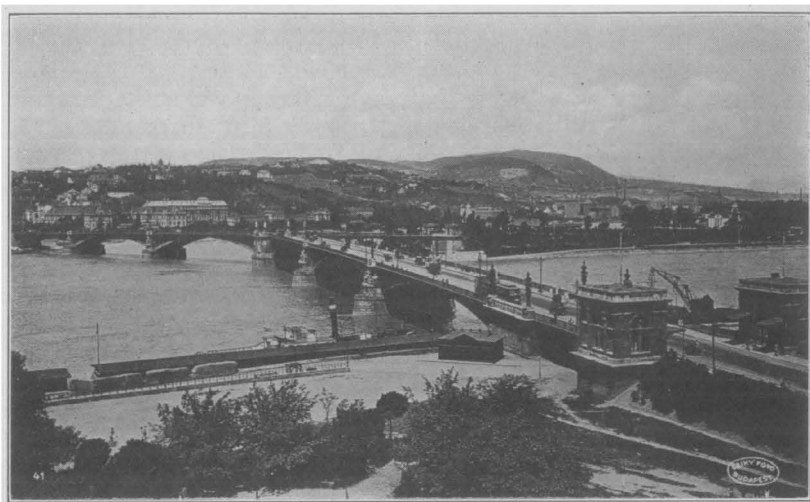
All of these are engaged in essential industries which are contributing to prosperity. Is it right that the workers should have to surrender all the privileges which may be enjoyed by the American home owner? Most important of all, shall they surrender the right to have the Gospel of Christ preached to them by word and deed? How shall they hear without a preacher? And how shall we preach except we be sent?

#### WILL THE CHURCH MEET ITS RESPONSIBILITY?

America has become a nation on wheels. Shall leaders in the Church combat the menace which threatens to remove a large part of the population from all grooves? Shall we help to regulate the migration of workers in agriculture, industries, fisheries, timber and other seasonal occupations, through an enlargement of employment service for interstate distribution of labor? The Church may also influence agriculturists to return to diversification of crops. In the emergency before the economic change is wrought, the Church may redeem for Christian citizenship the two million men, women and little children who migrate all year in the United States, looking for work. Shall the migratory workers be an asset or a menace to America? What will the Church do?\*

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\* Acknowledgment is made, for assistance in preparing the above article, to Rev. Ralph S. Adams, chairman Migrant Groups Committee, Home Missions Council and Council of Women for Home Missions; Dr. George McCutchen McBride, head of Geography Department, University of California, Southern Branch; Mr. Ross Gast, Agricultural Department, Los Angeles Chamber of Commerce; McKinney Plan Company (architects), Los Angeles.



THE CITY OF BUDAPEST, HUNGARY, ON THE DANUBE RIVER

## The Christian Message to the Jews

*An Account of the World Conference at Budapest*

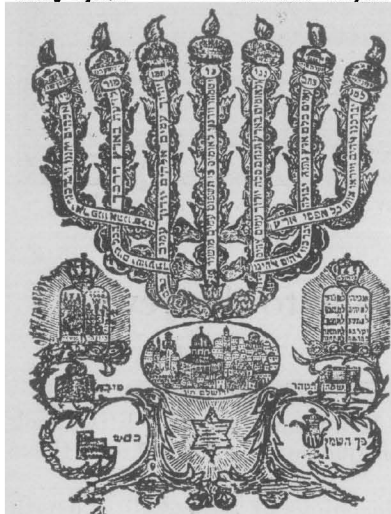
BY REV. SAMUEL M. ZWEMER, D.D.

SOME years ago Rabbi Joseph Krauskopf wrote a little book on the Genesis and Exodus of prejudice, in which he used these pathetic words:

“Long have we hoped that the teachings of Jesus will at length convert the Christian. Long have we hoped that if Christians, professing enthusiastic admiration of the Sermon of the Mount, find it difficult to follow its principal teaching to do good to those that do ill, they will at least endeavor not to do ill to those that do no ill. And, for making such an appeal, no course is better than asking the Christian to consider the teachings of the Nazarene martyr, of Him whose life and deeds meant love and self-sacrifice, who, according to gospel story, died with words of forgiveness from His lips for those who put Him to death. Freely forgiving those who did Him wrong, how much more would He have abstained from wronging those who never did Him harm. And if He has consciousness of what is being done on earth, how great must His sorrow be to know that those who profess themselves followers of His, those who call themselves Christians, are full of prejudice against Jews, against the people who were His people, of whom He was born, among whom He lived and labored, whom He loved, for whom He suffered and died.”

Today we witness in all lands, not only the passing of the ghetto, but, at least among Christian leaders, the earnest desire for the passing of prejudice and for ushering in a new day in which the Message of Christ's love shall be carried to the Jews in unmistakable terms of loving service. The ancient city of Budapest was wisely chosen for a world conference on the aspects of this present problem, and the Scottish Mission, which is carrying on a most successful work, were the hosts of the conference with gracious hospitality. The new

לשנה טובה תבתיבו  
 Boldog újévet! Glückliches Neujahre!



אח"ל כל האופר למנחת בנינו בצורת רמניה כאלו הדלים  
 מנחה בנינו ונחם שלא יקרה לו רבי רע ונחם בנשיא  
 A JEWISH NEW YEAR CARD FROM  
 BUDAPEST

situation throughout the entire Jewish world since the war and the tendency to drift away from the synagogue towards modernism were compelling reasons for this gathering.

From some twenty countries a hundred workers among Jews (men and women), came together, special papers by experts on vitally important aspects of the subject having been distributed by post in advance. These papers included an analysis of the types of Jewish people and their world distribution; the present-day movements in Jewry, including the disintegration of traditional Judaism, the drift from the synagogue, the development of Jewish nationalism, and the Jews' search for spiritual satisfaction; the intensification of anti-semitism and the use of literature in order to

interpret Christianity to fifteen million Jews and to interpret Jewry to Christians.

Dr. John R. Mott presided as Chairman of the International Missionary Council, and the Regent, President Horthy, cordially received a delegation from the conference. For six days (April 7 to 14) the delegates met in daily sessions and in special committees on the problems of evangelization and message, methods of work, literature, training and operation. Later in a plenary conference the carefully considered findings on these subjects were revised.

Elements in the new situation were shown to be that multitudes of younger Jews are greedily drinking in modern knowledge, scientific discovery, new political theories, and are questioning the articles of their faith. This "drift from the synagogue" is a drift much more to atheism, agnosticism, and materialism than to Chris-

tianity. The reasonings of the rabbis are also evidences—like Dr. Klausner's "Life of Jesus"—of a renewed sympathetic approach to the personality of Jesus on the part of eminent Jewish leaders.

The presence of a considerable number of Hebrew Christians—many of them converts from Judaism—hailing from the Near East, Europe and America, brought first-hand knowledge of real value. On Sunday afternoon, the question was put to these delegates, "What did you find in Jesus Christ that you did not find and honestly can not be found in Judaism?"

In response to this question, and in an atmosphere of natural and profound fellowship, one after another spoke—men who had come out of Orthodox Judaism and out of atheistic and revolutionary circles. The answers included such statements as these: "Christ is redemption from sin while Judaism can only condemn sin; He is the



THE CONFERENCE OF CHRISTIAN MISSIONS TO JEWS ASSEMBLED AT BUDAPEST, HUNGARY (APRIL 7 TO 14)

reality of the Messiah of which Judaism gives simply the promise; He is a personal experience changing life and making man a co-worker; the sender of a community beyond nation and race, whereas Judaism gives only the community of the one nation." One said: "I never knew God until I met Jesus Christ."

The intellectual difficulties advanced against Christianity by Jews were faced, and such conceptions that a Jew need lose his nationality in becoming a Christian were contradicted.

Sometimes the discussions became warm but the temperature, although it might lead to difference of opinion, did not lead to contradiction or disintegration. The hopes of Zion were expressed by a number of delegates. No one could help being impressed by the intellectual ability and special fervour of the Hebrew Christians who represented many lands. One was reminded of the Hebrew Christian national hymn of which one stanza translated into English reads as follows: "As long as there is a drop of blood in our veins, the heart does not stand still. And love burns within us to our sister 'Lo-Ruhama.' Our hope is not yet lost. The hope of the Prophets,

the seers of God. Our nation will yet seek the face of her Messiah and God."

The results of the committees on findings covered the whole of the fields outlined and will later appear in the report.

The obligation, inherent in the Christian faith, to care for the bodies as well as for the souls of men, was affirmed as invariable and universal in its application. For this reason the reinforcement of the work of medical institutions, of homes, and community centers was advocated.

The cardinal problem of the recruiting, training, and welfare of workers was handled vigorously in the direction of seeking workers among the most promising fields of students, of raising the conception of the work to a higher level, and of equipping not only with a biblical, theological and general education, but also a training in Jewish thought and faith.

The existence of the conference was itself a fine illustration and a convincing evidence of the need and the desire for wider and more fruitful cooperative effort. The conference turned to the International Missionary Council, which in fact made the conference possible, to make its findings known to the churches and agencies, as well as to devise permanent means for insuring continued consultation and sharing of knowledge and experience on common problems in addition to research and joint activities.

The wonderful opened door for service, the magnitude and the difficulty of the task, the limited forces available—all caused the conference to lay special emphasis upon avoiding all unnecessary duplication of effort and lack of concert in planning. This was shown to be especially necessary in Jerusalem and Palestine.

After recognizing the existing literature for Jews, of which some is ephemeral and some permanently valuable, the conference asked for a descriptive catalogue of existing literature. It then pressed for new literature for Orthodox, Reformed, Progressive and "Materialistic" types of Jews, boys and girls and students, on many subjects, in book and pamphlet form, as well as literature to give Christians a right conception of Jews and of their responsibilities to them. The impossibility of meeting these large demands with economy and efficiency without cooperation led to the adoption of far-reaching proposals for literature and cooperation.

A forward-looking policy on the fundamental problem of Christian education was finally put forward. The aim was outlined as that of providing the best possible secular education in a Christian atmosphere leading the young mind towards the person of Christ. In countries where anti-semitic influence makes the public schools almost intolerable to the Jew, this situation creates a special call to express Christian love in giving education. It was recognized that this involves a large demand for staff, buildings, equipment and cur-

riculum of a high quality. Liberty is essential for teaching the New Testament and Christian truths to Jewish children. Other emphases were laid on keeping in touch with boys and girls after leaving school by the use of clubs, classes and correspondence; the use of play centers, educational and physical training classes, summer camps, vacation Bible schools—all coupled with definite Christian teaching at which attendance is voluntary. The desire was expressed that all Christian movements among youth—the Student Christian Movement, the Y. M. C. A. and Y. W. C. A., Boy Scouts, Girl Guides—should include Jewish youth in their activities. The great need for special work to meet the special conditions of the life of Jewish womanhood was emphasized in the findings of a special Committee on Women.

A survey of the whole Jewish world was demanded. The situation created by the passing of the ghetto places a new obligation upon churches to work for Jews within their neighborhood. The presence of multitudes of Jews in many universities places a similar obligation upon the Student Christian Movement. The long record of injustice and ill usage of Jews was deplored and a call sounded to penitence for such violations of the spirit and teaching of Jesus Christ. The urgent and growing need for a special presentation of the Christian message to the Jews of the world was emphasized.

The conference was both stirred and sobered by the greatness of the need and opportunity presented in the world and by the scattered and inadequate forces available for meeting them. The fact that so many responsible leaders from such varied areas have met and have reached common findings on so many fundamental problems, is itself a new fact of untold promise for the future.

We were told that in Southeastern Europe there are great mass movements of the Jews away from the synagogue and toward the Church. Some seventy thousand, in recent years, have embraced Christianity in Hungary, forty thousand in Poland and perhaps sixty thousand in other lands including America. The International Hebrew Christian Alliance of which Sir Leon Levison is chairman is doing much to bind together the Jews of all lands, who are finding in Christ their ideal and their Saviour. The validity and vitality of our faith are involved in preaching Christ to Mohammedans and Jews. Theism is not sufficient, one of the Hebrew Christians remarked, I knew nothing about God until I knew Jesus Christ. At such a conference faith was stirred to its depths and one could look forward to a brighter day:

“When Israel shall know, whose heart their hardness broke,  
Whose side they pierced, whose wrath they did provoke,  
Whose dying love for them upon the Tree,  
Cried, ‘It is finished,’ and so set them free.”

# India's National Christian Council \*

BY E. D. LUCAS, LAHORE  
Principal of Forman Christian College

THIS National Christian Council meets once every two years. Of the sixty members thirty are Indians and thirty are foreign missionaries. About one third of the delegates are women. The Chairman of the Council for a number of years has been the Rev. Dr. Westcott, the Bishop of Calcutta and Metropolitan of the Church of England in India. The Vice-Chairman is Dr. S. K. Datta, the General Secretary of the Y. M. C. A. of India, Burma and Ceylon. The delegates represented every branch of Christian work in India.

Among interesting problems discussed by the Council Meeting were the following:

*The Transference of Responsibility from Missionary Organizations to Bodies Representing the Indigenous Church.*—There are two main types for the transference of responsibility. One practised by the Anglican missions is that whereby their work has been merged in the general work and organization of the diocese of a bishop. The mission is merged entirely in the diocese in which it works and the diocese composed of both Indian and foreign members of the Church controls the work of the missionaries. In Protestant and Congregational bodies the work has been put under the direction of joint Boards or committees composed generally of one half Indians representing the local churches and the other half missionaries. No methods in and by themselves have been found to give success. Very often the problem is really more a problem of evolution than of devolution, and as both experience and numbers increase there is an inevitable transference of responsibility and activity to the indigenous Church, but to expect a weak, scattered and illiterate Church to undertake work heretofore done by highly organized missions is to expect the impossible. There was unanimity on the necessity of securing a greater sense of responsibility on the part of the indigenous Church for the entire work of the evangelization of India by every possible method, and the results that have been attained so far are by no means discouraging.

Another problem discussed was the relation of the Christian Church to the question of *Inter-communal Rivalry*, which is now one of the most distressing facts in Indian life. Dr. Datta read a paper on the extent of this inter-communal rivalry and its causes. From the 24th August 1923 to the 22nd July 1926, 73 serious clashes between Hindus and Mohammedans in widely scattered areas took

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\*This council, which includes both missionaries and Indian Christians from all Evangelical Christian bodies in India, Burma and Ceylon, recently held its biennial meeting in Calcutta.



place in India. One of the interesting facts is that these clashes became progressively more numerous and more serious. The entire number killed runs into the hundreds and the wounded into the thousands. Dr. Datta traced the causes of this inter-communal rivalry back into the nature of the Mohammedan conquest, which reduced the majority of the population of India to a state of subjection, in which they adapted themselves to Mohammedan rule by a process of the more warlike maintaining virtual independence in the more inaccessible and semi-desert districts of Rajputana and the less warlike taking control of finance and commerce and of all forms of business, even to administering the revenue and finances of Government itself, and thirdly by a rigid social boycott of the Mohammedans. When the British came the Mohammedan was pushed out of the position of ruler and there was nothing left for him but to enter the Army or to find a very subordinate place wherever he could. The Hindus, although the British themselves were a commercial nation, quickly took advantage of their knowledge and skill of revenue administration of business and finance to fill all the important offices. With the establishment of a complete legal system the superior energy and business talent of the Hindus brought the land as well into their possession. With the coming of the reforms the Mohammedan leaders have stirred up their own people to a sense of grievance and injury, as they are really the "have nots" of India as against the Hindu "haves." Sir Fazl-i-Hussain, the Mohammedan leader in the Panjab, has been the most aggressive leader in this matter.

The National Christian Council has done great service in stimulating interest in *Rural Education*. The work at Moga and other places has been of revolutionary significance to rural education throughout India. As India is largely an agricultural country, and agriculture by far the most dominant industry, it is of untold value to India to receive stimulus in the training of village youth.

It was reported that the Rockefeller Foundation has furnished money for an *Industrial Survey* of India and that an expert in the subject will reach India this summer to spend two years in a thorough investigation of the industrial conditions in India. There will be an Indian man and woman associated in this study. This is with a view to educating public opinion and also to reveal what actual service Christian bodies can render in industrial centres.

The Council through its officers has done much to aid in educating public opinion on *Moral Questions*. The Secretary of the Council made a very thorough study of opium in India, and as a result the Government of India has decided to stop all export of opium by the year 1935. In the meantime a steadily lessening amount is being shipped. Public opinion has also been stimulated and educated in the matter of the "Age of Consent," betting and gambling and the

ensorship of cinema films, and other important matters affecting the morals of countless people.

It was decided to advise the establishment of a Christian school for the study of Islamic languages and culture at Lahore. Various missionary bodies and the Indian Christian Church are prepared to cooperate in this matter, and it is hoped before many years to have a school at Lahore somewhat along the lines of one already established at Cairo.

The Council, with great regret, accepted the resignation of Rev. William Paton, M.A., as one of the Secretaries of the National Christian Council in view of his having been urged to accept the post of Secretary of the National Missionary Council with head-quarters at London. Dr. Nicol Macnicol, a great missionary scholar, who has spent many years at Poona, was elected to succeed Mr. Paton.

This year will see the return to India of the major German missions, such as the Basel Mission, the Gossner Lutheran Mission, and certain other German societies, which have in the past done great work in different parts of India. At the close of the War no one could have imagined that these missions would be permitted to return short of a generation and the fact that within less than a decade they are to be reestablished with the hearty cooperation of both the Indian Church in these areas, and of other missionary bodies, British and American, is largely due to the wise guidance and activity of the National Christian Council. The hope of the Christian Movement in India is along the lines of greater cooperation and unity amongst all Christian bodies. And here the National Christian Council leads the way.

## A Conference in Madagascar

BY REV. M. A. HELLAND, S.T.M., MANASOA, MADAGASCAR  
Lutheran Board of Missions

THE evangelical missions working in Madagascar held their third Intermissionary Conference in Tananarive from August 23-30, 1926. The first conference was held in 1913; the second shortly after the Centenary Festival in 1920. At both of the former conferences there were delegates from Europe representing the mission boards but at the third conference no such delegates were present. Two friends from Europe, voted honorary members of the conference, were Miss Owen, traveling for the British and Foreign Bible Society, and Rev. F. Bjrk, a pastor and young people's leader from Sweden.

All evangelical missions\* working in the island were represented

\* The represented were: The London Missionary Society (the oldest in the island), the Society for the Propagation of the Gospel, the Norwegian Mission Society, the Friends' Foreign Missionary Association, the Norwegian Lutheran Church in America, the Lutheran Board of Missions, and the Paris Missionary Society (Mission Protestante Française). At the opening session the officers of the conference were approved as elected by the Intermissionary Committee; namely: Rev. Fr. Bjertnes (N. M. S.) president; M. le pasteur Prunet (M. P. F.) vice-president; Rev. W. Evans (L. M. S.) general secretary. Two native delegates were minute secretaries.

at the conference, both by missionaries, and by native delegates, for the first time. Three native delegates were allowed for each mission. The Intermissionary Committee has for some time included one native member from each mission.

The proceedings were conducted in Malagasy. The president reminded the delegates of the fruits of the Gospel in Madagascar, as shown by the fact that delegates from tribes that formerly made incessant war upon each other were now sitting together making plans for the advancement of God's Kingdom. "We are the 'light' in this land. Let Christ be mirrored in us."

The various subjects for discussion were each introduced by a member of the conference designated by the Intermissionary Committee some time in advance. Of the subjects discussed, five con-



THE CONFERENCE OF PROTESTANT MISSIONS AT TANANARIVE, 1926

Seated in the middle of the group—left to right—are Rev. Bjertnes, Norwegian M. S. President, Rev. W. Evans (London M. S.) Secretary of conference, Mr. Sims, (Friend's Mission), president of Inter-mission committee, M. le pasteur Prunet (French Mission), Vice-president of conference.

cerned school work, including Sunday-schools; two were questions concerning evangelical propaganda and home visitation; one concerned alcoholism; one the Croix Blanche, a society for the promotion of clean morals; and, finally, one question on the problem of the *metis*.

One result, in school matters, was the decision to appoint a school commission with an executive secretary spending a certain part of his time in this intermissionary work. Such a commission is to consider the publication of textbooks, give information and counsel, and in general to represent the school work of the evangelical missions before the authorities in the capital. Such cooperation will be much appreciated, especially by missionaries employed in educational work.

The question of Catholic propaganda was considered at length but the delegates of the S. P. G. announced their inability to take part in this discussion. The Roman Catholics let the evangelicals break the soil and do the pioneering work, after which they begin their propaganda.

On Saturday a mass meeting was held in Ambatonakanga church, built in memory of the Malagasy martyrs. Miss Owen gave a very interesting account of some of her travels in the interest of the Bible Society, and the Rev. Bjrk from Sweden spoke on Genesis 37:16: "I am seeking my brethren."

The Intermissionary Committee and the Intermissionary Conference work, along the lines laid down by the International Missionary Council, are in Madagascar the organ of all intermissionary work. Thus each individual station is connected with the world movement for the spread of the Gospel among all peoples. Our hope and our prayer is that God's Kingdom may come and His will may be done also in this far away island.

#### THE WORD OF GOD AS A MISSIONARY

**M**AN is sometimes bound, "But the Word of God is not bound"; the restrictions and restraints which limit and fetter men do not touch the Book.

The lapse of time and stretch of space do not affect it. It knows no depth, disease or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises.

This Missionary is never weak or weary, needs no rest, and is unaffected by climate, diet, or local surroundings. Ever the same in the fullness of its vitality and efficiency, it accommodates itself to every new environment, equally adapted to all varieties of human temperament.

A stranger alike to external hardship or internal disquiet, this Messenger of God never halts in obedience, hesitates in aim, or stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution, or destroyed by violence.

It is alike unmoved by the skeptic's scoffs, the worldling's indifference, and the bigot's intolerance. It claims to have in it, as His Living Book, God's vital power, and to be Life-imparting, so that men are *born from above* through it as God's "Seed." (Acts 7:38; Hebrews 4:12; I Peter 1:23; James 1:21.)

These claims, the history of Missions puts to the test, and proves God's Book to be His chosen channel whereby His Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, His Word has often won its triumphs. ARTHUR T. PIERSON.

# The Progress of Churches in America for 1926\*

BY H. K. CARROLL, LL.D.

(Compiler of the First Complete Official Census of Religions in the United States)

**L**AST year's reports from the churches indicate net gains in communicants of 489,556, which means that all losses from death, withdrawal and exclusion have first been filled with new members, and nearly half a million increase the strength of the various religious bodies.

The net figures by denominational families, however, show a downward tendency. The churches, almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Church is not included among those losing by this process, because it has no lists of communicants and constituents, such as the Protestants keep, nor does it grant letters of dismissal to the migratory. Its lessened growth may be attributed to lessened immigration and to failure of dioceses to report regularly their population. All the churches are aroused over their losses and will doubtless take measures to reduce them.

Among the separate denominations, the Roman Catholic stands first with 16,193,171 and the Methodist Episcopal second with, 4,545,866, then come the Southern Baptist with 3,707,523, the National Baptist (Col.) with 3,310,969, the Methodist Episcopal, South, with 2,538,311, the Presbyterian U. S. A., with 1,868,055 and the Disciples of Christ, with 1,436,575. The Northern Baptist has 1,374,688, the Protestant Episcopal, 1,173,679 and the Congregationalist, 918,029.

The number of ministers for 1926 is 216,167, indicating a loss of 647. The number of churches in 1926 was 236,131, an increase of 181. In the previous year there was a decrease of 828, a remarkable difference.

Six bodies, aggregating more than 6,000,000, make no report for 1926, and several of them make no attempt to gather statistics every year. Many denominations leave it to the United States Census Office to ascertain and publish their statistics decennially.

The annual gains of all the denominations for the last seven years, from 1920 to 1926 inclusive, are as follows: 1920, 754,654; in 1921, 1,013,296; in 1922, 784,292; in 1923, 690,992; in 1924, 621,630; in 1925, 984,846; in 1926, 489,556. Thus the gain in communicant members last year was the smallest in seven years.

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\*From *The Christian Herald*, New York City.

## SUMMARY OF DENOMINATIONAL GAINS AND LOSSES

Denominations	Summary in 1926			Gains for 1926		
	Ministers	Churches	Communicants	Min.	Chs.	Com.
Adventists (5 bodies) .....	1,570	3,019	150,891	d16	8	1,799
Assemblies of God .....	1,270	1,074	62,042	115	165	11,656
Baptists (14 bodies) .....	52,584	62,103	8,670,895	d1,332	d390	66,022
Brethren (Dunkard) (4 bodies) ..	3,333	1,309	156,768	d691	d5	6,608
Brethren (Plymouth) (6 bodies) (c)	....	458	14,244	....	....	....
Brethren (River) (3 bodies) ....	166	89	4,877	2	1	d142
Buddhist Japanese Temples (c) ...	34	12	5,639	....	....	....
Catholic Apostolic (2 bodies) (c) .	13	13	2,768	....	....	....
Catholics (Greek (9 bodies) .....	681	675	751,880	30	25	22,250
Catholics (Roman) (3 bodies) ....	24,712	17,494	16,303,471	218	d7	147,257
Christadelphians .....	....	79	4,061	....	1	73
Christian Church .....	1,017	1,016	114,136	d33	d36	d2,333
Christian Union .....	390	320	18,200	4	2	400
Church of Christ Scientist .....	4,576	2,288	....	752	376	....
Churches of God & Saints of Christ (Colored) .....	101	94	3,311	....	....	....
Church of God (Winebrenner) ..	452	488	29,011	3	4	527
Churches of God, General Assembly Churches of Living God (Colored) (2 bodies) .....	923	666	21,076	....	....	....
New Jerusalem Churches Sweden- borgian (2 bodies) .....	155	200	6,000	5	....	1,000
Church of the Nazarene .....	103	93	6,552	3	d2	23
Communitistic Societies (2 bodies) ..	2,501	1,548	63,823	d419	62	4,056
Congregationalists .....	....	13	1,784	....	....	....
Disciples of Christ (2 bodies) ....	5,510	5,636	(f) 918,029	....	....	16,369
Evangelical Church .....	9,378	14,582	1,754,512	26	297	d4,887
Evangelistic Associations (15 bodies) (c) .....	1,977	2,143	208,171	28	67	5,179
Evangelical Synod of N. America	444	207	13,933	....	....	....
Free Christian Zion (Colored) ....	1,167	1,324	332,667	d19	8	27,047
Friends (4 bodies) .....	29	35	6,225	....	....	....
Jewish Congregations (c) .....	1,369	694	115,452	8	25	d76
Latter-Day Saints (Mormons) (2 bodies) .....	721	1,091	357,135	....	....	....
Lutheran (20 bodies) .....	10,403	1,683	636,389	533	59	18,522
Scandinavian Evangelical (3 bodies)	10,795	15,549	2,588,279	241	238	42,152
Mennonites (12 bodies) .....	626	477	43,258	43	2	500
Methodists (15 bodies) .....	1,524	1,018	90,310	d60	23	4,671
Moravians (2 bodies) .....	44,508	62,559	8,968,288	d106	d743	48,098
Non-sectarian Bible Faith Churches	157	172	29,119	1	10	1,315
Pilgrim Holiness .....	119	106	6,281	8	....	....
Holiness .....	718	418	14,400	d108	51	2,038
Pentecostal Holiness .....	28	33	926	....	....	....
Presbyterians (9 bodies) .....	282	192	5,353	....	....	....
Protestant Episcopal .....	14,438	15,504	2,610,716	4	d88	48,730
Reformed (3 bodies) .....	5,793	7,831	1,173,679	22	d2	8,768
Reformed Episcopal .....	2,421	2,724	547,024	31	9	6,037
Salvation Army .....	70	68	8,622	....	....	....
American Rescue Workers .....	4,614	1,655	77,689	149	136	3,273
Schwenkfelders .....	525	165	7,856	15	6	910
Social Brethren .....	7	6	1,589	1	d1	53
Spiritualists .....	21	22	1,800	....	....	....
Temple Society .....	600	690	75,000	....	....	....
Unitarians .....	2	2	260	....	....	....
United Brethren (2 bodies) .....	482	368	58,713	6	d72	689
Universalists .....	2,225	3,558	410,631	6	d1	d1,325
Independent Congregations .....	466	604	49,794	d109	d47	2,297
Grand Total in 1926 .....	267	879	48,673	....	....	....
Grand Total in 1925 .....	216,167	236,131	47,550,902	d647	181	489,556
Grand Total in 1925 .....	216,814	235,950	47,061,346	3,702	d828	984,846

(b) No late returns. (c) Census, 1916. (d) Decrease. (f) Estimate.

# BEST METHODS



## HOW TO AND NOT HOW NOT TO

BY MRS. CLAYTON D. EULETTE, CHICAGO, ILLINOIS

Chairman of the Civic Committee of the Woman's American Baptist Home and Foreign Mission Societies

How to do what? How to present Foreign Missions to the local church. The growth and strength of the missionary enterprise are increasingly dependent upon the presentation of missions in the local church. Shakespeare solemnly asserted that "good digestion waits on appetite and health on both." Certainly missionary interest waits on information, and adequate missionary support on both. If this indeed be true, then perhaps we have a clue to the diminishing receipts of many missionary societies. Perhaps the cause is not now being presented in a sufficiently definite and arresting manner. A catalog of the different methods being used might not seem to justify this conclusion. Their name is legion. It is not our purpose, here, to attempt to add to this sum total of definite methods. We may accomplish more by considering the question *de novo*, and outlining some things which would facilitate and make of more lasting effect the presentation of missions in the local church. We are considering at once a science, governed by definite rules which we may discover, and a business, which demands constant attention and assiduous promotion if it is to succeed.

This is a task which is most difficult, important, and far-reaching in its effects. It is difficult because the foreign missionary cause has no apparent bearing upon the life of the individual—he does not seem to share in or to benefit by the results. And in this old self-remembering world that fact is often quite enough to keep interest at the zero point. In almost

any other religious or philanthropic project there is a direct or indirect benefit to the individual, his family, his community, his city or his country. At such times as occasionally occur when the element of catastrophe or emergency enters into the foreign missionary appeal, this difficulty is partly overcome, for it lies in human nature to rise to unselfish and heroic effort under the urge of an emergency. But such effort is not long sustained.

However, it is not only natural selfishness and indifference to what seems of no personal concern that make the task difficult. A further element of difficulty lies in the arguments against foreign missionary work loudly proffered by American tourists who have visited the lands where such work is being carried on. It matters not that they have given to it at most only a casual, superficial inspection, and sometimes have not even taken the time to visit missions at all. The vociferous insistence of their criticism is usually in inverse ratio to their real acquaintance with the work; but of this their auditors are unaware. Is there not a quaint justice in this challenge, made when one of these decriers curtly refuses to contribute to the offering because he *does not believe* in Foreign Missions: "Take some money, then; it is *for the heathen*"? There would be no foreign missionary work if it waited upon such people to initiate and support it. But how would they themselves have been given the gospel message if their own viewpoint had been shared by early Christians? Fortunately for them, it was not.

The task we are considering is important, for it concerns the *completion* of obedience and the fulfilment of the obligations entered into by us when we accepted salvation for ourselves. The basic, inescapable function of the Christian Church, that for which it was established, and that for which it has been preserved through the long ages, is the missionary function. Many Christians are willing to support missionary work which is close at hand; but unless the Gospel is carried "into *all* the world" there is not entire obedience to Christ's command. Foreign missionary work is the final flowering of Christian love and friendship; necessity for it is implicit in Christianity itself.

Our task is far-reaching—not because of the distance involved, but in a causal sense. It is far-reaching in its effects upon the lives of those enlisted; in its results in the lives of those reached with the gospel message; in knitting together the fabric of the nations; in weaving into this fabric world friendship, world peace, world standards of action and thought; in bringing in the Kingdom of God, with all that that term connotes.

#### The Five "Ps"

Let us consider successively Purpose, Personnel, Principles, Problems and Plans.

I. The *Purpose* is to lead Christians to know about, believe in, advocate, support and pray for Christian missions in foreign lands.

II. The *Personnel* to whom presentation is to be made is found in a cross-section of the local church:

(a) The pastor, in most cases the leader in the religious thinking of his flock.

(b) The laymen—interested but otherwise absorbed.

(c) The women, saintly and otherwise.

(d) The young people, popularly known as up and coming but sadly enough in many cases up and *going* out from the church's active life.

(e) The children, sometimes the terror of the present, albeit the hope of the future.

III. The *Principles* which should govern presentation are, broadly speaking, three:

(1) Determination to reach the *entire* local church; to seek to make the Christian Mission enterprise a church affair, receiving official consideration of the groups directing church action and policies, instead of being the concern of a limited number of people. One successful method for accomplishing this is through the establishment of a Board of Missions, coordinate with the other official boards of the church, with its membership elected or appointed by the church in the same manner as the other boards. This Board of Missions recommends a missionary budget to the church for its adoption, promotes measures for meeting this budget and makes its reports directly to the church. It also makes plans for stimulating missionary interest on the part of the members of the church, and for furnishing information concerning missions. The day of haphazard missionary presentation should be over. The aim should be to develop interrelated plans of presentation with essential unity in spite of necessary diversity of method.

(2) Adaptation to the manner of life, motives and power of response of the group to be reached. Presentations which in a city church prove powerful and compelling, fail utterly in a rural church, and *vice versa*. The type of church to be reached is of vital importance in determining the method to be used. Similarly, the type of individual in the group is a determining element. There should be careful adaptation to diversity of training and temperament. How lacking in discrimination it is for instance, to base the foreign missionary appeal solely upon obedience to the Great Commission, in a group whose members cannot think in terms of abstract obligation. Their interest may be instantly won, however, by simple tales of eager response to the Gospel on the part of natives, and by intimate glimpses of resulting changed lives. Like Paul, we should be ready to employ all means that we might by all means win some.

(3) Recognition that persistent and



pertinent publicity is absolutely essential.

(a) A publicity which presents the Gospel as the basis of Foreign Missions.

(b) A publicity which gives salient missionary facts in simple form. One wise enthusiast (a specialist in business publicity) prepared and placed in strategic positions placards, each containing a simple question, with the statement that the answer would be posted in a certain place. Curiosity was aroused, interest awakened and the answers were sought.

(c) A publicity which avoids unnecessary use of technical terms. We smile at the story of the boy who thought a furlough was an ox cart because he saw a picture of a missionary getting into such a vehicle and read underneath the words, "Starting home on his furlough." But a lack of understanding of many oft-used terms is not unusual, and is a real handicap in developing missionary interest.

(d) A publicity which quite naturally takes church members into its confidence regarding foreign missionary problems and situations.

(e) A publicity which interprets newspaper reports of foreign events, and is alert, where necessary, to counteract the effect of such reports.

#### The Six Problems

IV. The *Problems* to be recognized and solved are many. There seems to be at least one problem for each group of the Personnel to be reached and, in addition, some others thrown in for good measure.

(1) The Pastoral Problem. How can we expect the Pastor to be missionarily inclined and to welcome a program for foreign missionary presentation unless Missions has appeared as a basic, fundamental part of his official preparation for the ministry? Yet how many of our theological seminaries offer distinctive courses in Missions for which the student is expected to register just as naturally and inevitably as he registers for Homiletics or Old Testament Prophecy? In some cases, I have been told, there are courses in Missions and Church History, with emphasis upon Church History. (The combination offers a resemblance to the cans of what the market calls pork and beans—a partnership in which pork is often characterized by its infrequent and irregular participation.) In some

seminaries, more especially lately, there have been established courses in Missions. But in many there is still no intensive study of the motives, methods and results of Missions. The young minister does not therefore have missions woven into the fabric of his religious life—the promotion of Missions does not appear as an essential part of his ministerial task. When it is brought to his attention later it seems something superimposed and is consequently often reluctantly and inadequately incorporated into his church program. A pastor, who is now outstanding for his missionary interest, has frankly said that college and seminary produced no missionary impression upon him and he entered the gospel ministry with his only memory of missionary influence that of a "Farther Lights Society" for girls, conducted by a woman of the church. A visit to the orphanage of the Church Missionary Society in Nazareth, where nearly a hundred orphaned children of Arab parentage were being fed, clothed and taught in the name of Jesus Christ, he calls his "exposure" to actual missionary work, and he credits this visit with his conversion to Foreign Missions. But few of our pastors are able to take trips to far lands in the early years of their ministry and thus secure the missionary impulse which might have come to them during their years of preparation. They are not to blame that this situation exists, but we are not free from blame if we do not do all in our power to change it.

(b) The Laymen's Problem. The laymen in our churches depend largely upon the pastors for their understanding of religion and what it involves. Without missionary presentation from the pulpit, therefore, there is no adequate participation from the pew. Even personal appeals to laymen for contributions result in failure, for the laymen reply that they will consult their pastors, and pastors who have no missionary vision do not readily permit what they consider "outside causes" to receive contribu-

tions which might *just as well* be retained for current expenses. A further problem is that for the average laymen too often Missions has assumed a feminine aspect. Tolerant and smiling, he thinks of his wife as "over at the missionary meeting" and does not know that Missions is a man's job, challenging and deserving all that he has of time, devotion and resources.

(c) *The Woman's Problem.* Women, while not in reality the pioneers in missionary work, have had more leisure for the study of Missions and they are as a rule farther along in missionary thinking than the other groups in the church. The problem here is simply to call this fact to their attention and ask their assistance in making Missions as real to the rest of the church as it is to them. Their patience and tact and ingenuity can then be depended upon to assist in coordinating the entire missionary program of the church.

(d) *The Young People's Problem.* An article in a recent number of one of our outstanding magazines written by one who has had years of teaching and observation in a large state university, has for its title "Wanted—A Substitute for Righteousness." The trend of the article is not what one might fear from that subject, but is rather an exposition of the fact that young people do not think in the terms employed by the present generation of adults. While they may be led to choose the things or the acts which we term righteous, they will not choose these things *because they are "righteous"* but rather because they can be shown to conform to what are the young people's own highest standards, differently expressed. If the missionary enterprise is to appeal to present-day young people and to win them for active adherents, it must be presented to them in phraseology which they understand, and not in terms of a day that is past. It must be voiced by those who are in their confidence and in sympathetic touch with the shifting names and nature

of their standards. There should never, however, be omitted or minimized that which alone is the motive and the power of Missions—the Gospel of Jesus Christ.

(e) *The Children's Problem.* Childhood has not stood still in its language and in its ideals. The same need for adaptation and for comprehensible appeal exists here also. This need is clearly recognized and met by some of the specialists engaged in missionary education for children, with the result that where their plans are adopted and followed the interest of the children is enlisted to a remarkable degree. One boy wrote a note to himself and placed it in a conspicuous position lest he should inadvertently forget to attend the "missionary meeting," so fascinating had it become, and so linked with the dominant interests of his life.

A man past sixty years of age related recently that as a child he eagerly gave the contents of his bank to help a missionary from India buy an elephant to be used in evangelistic touring through the jungle. The lad never forgot the thrill of part ownership of an elephant in the jungle, and as he grew to manhood he never lost the missionary interest thus aroused.

(f) *An Additional Problem.* A problem which is very real in many foreign missionary societies arises from the fact that the secretarial force is reduced in number below the point of efficiency because of a budget based upon inadequate receipts. We have here the time-honored "vicious circle"—*our people do not give more generously, we are told, because they do not receive more definite, concrete information; they do not receive more definite, concrete information because they do not give more generously.* That is, their gifts do not make possible the employment of those who can devote their time to making foreign missionary work vivid, vital and real.

I have been told that the Protestant denominations have an immediate local church building program of \$500,000,000. How unthinkable small,

in comparison, seem our most ambitious dreams for the support of Foreign Missions. A corps of officers less overworked and with more time for constructive yet simple, concrete presentation of needs and facts would have opportunity to bring about a foreign missionary program which would be a more worthy complement to this splendid church building project.

#### Plans for Each Problem

V. *Plans.* There should be at least one plan for each problem. Some of these, however, need not be amplified as they suggest themselves in the very contemplation of the problem.

(1) Let us take steps to encourage our seminaries to establish chairs of missions, and to elect to those chairs men or women who are educational experts and recognized as authorities in missionary subjects. Our pastors will then go into the ministry equipped with belief in the supreme importance of and knowledge about the missionary enterprise. (It might be possible, where this is necessary, to assist the seminary in financing this addition to its faculty and curriculum. Certainly later results from a missionary ministry would more than repay the effort, and doubtless givers could be found who would be appealed to by the permanent and increasing value of such a measure.) Might it even be possible to go a step further and request that elective courses in Missions, with credits, of course, be offered by colleges, surely by Christian colleges, and possibly even by those under private control?

While such measures will greatly benefit the missionary cause in the future, we recognize that our problem is a present one. Why may we not, therefore, pending the strengthening of the seminary's missionary influence, endeavor to establish a vital missionary contact with our pastors, especially with those who do not yet recognize the rightful place of missionary emphasis in the business of being a religious leader? They will

then welcome suggestions and plans for putting Missions into the lay thinking of the church, and will willingly make room in their services, from time to time, for missionary presentations. They will also give Missions a new and more worthy place in their preaching. Among the means for accomplishing these results are:

(a) Pastors' conferences, addressed by missionaries and mission executives.

(b) The personal influence of pastors who themselves recognize the essential missionary character of the Gospel.

(c) Especially prepared literature which makes clear the urgency, the importance and the inspiring results of the missionary enterprise. Pastors have often been won to an intelligent interest in Missions through missionary incidents and illustrations supplied to them as material for sermons.

(2) Let us put upon the foreign missionary enterprise the masculine stamp in addition to the feminine one which it has so long borne. Let us more frequently ask laymen to talk missions to each other and to the whole church. Not long ago a man of great wealth who had built up and become the president of the largest business of its kind in the world, was invited to occupy the pulpit of a large city church on Sunday morning. Among other things, he said, "The man who says 'what happens in China is not my funeral' is digging his own grave, and it will be a grave for his soul as well as for his body." It would be impossible to estimate the value to Foreign Missions of such a statement from a man of his known achievements, or the influence which it doubtless exerted upon the business men and the ambitious young men of that audience.

Let us encourage our laymen to think for themselves in the matter of giving, and to realize that the thoughtless or indiscriminate giver is not the generous one but the lazy one. It is true that "the Lord loveth a cheerful giver," but He has wider use in His kingdom for the intelligent, conscientious giver, the one who accompanies his gift with his interest and his prayers. Therefore let us link foreign missionary appeals and presentations

to the interests which the individual is known to have.

(3) In some denominations working under what is known as a cooperative program, the plan obtains of allotting to Foreign Missions a certain definite percentage of undesignated contributions. In some cases this percentage was not based upon a desire to allocate for foreign mission work that proportion of receipts which would seem fair and just after a study of all denominational responsibilities. It was based rather upon the assembling of the budgets of various organizations for a given year or years, and thus may be said to be more or less accidental. As a result, the amount spent for foreign missionary work appears to bear no definite relation to the number and the need of the group served. It would therefore seem reasonable and desirable that a careful, comprehensive and impartial study should be made of this question, with a view to ascertaining and recommending an equitable basis of support for Foreign Missions.

(4) There is another important consideration which has direct bearing upon the presentation of the foreign missionary enterprise. In some denominations where what has been referred to as a cooperative program is in force, this cooperative program seems engaged in displaying what the French would call "the defects of its qualities." Now the excellent qualities of cooperation are many and obvious. But if a cooperative movement does not bring about or at least contribute largely to the growth and success of the organizations uniting in it, it defeats the very purpose of cooperation, which is mutual benefit and aid in performing all the tasks of all. It is an all too evident fact that the cause of Foreign Missions is not benefiting by increased support and resources. In fact, it cannot even be said to be holding its own. The story is told in steadily mounting deficits, in continued retrenchment and successive reductions in expenditure. Restrictions must constantly be placed

upon the workers, and limitations are continually hedging in a work, the glory of which, if it were allowed to expand, no man might predict and only the omnipotence of God might determine. Certainly a cooperative movement ought seriously to concern itself with and seek earnestly to discover and to remove the causes of actual detriment to the work carried on by some of the organizations engaged in it. Whether the detriment is the result of or merely exists simultaneously with the program of cooperation is not material and does not affect the principle of united responsibility for the good of all. No party to a unified movement can suffer as Foreign Missions is in many instances now suffering, without serious reaction upon such unified movement, and without injury to the entire missionary enterprise.

It has always been true that emphasis upon Foreign Missions does not lessen or detract from interest in other types of work carried on through united effort. An outstanding Home Mission executive has many times said that "Foreign Missions is the tide that lifts all the ships in the harbor." The right kind of a cooperative program—and who desires any but the right kind?—has nothing to fear from an adequate emphasis upon Foreign Missions; the cause of Christ and the spiritual welfare of our churches have much to gain thereby.

At the meeting of the Federation of Woman's Boards of Foreign Missions held in Atlantic City during January, this truth was emphasized: "*Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be accomplished.*" Let us not forget also that in the Providence of God only as the waiting tasks are undertaken and accomplished will new tides of spiritual life begin to flow within the Church. The foreign missionary tasks are waiting to be undertaken in that complete consecration and fullness of devotion which Christ asks of those who would follow in His train.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

## **BUILD A WALL OF FAITH AND LOVE AROUND THE CHURCH IN CHINA**

Days of unprecedented spiritual, mental, and physical turmoil in China constitute a challenge to all sincere and intelligent followers of Christ throughout the world.

We urge Christian people to be continually in prayer for this great nation in the hour of its intellectual and political awakening. Let us all pray:

1. That the Missionaries may maintain courage and a radiant faith in the eternal values and ultimate success of their work, and that they may be led to reflect in counsel and deed the true motive and purpose of their presence in China.
2. That the Chinese Christian leaders thrust into the midst of unexpected and heavy responsibilities may be girt about by the strength and wisdom of God, and may be enabled to live as Jesus would, and thus contribute to the up-building of their new nation the essential and vital elements of the Christian faith.
3. That the Christian Church, though tried as by fire, may be greatly strengthened and enabled to endure faithfully through all hardships without faltering in the supreme task of the interpretation of Christ in all relationships of life.
4. That government officials of Western nations may exhibit true friendship for China, and sincere sympathy for the Chinese in their best aspirations.
5. That Christians in the United States and Canada may have a sympathetic appreciation of the difficulties facing this great people, and that they may con-

tinue steadfast in their purpose to make Christ known as the sure hope of China's national life.

6. That throughout the Christian Church in America and Europe there may arise a determination to make the principles of Jesus Christ operative in every avenue through which we of the West touch this great nation.

7. That to men and women everywhere may come a vision of a Christian China where the Spirit of God shall be triumphant.

And above all let us all pray a special prayer of:

1. *Thanksgiving*—for the spiritual awakening which is taking place among the Chinese.
2. *Confidence*—that the Spirit of God is able to make righteousness and love supreme.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

## **GINLING COLLEGE, CHINA**

"The Nanking incident" has brought that ancient Chinese city and its many Christian institutions into the headlines of the newspapers of the world and into the serious thinking of governments and of mission authorities. What actually happened on March 24, and who was responsible for attacks on foreigners—missionaries, business men and government representatives—is not yet fully understood, and therefore judgment must be delayed.

The news from China, so perplexing and disturbing, if thoughtfully studied, shows great historical events shaping before our eyes. China, the ancient and vast, "has struck her tents and is on the march." Whither,

no man knoweth, but there is hope as well as danger in times of change. It is a time to pray.

Revolutions—not only a political revolution, a declaration of independence against foreign domination, but social and industrial revolution, revolution in science and education and in literature—are in progress. And besides a revolution a civil war to unify a nation that has long showed a preference for “states rights.”

Neighbors and friends may wish to help. Sojourners and guests may feel abused by having to withdraw for a time, but China will have to decide her own destiny.

Among those present in Nanking on the day of “the incident” were the faculty and students of the Woman’s Christian College—Ginling—for which many in America have worked and prayed since before its opening in 1915. Eight mission Boards, Smith College, the China Medical Board, and the Young Women’s Christian Association provide more than two thirds of the expenses, fees from the students amounting to nearly one third. Ginling is incorporated under the Regents of the State of New York, thus having the right to grant the B.A. degree to her graduates.

In September 1923 the college moved to its new campus with 100 students enrolled. The total enrollment in September, 1926, was 152, representing twelve provinces, eleven denominations and all ranks of society.

The faculty of thirty has ten Chinese, two English and eighteen Americans holding degrees from Bryn Mawr, Chicago, Columbia, Clark, Drury, Illinois, Indiana, Michigan, Mount Holyoke, Oberlin, Smith, Wellesley, Western, Wisconsin, and Oxford, England.

The college has a campus of forty acres lying between Drum Tower, and the west wall of the city in a region of rolling hills, some of which are wooded, and pleasant valleys, offering all the attractions of open country. From the hill-top on the west the

whole city can be seen, and outside the city wall in the far distance the Yangtze River. Purple Mountain makes the view glorious, gold in the morning, purple at night.

Three academic buildings form a quadrangle open to the east, facing Purple Mountain: a recitation building, a science hall, and a central building which has in it a temporary chapel, the gymnasium, a formal guest hall, a music studio, and small rooms for use by student organizations. Four dormitories provide a home for the faculty and students.

The buildings of the college are in Chinese style, carried out consistently in exterior decoration in columns, cornices and roofs, and in a detail of windows, with a restrained use of color. The seven buildings now in use are part of a larger group of fourteen planned for 400 students. The money for the buildings was raised in a campaign for Oriental colleges carried on between 1920 and 1923. The present buildings with land and equipment have cost approximately \$435,000 Gold.

Because of disturbed conditions attending revolution, the opening of schools has been a problem in many parts of China, but the new term at Ginling opened February 17, with all the students back, except those whose homes were in distant provinces. As the day of battle drew near, seven students were called home by fearful parents. They left reluctantly, but obeyed, as many missionaries have left with reluctance in obedience to consuls and bishops who felt responsible for the lives of their charges.

A student wrote shortly before the Southern army entered Nanking:

“Last Saturday evening the students were going to have a lantern procession, but on account of the unsettled conditions outside, they postponed it indefinitely. In its stead we had a large party in the gymnasium. There were grand marching, folk dancing, class singing and games. Everybody seemed to have enjoyed it much.....

"China is very much upset; it is true there are strikes, anti-British feelings, anti-Christian feelings, but these must be as passing side lines along with the main force. At the same time there is a great body of Chinese Christians and non-Christians in China today, working very hard according to the principles of Jesus to bring a better understanding and more lasting peace between all the nations of the earth. My brother, T. Z. Koo, is going to America on March 12th to represent China.

"Your prayer is greatly needed now, because we do not know what will happen to us next. But we put ourselves in the hands of our Heavenly Father, and trust Him, so we might have peace in our hearts."

#### **EDUCATIONAL ADVANCE IN SOUTH AMERICA**

The Campaign for \$2,590,000 for Educational Advance in South America reported on May 1st that it had reached the \$615,000 mark. This campaign is a cooperative effort of the United Christian Missionary Society, the Presbyterian Board of Foreign Missions, the Methodist Episcopal Board and Woman's Foreign Missionary Society, the Committee on Cooperation in Latin America, and Mackenzie College for an "inter-continental program of Christian education, social and health instruction" in twelve strategic centers in South America. This program is in response to South America's request for North American cooperation. The money will be used "to strengthen ten outstanding schools and three seminaries, to provide specialists in health, social service, religious education and literature, and to assist in the work among the needy millions of Indians." The leaders of South America, both in the Evangelical Church and outside, have asked our assistance in this task, and the institutions which have been selected for cooperative development

have the goodwill of all the South American people. Bishop Oldham, in charge of Methodist work in South America, says of this great effort:

"In my life-long missionary service I have seen nothing more comprehensive, more statesmanlike, more opportune than this united effort on the part of Christian Churches of the United States to equip in a worthy manner these institutions in South America."

One of the main endeavors under the head of "specialists in health" is to provide nurses who can develop health centers and dispensaries in the needy places. Perhaps this is one of the greatest opportunities of the entire effort.

The Women's Cooperating Committee, of which Mrs. Moses Charles Migel, a graduate of Santiago College, Chile, is Chairman, held a luncheon in November at the Hotel Commodore, New York, at which nearly a thousand women and many men were present. Many prominent South Americans were in attendance, including Hon. Vincente Ramitez, Minister from Paraguay; Sr. Alejandro Bolini, Consul General of Argentina; Sr. Pablo Pacheco, Consul General of Paraguay; and Dr. Erasmo Braga, author and educator. Mrs. Carrie Chapman Catt presided at the speaker's table, and Dr. Mary E. Woolley, president of Mount Holyoke College was one of the speakers. \$43,000 was subscribed on this occasion.

Meetings have been held in several cities of the middle west, and during the spring women's luncheons in Pennsylvania cities have won the interest and enthusiasm of large groups.

The Campaign is not only getting the necessary funds for the Educational Advance in South America, but is one more experience in fellowship with sister denominations, and one more effort to promote better understanding between the United States and our South American neighbors.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

## COMITY

From a report of the Committee of the Home Missions Council and Council of Women for Home Missions, H. N. Morse, *Chairman*.

This subject involves the following questions:

1. Under what circumstances shall competition and over-churching be held to exist?

2. What are the minimum essentials of a local church program which should be regarded as constituting adequate occupancy of a field and on the basis of which a particular church should be accorded exclusive responsibility?

3. What principles of procedure are now feasible for boards to enable them, at the earliest possible date, to remove home mission aid as a factor in over-churching and competition?

Many complications and confusions are involved in this question of comity because of different factors inherent in home mission work. The following points might be cited:

1. The various Protestant denominations have, apparently, no common opinion as to urgency of comity or as to their responsibility for it. Neither is there agreement as to what constitutes comity as distinguished from unjustifiable competition.

2. Each major type of community or of population served presents a different aspect of the question, requiring some differentiation both in standards and in procedure.

3. In actual adjustments, there are at least five distinct "focal" points to be considered: the local constituency, the minor church judicatory, the regional or areal officials charged with responsibility for the extension and oversight of denominational work, the superior judicatory and the national missionary societies. Each of these presents a different problem. Further, the lack of any common ecclesiastical unit, geographically speaking, increases the difficulty of obtaining effective action for any considerable area.

4. Differences in ecclesiastical procedure complicate the situation. For example, different denominations illustrate differing degrees of control (a) by minor judicatories over local churches, (b) by superior judicatories over minor judicatories, (c) by missionary organizations over local situations, (d) by national societies over their local or regional representatives. There are different methods of handling funds and controlling their expenditure with divided control in many instances.

5. Particular situations are complicated by a great variety of factors; for illustration, property investments or endowments, theological differences, questions of denominational prestige and of traditional attachments and loyalties, meager ideals of church work and of Christian life and responsibility prevalent in many communities.

6. Home mission aid is only one factor in the comity problem. Self-supporting churches are equally important.

7. While competition and rivalry are not wholly absent from any of the major fields of mission work, in most of the exceptional areas there is some sort of machinery or procedure for dealing with it, as there is, also, in most major cities and in some states. There is, however, a wide variation apparent in ideals, in methods and in effectiveness. It seems fair to state that the Town and Country field appears to present the most complicated and difficult situation.

8. Finally, no one agency seems to have a clear track in attempting to deal with the question.

These points are cited to make clear that it will be no light task to rid our Protestant mission work of overlapping and competition. The further one proceeds in this study the



more vital does it seem that we should immediately move out of the realm of academic discussion and scattered experimentation and grapple with this problem in a serious and thorough-going way.

**Comity Principles Applicable to English-Speaking Work in the Town and Country Field**

1. A field shall be regarded as adequately occupied when, for each 1,000 population, homogeneous as to language and color and reasonably accessible from a given point, there is present one church meeting at least the following minimum standard of service and equipment:

Resident pastor devoting full time to work of the ministry,

Public worship every Sabbath,

Sunday-school meeting regularly,

Edifice reasonably adequate to needs of the community for worship, religious training and service, *provided* that where a church has or is proposed to have the exclusive occupancy of a field it will receive in Christian fellowship all varieties of Evangelical Christians without subjecting them to doctrinal or other tests which do not accord with the standards of their respective faiths.

2. Conversely, a condition of over-churching and competition shall be held to exist where the number of churches in the community exceeds the above ratio, if at least one church per 1,000 people maintains this minimum standard of service and equipment.

3. Where, within the terms of this definition, an aided church is maintained in competition with a self-supporting church (i. e., a church which draws its current support exclusively from the given community), the latter, if it meets the minimum standard shall be regarded as entitled to the field and the grant in aid to the competing church should be annually decreased looking to the complete cessation of aid at the end of three years.

4. Where no one of the churches in an over-churching community is self-supporting as above defined, the denominations concerned should confer at once to determine what church

should be asked to undertake the responsibility of maintaining at least the minimum standard of service and equipment in that community.

The following alternative methods of adjustment are generally recognized as applicable under these circumstances:

The unconditional withdrawal of one denomination in favor of the other, or

The withdrawal of one denomination in favor of the other on the basis of a reciprocal exchange (i. e., favoring the withdrawing denomination in another community), or

The withdrawal of both in favor of a third not now present, or

The formation of a federated or community church.

5. No new enterprise should be initiated with missionary support in contravention of the above principles.

6. Mission aid for building purposes should not be given a competing church as above defined.

7. In the expenditure of missionary money in the Town and Country field the following objects should be regarded as of primary importance:

(a) As a first responsibility, to build up the highest type of service standard for each church which now has or which is proposed to have the exclusive responsibility for a field.

(b) To strengthen particularly for demonstration purposes, churches which face situations of unusual difficulty or unusual strategic importance.

(c) Adequately to occupy now unoccupied communities and to serve now unreached populations.

8. Where the work of a given church is to be discontinued, the policy should be definitely to dissolve its organization and unite its membership with other existing churches.

9. As a step on the way to complete cooperation, competition is held to be particularly unjustifiable if between churches belonging to the same one of the following recognized groups.

(1) Liturgical churches

(2) Churches practicing the baptism of believers only

(3) Churches of other denominations.

10. Each mission board or agency is urged immediately to undertake a study of its aided churches to determine where competition as above defined exists.

## CONFERENCES AND SCHOOLS OF MISSIONS

### Affiliated with

#### Council of Women for Home Missions

##### DATES AND CHAIRMEN FOR 1927

*Bethesda, Ohio*—July 11-15—Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

*Boulder, Colorado*—June 15-24—Mrs. Frank I. Smith, 515 E. 11th Ave., Denver, Colo.

*Dallas, Texas*—October 3-7—Mrs. Merwin A. Stone, 4807 Swiss Ave., Dallas, Texas.

*Dallas, Texas (Negro)*—October 3-7—Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

*DeLand, Florida*—January 31-February 5 (February 1-7)—Mrs. Dora Smith, 135 East New York Ave., DeLand, Fla.

*Houston, Texas*—First week in October—Mrs. Chas. Fred Jewett, 406 Sul Ross Ave., Houston, Texas.

*Illinois-Missouri (Greenville, Ill.)*—June 20-24—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

*Lake Geneva, Wisconsin*—June 27-July 4—Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.

*Mills College, Oakland, California*—June 22-29—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Calif.

*Minnesota (Minneapolis-St. Paul)*—June 20-24—Mrs. F. F. Lindsay, 25 Seymour Ave., S. E., Minneapolis, Minn.

*Mt. Hermon, California*—July 6-13—Mrs. C. W. Brinstead, 2929 Lincoln Way, San Francisco, Calif.

*Mountain Lake Park, Maryland*—July 26-August 1—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

*New Orleans, Louisiana*—November 8-12—Mrs. John S. Kendall, 1427 Broadway, New Orleans, La.

*Northfield, East Northfield, Massachusetts*—July 5-11—Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

*Oklahoma City, Oklahoma*—.....—Mrs. Joseph Deupree, 1609 West 19th St., Oklahoma City, Okla.

*St. Petersburg, Florida*—February 6-11—Mrs. George W. Cooper, 250 Fifth Ave., N., St. Petersburg, Fla.

*Southern California (Los Angeles)*—July 7-12—Mrs. Chas. D. Hill, 1488 W. 27th St., Los Angeles, Calif.

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

*Winona Lake, Indiana*—July 25-August 1—Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.

### Home Missions Institute

Conducted by Council of Women for Home Missions

*Chautauqua, New York*—August 14-19—Mrs. John Ferguson, 156 5th Ave., N. Y. Ave., N. Y.

## RELIGIOUS PRIVILEGES FOR THE BLIND

It has been found that the American Bible Society, in providing the Bible in both Authorized and American Standard Revised Versions in 30 volumes, has made the largest contribution of any Protestant Evangelical society.

Next are contributions of the Seventh Day Adventists, 19 titles; Protestant Episcopal Church, 7 titles; McConkey Fund, 4 titles; and single books by other societies not specifically connected with any denomination.

The total titles, aside from Scriptures, of religious books published by evangelical bodies or interests, so far ascertained, is 20, and 5 other titles have been announced as contemplated.

Roman Catholic publications number 9 titles and 38 contemplated; Theosophists, 3 titles and 22 contemplated; Christian Scientists, 4 titles; Jews, 1 title.

The need for a further and continuous supply of healthy inspirational or informational religious books from the Protestant evangelical point of view is emphasized by all acquainted with facts, as well as by facts themselves.

The amount of religious literature made freely available for the blind by other sources is increasing. The duty of Protestant evangelical churches is clear.

# NEWS FROM MANY LANDS



## AFRICA

### Tribute to the Nile Mission Press

**I**N JANUARY last, the number of different publications issued by this great agency for taking Christian truth to Moslems had passed the 600 mark. The following letter from an educated Moslem convert bears testimony to the value of its work:

For a long time Christian missionaries have worked without fruit, and many are not aware of the real cause of their past failure. Experience has taught me the reason: Their work in the past was restricted to preaching and teaching, and consequently their work was done locally among non-Christians, only to be heard and forgotten again. They recently have succeeded by means of the books of the Nile Mission Press. You can hardly meet with a preacher, teacher, or a colporteur or Bible-woman who has not some of the N. M. P. publications in his pocket. Moslems who have not yet adopted Christianity have started to realize the virtues of this religion, and the soundness of its principles.

### Sunday-Schools in Coptic Church

**R**EV. STEPHEN VAN R. TROWBRIDGE reports of the Sunday-school movement in the Orthodox Coptic Church in Egypt: "It is not officially connected with the World's Sunday school Association, but our secretaries have a friendly part in these efforts. Eight thousand copies of weekly lesson helps are issued and the President of the Council is Father Butros Abd-el-Malak. Lesson picture rolls through our office have been provided for the Cairo and Khartum cathedral schools. There are now thirty-five schools and a staff of over one hundred teachers. The Bible is directly used in teaching, the pupils are encouraged to study it in their homes, and the class work is not unlike that in the Protestant schools. The Secretary is Habib Effendi, Principal of the Clerical College. Let us

earnestly pray that this movement may teach and exalt Christ rather than medieval superstitions and traditions."

### Books for Sahara Oases

**A**T THE last annual meeting of the Nile Mission Press, Rev. Francis Brading reminded his hearers that the Sahara Desert contains thousands of oases, some of them very large. One in southern Algeria has a population of 22,000. He continued:

"The thing that struck me on making inquiries was this, that about seventy-five per cent of the men and boys in these oases can read literary Arabic, whereas right along the coast not ten per cent of them can read. The reason is, I think, that in the oases they have plenty of time for study. There are also schools, to which they are willing to go to learn to read. So you have a wonderful possibility for disseminating Christian literature here. They have nothing else to read. The Koran is an expensive book, and you do not find many copies in an oasis. But give them Christian literature, and they will read it. So I do feel that the Nile Mission Press has done wisely in coming on the scene in the Barbary States, because there it has a field which is almost unparalleled."

### Growth of Cameroon Schools

**L**ESS than a generation ago, missionaries in West Africa of the Presbyterian Church, says George Schwab, "were paying fathers to allow their boys to come to the Mission to learn to read and write. Today those boys, instead of being the wild, painted, brass-ornamented, unlettered people their fathers were, are the clean, quiet, and at least partially

educated teachers in the more than seven hundred village schools of the Mission. In these schools along with the eleven station day and boarding schools for boys, and the ten schools for girls, there are now enrolled 30,299 pupils. Besides which there are eighteen students in the theological school, more than one hundred apprentices in the industrial and agricultural, school and forty teachers-to-be in the normal school."

#### **Open Door to African Dwarfs**

**M**RS. E. G. HARRIS writes from Yaounde, in the Cameroun, West Africa: "We spent a Sunday at our farthest inland evangelistic point—a beautiful spot, with a nice little bark church which serves as a school during the week, and has about 200 children enrolled. At daylight, we were awakened by the great drum which resounded for miles through the forest, telling the people that the Sabbath Day had arrived, and that everyone must cease his labors and come to worship. Before the hour of service had arrived the crowd commenced coming, for, of course, it was a great occasion, because white folks were present. A little company of the dwarf people came in to see us. They live far back in the forest, and are very hard to reach on account of their timidity. One of their number is Christian, and he wants to come here to the station and learn something of soul-winning, so that he can go back to his people and win them. Another open door to service."

#### **"A New Creation" on the Niger**

**T**HE Church Missionary Society calls attention to the transformation which has taken place in the Owerri district of the Niger Diocese, West Africa, in the last quarter of a century. Then it was the general custom at the funeral of any important man to capture a slave. In the course of the burial rites a luxurious meal was laid before the captive; immediately afterwards, he was bound hand and foot and thrown,

as he was, into a deep grave, the coffin being dropped on to his living body, and the grave filled in. Today in this same district there are connected with the C. M. S. Mission a hundred churches in different stages of progress, all of them places in which the Gospel of Christ is being preached. Pastors and catechists and schoolmasters all are housed and provided for by the people themselves. Another district of ninety churches has also been taken out of the original district, and is now self-supporting and developing rapidly.

#### **Tests for Zulu Christians**

**T**HE Anglican bishop in Zululand writes of the people in his diocese: "The children are delightful little folk, and come gladly to school and church. And the Zulus are a fine race, with dignity, forbearance, patience, and many virtues. The old superstitions and bad traditions in sexual matters cause us some trouble; they cannot be driven out in one generation. But when Europeans ask what sort of Christians they make, we point out these five evidences: they know how to pray, and pray well; they know how to worship, and value their religion; they give well for the support of those who minister to them, and to the funds of the Church, and give labor in building their churches; they set to work to win others to Christ in various ways; they know how to submit to discipline."

#### **THE NEAR EAST**

##### **A Turk Seeks the Secret**

**A**N AMERICAN Board missionary in Syria writes of a Turkish shopkeeper in a small town near Alexandretta who has been reading the New Testament. Recently he said: "I did not imagine that there were such deep truths in Christianity or that such wonderful events were told of in the New Testament. What wonderful power Jesus has!"

The missionary continues:

We hope that this young man may become a leaven among the Turks here. One

of the things that has influenced him most is the change seen in the lives of one or two young men, since their conversion. This change is to him a mystery. "How is it that such a great change can take place in one's life? I know all their old words, deeds and actions, but now they have become entirely different men. Is the secret of this in you, or is it in Protestantism?" My answer was that the secret is not in men, but in the New Testament in his hand, in its truths and in the Jesus whom it describes.

#### Turkish Translation of Koran

**T**HOUGH Mohammedan religious authorities have always declared the translation of the Koran to be sacrilege, the Turkish Government has within the last three years lifted its ban on the publication of such a translation. Accordingly, despite ecclesiastical out-cries, three translations of the Koran into Turkish have been put on the market. It is reliably stated that some 14,000 copies of these Turkish Korans have been sold. Some Christian missionaries are finding the translated Koran an ally. Turks who heard the sounding Arabic of the Koran without understanding anything imagined it to be charged with tremendous and mystic meanings. But in translation most of the ascribed grandeur disappears. It is sometimes sufficient to place a Koran and a Testament in the hands of a reader and leave him to draw his own conclusions.

#### Bibles for Moslem Theologues

**T**HROUGH a friend on the staff of the (Mohammedan) theological faculty of the University of Stamboul, the agent of the American Bible Society was given the opportunity of furnishing Bibles in useful languages for the students' reference library. Not only was the gift welcomed, but the suggestion came back that the members of the teaching staff would be glad each to possess a copy of the Turkish Bible. Such a request coming from a quarter which one is accustomed to regard as the home of religious pride and exclusiveness was most encouraging. A nicely bound Bible in Turkish or Arabic, each bear-

ing the good wishes of the American Bible Society, is now the property of every professor in this the only Mohammedan school of higher religious instruction in Turkey.

#### The Bible House in Jerusalem

**T**HE ceremony of laying the cornerstone of this building is thus described by *Evangelical Christendom*: "The High Commissioner for Palestine laid the stone and the dedication service was conducted by Dr. MacInnes, Bishop in Jerusalem. Bishops of the Greek, Armenian, Coptic and Syrian Churches were present, as well as the Abbot of the Abyssinian Church. The missionaries working in Palestine flocked to the service, which will be long remembered by all who attended. Jerusalem—apart from its sacred associations—still stands as a strategic center for Bible work. There peoples of many races meet. We cannot tell what may be in store for the Christian Church in Jerusalem. It may one day become the mother of many churches still undreamed of by even the boldest missionary dreamer. One thing is certain: as long as the Bible is the center and source of Christian teaching God will bless the work of the Jerusalem Church."

#### A Group of Persian Converts

**R**EV. R. C. HUTCHISON, Ph.D., writes from the boys' school in Teheran, Persia: "The school is having the greatest year of its history, and the Christian work is making amazing progress. I am at present most interested in a group of thirteen new converts, who are studying with me. All are upper-classmen, all are men of real leadership, most are from excellent and powerful families. Their high intelligence, deep devotion and spiritual insight, their earnest and effective prayers, the sacrifices which they are making, their ingrained gentleness and irrepressible fun and humor are all a constant revelation to me. When the Persians know the Christ, I believe they will

show us a new type of Christian discipleship."

#### Women's Hospital in Bahrain

**D**R. PAUL HARRISON, author of "The Arab at Home," reports from Bahrain, Arabia, as follows, after what he says have been two bad pearling seasons, which have resulted in bitter and increasing poverty: "Numbers have been turned away from the hospital, not because they were unable to pay a fee, but because they would have nothing to eat during their proposed stay of perhaps two weeks. Due to this extreme poverty affecting all classes except the very rich, the work of the year has been very light. The outstanding event of the year was the completion of the new hospital for women and children." What this splendid building means to the women has been shown, says *Neglected Arabia*, "by the increased numbers at the clinics and by the genuine joy they manifested on the opening day. They have at last a place of privacy, where they need not draw their veils closely every time they hear a step or turn a corner, as they did when the women's quarters were in the men's hospital."

#### INDIA AND SIAM

##### Vacation Bible Schools in India

**T**HOUGH the Daily Vacation Bible School movement is well established in China, it is within a comparatively short time that it has taken hold in India. The world association which directs this interdenominational movement, working through the national Christian councils and church federations in many countries, quotes as follows a recent letter from India: "Our work is progressing slowly but surely and this vacation we hope to arrange for no fewer than 100 schools in South India all managed by college students. It is a new feature of rural service for which we are enlisting volunteers."

There is a kinship between students teaching in these schools wherever they are located. Indian students re-

cently sent this message to Chinese students working in vacation Bible schools:

Tell them we love them, and our love travels through the midst of distance and time, travels unchecked towards them with all the fire and fervor of good will. Tell them we mark their progress with loving interest and shall do the same for many a coming year. Tell them only this, and nothing more—that India sends her love to them.

#### Railway but No Gospel

**F**OLLOWING the liberation of slaves and the opening of a commodious hospital in Nepal has come the inauguration of the first passenger railway in the country. This took place with great pomp and ceremonial on February 16th. The line has been constructed from Raxaul, on the border of British India, to Amlekhganj, twenty-four miles distant. *The Indian Witness* comments:

We regret that the enlightened men who are now at the helm of State in Nepal have not yet seen fit to open their country freely to ministers of the Gospel of Christ. . . . The Church in India could not desire a more challenging foreign missionary task than to carry the Gospel into this most exclusive kingdom as soon as the way is opened.

#### High-Castes Buy Bibles

**T**HE Bombay Auxiliary of the Bible Society quotes in its latest report the following incident told by a missionary who is responsible for the management of a Bible depot in his town: "This Bible depot has been the means of opening up work among the high-caste people as no other agency has. We have sold a large number of English Bibles and gospels to high-caste Hindus. Early one morning a Hindu gentleman came to the depot and asked the evangelist, 'Who is this Jesus who is mentioned in the tract you gave me yesterday? I have read and reread the tract four times and I could not sleep last night. Do you have any books telling more about Jesus?' The evangelist gladly told him concerning the New Testament, and the high-caste Hindu gentleman agreed to purchase one for eight annas. But he could not take

it from the hand of the evangelist for fear of breaking his caste. So the New Testament was placed on the floor of the shop and the Hindu took it away with great joy."

#### Waning Influence of Gandhi

**G**ANDHI is a spent force, women are taking a significant place in politics, and sentiment is growing against strong drink, are features of the survey of India in the 90th annual report of the Presbyterian Board of Foreign Missions, presented to the General Assembly in San Francisco, May 26th-June 1st. On the first of these three points the report states:

Politically, Mr. Gandhi seems to be a spent force. Nevertheless, no man in this generation has made such an impression on India, and the verdict of the future will probably sustain the impression of the present. In his doctrine of non-resistance and patient suffering he has reminded many a Hindu and Moslem of Jesus Christ. Having been himself so profoundly influenced by the life and teachings of Jesus, it is not strange that the Indian press has recently raised the question, "Is he a Christian in disguise?" This seems to have been due primarily to the fact that Mr. Gandhi has, at the request of his students, been teaching the Bible in Gujrat National College.

#### Tithers in the Punjab

**T**HE "New World Movement" which the United Presbyterian Church has been stressing here in the homeland means much in India, too. From Madhapur in the Punjab comes this report: "Recently the superintendent of our district presented the claims of the New World Movement to the district workers at their monthly meeting and stressed the giving of the tithe. Each one of the workers pledged the tenth of his income to the Lord's work. Then the purpose of the Church in the Punjab to raise 100,000 rupees for special work was presented and each one pledged one month's salary. To those who have an abundance this may seem an easy thing to do, but these men only receive from six to ten dollars per month and most of them have a wife and children as well as themselves to clothe and feed. The joyous

spirit with which they responded to the call was to me most beautiful. May we from our abundance give as joyously to our Lord as these from their little."

#### A Moslem Invites Christians

**M**ISS PHEBE EMERY, a Methodist missionary who does evangelistic work in many villages outside of Budaun, United Provinces, writes of an interesting experience: "In one village we were invited by a wealthy Mohammedan to bring our Christians and hold the meeting in his dooryard. Thinking that he did not understand just what was involved in a Christian service, and that he might object especially to the prayers, I hesitated at first about accepting the invitation, explaining as tactfully as I could that we wished to hold a full Christian service for the benefit of these believers, and that he, as a good Mohammedan, might take exception to some of the things we said. He assured me, however, that he was ready not only to listen, but also to take part as far as possible in the service, so we accepted his invitation and soon were seated under a large tree in his courtyard with an audience of about fifty Mohammedan men seated around us. I have never had a more respectful or reverent audience, even among Christians, and our host himself set the example by bowing his head as we did when we prayed. He accepted a Bible portion from me very gratefully and invited us to hold our services in his house each time that we came to that village."

#### India Hears from Tuskegee

**D**R. ROBERT MOTON, principal of Tuskegee Institute, who has recently returned from a world tour, visited the Madura Mission of the American Board while he was in India. The missionaries report that his visit served two important ends, in that he not only showed the Indian people what the well-educated American Negro is like, but he gave support to the idea that literary education in

India should be supplemented by trade and business training. This is a thing which educators are trying to impress upon Indian students, and Dr. Moton emphasized the connection between hand and brain, which Tuskegee has always stressed. *The Congregationalist* quotes:

When the question-period came, the Hindu and Christian men who were listening to Dr. Moton put their consciousness of their own problems under a ruling race of different color together with their slight knowledge of the Negro in America, and bombarded him with questions. He was quite equal to them. Typical queries were as follows: "Do the Negroes have to study in English, or may they use their vernaculars?" "Are Negroes allowed in high government positions?" "Is there a Negro press?" "Does every student at Tuskegee learn a trade?" "Do you have trouble with interracial marriage?"

#### Siamese King Visits Missions

**H**IS Majesty, Prajatipok of Siam made in February his first visit to the northern part of his kingdom. At that time he presented honors to three missionaries of the Presbyterian Church in the U. S. A., Dr. James W. McKean, Rev. William Harris, and Dr. E. C. Cort. In addition, the king showed his appreciation of the missionary work conducted by the Presbyterian Church in Siam by donating to the mission about \$2,250 to be appropriated as the mission desired. On the occasion of the king's visit to the leper asylum at Chiangmai, Dr. McKean suggested as the chief, present need a good road between the asylum and the city. Dr. McKean was later informed by the king that next year's road budget will include the "metalting" of the five miles of road to the island on which the leper asylum is situated.

#### Independent Siamese Church

**T**HE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has approved the organization of a proposed independent Presbyterian church in Siam, where it began its work in 1840. This proposal has been approved also by the Siam Mission and by the two presbyteries

in Siam. These presbyteries are officially attached to New York Synod. The action of the Presbyterian Board will doubtless result in the organization within a short time of the new church. It will start with approximately 50 organized congregations, 150 native groups not yet organized as churches, and 9,000 communicants.

#### CHINA AND TIBET

##### Status of Y. M. C. A. Property

**A** TOTAL of approximately \$2,315,000 has been invested through the American and Canadian National Councils of the Y. M. C. A. in Association properties in China. Titles to nearly all these properties, which are mainly buildings, are held by the Chinese Y. M. C. A. They are therefore not open to confiscation on the ground of being foreign-owned or controlled. The properties in which American and Canadian funds have been invested comprise seventeen buildings, one conference property, three schools, and over thirty residences for housing secretaries. The total amount is exclusive of \$410,789 invested by the American Y. M. C. A. in three Navy Associations at Shanghai, Hankow, and Chefoo, and the Legation Y. M. C. A. at Peking, operated for men of the U. S. Marine Corps.

##### Selling Bibles to Bandits

**O**NE of the colporteurs employed by Otto Braskamp, of the American Presbyterian Mission in Ichowfu, Shantung Province, met in his recent travels eight different bands of robbers. One of the band leaders asked him, "What is your business?" He replied, "I am working for Jesus, spreading His Gospel. I tell people good news of great joy and the way to happiness." The bandit spoke up and said, "Well, what do you think I am doing and what business am I engaged in?" The colporteur replied, "I cannot guess." He replied, "I am a true robber. We kill the rich in order to help the poor." This motto, with the following ones, were written



on their red flags with white characters. "Practice righteousness as a substitute for God." "Dark and gloomy world, blue sky." These bandits inquire from the poor peasant farmers where the rich people live and how much property and money they possess and then kidnap them. Practically all the well-to-do people have left their homes and property and live in walled cities.

#### Good News from Yenching

A CABLEGRAM received in New York the middle of April from President J. Leighton Stuart of Yenching University, Peking, said that there was not much cause for anxiety concerning conditions at the University, although the wives and children of some of the foreign members of the staff had left for Korea as a measure of precaution. Dr. Stuart stated that within the University both the Chinese and foreign teachers and the students were working together harmoniously, the disturbances serving to draw the whole university community closer together. Academic affairs and building operations were proceeding as usual, according to Dr. Stuart, and there was no apparent reason why these should be discontinued. The Chinese generally were acting in a friendly manner to the University and the situation presented a splendid opportunity for the practice of international fellowship and of Christian principles. The Chinese advisers of the University regarded any danger as unlikely except in an interval when a change of government might be taking place, which was not likely to occur in the near future, according to the cablegram.

#### Women Prize Their Bibles

THIS significant testimony to the value of "the world's best seller" comes from Christiana Tsai, a Chinese Bible woman in the Kiangnan Mission of the Presbyterian Church in the U. S. A.: "Ten years ago when the Lord called me to do Bible woman's work, it was considered a

very great thing to persuade any girl or woman to accept a Bible. Now they are willing to go without a new dress or other things to wear at the Chinese New Year in order to save enough money to buy a Bible. Their families do not want them to have a Bible and often will not give them the money. I wish you could step into our classrooms today, and see the girls and women with red, green or some kind of newspaper-covered Bibles in their hands. After school, before they go home, they usually wrap up their Bibles carefully in their handkerchiefs, so they will not be spoiled during the walk home."

#### Bible for Buddhist Lama

REV. EARL A. HOOSE, of the American Bible Society in Peking, describes a call which he made, in company with Dr. D. V. Smith, on the Panchan Lama, whom he calls "the Living Buddha," and "the civil head of Buddhism." The missionaries were kindly received by the Lama, to whom they presented a Bible. Mr. Hoose writes of this: "I trust he will read the book the Society presented him, and I shall await with interest the doctor's report of any questions about the text. But we, at least, have done the deed. The Living Buddha has received with his own hands a copy of the sacred Scriptures, and whether he reads much of it or not, I myself saw him open the book, and believe he will do it again, and that he will read for himself the story of the Saviour of all men."

#### On the Roof of the World

THESE words are chosen to describe its location by the Kokonor Gospel Mission, which is at work in Tangar, Kansu Province, a trade center on the main caravan route to Lhasa, the capital of Tibet. V. G. Plymire writes: "In Tangar we have been reaching Tibetans from all parts of the country with the gospel message. We are the last missionaries on this great caravan route—there are no others between here and the wes-

tern border of this great elevated land.....Several years ago General Ma—a Mohammedan—sent his troops to fight the Tibetans and he has succeeded in getting them pretty well under his control in this section of the country. This has opened the northern portion of this long closed land to the missionary. We now travel far into this section with a degree of safety—a thing we could not do in former years. We now have friends among the chiefs and headmen of different tribes a number of days' journey from Tangar.

#### **Korean Exiles in Manchuria**

**MISS E. M. PALETHROPE**, of the United Church of Canada Mission in Manchuria, reports: "Wherever one travels in the Lunchingsun District, one may see pathetic little groups trudging along through the valleys and over the mountain passes. They are immigrants to this Manchuria land of promise, those whom impossible economic conditions are driving from their native Korea. ....One cannot but feel that there is a great opportunity here for the Christian worker. A little kindness and help now, when these people are arriving so destitute in the strange new land, would do more to impress them favorably with Christianity than many years of work under ordinary conditions."

#### **JAPAN-KOREA**

##### **Japan Sees Its Need**

"**T**HE officials of the Imperial Government of Japan," says the report of the Presbyterian Board of Foreign Missions, presented at the General Assembly May 26th to June 1st, "are deeply concerned over the prevalent social situation." The head of the department of religions, in addressing the National Christian Council, stated that he himself was convinced that spiritual solutions for Japan's social problems must be found; that he had come to believe that Jesus was the real source of all spiritual education; and that he rec-

ognized Christian workers as far superior to those of any other religion. At a conference of leaders of the various religions he reported the result of a religious survey, in which it was found that Buddhism had about 48,000,000 adherents, Shintoism 17,000,000, while Christianity had only about 210,000. He concluded by saying:

According to this survey, however, Christianity shows superior influence and strength. If you, (addressing himself to the Buddhist leaders present) do not seriously consider this matter, then in fifty or one hundred years Buddhism will lose its place and influence in the nation.

#### **A Soldier Seeks "A Bible Life"**

**REV. L. C. M. SMYTHE**, of the Southern Presbyterian Mission in Nagoya, Japan, writes as follows of a young Japanese soldier: "He is a native of Nagoya and a workman in a factory here. I met him a couple of years or so ago at a preaching hall. He came to my house a few times and to church once or twice but after that drifted out of my life and I forgot all about him. Last spring I received a long letter from him from a military barracks in Korea where he is going through his period of military service. He was sick in the hospital and heard somebody reading a book aloud. On listening closely he realized it was the Bible. He had no Bible and since losing touch with me had drifted pretty far from Christ but when he heard the familiar words, a flood of feeling came over him and Christ seems to have taken hold of his soul. Immediately he wrote me and since then I have had a series of most extraordinarily interesting letters, revealing his whole soul and thoughts with complete unreserve." After Mr. Smythe sent him a New Testament, he wrote: "I realize that my life must be a Bible life."

#### **A Japanese Rebukes Tourists**

**J**APAN was the first foreign country visited by "the floating university," which ended its cruise in New York late in April. An experi-

ence of a theological student in Tokyo, who acted as a student interpreter for the party, is a fresh illustration of the obstacles which some tourists from so-called Christian countries put in the way of missionary work. He says:

I was taken into a cabin by certain American students who said to me, "We want to get some wine and whisky. If you will get some for us, we will give you a lot of money." You can imagine how I felt. I had no words with which to answer them; so I simply prayed and looked steadfastly into their faces for a while. "Perhaps he can't understand English at all," they said among themselves as they repeated their request. As I continued in silence, they decided to give me up and try some one else. Presently I said to them quietly, "I understand what you say, but I do not understand why you do such a thing. I know the law of your land. I am a member of the Y. M. C. A. How can I help you in such a thing as this?" They began to leave me one by one and I was left alone in the cabin.

#### "Doll-Messengers"

THE thousands of dolls sent by American children to carry their friendly greetings on the occasion of the annual dolls' festival this spring seem to have appealed to the imagination of the people of Japan, who are carrying out a similar plan of their own. The *Bulletin* published by the Japanese Students Christian Association in the United States announces: "The Japan Juvenile Red Cross Society is now engaged in preparing Japanese dolls to be sent as messengers of friendship to ten leading countries of the world—America, France, England, Italy, Belgium, Canada, Australia, Czechoslovakia, Bulgaria and Roumania. The number of dolls to be sent will be smaller than American dolls sent to Japan, but will bring about similar result within wider circles. The first shipment was expected to be made early in April."

#### Kagawa's School for Farmers

THE National Christian Council of Japan has undertaken a special evangelistic effort among the great untouched masses outside the towns

and cities. The country people are conservative and it is hard to find men able to work successfully among them. There are a few Christian communities, but the number is pitifully small. Rev. H. W. Myers, D.D., describes the contribution which Kagawa, whom he calls "perhaps the most widely-known Christian in Japan," and who has many friends in the United States, has been making to this work. This took the form of what he called a "peasants' evangelical school," which met for a month in February and March. Dr. Myers says: "In the forenoons lectures on the Bible, the life of Christ and church history alternated with lectures on agriculture and economics. The afternoons were taken up with practical work, and in the evenings special lectures were given by prominent speakers on various subjects. It was a sort of religious Chautauqua planned for the farmers, and will be a splendid wedge in winning an opening for the Gospel in many rural communities."

#### Finds Christ While in Prison

APRESBYTERIAN missionary in Chungju, Korea, writes: "One of the most interesting students in our Men's Bible Conference for the whole field this year was a young man who had recently completed a seven years' sentence in jail. As he became an expert in weaving willow ware, he was sent to the far north to teach his art in a prison. There he came in contact with Christians, who had been sent to jail for political offenses, and was led to the faith by them. He wrote to his mother of his new-found peace and urged her to become a Christian. She began attending a church three miles' walk from her home and is now baptized. His wife also attends and is learning to read her Bible and hymn book. He holds meetings, and a Sunday-school for the village children, in his father's house. Pray that his father may find the faith and that they may build up a strong church in their neighborhood."

### "The Mountain of Grace Camp"

A TOWN in Korea where missionaries of the United Church of Canada conduct a Bible Institute bears this striking name. Of old, this was a frontier fort; now it is a lumbering center and a market town for cereals. A missionary writes of the last session of the Institute: "Over seventy students gathered from four adjacent counties, some having walked over ninety miles to attend. Forty men and thirty women were enrolled and maintained their attendance throughout. A ten days' preaching campaign was held at the same time as the Bible Institute and several conversions were registered. Lantern slides of the life of Christ were given separately on a women's night and a men's night. Two graduates were given their diplomas after a five-year course of study in the Bible and about forty scholars took courses leading to the certificate for teachers under the Teachers' Training course of the Korean Sunday-School Association."

### Won by a Gospel Portion

DOES it pay to go hither and yon, preaching the Gospel and distributing tracts in broadcast fashion? Rev. Gordon K. Chapman, of Asahigawa, Japan, asks this question and then answers it by telling the following story: "A young man of his own accord started to attend church and soon purchased a Bible, and it was not long until he was showing a deep interest in finding Christ as his Saviour. When the missionary asked him what had led him to come to a Christian church, he said, 'Soon after my parents died, I happened to be walking along the street and a worker gave me a copy of a gospel. When I read it, I knew that at last I had found the thing for which my heart longed, and God led me to this church.' He was baptized last summer, immediately undertook definite Christian service and is living an open and consistent Christian life among the railway men. He soon led his

younger brother to Christ and he, too, has begun an active Christian life."

### Korean Sunrise Meetings

REV. WILLIAM SCOTT, of the United Church of Canada Mission in Korea, writes of a certain evangelist, Kim Sugno by name: "'He's all the time at prayer,' said a fellow-pastor to me. Such men win a following. I confess with shame that I was not always equal to paying the price he asked, but, one morning, after a sleepless night of waiting for the hour, I got up at five o'clock and made my way to the church, about three quarters of a mile away. Snow had fallen during the night and lay six inches deep, but there, in that little church, I found some hundred and fifty Christians were out through the cold, 'a great time before it was day,' and were now waiting to be led by Kim Sugno into the heart of God. Most of them did this for ten consecutive mornings."

### ISLANDS OF THE PACIFIC

#### Consecrated Coconut Trees

THE story of a Filipino Christian is thus told by Mrs. Charles N. Magill, of the American Presbyterian mission in Tayaba: "When one church was in arrears to its pastor, owing to shortage of crops and to having built a chapel, an elder of the church volunteered to pay the whole amount. This man entered a homestead nine years ago, cleared the forest, and planted it to coconut trees; he has added other land and trees, until now he has five thousand, many of which are bearing well. Four years ago he heard the Gospel for the first time, and was wonderfully converted. Now he is an elder and a very zealous worker. He has no children, and he and his wife are spending their surplus income in the promotion of the Lord's work. He told us the other day that he expects when all his trees are bearing to help especially in the erection of better chapels for all the poor churches."

### Christians in Micronesia

**T**HE latest reports from the Micronesia Mission of the American Board, which is at work in the Marshall Islands and on Kusaie, one of the Caroline Islands, give many interesting facts. The printing press of the Mission is located at Kusaie, and during the year under review it has printed nearly 340,000 pages, chiefly the Bible in the Kusaie language. Out of the entire population of 10,412 in these islands were 3,366 church communicants. There were 3,891 in the Sunday-schools studying the Bible from week to week, and almost as many in the Christian Endeavor Society. These island people, whose chief, if not only, means of support is the copra, contributed last year to the support of their own Christian work \$2,403. This, measured in terms of the day's work or the cost of living of a family for a day, indicates contributions far in excess, compared with the sources of income, of the contributions to Christian work in American churches. There are twenty-three organized churches in the group.

### Easter Morning in Honolulu

**I**N HONOLULU a greater mixture of races and colors can be seen united in Easter worship than anywhere else in the world. This statement, made in the *New York Times*, is supported by the following description: At sunrise on Easter morning a Christian service is held on the Punchbowl, an extinct volcanic crater rising behind the town. The thousands of Christians who attend the service are of all nations, all creeds, all colors, all classes. Some ascend part of the way in automobiles; others toil painfully up the rocky paths in bare feet and simple cotton garments. The presiding minister may be a white American bishop, or a brown-skinned Hawaiian pastor, according to seniority. He may be assisted by Catholic priest or Japanese or Chinese Christian pastor. The service is held in both English and

Hawaiian.....Later in the day conventional Easter services are held in the various churches—American, Hawaiian and Japanese predominating.

### NORTH AMERICA

#### Bibles Given to New Citizens

**T**HE American Bible Society took advantage of an unusual opportunity for the distribution of Scriptures to immigrants when nearly one hundred aliens, representing twenty-two countries, were sworn in as citizens of the United States in the Federal Court at Dallas, Texas. Rev. J. J. Morgan, secretary of the southwestern Agency of the American Bible Society, writes of the occasion: "We were privileged to present each newly-made citizen with the books of Exodus and Matthew in convenient vest-pocket form, and to explain why we gave these particular books..... Judge Atwell prepared the way for the presentation of Scriptures in a very effective brief address, calling attention to the large part the Bible has played in the making of our nation."

### Methodist Latin-American Mission

**R**EV. VERNON M. McCOMBS, D.D., Superintendent of this organization, which functions in co-operation with the Board of Home Missions and Church Extension of the Methodist Episcopal Church, writes of it: "It might now become a regular annual conference. It is really that now except as regards pastoral relations. Our 'annual conference' of the missions is presided over by the resident bishop. At that time, the 30 Latin-American pastors and 27 other workers on the 31 circuits receive their appointments. Each year the workers' reports show steady growth in members, in giving and in the volume and types of work. The one little mission 'without a pane of glass,' of fifteen years ago in Pasadena, with a handful of discouraged members and a total giving that year in all the Mission of \$63, has grown

to 2,562 members and \$12,000 annual giving, with World Service paid in full on twenty-four charges, and the quota of the Mission fully met."

#### **To Train Rural Pastors**

**H**ARTFORD Theological Seminary has taken the preliminary steps for the establishment of a Country Life Department. There has been a steadily increasing belief among those having to do with town and country churches that a ministry should be provided specifically trained to meet the particular needs and opportunities of the rural church. Hartford's new department will admit graduates of agricultural colleges, without Greek, on an equal basis with those from liberal-arts institutions. Of the ninety semester hours required for a seminary graduation diploma, twenty-eight may be elected in work offered and supervised by the Country Life Department.

#### **Korean Church in New York**

**T**HOUGH it is estimated that there are never more than 150 Koreans of all faiths in New York City at one time, sixty-three of them are members of a flourishing Methodist church of their own. Most of these Koreans are students who have found their relationship with the Church in Korea so satisfying that when they come to this country they want to continue it. With the aid of the Home Mission Board of the Methodist Episcopal Church, they have purchased a building at 459 West 21st Street. They themselves made most of the payments on this church and also pay the salary of the pastor, in spite of the fact that the majority of the members are working their way through college or university.

#### **Asks Help for Indians**

**T**HE Department of the Interior, through the Board of Indian Commissioners, has recently issued a report of an extensive survey of Christian missions among the American Indians, and in it appeals to the

Church for greater activity in Christianizing these native Americans. The latest statistics show that there are 350,000 Indians as compared to 270,544 in 1900. The Commissioners feel that the reason greater support is not given to the Christianizing of the Indians is a lack of knowledge concerning them and their needs. They urge that the churches seek to have missionaries from the Indian fields address them concerning their work. One of the officials stated:

If you scratch through the skin of two thirds of the Indians today, you would find a pagan. The Christian Church is needed to work among these people as much as any other people on the face of the earth.

#### **Praying Kiowa Indians**

**R**EV. F. L. KING, Baptist missionary among the Kiowa Indians in Oklahoma, writes of their prayerfulness and their spiritual development along many lines. He concludes: "If this spirit of evangelism continues to deepen and broaden in this tribe of Indians there will be such an outpouring of God's power as there never has been known here before. We find ourselves unable to be at all the meetings, but our presence is not necessary. There are now so many earnest and active Christians, and so many that can read the Bible, that the prayer meetings go on just the same. Last Sunday there were 110 persons at one of our regular meetings. We are praising God for all His great work in our midst."

#### **LATIN AMERICA**

##### **Mexican Protestant Teachers**

**T**HE educational program of the Calles Government, particularly in the matter of providing thousands of rural schools, was referred to in the April REVIEW. Mrs. M. A. Morrow, of the Southern Presbyterian Church, writes of the way in which this program is being related to evangelical missions:

Naturally there is a dearth of teachers for so many schools. The administration turned to Protestants to supply the need. Graduates of our Presbyterian schools are

now holding positions as district superintendents, heads of departments, and principals. Boys and girls just finishing our grammar schools are receiving appointments to be "missionaries," as these rural teachers are called. We are encouraging many to withstand the temptation of a good salary today and keep up their studies; for very soon the Government will demand a higher grade of teachers. . . . The Secretary of State is a Presbyterian. The Assistant Secretary of Education is an elder in the Presbyterian Church. The President of the National University is a Methodist.

#### Notable Guatemalan Christian

**M**ISSIONARIES in Guatemala are rejoicing in the influence of Don Marcelino, whom one of them describes as "a barefooted Indian who a dozen years before was but a drivelling idolater and witch doctor, self-centered and utterly useless to his fellow men, now transformed by the Gospel into a splendid Christian man, a tremendous power for the regeneration and progress of all that region." When this man was converted he didn't know one letter from another. "Yet," says the missionary, "we saw him stand before a large audience, read the Bible, give his testimony to the power of the Gospel in his life, and direct a clear, strong, beautiful prayer leading the devotions of all up to God. He spends practically nothing on himself, but gives the entire product of his farm year after year to God. What he gives is a veritable fortune for him and would set him up in luxury."

#### Further Use of "Bible Coaches"

**T**HE value of the "Bible coach"—a Ford truck fitted with sleeping quarters for two or three colporteurs and with room for books—in spreading the Gospel in outlying sections of Argentina, was described in the January REVIEW. Methodist missionaries have one of these vehicles in Uruguay also. One goes from Montevideo as a base, the other from Rosario, Argentina. The "coach" from Rosario visits the colonies and settlements of northern Argentina. Many of these colonists are of Ger-

man, Bulgarian and Czechoslovakian origin. Rev. F. A. Barroetavena and Rev. E. N. Bauman spent two or three months visiting these scattered families, holding gospel services in the homes, distributing Bibles and Christian literature, baptizing, marrying and rendering every sort of Christian service to these solitary pioneers. "It would be difficult," writes a missionary, "to exaggerate the cheer and the blessing that these two Bible coaches have carried with them to these new countries."

#### Colombian Boys in Bible Study

**R**EV. WALTER S. SCOTT reports of the Presbyterian school for boys in Bogota, Columbia: "Every class has a daily Bible lesson and every pupil must commit to memory one or two verses daily. Each day after the verses are recited, the remaining fifteen or twenty minutes are used in expository teaching with very personal application to the lives of the boys. The boys show a vivid interest in this and often ask searching questions. This is the more satisfactory when one realizes that many of these boys come from fanatical Roman Catholic families and come only because they know that our methods of teaching are so much superior to those of other schools. To get our teaching they plan to tolerate the Bible class but not really to listen. Then in spite of themselves they get interested and listen intently."

#### A "Twice-Born Man" in Brazil

**R**EV. H. P. MIDKIFF, who has been at work in southern Brazil under the Presbyterian Board since 1910, tells this story of one whom he calls a "twice-born man": "Francisco Gomes had been everything that was mean and vile but, having moved to a new community, he came in contact with a notable family of Christians in the frontier and became converted. His life has become completely changed. I had ridden to his town accompanied by four men, one of whom had in the old days helped

beat Francisco up when he was invading another man's home. I have not yet met Francisco, for he was on a journey when I was there, but his wife gave the most touching testimony to the wonderful difference that his conversion had made in their home life. His case is widely known, as he had been a notorious character."

#### Bolivian Indian Church

**T**HE steady growth of the Indian church in La Paz, Bolivia is thus reported in the *Latin American Evangelist*: "One by one, or more often family by family, people have presented themselves for baptism until there are now over seventy adult members. About twenty of the men are always ready to speak or lead in prayer in the meeting when called upon. The attendance has reached as high as 170, which means not even standing-room left, and there are not seats for over half that many. At the beginning of this year we were able to start a day school for the children of our Indian members, which now has about thirty children attending it.... On the other hand, we never go more than a few weeks without hearing of fresh cases of persecution of evangelical Indians."

#### EUROPE

##### Religious Restrictions in Spain

**R**EV. WAYNE H. BOWERS, American Board missionary in Spain, reports that, under the present military dictatorship, it is practically impossible to secure permission from provincial governors or city mayors for holding large gatherings of any sort outside the chapels. Such permission is necessary, as "constitutional guarantees"—such as freedom of the press, of meetings, and so forth—have been suspended for several years. One governor granted permission for such a meeting, to be held in a theater in Salamanca, without understanding clearly that it was to be evangelical in character. He discovered the fact and sent for the principal speaker and ordered him

not to make any allusion to religion, to the church of Rome, to Protestantism in general nor to liberty of worship! The speaker, an eloquent ex-monk, managed to obey the order literally but his allusions to the religious situation in general were so well understood that he was frequently interrupted by hearty applause.

#### Swedish Lutheran Anniversary

**S**WEDEN is to celebrate this month the four-hundredth anniversary of the establishment of the Lutheran Church in that country. At Wasteras Reformation Diet day will be observed June 21st, in the presence of the King, the royal family, the cabinet, and the Parliament.

#### "Polygamy Legalized"

**U**NDER this heading, *The Literary Digest* summarizes the comments of various anti-bolshevik editors on the present so-called marriage and family law now in effect in Russia. The chaos of relations between men and women has reached such a stage, it is charged, that even some Soviet authorities have become alarmed. Soviet courts, it is alleged, are crowded with mothers claiming support for their children and "naming several men as 'cofathers' of their offspring." In the Moscow *Isviestia*, an official organ of the Soviet Government, M. Vassiliev-Yuzhin, the substitute for the Supreme Attorney of the Soviet Republic, writes as follows:

By rendering not only the legally "registered" but also the "unregistered" marriage defensible by law, we shall be giving legal protection to the growing practise of polygamy. Indeed, if a man comes to a Soviet Bureau and registers his marriage to a woman, and if then other women come and can show that he lives with them also—shall we have any justification for not recognizing them as his "virtual wives"? Certainly not.

Many Soviet jurists, it is reported, believe that it is better to recognize polygamy than to leave thousands of mothers and children penniless and unprotected.



### Slave Areas Today

THE editor of the *Spectator* recently said in London: "We find terrible evidence of how much greater and more widespread are the remains of slavery than we supposed. When some fifty years ago I used to hear my father talk about slavery, and how he had as a young man refused to eat sugar because it was slave-grown, I used to think that with the abolition of slavery in Brazil, which I of course, well remembered, the work of the Anti-Slavery Society was honorably accomplished. We had only got to wait a few years and it would be impossible to find slaves unless in a few harems. Unhappily we have found out in quite recent years that there are still millions of slaves, sometimes

concealed under aliases, but often victims of an acknowledged system of slavery." "So," says *Orient and Occident*, "spoke the editor of one of the most respected papers in London. And now comes the report from Geneva of the Temporary Slavery Commission of the League of Nations, revealing the existence of slave trading and slave raiding in the following areas: Sahara, South Morocco, South Tripoli, the Libyan Oases, Rio de Oro, Senussi Country, Abyssinia, Liberia, China, Hedjaz (slaves for the Hedjaz are smuggled through Egypt, Sudan and Eritrea, Somali Coast) and Arabia. (Slaves from the far East are smuggled to Arabia through the native states of India or the Dutch East Indies.)"

## Answers to the Missionary History Test

(Questions on page 410.)

1. Dr. Peter Parker, first medical missionary to China.
2. George Schmidt, first Protestant missionary to South Africa; John Ludwig Krapf, discoverer of Mt. Kenia, highest peak in Africa; David Livingstone, greatest explorer of the nineteenth century.
3. Because he extracted 21,000 teeth in 21 years in connection with his work.
4. Arabia.
5. "Among the Mongols," by James Gilmour.
6. Samuel Adjai Crowther, Bishop of the Niger.
7. From Honolulu, the gift of the missionaries of the American Board in Hawaii to the Whitman Mission in Oregon.
8. James Chalmers whom he called the "Great Heart of New Guinea."
9. John Everett Clough, Baptist missionary at Ongole, India.
10. David Brainerd, missionary to the American Indians.
11. Captain Allen Gardiner, pioneer to Africa and South America.
12. Fidelia Fiske, founder of Urumia Seminary, Persia.
13. "Robinson Crusoe," by Defoe.
14. James Curtis Hepburn, pioneer Presbyterian missionary.
15. The Crimean War.
16. Adoniram Judson, founder of Baptist missions in Burma.
17. Ion Keith Falconer, third son of the Earl of Kintore, and founder of a mission to the Moslems of Southern Arabia.
18. David Livingstone; heart buried in Africa, body in Westminster Abbey, London.
19. Because he was born in Holland, educated in the United States, and served many years in Japan, but could not secure citizenship in any of the three countries.
20. Robert Morrison, first Protestant missionary to China.

# THE MISSIONARY LIBRARY

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

**From Every Tribe and Nation.** Belle M. Brain. 12 mo. 176 pp. \$1.50. New York. 1927.

The story-teller's art is perhaps the oldest in human history. In ancient days, it was the only means of teaching history. Today stories of men and events, either real or imaginative, comprise one of the most effective forms of literature. In matters of history, patriotism, character, religion and conduct, story-tellers often instruct and inspire.

Among the most fascinating, informing and stimulating stories are those gathered from missionary experience in all lands. Miss Brain, a wide reader, and a skilled story-teller, has not herself told these half a hundred stories, but has allowed others, with first-hand information, to tell them in their own way. They are gathered from many sources, not accessible to the general reader. The narrators include Dr. Arthur T. Pierson, Dan Crawford, Jean Mackenzie, Sherwood Eddy, Mrs. Howard Taylor, Charles E. Scott, Sam Higginbottom, Paul Kanamori, Mrs. Horace Underwood, Henry H. Jessup and others. The stories themselves deal with the life and adventures of missionaries and of natives, in Africa, the Near East, India, China, Persia, Japan, Korea, Siam, Islands of the Sea, and Latin America. They are long and short (some too short), suited to many tastes, but all are worth reading, and will be of real value to those who wish to illustrate missionary truths in lessons or addresses. They also are good stories to tell to Sunday-schools or for reading aloud at a sewing circle. A dramatic quality is combined with spiritual purpose that makes the

reading doubly effective. They show the kinship of all mankind and the power of the Gospel of Christ under many circumstances and in many climes.

**United Churches.** Elizabeth R. Hooker. Six maps and diagrams; numerous statistical tables; 298 pages. \$2.75. New York. 1926.

This important and careful study of united churches in the town and country area of the United States, is a part of the American Village Studies of the Institute of Social and Religious Research under the direction of Dr. Edmund deS. Brunner. The author, Miss Elizabeth R. Hooker, gave the greater part of her time for two years to the investigation of these united churches. She is one of the most experienced and most thorough of the Institute's surveyors.

The study was made by correspondence, questionnaire survey, or personal field investigation of all reported united town and country churches in the United States, excluding the South where very few united churches are to be found. The town and country area for the purpose of this study is considered as the countryside, hamlets, villages and towns with a population of less than 5,000. In this area in thirty states there were found 977 united churches in the true sense of the term. Only forty-four of these were organized before 1912 and 381 were organized between 1918 and 1924, which number was being added to at the rate of thirty or more per year.

Miss Hooker presents her study in four parts, which deal respectively with the development of united

churches, the types of union, the problems of union, and the necessary adjustments. The occasions for organic union were—decline in population, shift in population of different denominations or faiths, loss or death of individual supporters, decline of economic prosperity, lack of increase in income proportionate to the general rise in cost of living and increased cost of maintenance of churches. Modification of the attitude of country people toward sectarian divisions also had an important place in the movement.

The united churches were studied in four distinct groups, divided according to type of organization. These types as classified by the author are the Federated Church with 312 examples, the Undenominational Community Church with 137, the Denominational Community Church with 491 congregations, and the Affiliated Church with but 37 units. Miss Hooker traces the experience of these four groups in the matter of combining forces, organization, denominations participating, membership, services, finances and property, leadership, activities, benevolences and cooperation. She answers many of the controversial questions of fact concerning united churches and shows us clearly, through experience, what may be expected from each form of union.

This book is a splendid addition to the library of Town and Country Church literature and should be in the hands of every pastor and church leader in rural America. If your community is over-churched, you will want to know the blessings of united action, first through the experience of the pioneers in the field of church union as so well pictured in this volume, and then through personal experience in your own community. You will want to study the types of organization carefully and then the conditions in your community. There is no better way than to use this study course for an interested group in the local congregation, or even as

a special study to be undertaken by one or all of the adult classes in the Sunday-school. A clearer understanding of this whole movement, which you will without doubt have after studying this excellent volume, will encourage you and your fellow Christians to a home missionary project which will result in a united effort to make the Church of Jesus Christ effective in the whole life of the entire community, and will bring a finer missionary spirit to the hearts of all than they have heretofore experienced.

R. S. A.

**Awakening Womanhood.** By F. Hughes Hallett. 84 pp. 1s. Church Missionary Society, Salisbury Square, London. 1927.

In brief compass and very convenient and usable form, the author describes the Woman's Movement in Africa, Moslem lands, India, China and Japan. A chapter is devoted to each of these divisions, with a description of the condition of women in the past; the recent awakening; the problems, difficulties, needs and encouragements of the situation. The chapters answer the introductory question: "What is the real cause of this movement among women all over the world? What is at the bottom of all this change?"

The author's firm conviction is that "some power outside themselves is filling the hearts of women everywhere with a deep longing, a spiritual hunger, for a more abundant life than they have ever known before, and that longing can only be satisfied by the best."

The book is a timely contribution to the literature that will be helpful in studying the textbook issued this year by the Central Committee on the United Study of Foreign Missions, "A Straight Way Toward Tomorrow."

M. S. P.

**Frank, Bishop of Zanzibar.** Life of Frank Weston, D.D., 1871-1924. H. Maynard Smith. Illus., xi, 326 pp. \$3.00. New York and London. 1926.

This volume is almost wholly devoted to the opinions of an eminent

leader of the Anglo-Catholics, who as Bishop of Zanzibar felt in conscience bound to oppose the action of Church Missionary Society Bishops at Kikuyu, on the adjacent African mainland, when they participated in a union conference of missionaries of various denominations in 1913. The controversy brought Dr. Westcott before the public, where he remained, both in Africa to a slight extent and to a great extent in England. Though at the Lambeth Conference he was an advocate of church union, he drew the line against non-conformists and all Protestants, and felt that, if necessary, Anglo-Catholics should rally under any common Catholic standard, even if carried by the Pope at Rome.

The limited space devoted to his life as an African missionary shows him to have been a sacrificial and unwearying man, giving himself unsparingly to his beloved Africans, and in his cathedral city of Zanzibar to all foreigners needing his aid. He reveals, however, a special leaning toward Romans, both clergy and laity. The chapter on a sisterhood that he established, "The Community of the Sacred Passion," shows his strong mystical character and his deep devotion to Christ as seen in the Holy Sacrament. Some of the rules laid down for Africans training for the priesthood are worthy of imitation, though exception will be taken to his points of emphasis on Catholicism.

H. P. B.

**Uganda Contrasts.** P. L. Garlick. Map and Illustrations. 12 mo. 74 pp. Paper, 1s. London. 1927.

It is fifty years since Protestant missionaries entered Uganda in response to Stanley's appeal. Great transformations have taken place since then. Fires of murderous hatred for Christians have been extinguished, and fires of love for all mankind have been lighted in Baganda hearts. Instead of a long, difficult trail in the jungle, in the face of wild beasts and savage men, a railroad now runs to Uganda from the coast, and steamers ply the lake. Good roads

have been built, electric lights have been installed, and other material benefits of civilization have been introduced. In place of illiteracy, ignorance and superstition, there is widespread education, with books and the worship of God as revealed in Christ. Uganda has abolished slavery and enjoys the rule of Christian kings under British protection. Arts and manufactures have been introduced together with new ideas of health and happiness. Such contrasts show the power and blessing that come through the Gospel under enlightened rulers.

**Pioneering for Christ in the Sudan.** Johanna Veenstra. 8 vo. 233 pp. \$2.00. Grand Rapids, Michigan. 1926.

The country in which the author lived and labored as a member of the Sudan United Mission is strictly speaking, Southern Nigeria. Her story is a vivid, warm-hearted, soulful history of her call and preparation for the mission field, her journey to Africa and her life and varied experiences with the African people. She tells many interesting facts and incidents—not only as related to herself, but in connection with the people, their customs, spirit worship, and their moral and physical life. It is a vivid and informing narrative of pioneer missionary life in this land of moral and spiritual darkness. The call to preach the Gospel here is strong for the need is great. The results are encouraging in spite of problems and difficulties.

**Central American Indians and The Bible.** W. F. Jordan. Introduction by W. Reginald Wheeler. 88 pp. \$1. New York. 1926.

The late W. F. Jordan was a true and able friend of the Indian. The population of Central America and of the republics in the northern part of South America is largely Indian in blood; and as Secretary of the American Bible Society in Mexico, Central America and the Upper Andes, Mr. Jordan had ample opportunity for study and service of the native inhabitants of those regions.