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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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PERSONALS

BISHOP AZARIAH, of Dornakal, India, addressed the May meetings in London of the Church Missionary Society and the British and Foreign Bible Society.

* * *

REV. EDWARD D. KOHLSTEDT has been elected corresponding secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

* * *

JOHN CLARK ARCHER, Ph.D., has been promoted from associate professor to Professor of Missions in Yale University.

* * *

DR. S. K. DATTA, General Secretary of the Y. M. C. A. in India, is to spend part of the summer in England and expects to arrive in the United States in September.

* * *

DR. AND MRS. L. M. HENRY, medical missionaries in Egypt of the United Presbyterian Church since 1891, have been placed upon the list of honorably retired missionaries.

* * *

MISS ISABELLA THOBURN, a grand-niece of the famous missionary whose name she bears, is expected to join the faculty of Isabella Thoburn College, Lucknow, India, in the autumn.

* * *

EDWARD H. HUME, M.D., recently President of Yale-in-China, has been engaged by the New York Post-Graduate Medical School and Hospital to make an investigation and report on the activities of the school.

DR. A. W. POLLOCK, formerly in charge of the United Presbyterian Mission Hospital in Luxor, Egypt, and afterwards in charge of the medical work along the Nile, is now doing a very interesting and valuable piece of mission work at the American Mission Hospital, Addis Abeba, Abyssinia.

* * *

REV. DAVID G. WYLIE, D.D., for twenty years pastor of the Scotch Presbyterian Church in New York City, and recently secretary of the Board of National Missions of the Presbyterian Church, is to give all of his time to the work of the Lord's Day Alliance, of which he is president.

OBITUARY

REV. FRANCIS E. CLARK, D.D., founder and president of the World Christian Endeavor Society, died in Newton, Mass., on May 26th in his seventy-sixth year.

* * *

DR. WHITEFIELD GUINNESS, for more than thirty years a member of the China Inland Mission, died of typhus fever in China on April 13th, in his fifty-ninth year.

* * *

SIR ERNEST HODDER-WILLIAMS, head of the publishing house of Hodder and Stoughton, died in London, April 8th, in his fifty-first year.

* * *

MRS. ALFRED RIGGS, widow of the founder of the Congregational school for Sioux Indians at Santee, Nebraska, and mother of the present principal of the school, died at Santee on February 27th, in her eighty-eighth year.

A REMARKABLE CHINESE MANIFESTO

"Some people blame the Imperialists and Militarists for all the trouble, and they say that the only thing that can beat them down and make things better is revolution.

"It is a pity to say that we have seen too much of it; and it will only make things go from bad to worse.

"We wish to make it clear that we are not a body of people in any way opposing revolution, but we want to have the right sort.

"Doctors always find out the cause of the disease before giving a prescription. What is the cause of all the trouble and turmoil of our country? We can put it into one word: SELFISHNESS.

"We believe that the only thing that can reach the cause and cure the disease is Christianity, because it is the religion of Christ: Sacrifice, true Freedom, and Equality.

"The great Revolutionist Jesus Christ does His revolutionary work in the hearts of men: that is to change and convert their nature; and we believe that this is the only way to save our country.

"Therefore we have organized this *Hung Tao Hui* with the object of preaching our Lord Jesus Christ, who died on the cross for the salvation of all mankind, as our national Saviour."

SIGNED BY A CHINESE GENERAL AND THIRTEEN OTHER CHINESE

Object: "To make known to our countrymen the true doctrine of God, and the gospel of Jesus Christ, so they might be saved."



DAN CRAWFORD HOLDING A BAPTISMAL SERVICE AT THE LUANZA RIVER, CENTRAL AFRICA

Sixty Africans were baptized here on January 9, 1927, on confession of their faith

THE MISSIONARY REVIEW *of the* WORLD

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MORAL AND RELIGIOUS CONDITIONS IN RURAL COMMUNITIES

B LEAK social conditions are pictured in some of the rural communities of upper New York State, in a report of the Commission appointed to investigate the cause and cure of crime. The report points out, among other things, the lack of proper amusement, an increasing tendency to hunt thrills on the part of young people with the aid of automobiles and hip-pocket flasks, the failure of churches to meet changing social needs and the lax law enforcement. Very little organized crime was found in these rural communities and no gang crimes, most of the infractions of law being minor offenses which frequently go unpunished.

One of the strongest indictments by the committee is against the inadequate, drab and unintelligent school administration in rural sections, although in some towns there are well-conducted and fairly efficient schools.

The lack of any cohesive community force is playing havoc with many rural communities, because young men are not interested in farming and both boys and girls seek to escape from their environment as quickly as possible. They drift from town to town in search of amusement at movies or dances, and parental control seems to be at a minimum.

The country dances in particular are causing uneasiness among the older people, even though conditions are not as bad as in some sections. Drunkenness in some cases has greatly decreased, but bootlegging and moonshining still go on. Even where no distinct questionable influences could be found by the social worker making the investigation there were disintegrating forces at work. The report says:

"A community breakdown is observed, due largely to a drift toward amusements away from the village, but mainly because the

boys and the girls as they grow up move away from the home community. The rural sections are doomed if the younger people do not build up these communities. Within the next generation the rural areas are in danger of being utterly depopulated.

"One school official reported that laws were constantly being broken, particularly the compulsory education law, the prohibition law and the highway vehicle law. There is much license in matters of sex relations and there are many instances of discontent and dissatisfaction with home life among the mature members of the community. There are also many clandestine relationships between married men and young girls, and also to some extent between married women and men. Many of these cases are among the better classes of people in the county, especially in the last two years."

The school problem in one county is typical. There are thirty-five district schools, the average pay of the teachers being between \$23 and \$28 a week. There is much truancy, and the children are badly disciplined.

The movies, country dances, the grange, church activities and radio are the main forms of recreation. Many of the school houses are small, dirty and illy-equipped.

The rural church seems to be generally on the decline. In many cases churches are now closed and in others congregations are much smaller.

There is great need for social welfare work. Clinical facilities are lacking. Most of the criminal offenses are drunkenness, desertion of families, "swapping" husbands or wives and stealing chickens and farm produce. The intellectual interests of the townspeople are shown by the magazines bought. Most of them are of the "vivid" fiction type, the magazines of broader interest and culture being almost entirely overlooked. Love story magazines are very popular including, to a less degree, magazines purveying sex and nudity. The cheap paper-backed novel is favored by boys. The report says the law is not enforced because the poorest lawyer in town is usually made District Attorney. Professional crime does not seem to be a problem. Aside from such collusion as may exist among a few people in connection with the theft of farm produce there is no such thing as organized crime. The problem of crime in rural sections is not the suppression of major crimes, but the checking of tendencies toward delinquency.

The automobile has brought to rural districts certain fundamental social changes. It has made possible for the young much greater freedom from the old restraining influences. It has greatly complicated special problems connected with sex and liquor. The latter is a serious social problem with which the youth of high school age are not unfamiliar. This complicates the dance hall situation.

Commenting on this report of the Crime Commission, Dr. Malcolm Dana, Director of the Town and Country Department of the Congregational Church Extension Boards, says:

"While I am not as familiar with conditions in New York State as I am with those in other eastern states, I do not doubt that the picture is true of all too many places. I know it is true to conditions to be found in New England. It would not be hard to find places where moral conditions rival the city slums, where spiritual illiteracy equals book illiteracy of backward portions of the land, and where medical missions are as much needed as in foreign countries. Decadent conditions are perhaps worse than any other. These are probably not so prevalent in the newer portions of the country.

"The reason for such conditions is, I am afraid, due to failure of the rural church to meet new and changed conditions. A change in the number and kind of rural populations is producing many an 'abandoned church.' Amidst all this change the churches have not gone out to near-by regions with vital religious and social fellowship. They have said: 'Come to us.' The Church needs to undertake a real ministry to the countryside, and all the more because native stock is leaving the farms and new-Americans are coming on the land. Dr. Galpin charges Protestantism with having no program for either the new-American nor the tenant. It 'detours round them.'

"There is need for remedies. The Federated Church, the Yoked Field, and the Larger Parish have this idea in mind together with a needed ministry to body, mind and soul. Men and environments need saving in rural America fully as much as their souls. Religious competition, church rivalries, sectarian insistence, have been the devil's own instruments. Working for denominations or churches has resulted in a loss of a competent ministry and a failure to command one. Only a man-sized job is going to lure the best young men and women into the ministry. In these changed conditions the minister needs all the more to be a man of God just because he can be a community builder, a local statesman and a rural life engineer. He is not to do everything himself. Rather he is to be a medium by which all sorts of agencies are brought to bear upon communities. He must be trained to know about them. The country is being flooded with city 'used ups' and 'left overs' and once harmless social occasions are being invaded by irresponsible joy-riders who leave a trail of moral wreckage behind. The Church must see to it that the things which draw folks to the cities are brought to the country, and that they are rightly sponsored and supervised.

"We are living in a new age. Old methods of religious activity must change to meet it. The new generation is alive to the need and is willing to tackle it. Personally I do not believe that we have yet moved up to the measure of the all-round interest and ministry of Jesus Christ. Belief and worship have not invested all the activities

of life and have not yet found expression in a seven-day-a-week program."

Here are remedies! There is need for a new idea of the mission of the rural minister and his church. These should serve areas as well as centers and they should serve all peoples in those areas.

THE GREATEST HOME MISSION FIELD

THE Metropolitan Area of New York encloses more than one twelfth of the life of the United States, while every year its financial institutions, department stores, amusement centers and educational opportunities attract approximately thirty-five million strangers.

Of it, a writer in the *National Geographic Magazine* says: "Everything that relates to life in New York is of vast proportions. Four transits arrive every second, a passenger train comes into the city terminals every fifty-two seconds and a ship clears every forty-two minutes. A child is born every six minutes, a wedding takes place every thirteen minutes and a funeral is held every fourteen minutes. There is a real estate transfer every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes and every day more than three hundred people come to the city to live." This, of course, refers only to Greater New York and is by no means adequate for the entire Metropolitan Area.

The rapid extension of transit facilities has served to unify the Metropolitan Area and to knit more closely together than ever before New York, Brooklyn, Queens, Westchester, Jersey City, Newark and Jersey suburbs. What affects one section affects all others, and the problems of one center are problems of all the rest. Across the five East River bridges, eight million people pass every day. Ferry boats swell the total by thousands more, and twelve passenger tunnels and multitudinous suburban railroads pour their millions into Manhattan every day.

The problem is rendered much more complex and difficult by the overwhelming predominance in the population of the foreign-born and their children. In New York City 80 per cent of the population are foreign-born and their children. And in most of the other cities of the Area the proportion is the same. All races, creeds and colors are found here. The Irish in New York would make two cities the size of Baltimore and Albany—so would the Germans. The Russians would make a second St. Louis. The Hungarians would make another Milwaukee. The Italians would make another Los Angeles or San Francisco. One half of the Jews in the United States are in Greater New York. In Brooklyn Bibles are called for in forty different languages and dialects. More foreign language newspapers, magazines and books are published in New York City than in any other three cities of the country. They wield a tremendous and sometimes

sinister influence. New York is the acknowledged center of all forms of dangerous anti-American and anti-Christian propaganda.

Convinced that to attack this gigantic task piece-meal was futile, and that a greater unity of purpose and plan was essential, those interested in the development of home mission work in the synods and presbyteries involved have for the past year been conferring together with an idea of unifying the program of the Presbyterian Church in the Metropolitan Area. The conferences between the various home mission agencies have proceeded to a point where the tentative organization has been effected of a Presbyterian Council for the Metropolitan Area. This Council, which is to be composed of official representatives of the presbyteries, synods and national agencies involved, is to serve as a clearing house of information as to the home mission work carried on within the Area, to act in an advisory capacity upon home mission work carried on by the various presbyteries, to develop home mission interests common to all seven presbyteries, and to serve the home mission interest in promoting matters which may be common to all presbyteries.

CULTIVATING AN UNDERSTANDING

A recent letter from a Chinese in Ningpo, a teacher in one of the Mission Middle Schools, to Mr. James T. Ford, of Los Angeles.

YOU may read some thing about the war in China, as if Chinese are a warlike people. On the contrary, we are quite peaceful. It is only these ignorant militarists, fooled by the foul tricks of the foreign imperialism, that make national unification impossible, political questions unsettled, and people as a whole unrest. The Revolution in 1911 started by a few leaders of good character, only enthroned, so to speak, the militarists in the place of the Manchu monarch. That revolution is being re-revolutionized.

The Kuomintang, or the revolutionary party, started by late Dr. Sun Yat Sen, is generally approved by public opinion. The recent victories are not won by the Kuomintang troops, for they are much less in number comparing with the anti-revolutionary forces, but won by public opinion. Where the Northern soldiers are, the people are not. But wherever the Kuomintang troops go, they are welcomed. They respect the people, and are in cooperation with them. All thoughtful people say that this is the opening of a most significant and eventful epoch in the Chinese history. It is not a few leaders, or militarists, but Chinese people teachers, students, workers, farmers, men, and women, as an organic body, who struggles for liberty, equality, and fraternity!

The city of Ningpo is filled with the spirit of revolution, the "Blue Sky and Bright Sun" flags are waving, the shop windows and even every inch of the wall on both sides of many streets are filled with

artistic placards and posters with revolutionary slogans. Walls that heretofore have been used for advertisements by business agencies now are painted with Dr. Sun's Will and the Kuomintang policy. Laborers, soldiers, shopkeepers, farmers, students, get together doing propaganda work. There are parades, mass meetings, and public speeches.

You might have heard of anti-Christian movement in China. They are anti-Christian only as they are anti-imperialist. If Christianity does not seek the protection of the foreign gun boats or the unequal treaties; and if foreign Christian workers preach more on Christian principles instead of about nations they represent, Christianity will be left free to exist in China.

It is true that the government requires all Christian schools, as private schools, to register. Some missionaries misunderstand the whole matter and say that the government interferes with their work. Read the regulations and you will know their mistakes.

Registration of Christian Schools:

The most essential parts of the present regulations may be divided into five. 1. Religious courses must not be required and religious services must not be compulsory. 2. The school board should have a majority of Chinese members and the chairman of the board should be a Chinese. 3. The president or principal of the school must be a Chinese. 4. The school board should control all school property. 5. Private schools should be under the guidance and supervision of the government educational administration.

The Chinese all stand for registration. Chinese control does not mean a separation from foreign missions. In fact they need them more than ever. It is hoped that the missionaries will stand by and the Chinese Christians will give their best cooperation in this trying period of Christian adventure, then Christianity is sure to grow.

The full text of the resolution introduced in the House of Representatives of U. S. A., shows that you Americans are our friends.

"Resolved by the House of Representatives that the President of the United States be and he hereby is respectfully requested forthwith to enter into negotiations with the duly accredited agents of the Government of China, authorized to speak for the entire people of China, with a view to the negotiation and the drafting of a treaty or treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial or jurisdictional rights or limit her full autonomy with reference to the levying of customs dues or other taxes or non-reciprocal in character, to the end that, henceforth, the treaty relations between the two countries shall be upon a wholly equal and reciprocal basis, and will be such as will in no way offend the sovereign dignity of either the parties or place obstacles in the way of realizations by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

The vote in the House of Representatives, 259-44, is a good proof of American friendly attitude toward China.

Respectfully yours,

HAN-DAH LING.



DAN CRAWFORD AT HOME IN CENTRAL AFRICA WITH HIS NEPHEW, DR. TILSLEY, AND MRS. TILSLEY AND DAVID

Dan Crawford and His Work

BY DR. G. E. TILSLEY, F.R.G.S.

(The late Dan Crawford's nephew, now in charge of the Luanza Mission work.)

THE life and accomplishments of Dan Crawford in Central Africa exemplify the saying that the life of a missionary is not a splendid succession of great things, but a toilsome succession of innumerable little things. The missionary is a human being with the same kind of life to live as other human beings. Doing today's job one hundred per cent is his way to success as well as that of any other. As with other men, so, thank God, with the missionary it is gloriously possible that the small things of daily duty faithfully carried out may be found, when time and distance have given perspective, to have massed up into mountains of splendor to be admired, to be extolled, and to be emulated.

Nevertheless, how we rebel sometimes at the everlasting recurrence of those little things! But the fact is one can build big things in one way only, and that is—out of little things. In faith (the kind that works, please) we must face that fact in the mission field of Central Africa. Yes; and meanwhile keep a scared eye on Adolphe Monod's warning. We have found out that he was ter-

ribly right when he said; "Between the great things we *cannot* do, and the small things we *will not* do, the danger is that we shall do nothing."

Great things do get accomplished for Christ. In our times too—George Muller.....D. L. Moody.....A. T. Pierson.....Dan Crawford. These are only a few who have accomplished great things for God. How was it that Dan Crawford accomplished great things for his God in the Long Grass Lands? How were they built up—those mountains of accomplishment? How too will they be maintained and grow yet greater? They were built up by diligence in small things; and only in that way will they grow greater.

"SMALL THINGS" IN LUANZA; TEN YEARS AGO

Let me show you things as they were in 1917. That was shortly after Dan Crawford returned from the only furlough he ever took



A CROWD OF "SKIN WEARERS" WITH THEIR CHIEF AND HIS HEADMEN AT LUANZA
These men came from an untouched district and begged for an Evangelist

in all his 37 years of service in and for Africa. The ten years that have passed since then have been essentially years of expansion. Those who have lived the life of a pioneer leader or have read missionary biography, will realize what a wealth of attention to "small things" lies behind the bare catalogue of activities revealed in the following quotations. They are from a printed letter of Dan Crawford's dated the 21st of June, 1917.

A. LUANZA ITSELF.—First he quotes a statement by Mr. T. Higgins, who audited the books of some of the departments in Luanza itself; buildings, both school and mission; agriculture; carpentry and leather work; a training school for boarders. The statement indicates an expenditure for the year in these departments of over two thousand pounds (£2143).

Mr. Crawford then goes on to list the following activities, whose accounts were outside those audited by Mr. Higgins. He says:

1. The above makes no mention of (a) *Teachers*, (b) *Evangelists*.

2. The above does not touch Mrs. Crawford's medical work, where the call is most arbitrary of all.

3. All manner of *Refuge Work* is excluded from above figures, including *Lepers* and *Disabled* who are heaped at our doors till death.

4. Also the great *Sanitary Service* that involves employment of workmen to cut down and then (worse still) keep down rank growth. N. B.—All this touches the great.....means of fighting sleeping sickness and malaria, and is a much more momentous thing than is generally covered by the tame word "Sanitation."

5. Taxes.

6. Travelling expenses.

Thus Mr. Crawford reviewed the mounting up of some of Luanza's 1917 "small things."

B. OUTWORK.—He goes on, still in this printed letter:

"Mark you, it is always and only of Luanza I am speaking; but now let us get abroad. Here the calls come in from all points of the compass; from noble missionaries who would rather die a la Paul than that their 'glory should be made void' by sending letters home. No, you will never get them to do that. But because it is not done, do not imagine that they feel not bitterly about the way their silence is construed as satisfaction with the amount of work they must leave undone because of the needful supplies being lacking."

Some of the work which he here calls "abroad," and some of his fellow workers, he mentions by name. He speaks of: "The brave Lasts...battling on in the Old Capital," (i. e. of Mushidi's empire, broken up by the expedition of Captain Stairs for King Leopold in the earliest nineties) where, says he: "The few hundred pounds I have been able to allot him are inadequate, although he has made them go double their value."

Again; "We have plans" (thank God they matured) "for Mr. Lammand's district. Also for Bible schools as far west as Kasai and Boma, and even Bie.....weary work this, which is no soft-fingered enterprise a la civilization, but the work of our hands and the sweat of our brow."

He mentions expending nearly £1,000 on work at outlying spots where he had personally laboured and says: "Please God they



AN AFRICAN AMBULANCE

will get more and more, though we have to deny ourselves in the straining of an effort."

He did deny himself! With him there was no stinting the work of God in order to ceil his house with cedar. He died, as he had always lived, in a mud house, constructed, like any native's, of simple indigenous materials—walls of wattle-and-daub; roof of thatch; floor of beaten mud covered with grass mats; beds of native wood strung with hide thongs. And he did do "more and more" in those "abroad" parts that are not Luanza itself. For he felt that Luanza must always accept full responsibility for all the surrounding tribes and lands whose need had become known through his intrepid journeyings; responsible alike to those lands where workers have already gone in response to the call, and to those still without the Gospel.

"SMALL THINGS" IN LUANZA; TODAY

After ten years it is valuable to look at some of those Luanza items. For instance *teachers* and *evangelists*. The number of these is now five or six times what it was ten years ago. Well on to the two hundred mark now. Please God He will raise up yet more and more of them and enable us to minister to their needs. Next week they will be pouring into Luanza for a week of special prayer together. Blessed fellowship of prayer! From north and south, from east and west they will be coming for this best week in all their lonely year. Indeed, some of them are already on their way, for they labour in the Gospel so far from Luanza that it takes them, some of them, quite a week to come in.

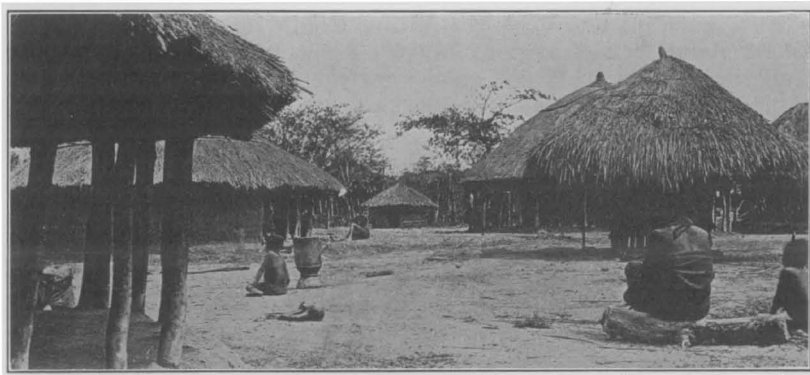
Then *health work*. When I came in 1921 Mrs. Crawford gladly handed it over to me. It is a part of the work which must be developed a great deal further. To meet, in any adequate way, the obvious need requires a hospital.....a hospital is really imperative. If I were enabled I should like to establish a Dan Crawford Memorial Hospital in Luanza. The hospital that is needed would not necessarily at first be very large, but it ought to be equipped in an up-to-date manner. If the Lord gives the hospital, there will be scope for nursing staff, for an assistant medical officer, and for skilled bacteriological work. The unit which I long to bring into function needs more than anything else to be used as a training center for Africans in hygiene, in mothercraft, in midwifery, as well as in simple curative medicine and surgery. At present, run as an out-patient dispensary, temporary accommodation being found for visiting patients in huts, the annual attendance averages from forty to fifty thousand. Like Dr. Miller, of Nigeria, far away but still in tropical Africa, we too feel that "unalleviated suffering, dirt, and preventable deaths oppress with their awful weight. Here is the greatest opportunity ever given to men to step in as saviours

in the footsteps of the great Healer-Preacher. We have the material to stamp out these diseases; we have the skill to deal with all this suffering. We must have men and equipment at once." This "we" means the Church of men and women, who like-minded with their Lord Jesus, would love all their neighbors as themselves. Clough was satirical when he interpreted the sixth commandment as teaching:

Thou shalt not kill; but need'st not strive
Officially to keep alive.

This will never do.—To love thy neighbor as thyself involves the work of healing in all its aspects.....of body and of mind, of soul and of spirit. We want to do just that.

Then those *lepers* and *cripples*. The abjectly poor and needy, the cast-offs and the lonely aged. How I used to love to see Uncle



KING PWETO'S HAREM COMPOUND, CENTRAL AFRICA

He gave land to Dan Crawford, where there is now a native church and thirty-three native evangelists.

Dan surrounded by them under the spreading wild-fig tree that stands outside his house. There would be, perhaps, as many as a hundred around him at one time. And he would be standing there sturdily upright, beaming on them, bringing even to such lips as theirs a smile, a laugh. He would bare his white head to the tropic sun and pray with them. Of them in 1917 he said "pensioners till death." And "till death" it certainly is, for in Christ's name to all such we must be, we are, pension office, and poor relief agents, and workhouse, and infirmary, and father and mother. Why? Because this is a land where Christ's Golden Rule has hitherto been unknown, and so death still is allowed to claim as his own all the weaklings and the inefficient.

The *Boarding School* was closed down when the staff left the Congo, and it has not been possible to reopen this type of work since.

RICH IN FAITH.—Of “good works” such as those mentioned above Dan Crawford was very zealous. They were not his principal service—I want to make that clear in a moment—but they could not be left undone. He had many needy neighbors, not indeed of his own race, or color, or creed; but he was fain to be neighbor unto all them that were fallen amongst thieves. Like George Muller he could not but do so. In this, too, Dan Crawford shared a like faith with George Muller, of the Ashley Down Orphanages, that he also believed that what God gave him to do, God would from week to week provide the means to support. None of his work was endowed. He lived (and his work was supported) by strong faith in the unlimited riches of God, and in the power of prayer. He felt, too, that those riches and that power were available for all Africa, though he knew that not all had the same faith. So strong was his sense of the unity of God’s work that when a certain missionary in Africa, being held up in some work for God, wrote to Dan Crawford asking for £100 and excused himself by writing, “You are rich,” and when he saw that the same weekly mail that had brought the request had brought also contributions amounting to about the sum mentioned, he sent the whole week’s income to his correspondent with this reply: “Rich? Yes I am rich—rich in faith for you all.” And that was precisely wherein his riches consisted. Concrete facts about empty coffers made no difference whatever to his riches. They were real. After all, what estate is more real than the estate of the soul?

BUSH GOSPELLING.—In writing to me the Editor of this REVIEW said of Mr. Crawford: “He emphasized the spiritual side of the work to such an extent that it seemed difficult to get the concrete facts as to what had been accomplished.” That remark expresses exactly the pattern of his life. That “all these things shall be added unto you” was his workaday faith. His vital concern was the Kingdom of God and His righteousness. The good works which he accomplished, of which some are itemized above, were simply the necessary and natural outcome of true spiritual energy. They were, one might say, incidental. His own view of his calling was that he was “A Bush Gospeller—just a simple Bush Gospeller.”

In relation to other men, colored or white, he had not many but one activity. That one work was to win souls—to bush Gospel. To “bush Gospel” was to bring to bear upon circumstances his own and those of his companions, the eternal values of truth—the existence and the good will of God; His righteousness; the fatality of sin; the assurance of atonement in Christ. Formalities, ceremonious gatherings, set proceedings, professional functioning—all these he found unnecessary, though when occasion offered he could and did take advantage of them. His constant aim, supreme and controlling, was to make known to all men Jesus as their Lord, and as

their divine Saviour, and to persuade them to become His disciples. He was always on the job. In talk with him, the topic, however ordinary, had to be viewed in its relation to eternal verities. Without being in the least dull, he talked with all on high levels; to do so was the natural expression of his own everyday habit of thought. But it was also a definite policy.

It happened once (in the "*Farthest In—but Shut In*" life which he described in "*Thinking Black*" it did not happen) that he was in company with a number of Christian Europeans. Ordinarily when he was in congenial company, black or white, he was in overflowing spirits. When the company was white, he would fire off, all with the most intense vitality, and at a furious rate, barrage after barrage of most wonderful talk. Without pause or seeming effort, he would



A BROAD, CLEAN, SHADED STREET IN LUANZA, LEADING TO THE CHURCH

quote aptly and alike from Browning and "*Alice in Wonderland*," from W. J. Locke and Homer, from Spurgeon and Paul. His conversation would make such napoleonic advances across the Alps of world politics, scripture exegesis, Bantu philology, personalities of early Congo history, and a thousand and one other matters, that his hearers were often left floundering far in the rear, exhilarated, but exhausted. On the evening of which I now make mention he was silent—so much so that one of the company said to him:

"You seem sad, Mr. Crawford."

"Yes," he replied, blue eyes clouded and brooding and looking off into the distance; "Yes. I *am* troubled. . . . It's a promise. That's what it is. . . . a promise."

They waited.

"A promise I made long ago to God. . . . I vowed to deal individually about salvation with at least one soul every day. And today there

hasn't seemed to be a chance." (It had been a day of long conferring.) "Yes. It troubles me."

His personal ministry was often very searching; and he was no respecter of persons. He had the piercing eye of the seer; and he was not afraid of uncovering sin. An African missionary, whom I met while traveling, told me of his "one real meeting with Dan Crawford": "It was in a forest path. I was returning to my station and he had recently passed through it. He had an amazingly intimate knowledge of the state of affairs there. He said: 'Come and sit here. Let us talk.' And he talked. First of all, my work. Then much that concerned the tribal life of those amongst whom I worked. It was all new to me—I had not been out long. Then he spoke of me, myself; not much. Then he paused, and looking at me he recited:

" 'There is a man that often stands
Between me and Thy glory.
His name is self.—My carnal self
Stands 'twixt me and Thy glory.
O mortify him! Mortify him!
Put him down, my Saviour;
Exalt Thyself alone; lift high
The banner of the Cross,
And in its folds
Conceal the standard bearer.' "

"His eyes saw clearly the deadly pride against which I had to wage my daily, eternal war. Then he said: 'Victory is with the saints.' And we parted."

How many, many folk have told me similar stories! How that they met him but once; how that something he said then, had stuck by them ever since, assessing for them moral values, and encouraging them in the paths of God. The fact was that he was ever alertly on his job of seeking the salvation of souls and their establishment in righteousness. He was ever "Bush gospelling."

THE PERSONAL TOUCH

This matter of close personal touch was the very breath of life to him. It was already a habit when, a lad of nineteen, he first landed at Benguela on Thursday, the 9th of May, 1889. And he put it into practice from the beginning with the people of his adoption, praying as his feet first touched the soil of Central Africa, "that my every step thereon should be trodden in the path of simplicity and rectitude."

He had come out with a party led by Mr. Arnot, of whom he wrote:

"... My dear old leader. He won me for Africa when China was calling. He told me of those far-off lands beyond the Lualaba. He spoke of tribes un-reached by him, but waiting for me. He told how Livingstone even in death dreamed of this Katanga."

When the party landed it was found that the transport arrangements were not as forward as they had hoped. They had to face the prospect of indefinite waiting on the littoral. Dan Crawford—remember he was then a youth of nineteen—wrung permission out of his leader to do the unprecedented thing, to leave the party of whites and to go and live alone amongst the natives of the country, away from both the English of his fellow missionaries, and the polyglot lingua franca of the slave-marketing coast.

His journal of 1890 contains this entry concerning that time:

I am now sitting in a little native mud house, near the door of it of course, for there is no window; perhaps you could not picture or plan a more humble yet withal comfortable little abode than this of mine. Of course, I don't say there is not plenty to evoke European growls occasionally; such as the little fire lit of an evening, the smoke of which has just to make its exit the best possible way owing to the absence of anything in the form of a chimney. The solitary stool standing just one foot from the ground and made from a piece of raw hide stretched over a little four-legged wooden frame work barely one foot square; add to this a narrow little shelf-like native bed, a grass mat lying on the floor upon which is laid all that these kindhearted hosts of mine can ingeniously scrape together by way of food; and you have the exact inventory of contents of mine, and the average, African native hut. Now, let me tell you how gloriously contented I am therewith. Never since the time when "I first saw the light, and the burden of my heart rolled away" could I sing to my Lord a happier song of praise than now.

He added: "I don't write this at all in a tempting sort of way . . . yet . . . *If there was more abiding in Christ, there would be less abiding at home.*"

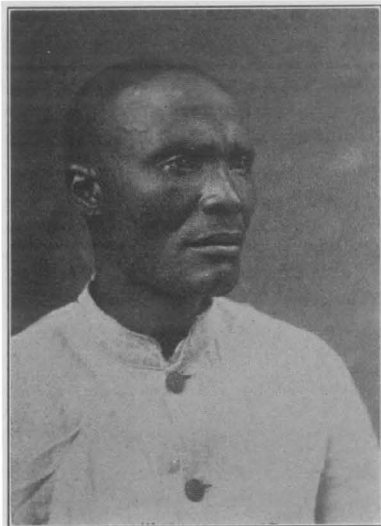
He was convinced even in those early days that good command of his hearers' language was essential to his "Bush gospelling." He never repented of this belief. To speak the language from the native standpoint; to know the native life and lore in an intimate way—he regarded this as essential in a missionary: and he strove to prevent newcomers to the field from settling down into that out-of-contact life to which "mission station" (sic) immobility tends. He himself had great natural facility in language. And he took full and energetic advantage of it. After a month or so he wrote:

"I am only a language-lisper these days. And this blundering business of preaching in broken sentences" (after less than two months contact, alone, unaided, learning an absolutely foreign tongue he was already preaching!) "brings down many a snub on me—the officious giver of unsought advice. Around the faggot fire is the best time to do it, when God hangs up the Southern Cross in the sky—His symbol of sacrifice."

That was in the first months of his life in the Long Grass. Years after, when that life, all unknown to any of us, was nearing its end, he often said to me: "Around the camp fire, dear Old Boy, has been my happiest time for publishing the Gospel."

The power of communicating which by these heroic means he attained so rapidly soon paid him ample dividends. Delays multiplied:

some of the party died; some returned home to England; Arnot found himself unable to go into the interior; it seemed inevitable that the party should, as it were, dig itself in near the coast. Such an idea was entirely unwelcome to Dan Crawford, and his manner of spending his time had given him both language and friends amongst the natives. He was thereby enabled to get together sufficient porters to carry enough material for himself, Lane and Thomson to join themselves to a caravan starting for the interior. His own personal baggage consisted of only *one load* of about sixty pounds weight.



AN EVANGELIST IN THE AFRICAN CHURCH

He covers a parish eight days long by five days broad. A true church builder.

Combine with this fact the other, that it was not till twenty-two years had passed that he re-emerged from the Long Grass, and you get something of the measure of the man.

THE CASH VALUE OF PROVERBS

One of the bugbears of African travelling is that eternal "one more river to cross." The last one never is reached. If there is no ferry dug-out—why, that's bad. And if there is—why that's bad too. You may be dead sure that Mr. Ferryman is going to strip you as naked as he can. You are fair game to him, and he means to make the most of his monopoly. Your necessity is his opportunity. Prepayment is the first requisite. Haggle, haggle, haggle—at last you are embarked in the coggly

canoe, a considerably poorer man than when you left camp in the morning. In midstream the paddle ceases its flashing. Charon is making further and even more extortionate demands. He threatens refusal to cross you at all; and you know, most uncomfortably know, that he holds all the trumps. The crocs that infest the river are all in his pocket, so to speak, but they certainly are no friends of yours! An upset is nothing to him, but to you—!! So you promise frantically. But he is a thorough-going sceptic, and quotes a proverb at you:

In midstream to pay up he'll agree;
Once across—I don't think! He'll just flee.

And he insists on cashing in on the promises there and then.

But Dan Crawford, boring into the interior for the first time, at one river crossing found a way to checkmate the capsize gambit. Mr.

Ferryman with a valuable load on board came inshore under the bank from which Dan Crawford, as the caravan leader, was supervising the transit, and demanded more, much more pay than had been first agreed upon. On meeting a refusal he pointed out the ease with which a capsized canoe could be arranged. In one jump Dan Crawford was in the canoe behind him. Luckily the canoe was not swamped. It was very small and very coggly, the caravan was large, the crossings back and forth were very many, the unshaded sun was intolerably hot—but that chagrined ferryman paddled the livelong day with Mr. Crawford's arms clamped around his waist, and with Mr. Crawford's earnest assurance in his ears that whether in the boat or in the water those arms would continue to cling. The caravan crossed without losing a single load.

At another crossing a boatman did tip out a load into the water—no doubt at a conveniently shallow spot where he could fish it up later on. A violent dispute at once commenced between the carriers and the men of the village to whose chief the crossing belonged. Things began to look ugly, one side demanding payment, and the other disclaiming responsibility. The old chief, sitting on a knoll overlooking the scene, was as loud as any of his followers in rebuttal. But Dan Crawford had not lived in a native village for nothing. He quietly said to the old man, quoting a proverb:

Though, in crossing, the crocodile, *he* gets your stuff,
'Tis *the ferryman* pays: and must pay you enough.

The old man could hardly believe his ears at first. A white man quoting a proverb! Impossible! When he was able to take in that the portent had indeed occurred, he chuckled away for the rest of the day. And the palaver was settled on the spot. With princely liberality he paid over more than the value of the lost goods, giving good measure as a price of his enjoyment. Uncle Dan in telling this story used to say that it was then that he learned the cash value of proverbs.

A BIBLE LOVER: AND TRANSLATOR

There is a tendency in these days to relegate the Scriptures to a place of secondary importance. In Luanza we dare not do that. Our attitude is that of Bengel, who said:

Apply thyself wholly to the Bible:
Apply the Bible wholly to thyself.

Dan Crawford did just that. He was always digging away at The Word. He fed on it. Lived by it. Saw no other possibility for any servant of Jesus Christ. He loved it; and he loved to speak of it. That he accepted the Scriptures as authoritative in the realm of conduct, the following may serve to show. He was a man who was unable to view with equanimity such everyday affairs as injustice, oppression, suffering, curable pain; they aroused "his ungovernable

passions," as *The Spectator* says they do those of Lord Knutsford. When he was aroused, there was no mistaking his point of view. But this word had come to him with the force of a personal command: "Let not the sun go down upon thy wrath." Because of that word, many and many an African, whose God-hatable conduct had caused some passionate outburst, toward sundown has found Konga Vantu* in his hut assuring him that anger was ended. Exhortation, instruction, prayer—these following would convince the sinner that love was seeking to serve him.

His faith in the efficacy of the Bible, his love for his Bantu peoples, his unrivalled penetration into how the African thinks, his wonderful command of purest idiom—all these met together in his translation work. Of these labors—extended untiringly over thirty years—a great monument remains. He had completed the translation of the *whole Bible* into Luba-Sanga. In January 1926 he wrote:

"The end of 1925 saw a great thing. We finished the last line of the Old Testament translation on the 31st of December 1925, and then had a solemn Dedication-of-Manuscript service. This ends a thirty years service for God.

All the time I labored at the work of Old Testament translation one thought seized, and, I trust, sanctified many a turn of the pen. This, thrillingly this, that the Old Testament was Christ's Bible, all the Bible He had."

Praise God we have now heard from the National Bible Society of Scotland that they are ready to publish the *whole Bible* for us. The expenses are being met by a special fund already raised in Great Britain, where they have been saying: "We want to raise a lasting memorial to Dan Crawford; and we believe one fine memorial would be to publish his Bible, and place it in the hands of his beloved Lubans." They are tremendously right.

For seven long years after he founded Luanza Dan Crawford blazed the pioneer gospel trail with never a convert. Then came Simishi, first of many brethren.

Now at dawn every day it is in scores and hundreds that they pour down the great avenues that center in upon the big open-centered church that is unique in Central Africa. Then there was no outwork. Now not only have many devoted white missionaries gone forth from Luanza to found churches amongst tribes then untouched, but there have been raised up of God African missionaries also to pioneer difficult areas, yes, yes, and to build up wholly African congregations too. In the long run "Bush Gospelling" tells, and tells tremendously. Little things certainly do mount up.

Nevertheless, away there beyond our farthest-flung outposts, it is still true to this very day that, in some directions, there still live tribes who have not so much as one single witness for Christ. They are a challenge to us. And we plan to meet it "by the will of God."

* Konga Vantu was Mr. Crawford's native name. It means "Gatherer of the People."



GOING TO TEACH SUNDAY SCHOOL AT LAWSON

Our students have a special teachers' training class every Saturday, adapted to their needs and those of their primary pupils. They also study the lesson every day and are in a Bible class Sunday A. M.

Intimate Glimpses of a West Virginia School

Extracts from a Series of News Letters Sent Out During the Last Eighteen Months from the Pattie C. Stockdale Memorial School, Colcord, West Virginia, Supported by the Board of National Missions of the Presbyterian Church, U. S. A.

BY ANNA BELLE STEWART, DIRECTOR

OUR school is located in a lovely and yet a lonely spot in a West Virginia canyon, midway between the two little hamlets of Lawson and Colcord. Only one human habitation can be seen in any direction, but the high mountains towering above us, rising from our very door, remind us of the "mountains round about Jerusalem," and speak of the promised presence and care of our Heavenly Father.

I wish you could be with us tonight as our family of girls is gathered about study tables, earnestly working over tomorrow's lessons. They are dear girls, perhaps less interesting than the more primitive Kentucky mountaineers, for better roads have brought them nearer to the outside world, and the mineral wealth has attracted "fotched-on people" (outsiders) into our very midst. But these children of the mountains are equally lovable and bright, and much less homesick than any group of girls I have ever before seen.

Our educational work is one of cooperation with the public school. There is an accredited junior high school here, where two fine Christian men preside, one in each of the two little portable buildings. Thither we take our family every morning for all the regular subjects, while our Pattie C. Stockdale faculty contribute chorus singing, drawing, current events, vocational guidance and Bible. This is the only secondary school in this section, so the students come in from six near-by villages or hamlets and yet the enrollment is less than that of a single room in some of our city schools. For the first three weeks only about two thirds of the pupils came to Bible class, but last week the remaining third asked admission. The others had announced that they liked Bible better than any other study.

The Sunday-school and Christian Endeavor Society are small for the people in the valley have not yet felt the need of the message we so long to give, but we know that the Lord can and will use us in His service.

Our hearts were made glad this week by a visit from dear Aunt Moll, the saint and intercessor of this valley, too badly crippled with rheumatism to get out often but such a blessing to us all! She walked about in the dormitory, then into the church, exclaiming, "Oh, isn't it beautiful? It's the Lord's House, and just think, it's ours!" For eight long years this dear child of God prayed for the Gospel to be brought to this absolutely unchurched valley, lying in spiritual darkness. She wonders why we waited so long.

* * * *

Great changes are noticeable in our work. The outlook is no longer discouraging, and doors for service are opening on every side.

The tiny Sunday-school has doubled in numbers with as many in the primary department as in the whole Sunday-school three months ago and thirteen new members have been received into the little Church, among them every girl in the school who was not already a professing Christian. The doors of homes are opened and our workers have made many visits among the sick and shut-in and spent night after night nursing in homes where there was serious illness.

During November and December calls came from other fields to assist in evangelistic services—to conduct daily Bible classes and prayer circles, assist with music, and do personal work. Our students from Pattie C. Stockdale School, (young Christians in training for Christian leadership), came as a gospel team and sang with intense feeling two hymns of invitation; after having prayed and talked with the boys and girls in their meeting, telling of their joy in the Christian life, and urging them to personal decisions for Christ. They exerted such an influence, and met such immediate results as amazed some older Christians.

February and March have melted away, filled with at least fifty-seven varieties of service. Nevertheless there is much left to do to make our plant and grounds presentable and to uplift the community. During the last month our post office and railway station and an express car on the track here have been robbed, an attempt made on our very grounds to derail the night passenger train, concealed weapons have come to church, and worse offenses have been revealed in our midst; but there has no evil befallen us, neither has any plague come nigh our dwelling. When our church vestibule was ransacked the only things left were the hat and lantern of our man-of-all-work. We go alone any place at any hour in safety. We sleep with our beds across open downstairs windows and know no fear, but a pang comes



THE PATTIE C. STOCKDALE DORMITORY AND CHAPEL AT COLCORD

to our hearts as we think of the lawlessness and we long to help these young men.

We can see almost daily improvement in the girls in our home, socially, mentally, and spiritually. Two of our girls especially have been a blessing and have done real service in the home and community. When two younger girls were thoughtless and needed a guiding hand these two older ones offered to adopt them; each to devote herself to one wherever she went and to make her a subject of special prayer. I was touched by a request of one of them to get up at 4:50 A. M. instead of 5:00 in order to have a little more time to pray for her charge. Both of these "big sisters" have done outstanding work as teachers in our Sunday-schools. One has held in perfect order a primary class of twenty in the little school house at Fulton without even a separate room. A glance in their direction often

reveals them with bowed heads grouped closely about their young teacher as she prays with them and for them. Her very unusual ability as a disciplinarian and her own deep spiritual experience have led us to give her a class in our home Sunday-school composed of boys believed by their several defeated ex-teachers to be incorrigible, but who dearly love her and for whom she prays with power as we kneel together to seek the Lord's guidance for her and them.

The Day of Prayer for Missions is a very real and vital thing to us on the field. At six o'clock in the morning you would have seen faculty and students together on their knees in intercessory prayer for the coming of the Kingdom. The noon hour found us six miles away with other workers and praying Christians. We will not soon forget dear old Aunt Moll's fervent thanksgiving that missionaries had been sent to this valley, nor her believing prayer for the work in every other field.

We have been holding daily faculty prayer-meetings to pray not only for our own work and needs but especially for the work and needs of the Board. The prayers of the girls were followed by a special gift which they brought to the office one night as a surprise. Our little school and Sunday-school thus finished a gift of \$200.00 to missions in six months.

(To be concluded in August.)



A GROUP OF P. C. STOCKDALE STUDENTS READY FOR SCHOOL
These girls are in training for Christian leadership

Can We Dispense with Foreign Missions?

BY STANLEY HIGH, NEW YORK

Author of "Looking Ahead in Latin America"

WHEN Mr. David Lloyd George, Great Britain's war-time Premier, was in the United States the newspaper on which I was working assigned me to cover his journey. For a month, with five other newspapermen, I traveled with the "little Welshman" across the United States and Canada. Every morning we interviewed "L. G." and, in the course of the month, covered a multitude of subjects.

In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said:

"The American and British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again.

"Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and of Anglo-Saxon idealism that I do not believe we ever will dispense with it."

Lloyd George spoke, of course, not as a religious sentimentalist nor as a budget-raising missionary secretary, but rather as a practical statesman. He made it plain that in the job of world reconstruction probably the biggest task that needs to be done is the transformation of the "heart outlook" of mankind. The world may go on until the end of time evolving economic panaceas and constructing international mechanisms, but unless the will and the purpose of men are changed these plans and machines are almost certain to wreck themselves or to rust in disuse. From a practical, political point of view foreign missions is a vital agency in the modern world because the purpose of the missionary program is the world-wide transformation of the hearts and purposes of men.

It should be pointed out that the Christian missionary enterprise—despite the frequent criticisms levelled against it—is an inevitable outgrowth of Christianity itself. Since Jesus sent out the Seventy—the first missionary pioneers—the missionary program has remained a test of the virility of the Christian Church. It is no mere incident, moreover, that the English-speaking world has been and is today, the chief mainstay of the Christian world program. In Anglo-Saxon

Protestantism a race and a faith have met and a program of world advance was inevitable from that union. It was more than a century ago that the first American foreign missionaries began their work, with few precedents and with fewer resources. Last year the foreign mission boards of the United States and Canada gave over \$40,000,000 for the work abroad. It is a tribute to the wisdom of that investment that practical politicians, like Mr. Lloyd George, recognize that the missionaries are laying the fundamental basis for a world understanding. Business men also find, with the advance of missions, the growth of a demand for those inventions of the modern world that have contributed, materially, to the comfort and happiness of the Occident.

It is probably true that, as a rule, foreign mission administration is conducted with a greater degree of effectiveness and efficiency than any other phase of the work of the Christian Church. But the war brought upon Foreign Missions in certain denominations a period of rather wild inflation. The "drive" complex laid hold of some administrators. Campaigns were undertaken and the work abroad was expanded with too great rapidity under the influence of mass enthusiasm. When the fever of the immediate campaign passed, retrenchments—rapid and drastic—were demanded. Many "projects" were abandoned and some missionaries were called home from the field. In one of the largest Protestant missionary boards in the United States a cut of more than 40 per cent in the appropriations to the field was made over a period of less than two years. It is hoped that this period of retrenchment is at an end. Statistics for missionary giving through some of the larger boards reveal an upward turn during the last year. The very fact that such serious reductions could be made without affecting the fundamental stability of the work, has helped to strengthen confidence in the enterprise.

Despite these temporary reverses it is still true that the missionary program represents one of the best-organized activities of the Christian Church. This is apparent, for one thing, in the degree to which cooperation has supplanted competition and overlapping on the foreign fields. While many local communities in the United States struggle to support four or five more churches than can be effectively maintained, such a situation would simply not be tolerated abroad. To avoid such confusion and overlapping most of the major mission fields—India, Africa, China, Japan and Korea—have been surveyed and certain sections of territory assigned to different denominations. Thus, traveling across West China from Chungking to Chengtu, I journeyed first through Baptist, then Methodist and finally Canadian Methodist territory and in Chengtu found the West China Union University supported, jointly, by all of these Boards. This cooperation has gone forward so effectively that it has been made operative in certain larger cities like Peking, where, by com-

mon agreement, overlapping has been eliminated by this allotment plan of occupancy between the various denominations at work there.

Particularly in the educational field, plans for cooperation have been successfully adopted. The number of strictly denominational colleges and universities abroad is constantly dwindling before the increase of union enterprises. The four outstanding missionary schools in China—rated with the best of Western colleges—are interdenominational enterprises, with a single headquarters office in New York City. Similarly, the Women's Christian Colleges of the Orient, one in Japan, two in China and two in India, are interdenominational on the field and share in a common administration at home.

Out of this cooperation interdenominational unity is actually being achieved. The South India United Church, including in its membership Congregationalists, Presbyterians and members of the Reformed Church, is a first step in this direction. The membership of this church is about 200,000 and its control is in the hands of a national council. There is no national Church, as yet, in China—but already thirteen branches of the Presbyterian Church have united in a single organization. In Japan, similarly, the northern and southern Methodists have accomplished a definite organic union in the Japan Methodist Church.

Not only is the business of Christian missions run, increasingly, on a cooperative basis; it is dominated more and more by Christian specialists. The old theory that a "call" constituted all of the needed equipment for Christian service has long since been discarded by foreign mission boards. A roster of the more than 1,500 missionaries that North American Protestantism sends out each year, includes an amazing number of these Christian "technicians": engineers, architects, accountants, agriculturalists, trained for definite fields, athletic directors, doctors, dentists, nurses, teachers and preachers. On furlough—which comes once in five or seven years—it is a general policy of the mission boards to require missionaries to spend a part of their time in further study for their special fields and work. This, in part, accounts for the effective work of the 1,200 missionary doctors who are maintained by the Protestant churches in foreign lands; the widespread influence of the men who are directing the work of the one hundred and seventy-five missionary agricultural experiment stations, and the high intellectual standing of missionary schools and colleges.

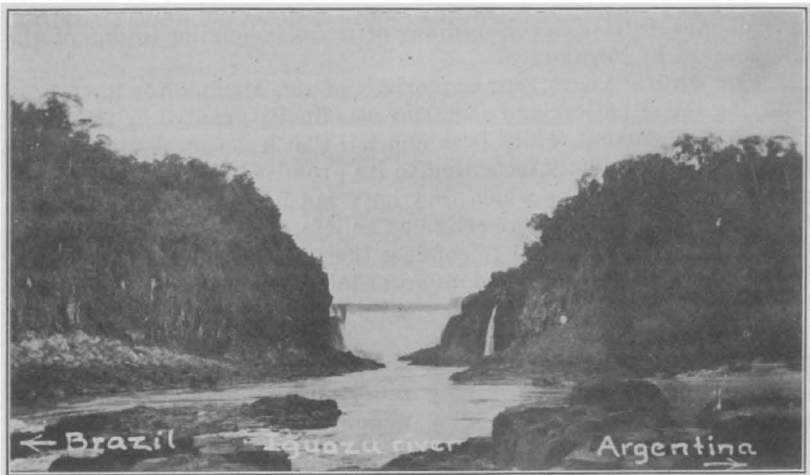
The final test of Christian missions, however, is not found in this efficiency organization, but rather in its products. In terms of statistics—which are altogether inadequate for any accurate appraisal—the Christian community in China increased since 1814, when the first convert was made, to 366,524 in 1920. Since the Boxer Rebellion in 1900, when 18,000 Christians were slain, the membership of the Christian Church has increased more than fourfold.

More revealing than the facts of quantity production are those of quality production. It was not mere chance that when the World War broke out China's Ministers in the United States, Great Britain and Germany were all graduates of mission schools. Of China's delegation of twenty-three at the Washington Conference for the limitation of armaments, a majority were graduates of mission schools. To appraise adequately the influence of Christian missions, it is necessary to trace the history of modern developments in these lands: to discover that China's drive against opium and the unbinding of the feet of China's women were missionary achievements; that the present struggle to break down the worst features of the caste system in India began among Christians; that the gradual abandonment of forced labor in Africa is a result of the agitation of Christians and of Christian missionaries.

In fact, this world enterprise of American Protestantism represents a most effective and oft-times disregarded investment on the part of the people of the United States, in international cooperation and good-will. The United States refused to take mandates for Armenia or Syria at the end of the war. But missionary institutions such as Robert College in Constantinople and the American University in Beirut, Syria, are making contributions—probably more fundamental than those of politics—for the reconstruction of the Near East. The United States has had no part in the staking out of "spheres of influence" in Asia and Africa, but the thousands of Protestant missionaries from America constitute spheres of influence more important than those of politics or of economics, because they represent better understanding, deeper sympathy and higher ideals.

The business of missions, doubtless, will always be subject to criticism. Right now, anti-Christian movements in many places seek to undermine the institutions which Christians have built up. But there is every prospect that the missionary program now, as in the past, will thrive on persecution. Mission schools may be closed temporarily by the present hostile movement in China, but they will open again with enrollments larger than ever before. In the face of hostility, the missionary program will continue to be carried out. Native leadership will, in all probability, supplant the leadership of foreigners—but the Christian enterprise will remain intact. The rapid increase in self-support among native Christians promises well for the future.

Foreign missions are too distinctly Christian and, in particular, too inevitable an expression of Anglo-Saxon Christianity, to be abandoned. They represent one of the most effective enterprises in the modern world for the lighting up of the world's dark places, in order that a new and humanity-wide enlightenment may be born.



THE DIVIDING BOUNDARY BETWEEN BRAZIL AND ARGENTINE
E—Brazil—Iguazu River—Argentina—W

Trekking from Canada to Paraguay

The Present Mennonite Migration from North to South America

BY THE REV. WEBSTER E. BROWNING, LL.D., BUENOS AIRES, ARGENTINE
Educational Secretary of the Committee on Coöperation in Latin America

A MOST interesting case of an ideal-impelled migration of a people is now being witnessed in South America. This is the trek of a large body of Mennonites from the cold prairies of Western Canada to the tropical plains and forests of Paraguay. The coming of a people, in many ways so different from the peoples of Latin America, has attracted the attention of the local press to an unusual degree, and in some cases has been hailed as the greatest event of the kind since the Pilgrims boarded the *Mayflower* at Delft Haven.

Week by week, in groups of from three to four hundred, composed of entire families, these people are now arriving at the port of Buenos Aires, and are immediately continuing their journey to their new home, seventeen hundred and fifty miles inland, by the great river system of the Paraná. It is stated that within a few years a total of one hundred thousand men, women and children will have arrived and taken possession of the land which has been allotted to them by a special law of Paraguay. This land lies on the eastern slopes of the Andes and along the Paraguay River. The company which is financing the movement has purchased three millions of acres which are said to be ideally located and unusually fertile. This is

part of an estate of seven millions of acres belonging to one of the old families of Paraguay.

For several years representatives of the Mennonites have been studying the situation, and a charter was finally granted by the Paraguayan Government, which is so unusual that it deserves to be known to the world outside. According to its promises the Mennonites are granted considerations which they have not been able to obtain elsewhere, in accord with their religious beliefs, such as exemption from military service, the right to conduct their own schools and churches in their own language, freedom from taking an oath, and the absolute control of the colony by their own representatives.



THE PARAGUAYAN EXPRESS

The charter was granted by a special law enacted for the purpose, and its main points are as under:

ARTICLE I. Members of the community known as Mennonites who come to the country as components of a colonization enterprise and their descendants, shall enjoy the following rights and privilege:

1. To practice their religion and to worship with absolute liberty without any restriction and, consequently to make affirmations by a simple "Yes" or "No" in courts of justice, instead of by oath; and to be exempt from obligatory service either as combatants or non-combatants both in times of peace and during war;

2. To establish, maintain, and administrate schools and establishments of learning, and to teach and learn their religion and their language, which is German, without any restriction;

ARTICLE II. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of these colonies request the Government to permit such sale and the Government accedes to the request.

ARTICLE III. The following concessions are granted to the Mennonite colonies for a period of ten years from the arrival of the first colonist:

1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and, in general, of everything that may be necessary for the installation and development of the colonies;

2. Exemption from all classes of national and municipal taxes.

ARTICLE IV. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity.

In spite of this optimistic beginning in the experiment of the wholesale transfer of a people from the far North to the far South, there are not lacking those who look pessimistically on the venture.

Many recall the "Australian Colony" which was established in Paraguay, under similar conditions, about fifty years ago, and which was a tragic failure. But the Australians attempted to carry out their venture on a communistic basis, and their failure was but a repetition of history.

The Mennonites are known to be an earnest, hard-working, practical-minded, religious people, and their venture will be watched with sympathetic interest.

From a missionary standpoint this trek may have far-reaching consequences. The presence in Paraguay of such a large number of Protestant Christians, whose customs and religious habits are so entirely different from those of the Roman Catholic population of the country, must inevitably influence the Government and the people with whom they come in contact.

The section of the country to which they go is far removed from the capital and they will be surrounded by Indians, who have heretofore been considered dangerous and hostile to all attempts to reach them with civilization. The immigrating colonists are to be protected by troops sent by the Government, until such times as they are able to provide for themselves, and their presence in this hitherto unsettled region cannot fail to have a strong influence on the civilizing and Christianizing of the native tribes. Although the Mennonites go to this Promised Land with no definite missionary motive, their mere presence will arouse questions among their neighbors, and the spirit of investigation once aroused may do wonders to break down the spirit of centuries of ecclesiastical domination.



A CREW OF ASUNCION, PARAGUAY, FROM THE BOAT

The Bible Through Chinese Eyes*

BY REV. W. H. OLDFIELD

Missionary of the Christian and Missionary Alliance

THE Bible is a unique book, although it is translated into many hundreds of languages—translations which are apparently different, still each translation brings out some new shades of meaning which are both interesting and helpful, all keeping to the original. The Chinese do not read our English Bible, but read the Chinese translation.

Mark 1:4. The English reads, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

The Chinese reads, "John preached the washing ceremony of sorrow and change."

Galatians 3:27. The English reads, "For as many of you as have been baptized into Christ have put on Christ."

The Chinese reads, "You who have received the washing ceremony into Christ all have put on Christ."

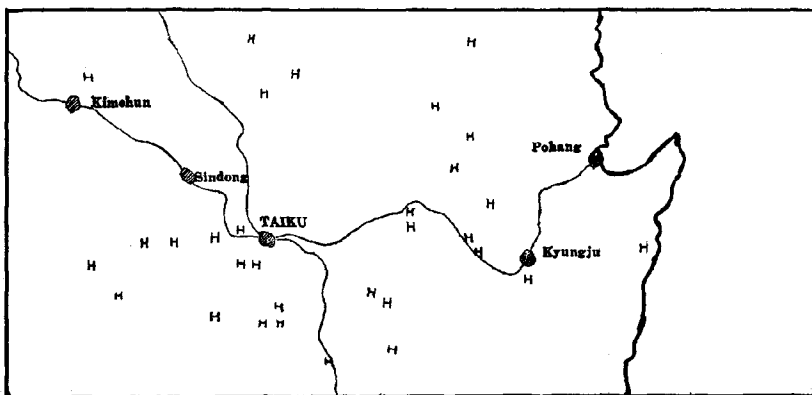
In the Chinese the words mean the putting on of clothes, dressing yourself, and indicate the *entire* dress. From the head to the heels is clothed upon. And not only does it mean "dress," but it means "best dress," fine garments. So, to the Chinese mind, it means, "You who have received the washing ceremony ought to be dressed up with Christ." People looking at you ought to see the Christlike nature manifest in you. This word for "put on" is a compound word and one of the words in Chinese for putting on of jewelry. It does not only mean to be "dressed up," but to be made beautiful. Christ should be so manifest in us that we will be made beautiful to the world so as to attract many to the Gospel.

Galatians 5:1. The English reads, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Chinese reads, "Since Christ hath set us free and given us liberty, stand firm and do not let the slave yoke pinch you into submission again."

The words "made free" are the words used in China in speaking of liberating a prisoner. In Kwangsi soldiers do police duty, and when they make an arrest they tie the prisoner with chains. So here, these words indicate the taking off of chains. Paul says, "You have been chained by the devil, but now Christ hath set you free. Stand firm, and do not let the slave yoke pinch you into submission again." The yoke of sin rubs and irritates, and when the slave thinks he will try to get free, the yoke presses down on his neck and he is literally pinched into submission. Avoid the possibility of getting the yoke of Satan pressed upon your shoulders again.

* From *The Alliance Weekly*.



H = CHURCHES ESTABLISHED BY TAIKU HOSPITAL

Hospital Evangelism in Korea

BY A. G. FLETCHER, M.D., Taiku, Chosen

WE ARE asked to report the results obtained by hospital evangelism in the Taiku hospital during the past two and a half years.

Our aim is to have every member of the staff feel a triple evangelistic responsibility, namely:

1. For the preaching of the Gospel to every patient.
2. For definitely winning to Christ as many of the patients as possible.

3. For seeing that as many of these new converts as possible are safely united with the Church. As many of these converts live in non-Christian villages where as yet a church has not been established, it is our aim to have the evangelists, with the help of such a convert, preach to the relatives and friends with the expectation of establishing a new church. In this way not only is the converted patient safely united with the Church but he is made free from opposition and persecution from his relatives by helping to win them also to Christ. Thus the effort of the hospital definitely to unite one convert with the Church often results in winning and firmly establishing in the faith thirty to forty new Christians.

With this aim in view we have gradually developed the following method:

1. The hospital staff is organized into a preaching society which is responsible for the support and control of all evangelistic work connected with the institution.

2. In addition to the usual methods of preaching to, and following up, patients, we have a method which we believe to be unique. We send evangelists to the country who reside in the non-Christian

village of a hospital convert for one month and, with the help of the patient, establish a new church.

In the beginning of our work we had two men evangelists and one Bible woman. The latter gave all her time to the patients in the hospitals, while the men alternated, spending one month in the hospital and the next in the country. At that time new groups consisted almost entirely of men, as Korean custom does not permit male evangelists to do personal work with the women. In order to win the latter we added a second Bible woman to alternate with the first.

We expected these groups to be taken over immediately and cared for by the missionary pastor in charge of the district in which they were located. However, our station is very much undermanned as to ordained missionaries and an inventory of our new groups showed that already one or two were dead and others too weak to last long because of lack of supervision. Therefore, we found it necessary to add another evangelist in order to make it possible to exercise proper supervision of newly formed groups for one year, or until such time as they were strong enough to be turned over to the missionary pastor and take "pot-luck" with many other older groups. We now have, therefore, three men and three women working in pairs and alternating so that each pair has one month in the hospital winning converts; next month in the country establishing a new group around a convert; next month visiting and supervising groups recently established.

In addition to these six evangelists the Preaching Society supervises one colporteur, who takes letters from the hospital to patients in the country. His business is to sell books, as his salary is given by the Bible Society. The patients help by giving him introductions to the villagers. The colporteur in turn exhorts the patients to continue strong in the faith, preaches the Gospel to the patients' non-Christian relatives and friends, and makes a report to the Preaching Society at the end of each month.

We aim to establish one new group every month and during the past thirty months, since the inception of our work, we have established twenty-six churches of which twenty-four still survive. These churches have a total membership of 625, and sixteen have their own church buildings although the Preaching Society gives no financial help for buildings.

In order to insure growth and development of each group, we made each evangelist responsible for caring for his groups until turned over to a missionary pastor at the end of one year. At this time each group must have, (1) A sufficient number of adherents to be able to pay its share of a helper's salary. (2) Officers capable of caring for its spiritual and material needs.

In order to help the evangelists in this work the Preaching

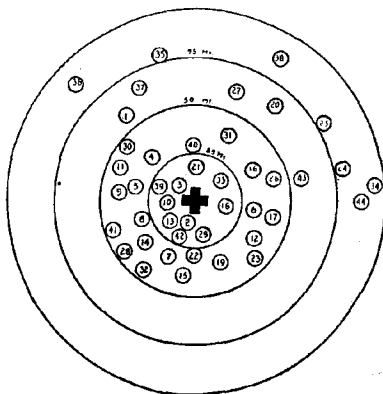
Society sends out to the churches regularly, letters of greeting and admonition. Members of the society go to the country and visit the groups when possible. At such times the Ford is not loaded with people only but with a baby organ, a cornet or other musical instrument, etc. Some preach, some sing and others play. We try in this way to give the new Christians a touch of the joy of Christianity. Incidentally the little church gains in prestige and influence by such visits as all meetings are held out of doors and frequently many of the villagers attend.

Each month the Society mimeographs and sends out to each group a sermon prepared by the evangelist working in the hospital. This is to give spice to the attempts at sermons by the new and often inexperienced leader selected from among the new Christians. Officers of new groups are urged to attend Bible institutes and Bible classes. The leaders are now asked to subscribe to a Bible Correspondence Course.

The six evangelists and colporteur each make a report at the monthly meeting of the Preaching Society. A permanent record is made on a printed form of the churches as established. On another form a record is kept of the growth and development of these churches as shown by reports of visits made from time to time.

Mission hospitals have too long labored under the impression that if the hospital would but plant the seed of the Gospel in the hearts of its patients, somewhere an "Apollos" would water the seed and the Lord would finally "give the increase." Working in this way hospitals report annually hundreds of conversions among their patients but, since the patients must return to a non-Christian environment, many become discouraged in trying to live a Christian life.

We are thoroughly convinced, therefore, that preaching to patients within the walls of a hospital is not sufficient to win them to Christ in the majority of cases. Neither is it enough to follow them by post or in person. We must devise a plan whereby the opposition and persecution of relatives and friends will be turned into sympathy and support. Hence our plan of sending evangelists to the non-Christian home town of hospital converts to reside for one month helps to win the patient's relatives and friends for Christ and definitely to unite them with His Church.



EACH SMALL CIRCLE INDICATES A CHURCH GROUP ESTABLISHED DURING THE PAST FOUR AND ONE-HALF YEARS IN THE PROVINCE

St. Paul's Missionary Statesmanship*

Some Things We May Learn from the Apostle to the Gentiles in a Program of World-Conquest

BY PROF. A. T. ROBERTSON, D.D., SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KENTUCKY

PAUL had a passionate love for his own people! In working for the Gentiles, Paul had not come to hate the Jews. They misunderstood him and persecuted him as a turncoat and a renegade, as a perverter of the customs of the Jewish fathers. . . . The rejection of Christ by the Jews broke Paul's heart, but not his love for them nor his hope in good for them somehow in the end (Rom. 9: 11). He prayed for the Jews at the very time that they were turning away from Christ their only hope. Yet Paul's love for the Jews did not shut his eyes to the stubborn fact of their refusal to follow Christ. He made a plea for forbearance with the Jews and for not giving them up. It would have broken Paul's heart beyond measure if he could have known how the middle wall of hatred between Jew and Gentile that Christ had broken down by the blood of His cross by making both Jew and Gentile love each other by loving God in Christ, would rise again between Jew and Christian. . . .

Paul was in the position of a missionary who is misunderstood by many of the people at home, who fail to sympathize with his mission abroad, who do not help his work, and who actually try to hinder him in his work. But he kept to his work. He always preached to the Jews in their synagogues as long as they would allow him to do so.

But Paul had a deep and commanding love for the whole race. He recognized that the Gospel came to the Jew first, but it did not stop with the Jew. The door of grace and of faith stood wide open to the Gentiles. Race prejudice in Paul was slain by Christ. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female: for ye are all one *man* in Christ Jesus." That was the ideal of humanity in Christ as Paul saw it. It is still the goal of Christianity, but the battle with race prejudice, with class prejudice and with sex prejudice is not yet won, but it will come. Paul fought for the freedom of the race in Christ.

Paul answered the Macedonian cry and the world cry. The nations had turned away from God and deserved the abandonment that had come to them, the terrible tragedy of sin that meets one in China or Japan or India today. But these very nations are groping in the dark after God if haply they may feel after Him and find Him.

With all of Paul's love for men he was not willing to compromise

* Condensed from *Home and Foreign Fields*.

the Gospel of grace to win easy converts. He found that the preaching of the Cross was a stumblingblock to the Jews and foolishness to the Greek. The Judaizers hounded his steps and beclouded his message and befogged his converts. Paul had to fight off these enemies of the Cross among the preachers of so-called Christianity. The gnostics came to complicate matters still more by subtle philosophizing and the veneer of learning. But at the risk of schism Paul opposed both Judaizers and gnostics as false brethren who were overturning the faith of their followers. With Paul loyalty to Christ was more important than outward union. Paul's attitude is in contrast to much sentimental talk today. Division is not an advantage *per se*, but organic union is a curse if it can come only at the cost of loyalty to the Cross of Christ. If one does not know Christianity, he is not fit to be abroad or at home, but certainly not as a missionary. But Paul was in matters of nonessential detail the most yielding of men. "I am become all things to all men, that I may by all means save some." He was *suaviter in modo, fortiter in re*. Many a man has been *fortiter in modo* as well as *in re* and, as a result he has lost *in re*. To be *suaviter in re* may mean, likewise, to lose *in re* by giving up the heart of the matter. Paul walked softly, as Roosevelt urged, and carried a big stick—matters of principle. The same man who stood like a rock against the circumcision of Titus, a Greek, had Timothy, half Jew and half Greek, circumcised to allay Jewish prejudices and open the door for his ministry. He spoke in sympathy with Greek culture in the Areopagus, but did not scruple to claim his Pharisaic affiliations before the Sanhedrin. He would go as far to win Greeks, Romans, or Jews, as he could without sacrifice of principle. Paul understood the standpoint of his hearers, but he was not afraid to make Felix tremble for his sins. One must know how to give and take if he is to get things done.

Paul planted the Gospel in strategic centers in the Roman Empire, the great cities in the leading provinces. He tapped the great avenues of travel, the highways of civilization, the wonderful Roman roads that run east and west, north and south. He was a drummer for Christ who knew where to go and how to present his cause. He would begin where he could get a foothold, when there was a chance to put in an entering wedge as in Cyprus with the influence of Barnabas. He would win men and women of influence, if he could, as Sergius Paulus at Salamis in Cyprus and "the chief women" in Thessalonica. But he had most success with the common people in Corinth as elsewhere. Paul was not ashamed to win slaves to Christ and to call himself the slave of Jesus Christ.

Paul would push on to harder fields, but he held what he had won. He was thoroughly evangelistic, but he sought to establish firmly the work before he left it. He was not afraid of Perga in Pamphylia with its pirates and mosquitoes nor of Pisidia with its

perils of rivers and of robbers. Paul knew when to leave a field and when to make a stand. Sometimes he left under compulsion as from Antioch in Pisidia, Iconium, Lystra, Philippi, Thessalonica. Sometimes he left under the impulse of a call elsewhere as from Troas. But Paul always had the whole field on his heart, the anxiety for all the churches wherever he was. So he had native pastors appointed to carry on the work when he was gone. He sent messengers with letters of instruction and encouragement. He tried to build up the character of those already saved as he pushed the work on to harder and wider fields. When he was in prison, he was still the leader of the hosts of God.

Paul met persecution with wisdom and with courage. He did not court opposition. He was not seeking the martyr's crown. He left Antioch in Pisidia before an attack was made, but in Lystra he waited for the actual onset. But Paul pushed his propaganda for Christ with the vision of victory. He would lose a battle and win a campaign. He had no thought of surrender or of ceasing his work. He was helped by some, hindered by others, left alone by still more. Sometimes at critical moments he had a vision of the Lord who cheered him on to fidelity. At the very end the Lord Jesus stood by Paul and strengthened him so that he despised Nero and his lions. Undismayed, he looked on suffering for Christ as a gift of grace and a mark of glory. Death to him was but the ushering in of Christ, with whom he would forever more be at home. That is the spirit of Jesus that mastered Paul and that will conquer the world if missionaries at home and abroad carry on as Paul did—Paul, the master missionary, statesman of the ages.

CREED FOR EVERYMAN

DR. GEORGE EMERSON BARNES, minister of Overbrook Presbyterian Church, Philadelphia, has written what he terms "A Creed for Everyman," as follows:

I believe that—

God is the Lord of the whole life, and my love for Him should not be a separate compartment, but the animating power in all my life.

My home, my business, my profession, my social life gain their true significance by serving the high purposes of righteousness, justice and love.

No way has been found unto the heights of successful achievement but the way of obedience to truth and right.

The mastery of my life is gained through surrender to an overmastering cause and lost through a divided allegiance.

Christ deserves the central loyalty of my soul, and His mastery brings the highest joy, the most enduring wealth, the deepest satisfactions life affords.

I should live daily in accordance with my highest beliefs.

Why It Is Difficult to Lead Moslems to Christ—I

A Review of "The Law of Apostasy in Islam." By Samuel M. Zwemer. Marshall Brothers, Ltd., London & New York. W. C. Blessing Co., Chicago. 3s.6d.

BY REV. E. M. WHERRY, D.D.

Formerly a Presbyterian Missionary in India

MANY amazing claims for Mohammed and his religion have recently been made by Moslem propagandists who have constituted themselves champions for Islam, not only in India, but in London, New York, and Chicago. For thirteen centuries Christians have regarded Moslems as fanatical votaries of a religion of violence, whose prophet and apostles confronted the world with the Koran in one hand and a sword in the other, offering life to all who would accept Islam and death to all who would reject it. History tells of vast empires with myriad tribes in Asia and Africa who submitted to the power of the Moslem conquerors who in turn were followed by priests who taught the ritual of confession, prayer and other requirements of the Prophet. Churches and temples were converted into mosques, so that instead of bells calling to the worship of God the cry of the Muezzin called the people to the worship of Allah. The converts purchased peace but became slaves forever to God and the Apostle. To deny the faith of Islam was blasphemy and apostasy was rebellion punished by death, wife and children, house and property becoming forfeit, if the apostate would not repent and return under the yoke. A second lapse left no room for repentance and the apostate must die. For thirteen centuries this inexorable law has been enforced, except where Christian powers have intervened or given protection to the refugee.

Today we hear of a new Islam, says Dr. Zwemer, a reformed Islam, if you will. "We read of new mandatories, of liberty, and of promised equality to minorities under Moslem rule; and newspapers assert that a new era has come to the Near East. Economic development, intellectual awakening, reforms, constitutions, parliament and promises!"

But the numerous efforts to secure greater toleration, though made with the help of a few Moslems educated in Western schools and the pressure of civilized governments, have all proved failures. Not until the Gospel of Jesus Christ enters into the hearts and lives of Moslems, will they experience the larger liberty and the higher life which Christians enjoy.

Among the laws that regulate the relations between the Moslem community and those who wish to leave it and join some other faith is the law of apostasy. To show what this law is; how it works in the community and towards the individual; what effect it has had on the relations of Islam to Christianity and how it is necessary to abrogate this law, or modify it that

there may be liberty of conscience and freedom to confess Christ—such is the purpose of this little book.

Recent Moslem writers, especially those of the Woking school (England), have attempted to show that Islam always was and is now a religion of tolerance. They have emphasized the one Koran text that seems to inculcate such a doctrine:

“Surely those who believe, and those who are Jews, and the Sabeans and the Christians—whoever believes in Allah and the Last Day, and does good—they shall have no fear, neither shall they grieve” (v. 69).

This text, however, has not proved a Magna Charta of liberty for minorities in any Moslem land, not in Arabia during the seventh century, not even in Egypt or India during the twentieth century. Khwajah Kemal-ud-Din in his recent book, “India in the Balance” (p. 136), says, “As to the change of religion and its penalties under the Moslem rule, there need be no misgiving. In Islam there is no penalty for apostasy.”

Such a statement is categorical. He goes on to say, “Islam is not a religion of the sword. On the contrary, it is a religion of peaceful conversion, tolerant in ideal and altogether democratic in its world vision. As such it must be judged by its principles and its laws and not by their breach.”

Dr. Zwemer quotes other similar statements, for example, from *The Islamic Review* (Nov. 1916), which says, “Islam does not prescribe any punishment in the world for apostasy.” Muhammad Ali, M.A., says, “Neither here nor anywhere else in the Holy Koran is there even a hint of the infliction of capital or any other punishment on the apostate.”

The Islamic Review makes an appeal to tradition saying, “the life of the Holy Prophet, whose each and every act has been minutely recorded by historians, likewise is destitute of any hint as to the apostate having been condemned to die solely for his change of faith.” Such statements cannot go unchallenged. They are usually made to prospective converts to blind their eyes to what otherwise would deter them from their purpose to accept Islam as the true religion.

Notwithstanding the many missions established for the definite purpose of evangelizing the Moslem world, and notwithstanding the publication of millions of pages of Christian books and tracts in many languages used by Moslems, the fact remains that openly confessed converts from Islam to Christianity are comparatively few. Such a condition requires explanation. The testimony of witnesses from Egypt, Turkey, India, Africa, Java, Sumatra, and China is recorded. In every case the reason given is the terror of “the law of apostasy” which threatens with death every man who would abandon his religion for another. The following is a typical case set forth in a letter written by a Moslem convert in Cairo, who escaped from his persecutors and received a medical education in Scotland and who has had a remarkable career as a medical missionary in China. His letter was addressed to Her Highness the Maharanee Dulip Singh:

“As your Highness is a convert of the American Mission School in Cairo, and as you have much interest in all who love the Lord Jesus Christ in this

city and in this land, I wish to take the liberty of telling you of my persecutions since I became a Christian five months ago. I am an Egyptian and was a pupil in the American School five years and also a teacher the last two years. My father is a strict Mohammedan, but when I was teaching and reading the Bible I found that the Mohammedan religion is not the true one. I searched many months for the true religion of God and read the Bible very much and some other books; and when I found that Christianity is the true faith I rejected my father's religion.

"Fearing that my father and relations would murder me, I intended to fly away from their faces; but when I consulted Dr. Lansing and Dr. Watson, the two missionaries in Cairo, they persuaded me that Cairo would be safer for me than any other place. So it was arranged that I should come to Dr. Lansing's house for protection. I sent letters to my father and brothers about the reason for my leaving home and embracing Christianity. I wished very much to show my love to Christ and to profess His name, and so I was soon baptized in the Mission Chapel by my name Ahmed-.

"My brothers and friends and sheikhs and learned men came often to see me and made much controversy with me, but by the help of God I was always victorious, which made them very angry. For fear of them I never went out excepting to teach in the school, which is only a few steps from Dr. Lansing's house, and in a very public place. They had spies watching me for several days, and after five weeks, on coming home one afternoon, I was surrounded by ten persons, three of them being my brothers. They caught me and putting their hands on my mouth and eyes, thrust me into a closed carriage in a violent manner.

"There was a cafe very near, and when some men saw this they came forward to stop the horses from going and to help me, but my uncle, who was standing near, called out 'Let them alone, this is by the order of Government.' They took me to my father's house, assuring me that if I did not tell him that I was a Mohammedan when he asked me, he would kill me. I did tell him, however, that I was a Christian. He brought the most learned philosopher in Cairo and a very learned man, and with many others present, they talked with me very hotly eight hours, until I was sick and vomited.

"After three days of continued controversy, seeing that I would not yield they then threatened me with immediate death, according to their law, and in such a way I was certain it would be done. Now the great trial had come and I began to feel a little weak. They wrote a paper saying that I had returned home of my own will and also as a Mohammedan, and forced me to put my name to it. They next took me to the police house and compelled me to write with my own hand to the same effect. After this they took me to the English Consulate, where I was again forced to say the same thing, as my brothers were secretly armed to kill me or any one who would defend if I did not do so. Although after all this had been done they knew I was still a Christian at heart, it was proclaimed that I had returned to Mohammedanism, and they had a great feast to deceive and to take away the disgrace of the family. The controversy still continued and after a month, when I wished to have my freedom and go to teach in the school they refused. I showed them even more strongly that I was still a Christian and insisted upon my rights. But knowing the danger I was now in the Lord helped me to escape out of their hands; when I again sought refuge at Dr. Lansing's house, to whom I am certainly indebted for his kindness because of his giving me to eat and also for treatment as his own beloved son.

"Now I wish to tell your Highness that I am again a prisoner, unable to go out at all or even to step on the balcony; because they are so excited and watching me night and day, desiring to quench their thirst with my

blood, the blood of the helpless young Christian. My brothers, according to their law, often assured me that if they murdered me they would be martyrs for doing so. I thank God who delivered me out of the hands of my Government, which I fully believe is watching me and allowing my relatives to do whatever they please and wish, so that I may be destroyed. Oh, would that God would bring freedom and justice here very soon. How dreadful is such injustice and oppression. How freedomless is this miserable country. How many persecutions for embracing God's true religion I have suffered I cannot tell, and how many troubles I have endured. As I have no freedom and no prospect of liberty or safety, may I ask your Highness to have compassion on me, and for the sake of Christ and of justice to help me and deliver me out of the hands of such wicked and barbarous people.

"I hope your Highness will excuse me for troubling you so much, but you will see that I am in great distress and need your help. I know that you love Christ very much, and also all the people who suffer for His sake. As you are a friend of Her Majesty, the good Queen of England, would you do me the great favor to beseech her to use her exalted power to help me, as I believe nothing else will avail. I wish her to know also that I not only ask help for myself, but for many others who wish to embrace Christianity, but cannot for fear of persecution and death. I am very anxious to study the Holy Bible in the theological school, that I may with the help of God, preach to the ignorant people in this land. I do not wish the Government to hear of this letter of your servant, lest it should tear me to pieces. I wish your Highness to pray for me that I may be strong and endure much, and all this help I ask for the sake of the Lord Jesus, for whose name I have suffered much.

"I am your Highness, most obedient and humble servant, etc.

A. F.

"P. S. Since writing the above this morning I have received a secret visit from a true friend of my family, whom I can trust, begging me not to leave this house, assuring me that my life will not be spared. My father has given orders to my brothers and all to kill me if they meet me and they are watching me constantly. You thus see my perilous state. May God help me and shield me from the power of my many enemies.

A. F.

"Sent Jan. 21, 1878."

The experience of this convert can be duplicated in every mission field in Moslem lands. The law of apostasy places every Moslem inquirer under a sentence of death. Multitudes have succumbed to its power and have found refuge in the silence of a secret acceptance of Christ, or what is more common, a reversion to the social and religious customs of their fathers. A number of prominent men, missionaries, educators in Moslem schools and colleges and authors of books treating on religious life and experience in all parts of the Moslem world—all of these testify to the terrible restraint upon the freedom of Moslems. "Death, forced separation from wife and family, loss of property and legal rights, naturally cause many who are convinced of the truth of Christianity to hesitate to profess faith in Christ." (Rev. W. T. Fairman.)

"The fear of death is certainly one cause for the fewness of converts from Islam to Christianity. Every Moslem knows that his

life is in danger if he becomes a Christian." (President C. F. Gates of Robert College, Constantinople.)

Another writes, "As far as Turks are concerned, the Moslem law of apostasy has been the great cause for the paucity of converts." In some countries in Africa and India, where the Christian law would protect the convert, poison is used to destroy the convert. I have known personally a number of converts, who had been given poison in sweetmeats by their own relatives and who only escaped by getting medical attendance in time. Two students who fled from home took refuge in a mission school of which I was superintendent. One had been baptized, the other confessed his faith and took active part in Christian Endeavor Society meetings but had not been baptized. When the former went home to see his "dying mother," I warned him against eating or drinking anything offered by Mohammedans, even relatives. I received a postcard telling of his safe arrival home and of the affectionate reception he had had at his home. A brother who had threatened to kill him was now quite changed. My heart sank when I read that postcard. So sure was I that it portended evil that I was not surprised to get a letter but two days later telling me of his death. He had gone to Lahore to see about some money left by a relative to these two brothers. While in Lahore he was treated by his Moslem brother to soda water. Soon after he was seized by pains in his bowels. The brother hurried him to the railway station and hastened by train to a town where he had his sick brother placed in an attic room with a boy to care for him. In the night he realized he was going to die. He called the boy and gave him a note addressed to his pastor, telling how he had been lured to Lahore and given poison. He sent his pocket Testament saying he was dying as a Christian and that he (the pastor) must not believe his relatives, who would declare he had recanted and died a Moslem. He died before morning and was buried by his Moslem friends. The other boy did not return to school nor did he declare his faith in Christ. Many similar cases tell of the penalty which hangs over the Moslem inquirer, if he declares his faith in Christ. They also tell of the sturdy faith of these Christian confessors. Those who have escaped from their persecutors have become sturdy Christians and many of our best pastors and evangelists and teachers have been converts from Islam. Many examples of this are given in this most fascinating book.

(To be concluded in August.)

China and the Christian Church *

BY ROBERT E. SPEER, NEW YORK

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

CHINA is a contradiction. Only time will show whether China is a unity or is not and never will be a unity and must fall apart, or if she will be a diversified unity like America. It ill becomes us with our motto of *E pluribus unum* and constant struggle between our diversity and our unity, or Great Britain with its four diverse nationalities and many dialects in its three small islands alone, to cavil over the reality of China's unity. She is torn by many divergent forces and she needs great unifying principles such as only Christianity can give her in a form consonant with freedom and progress. But China has the cohesion of race and of history and, we believe, of a great destiny. In China there was and there is no central government. There has been increasing disorder and lawlessness and brigandage throughout the country. There is no president or chief executive and at times no one knows who composes the cabinet in Peking.

As to general disorder and lawlessness, it is easy to give a wrong impression in either direction. In our recent tour, we went about unmolested, losing nothing through robbery, meeting with no discourtesy and seeing no crime or outlawry. One would have been nearer to all these things in America. On the other hand, it cannot be said that any part of China is now under just, effective and responsible government. Wide sections of China are overrun by robber bands. Many of the soldiers are only militarized brigands or the brigands are often only disbanded soldiers who can get no foothold in the economic structure of China's life. In some districts whole villages and Christian churches have been wiped out. The constant overthrow of authorities has relaxed the enforcement of law.

Some Chinese, and Westerners, too, are disposed to lay the blame for this wretched internecine warfare in China upon foreign influence, upon foreign loans or subsidies, foreign importation of arms. There seems to have been some importation of war materials for which the West must accept the guilt, but there are great arsenals all over China, owned, equipped and directed by the Chinese themselves, and it is from these that the war supplies chiefly come. Foreign influence, barring Russia's, is all against this warfare which is ruining China. The financial support comes not from abroad but from iniquitous and merciless taxation, anticipating the payments of years

* Dr. Speer, who was recently elected Moderator of the General Assembly of the Presbyterian Church, presented at the Assembly a report on the crisis in China. Last January he returned from a personal tour of the Christian missions in China, and prepared a manuscript exhaustively reviewing conditions in that country. The following selected but not always consecutive extracts are taken from this report.

to come, and from the railways which were built by foreign capital for China's economic welfare and which the war lords are rapidly destroying, and from opium.

A great question is as to the extent to which the Nationalist movement is or will be dominated by Russian or communistic influences. Is this movement using these influences, intending when it has secured all it wants from them to discard them, or are they using it, intending to keep their hold on it and to direct it to their own ends? In all our conversations we met no communists or socialists whatever. All with whom we talked maintained that when the Nationalist movement had got all it needed from Russian advice or financial help or from the use of communism in arousing and organizing popular feeling, it would throw them off.

There are white Russian military advisors and some thousands of Russian soldiers as mercenaries with General Chang of Shantung. There are red Russian influences at work in Peking and Shanghai and they represent one of the most powerful forces in the Cantonese movement. It was said that they had loaned the Cantonese government \$18,000,000. In Canton and Hunan the Nationalist government and the soviet revolution were linked together.

The Chinese allege that Sun Yat Sen was driven to this alliance only after America and Great Britain had been appealed to and had refused any sympathy or support, and that in due time when the Russian orange has been sucked dry it will be thrown away. Other Chinese are not so sure. Some of these fear their own overconfidence. They are not so trustful that the camel can be pushed out of the tent. And others see exactly what Russian influence has meant. It is hard to appraise the extent and the ultimate consequences of this Russian influence, but it is clearly not in the direction of national confidence and equality, it is materialistic and secularist, and it has aroused powerful forces of economic and industrial disorder.

But in spite of all fictions and confusion and inward contradictions, the National movement in China is real and true. The Cantonese development may or may not be the germ of a true and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem

of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin.

Assuredly both China and the Western nations will suffer until it is apprehended that this great task of China's transformation and the happy and honorable clarification of all her outer relationships, cannot helpfully be played off against one another to the hindrance of each, but that both problems must be worked out cooperatively in friendship and good will.

Sooner or later some one should undertake a careful, dispassionate and yet sympathetic study of the whole question of the relation of Christian missions and of Christianity in China to the Chinese government and to Western governments and to the treaties between them. When it was contended at a meeting which we attended that missions should not concern themselves with the treaties or with the international problem because missions should not be involved in politics, a Chinese Christian replied that the purpose of the present discussion was not to involve missions in politics but to extricate them. Probably the discussions of the past years have worked in both directions. Some of them have tended to extricate and some to implicate.

The essential fact is that the Chinese and all the rest of the world want, or ought to want, to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations.

From the point of view of missions the essential thing is the genuine recognition of the principle of religious liberty. At the outset the so-called toleration clauses were only that. They were not unequal. They were the acknowledgment of equality. All other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stood and stand in the United States. The matter might have been stated reciprocally as it is in the Treaty of 1920 between the United States and Siam, but China at the time had no care for such a statement. We do not believe it is an infringement of any nation's sovereignty to recognize the principle of religious liberty in its treaties.

All that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no constitution of China at the present time. There have been four constitutions (1912, 1913, 1914 and 1923), but none of these is

in force and in not one of them are the guarantees sufficiently comprehensive or absolute.

When we came away from China last December the whole of southern China was uncertain as to the policy of the government and in central and northern China there were no constitutional guarantees whatever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people, and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian missionary. It is clear that it must be the concern of the Christian Church in China to secure and if need be to give its life to secure the complete and unlimited right of religious liberty.

Looking at China from without, the social fabric seems as yet to have been little affected. There are, of course, superficial changes. In all the cities and towns where we went the queues were almost entirely gone. Footbinding unfortunately has been little modified. The mission schools oppose it, but public sentiment still supports it and careful observers in country and village see no diminution of it. The opium habit, which has been China's greatest social and economic curse, has come back in full force. Foreign nations have their share of guilt and many Chinese are bravely fighting against the growing evil.

The central social question relates to family life. The strength of China has been the family organization. But the China family has also been and is one great source of China's weakness. The problem today is how to preserve the good elements of social solidarity and interdependence and responsibility, which the old collective family life supplied, and escape from the killing burden which it imposed on initiative and individual freedom. It has made nepotism a curse in every department of life, including the Christian Church. It made marriage a piece of race mechanism. It is today crushing the life out of many men who have to carry an impossible load of intolerance and inefficiency. Once again only time will show whether in the social evolution which has already begun the evils of the historic institution of the family in China can be left behind without leaving its good also or how, if the whole thing goes, something better can be substituted.

There can be no question of the reality of the vast social transformation represented in the students of China. The social, intellectual and moral changes taking place in them are the doom of the old China. They must be made the hope of the new. There have been times during the past three years when Chinese and foreigners alike were forced to doubt whether these students would be China's hope or China's despair, when the destinies of a great nation, the

most populous on earth, were being determined by boys and girls not yet out of high school or even elementary schools.

At the present time the development of public education in China is interrupted. With the return of order and cessation of wars, the development of public education will be resumed on a scale unprecedented in history. Meanwhile the mission schools have been filled with students. They have provided the best education available in China and they have maintained discipline as the government schools and most other private schools have not.

The attitude of government education and its leaders toward philosophical and religious questions is rationalistic. The strength of the rationalistic view, however, does not save Confucianism. Whether or not the general tendency of Confucianism is rationalistic and agnostic, there is general testimony and obvious evidence that the influence of Confucianism is waning. The beautiful temples are falling into ruin. This time the rebuilding is dubious. One sees soldiers quartered in them everywhere and sleeping even in the niches from which the sacred tablets have been removed. Classical scholarship also is diminishing, and missionary colleges have a great duty, which they recognize, to seek to aid in saving it.

There is, of course, anti-foreign feeling in China. So is there in the United States. Political parties and national organizations have arisen on it. There has been and is feeling against Asiatics and Europeans and Latin Americans and this feeling enters into politics, legislation and religion. There is ampler explanation for such feeling in China's history than there is in ours. It is doubtful whether this feeling in China is any stronger than it has been. Some Chinese declare that it is always present and that it is universal and can be evoked whenever special provocation comes. Others hold that it does not exist in any such form, that the Chinese are as susceptible to the idea of universal brotherhood as any other race and that the outburst of the recent years has not been and is not a national antipathy but largely a political instrument for the creation of a sense of national unity and duty and interest, and that it is altogether amenable to dissolution and is already in part dissolved. Those who hold the Chinese to be an essentially unreasonable people maintain the former view, but we believe the Chinese to be as responsive to justice and kindness as any other race and as capable both of humanity and of Christianity.

The anti-Christian movement is both good and evil. It is good as indicating a living concern, whether this concern springs from true or false criticism of Christianity. It is evil to the extent that it rests on untrue conceptions of Christianity or of the history of the past century in China and in China's relations with the west, or in so far as either it or the reactions which it meets in the Christian ranks in China, embody an unequal and partial diagnosis of the con-

temporary complex of China and of the relations of the West to China. This is a situation which it is hard to see whole and which patriotic spirits in China may be pardoned for not seeing whole. But not seeing things whole, from the other side as well as one's own, brings its own certain self-punishment. There has been both good and bad on both sides as between China and the West, and nothing is to be gained from hate or antagonism or recrimination. The only road of hope and peace is in good will and understanding and in self-conformity on each side to the absolute standards of truth and righteousness. So far as missions and the Christian Church in China are immediately concerned as missions and as a church, the anti-Christian movement will do great good if it leads them to the purest and simplest conceptions of the Gospel of the New Testament, and the presentation of those conceptions with love and power and Christ-likeness to the whole Chinese people.

The primary and central question in missionary work in China is the question of church and mission relations. Perhaps it is too much primary and central but in the present circumstances of both church and missions this is inevitable.

The national element enters on both sides. The mission is a foreign mission and the church is a native church. Nothing can alter this fact. There is, of course, a true sense in which Christianity is supernational, but the organized Christian Church is not supernational. The Church of Rome seeks to be such, and also supernational, but the Protestant churches have rejected that ideal. Some of them have modified that rejection and sought to achieve a universal character, but even they have had to recognize their intranational as well as their international character. The Church in each nation cannot but partake of the life and temper of the nation. It would be lamentable if it did not share it as a living part of it and a living, national power within it. Part of the difficulty of the situation in China has been that the Church was charged with being an unnational and foreign agency. It is both natural and right that the Church should disavow and seek to escape from such accusations. In part they were true, both worthily and unworthily true. Worthily true in that the churches did represent a religion from without that was not national nor yet naturalized in China but that China needed, and that they did embody a universal interest and fellowship. In this respect the same reproach which Christianity suffers lies against medicine and surgery and electricity and all the science and invention of the West. There is no escape from this reproach. The churches must simply live it down and naturalize Christianity in China not by China-izing Christianity but by Christianizing China. But the accusations were also unworthily true. Some churches, though not the Presbyterian, were really the projection into China of other na-

tional churches, and the supreme ecclesiastical authorities in these Chinese churches were to be found in other countries.

Our ideal of the Church is summarized in the time-worn but indispensable words, "self-propagating, self-supporting and self-governing." The missionary policy of our church has sought to set up the new churches on the mission field in full ecclesiastical self-government from the beginning. The churches in China long ago entered into their full ecclesiastical autonomy.

The destructive and anti-Christian forces in China have carried on a wide propagation. Indeed the greatest propaganda in the field of religion is the anti-religious propaganda against Christianity. It is hard to see why propaganda for Christianity should be deemed so wrong, while propaganda against it is so right. The Church and the mission should meet this flood with a flood of its own, not polemic or bitter, but Christian, kind, truthful and more effective in reaching the reasonable mind and the moral nature of the Chinese. The churches and the missions through the National Christian Council should pour into every province in China a few clear and convincing Christian documents which would penetrate deeper and reach further than the anti-Christian propaganda has done.

The movement for church union in China contemplates the union of the Presbyterian, Reformed, Congregational, United Brethren and a number of independent congregations of the Reformed faith. The new union will be the largest and strongest and most nearly national church in China. All the elements involved are independent ecclesiastically of any Western church and the problem is accordingly wholly in the hands and under the control of the Chinese churches, save as they may voluntarily rely upon missionary counsel.

No one can face the facts in these lands and not see that the end of foreign missions is nowhere in sight. In China the unreached people and villages are innumerable. Single stations in Shantung are responsible for evangelizing from one to four million people each. And there are also unreached classes. Practically nothing is being done today for between one and two million soldiers.

If it is the business of missionary enterprise to see that the Gospel is preached to every creature, then the work of Church and Mission in China is only well begun. It is true that only a certain kind of missionary will be useful and happy, but then that is the only kind that should ever be sent—men and women of wisdom and love, of unselfishness and patience, of tact and capacity, who know the Gospel and believe it and are able to teach it. A missionary writes that the time is at hand when "only those who really love the Chinese people and are willing to pay the price of becoming intimate friends to some of them will be able to stay." But no other kind ought ever to have been sent. This is just the sort that the real missionaries have ever been.

BEST METHODS

A MISSIONARY HISTORY TEST FOR JULY

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "From Every Tribe and Nation," Etc.

What Is Your Score?

Here are twenty more questions which THE REVIEW offers as a test of your knowledge of missionary history. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers score 50 per cent, and so on. The answers will be found on page 558, but do not consult them until you have tried to answer the questions.

1. By whom was the first hospital for women opened in the Orient?
2. When did the first Protestant missionary land in China?
3. Who was the first Red Indian to preach the Gospel in Great Britain?
4. What identified the body of David Livingstone when it was brought to England nearly a year after his death in Africa?
5. What did Adoniram Judson use as a pillow during the greater part of his long imprisonment in Burma?
6. What famous missionary was saved from a tragic death by Queen Victoria during his school days at Eton?
7. Who was the first English woman to go as a missionary to India?
8. Where and by whom was the first Protestant sermon preached on the Pacific Coast of North America?
9. Where did two small cakes of soap delay the expulsion of the missionaries long enough to enable them to complete the translation of the Word of God?
10. Who was the first woman granted a government permit to practice medicine in the Turkish Empire?
11. Where did John Eliot put his famous motto, "Prayer and pains through faith in Jesus Christ will do anything"?
12. What great world evangelist preached the Gospel in every continent and established self-supporting missions in Africa?
13. What Moravian family had representatives in the foreign mission field through six successive generations?
14. Where was the largest church in the world in the middle of the nineteenth century and who was its pastor?
15. What distinguished Dutch physician was converted late in life and went as a missionary to Africa when fifty-two years old?
16. What native African king waged war against liquor and made his kingdom "the first modern prohibition country in the world?"
17. Who is the only woman called an apostle in the history of missions?
18. What missionary of Scottish birth carried the Gospel to Ireland?
19. What missionary of Irish birth planted the Gospel in Northern Scotland?
20. On what day did William Carey baptize the first Hindu convert in the Serampore Mission of the English Baptists in India?

MEMORIALS TO MRS. CRONK

The Woman's Missionary Society of the United Lutheran Church in America, of which Mrs. E. C. Cronk was an honored member, has inaugurated plans for two memorials to Mrs. Cronk. One in Japan is a kindergarten in Kumamoto in what is known as the "Colony of Mercy," conducted under the auspices of the Lutheran Church.

The second is a Chair of Religious Education in the Lutheran College for Women which is to be opened in Washington, D. C., in the fall of 1928.

A third memorial has been decided on in the form of a Chair of Missions in Marion College, Marion, Virginia. Mrs. Cronk's father was the founder of this college, and was president for forty years. She herself was an alumna of the college, and two of her sisters have devoted their lives to its service.

A fourth memorial, of a little different type, will be the book of "Best Missionary Methods" which is to be published this autumn by the Fleming H. Revell Co. It will be edited by Dr. E. C. Cronk and will gather some of the best of the tested methods for promoting missionary interest in the Church, the school and the home, among men, women and children. There has been a very wide and insistent call for the publication of Mrs. Cronk's Best Methods that appeared in the REVIEW for nearly a decade, and this announcement will be hailed with much satisfaction.

Missionary Reading Campaign

By MRS. F. H. SILVERTHORN

There is a growing need for a better background of general as well as specific information regarding the missionary enterprise. Missionary reading will provide the contagion of the heroism and high purpose of missionaries as caught through missionary stories and biography. Such reading will develop understanding regarding other races, will help us to a clearer knowledge of the religious and indus-

trial conditions of this and other countries and of the peoples among whom our missionary work is being carried on, will give to the Church the stimulus that comes from witnessing a God of power working through the Holy Spirit in the hearts and lives of men and women and little children today as truly and vitally as He did in the days of the early Apostles.

This reading plan will commend itself to many different groups of people in our churches.

The plan can be kept as simple or made as elaborate as the local church desires.

(1) It can be carried throughout the church year, supplying supplemental reading for all ages and groups.

(2) It can be compassed in a short period, from a month to two or three months.

(3) It can be developed as a contest between the men and boys and the women and girls of the church and the Sunday school or the Young People's Society, or the several organizations of the church may contest against each other for the largest total of points.

The credit or honor plan is suggested merely as a stimulus to induce more people to read missionary books.

The campaign should be an incentive to develop more study and to increase the number of accredited Reading Circles.

The aim of the campaign is to promote missionary reading among all the members of the church, of the Sunday school and of the other organizations.

It should be *stimulated* by a system of *honors* which should be announced.

Rules for conducting a campaign in a particular church:

1. The campaign should be open to children, young people, and men and women.

2. It should be promoted by the Council of Religious Education of the Church through the sub-committee or cabinet of Missionary Education, by a special committee appointed for this

purpose, or by any organization or group in the church. The personnel of the sub-committee or cabinet of Missionary Education or the special committee should be made up of representatives from every organization of the church. A promoting and a recording secretary should be appointed. Any group or leader in the church may initiate such a reading campaign.

3. The campaign may be begun at any time. The best results come from a campaign that is not too long drawn out. From a month to six weeks or two months is a suggested period of time.

4. Pastors, directors of Missionary Education and local secretaries for Missionary Education of the Women's Societies should be responsible for promoting this reading campaign, though it may be initiated by any interested person in a local church. The secretary or recorder for a campaign should report the number of points gained by the church to the Director of Missionary Education.

Honors—All readers win points for honors for their churches according to the following rules:

1. *Points for individual reading:*

a. BOOKS (2 to 4 Points Each)

b. MAGAZINES (2 Points Each)

MISSIONARY REVIEW OF THE WORLD read through.

The denominational magazine read through.

Everyland read through by a child.

2. *Points for group reading:*

a. READING CIRCLE (reading accredited books):

For each adult or young person who hears the entire book read or for each child who hears the entire book told or read, half the number of credit points allowed on the reading list for the specified book will be given.

b. BOOK REVIEWS AND STORY TELLING (2 Points Each)

(1) For adult or young person preparing a thorough book review of one of the books listed and presenting it

before a group the number of credit points allowed for the book.

(2) For Intermediates and Seniors (12 to 17 years).

(a) To write a summary of a missionary story or book using not less than 300 words "What I liked best in the missionary story read";

(b) To retell a missionary story to a Sunday-school class or group;

(c) To illustrate a missionary story adding a written explanation of each picture;

(d) To tell the missionary story briefly as though one of the characters in the story;

For each person who does the work required or tells the story in any of the above, the number of credit points allowed for the book used—2 points.

(3) For Children (to 12 years).

(a) To write in not less than 100 words "What I liked best in the missionary story read or told to me";

(b) To retell a missionary story to a Sunday-school class or group;

(c) To illustrate a missionary story adding a written explanation of each picture;

(d) To play a story;

(e) To tell a missionary story briefly as though one of the characters in the story;

For each child who does the work required or tells the story in any of the above, the number of credit points allowed for the book used—2 points.

Recognition—An honor roll should be kept for the recognition of accomplishment and should be exhibited at the close of the church year.

On the Honor Roll should be placed the names of those persons who have scored a total of 25 points or more.

Suggestions:

Use Church bulletin boards, calendars, and platform announcements of the campaign.

Suggest that public libraries furnish missionary books for circulation.

Cooperate with public libraries in the preparation of exhibits of missionary books.

Promote the formation of church missionary libraries.

Encourage all grades and groups within the church to unite in the campaign.

Form discussion groups or study classes using the study books listed.

GOOD BOOKS FOR SUMMER

For Adults

GENERAL

- Alaska, An Empire in the Making.** By Underwood. \$3.00. Dodd Mead.
- The Arab at Home.** By Harrison. \$3.50. Crowell.
- Christianity and the Race Problem.** By Oldham. \$1.00. Ass'n Press.
- The Christ of the Indian Road.** By Jones. \$1.00. Abingdon.
- Land of Saddle Bags.** By Raine. \$1.50. M. E. M.
- The Making of the Great West.** By Drake. \$1.75. Scribners.
- The Quest of God in China.** By O'Neil. \$2.50. Doran.
- Rural Social Problems.** By Galpin. \$2.00. Century.
- The Task in Japan.** By Reischauer. \$1.50. Revell.
- Churches of Distinction in Town and Country.** Edmund de S. Brunner. \$1.50. George H. Doran Co. New York. 1923.
- Christian Approach to Islam.** James L. Barton. 50 cents. Pilgrim Press, Boston.
- The Church and Missions.** Robert E. Speer. \$1.75. George H. Doran. New York. 1926.
- China Today Through Chinese Eyes.** Second series. Seven distinguished Chinese leaders. \$1.25. George H. Doran. 1926.
- The Eternal Hunger.** Edward A. Steiner. \$1.25. Revell. 1925.
- The Negro in American Life.** Willis J. King. 75 cents. Methodist Book Concern. 1926.
- Protestant Europe—Its Crisis and Outlook.** Adolf Keller and George Stewart. \$3.50. Doran. 1927.
- Sowing Seed in Assam.** Ella Marie Holmes. \$1.50. Revell. 1925.
- The Unfinished Task of Foreign Missions.** Robert E. Speer. \$2.75. Revell. 1926.
- Life of William Carey.** S. P. Carey. \$3.50. Doran.
- A Daughter of the Samurai.** By Sugimoto. \$3.00. Doubleday Page.
- Life of Henry Martyn.** By Padwich. \$1.50. Doran.
- Stories from the Life of Dr. Wilfred Grenfell.** By Wallace. \$1.50. Revell.
- Raj, the Brigand Chief.** Amy Carmichael. \$2.50. Revell.
- African Clearings.** By Mackenzie. \$2.50. Houghton.
- The Laughing Buddha.** By Stewart. \$2.00. Revell.
- Red Blossoms.** By Rose. \$1.75. Revell.

For Young People

- Adventures in Brotherhood.** By Giles. 75 cents. M. E. M.
- Bells of the Blue Pagoda.** By Cochran. \$1.75.
- Some Boys and Girls in America.** By Applegarth. \$1.50. Doran.
- Winning the Oregon Country.** By Faris. \$1.00. Westminster.
- From Every Tribe and Nation.** By Brain. \$1.50. Revell.
- Brother Van.** By Brummit. 75 cents. M. E. M.
- Frank Higgins, Trail Blazer.** By Whittles. \$1.00. M. E. M.
- Girl Who Walked Without Fear.** By Rice. 60 cents. Revell.
- Jackson of Mukden.** By Christie. \$1.50. Doran.
- Livingstone the Pathfinder.** By Mathews. \$1.00. M. E. M.
- Ministers of Mercy.** By Franklin. \$1.00. M. E. M.
- The Moffats.** By Hubbard. \$1.00. M. E. M.
- Shepherd of Anitab.** By Riggs. \$1.00. M. E. M.
- Story of Marcus Whitman.** By Craighead. \$1.00. Westminster.
- Uganda's White Man of Work.** By Fahs. \$1.00 cloth, 75 cents pr. M. E. M.
- Wilfred Grenfell, the Master Mariner.** By Mathews. \$1.50. Doran.
- The White Queen of Okoyong.** By Livingstone. \$1.25. Doran.

For Juniors

- Brave Adventurers.** By Cronk. 75 cents. M. E. M.
- Chinese Lanterns.** By Meyer. 75 cents. Central Committee.
- Lamplighters Across the Sea.** By Applegarth. \$1.25. Doran.
- The Magic Box.** By Ferris. 60 cents. M. E. M.
- Mr. Friend O'Man.** By Stocking. 60 cents cloth, 40 cents pr. M. E. M.
- Some Boys and Girls in America.** By Applegarth. \$1.50. Doran.
- Under Many Flags.** By Cronk and Singmaster. 65 cents. M. E. M.
- Zig-Zag Journeys in the Camel Country.** By Zwemer. \$1.00. Revell.

Primary

- Ah Fu, A Chinese River Boy.** By Nevill and Wood. 60 cents. Printed in Great Britain.
- Esa, A Boy of Nazareth.** By Nevill. 60 cents. Great Britain.
- Eskimo Stories.** By Smith. 75 cents. Rand.
- Kembo, A Little Girl of Africa.** By Barnard and Wood. 60 cents. Great Britain.
- Snow Baby.** By Peary.
- The Three Camels.** By Spriggs and Wood. 60 cents. Great Britain.

Woman's Foreign Mission Bulletin

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

KATHARINE SCHERER CRONK

A woman known and loved in missionary circles all over the United States and in many other countries has gone from us and we look in vain for one to take her place. In the May number of *Lutheran Woman's Work* are more than twenty beautiful tributes to Katharine Scherer Cronk. One of these we send to the missionary magazines that receive material from the Federation each month—the idea and the list of magazines (in large part) having originated with Mrs. Cronk.

Margaret T. Applegarth writes:

"A good while ago I remember hearing Mrs. Cronk say at Northfield, humorously but unforgetably, that for years and years she had been thinking how wonderful it would be to have on her tombstone the words: 'She did the work of ten women.' But with the passage of time and greater insight into life she said she had been gradually changing the words into: 'She did the work of one woman well—and set the other nine to working.'"

"It seems to me now that no two statements more truly express her life as seen by one who knew her only at a distance, meeting her but rarely and at long intervals; yet, even by mail, the tirelessness of her own energy continually 'doing the work of ten women' was always apparent; and no one who knew her doubted her rare ability to 'set the other nine to working.' Surely there are many besides myself who have wondered just why and how we were ever inveigled into this or that chore for her!

"To me personally it is a beautiful thing that among her last contributions should be 'Brave Adventurers,' that fine little book on prayer

for boys and girls; for she herself must often have been just such an adventurer, stepping out into work far beyond her physical strength, yet praying like Henry Martyn, 'Let me burn out for God.' This, quite literally, she did. To bring His Kingdom on earth! It is a rare mantle of service she has dropped on the shoulders of those of us who are left, but I believe her passing will make many, many others feel that they long to carry this or that portion of her load, inspired by her life."

AN INTERNATIONAL STUDENT

Many readers of this magazine know of the survey made for a Joint Committee of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, by Miss Clarissa H. Spencer, one of the secretaries of the National Board of the Young Women's Christian Association. They may have answered some of the questionnaires relating to the "Place of Women in the Church," since facts were sought concerning the measure of responsibility allowed women as lay workers in the local churches, in the denomination and as clergy, as well as the relation of the women's missionary societies to the churches.

Miss Spencer's death occurred on April ninth, before she had time to compile the results of this study. She had, however, published a study of women's place in the Christian Church since its beginning, under the title of "Saints and Ladies," designating the first group, "The Friends of Jesus," and the last chapter, "What of the Future?"

Miss Spencer had lived and traveled much in other lands having been for five years a missionary in Japan, and

for sixteen years, General Secretary of the World's Y. W. C. A., with headquarters in London. She knew in their original setting many of the churches now largely represented in the United States by Christians born in other countries, such as the various Lutheran communions, and the Eastern Orthodox churches.

AN APPRECIATION OF AMERICA

Since so many people are ready to criticize the United States, some of them justly, it is a pleasure to record the observations and estimation of one of the most outstanding foreign women in the Orient, Miss Michi Kawai. I am sure her words will be read with the deepest interest.

Miss Kawai has spent over a year in America, traveling north, south, east and west, speaking almost one hundred times to different groups.

"I can hardly believe that one year has just gone since I came to America. Before I leave I should like to make a report of my visitations during January and a part of February. I regret to say that during my trip my itinerary and notes were lost, so that I cannot recall very accurately what I did during the month of November; but in January and up to the fifteenth of February I have spoken at 54 places.

"Among the topics considered were:

1. Christian Internationalism for East and West.
2. Christian Work Progressing or Declining in the Orient. Why?
3. What Oriental People Think of Western Christians Today.
4. Youth and International Relationship.

"The response everywhere was more than gratifying. The open-mindedness and self-examination of the American public whom I met revealed to me that there is a very hopeful future for American contribution toward the world's reconstruction. Again and again I was impressed with the fact that Christianity is the ever-increasing vital force of the national life in this versatile country, although the expression of Christian living and

service has been so greatly changed that a stranger is often caught in the network of confused perplexity.

"I call myself one of those who have been fortunately freed from the entanglements and can see, so far as my ability goes, the constructive effort of Christian lives in America.

"With this conviction I shall be able to bring a better understanding of American Christian people to our people in Japan. In spite of all sorts of adverse criticism against America in Europe and in the Orient which I heard, my own experience has given me a better appreciation of this country than ever before.

"There are many instances which I can cite to my people, showing them how today in this seemingly materialistic America there are many Christian people who are willingly sacrificing their wealth and positions in order to live up to the standard of Jesus Christ. This sort of interpretation of America will bring more respect and esteem and love to this country from my own people than some political and economic issues which are endeavoring to bring better diplomatic relationship.

"Let us endeavor more zealously and more humbly to be worthy of our calling, 'The Ambassadors of Christ,' and thus to enlist ourselves in the army of consecrated souls who count every suffering and every hardship, for His sake, as joy unspeakable."

(Signed) MICHU KAWAI.

NOTES FROM CHINA

Professor Horace G. Robson, of Nanking University, China, one of the first Americans to reach this country after the attack of March 24th says:

"It was reported to me from reliable sources that, of the three armies entering the city, one army was set upon the complete extermination of all foreigners in the city; another was indifferent to the question, while a third was definitely opposed to the molestation of foreigners or their property. It seems quite clear that a compromise was reached between

these armies which permitted the foreigners to be looted and harassed but they were not to be killed. It was undoubtedly this opposition of the moderate wing of the army, represented in the leadership of General Chiang Kai-Shek, which saved the lives of the foreigners in the city. It should be made perfectly clear that the Nationalist army as a whole did not approve of what was done in Nanking but that the looting and maltreatment of the foreigners was due to the extreme radical wing of the Nationalist forces.

"A significant fact connected with the events in Nanking was the friendship shown the foreign population by the Chinese people on numerous occasions during the day of the looting. Chinese staff and students of the University and others did their best to protect the foreigners from the madness of the soldiers even though it imperilled their own lives. When I was believed to be a white Russian soldier trying to escape in Chinese disguise, and the soldiers insisted upon shooting me, a student in the University saved my life by stepping in between me and the guns saying: 'If you must shoot someone, shoot me.' Many other foreigners passed through similar experiences. A prominent Chinese Christian leader in the city raised within a few hours \$10,000 among the Chinese business people as a ransom for our release if it were found necessary to use it. On Friday, when it was possible for Chinese to move more freely on the streets, hundreds streamed in and out of the University Science Hall where we were gathered and with tears in their eyes expressed their deepest sympathy and regret for what had happened, and offered every aid within their power to assist us. At no time were the hostile soldiers able to arouse the antagonism of the people against us, and although the rabble completely looted our homes when the soldiers gave them the opportunity, the masses of the people, including even the rabble,

showed no deep antagonism toward the foreigners as such.

"Special mention should be made of the loyalty and heroism of the teachers and students in Christian institutions. It was they who kept a few of our institutions from being looted and possibly destroyed. It was they who, on innumerable occasions, stood between the foreigners and the enraged soldiers who were constantly threatening the lives of their foreign friends, and it should be remembered that these same students and teachers are, since our evacuation, suffering persecution for their loyalty. It was due to the friendship of the Chinese teachers and students that not more damage was done to the college buildings at the University and at Ginling College for Women. The college girls were in every way as courageous and loyal as the boys."

Helping Others

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter—

God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,

If any lift of mine may ease
The burden of another—
God give me love, and care, and strength
To help my toiling brother.

Without me ye can do nothing.
John 15:5.

You can make a fortune without Christ. You can do great things and achieve the world's glory and glamour and appreciation without Christ. You can become great scholars without Christ. But this is Christ's verdict upon everything in life that is not eternal—He calls it nothing.

"Without me—severed from me—ye can do nothing."—*J. Stuart Holden.*

Woman's Home Mission Bulletin

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

A NEW ERA IN MISSIONARY EDUCATION

This year the Missionary Education Movement and the Council of Women for Home Missions unite in offering for the first time a combined study of home and foreign missions, presenting for adults and young people two books on the theme: The Essentially Missionary Character of Christianity.

These books—"The Adventure of the Church" and "New Paths for Old Purposes"—are published jointly by the Movement and the Council, which have united for many years in the publication of missionary education material on home missions.

"The Adventure of the Church: A Study of the Missionary Genius of Christianity" by Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America, sketches vividly the expansion of Christianity, summarizes results of the missionary enterprise at home and abroad, analyzes new problems before the Church throughout the world, and shows fresh applications of the Christian missionary spirit in the life of today. (Cloth, \$1.00; paper, 60 cents.)

"New Paths for Old Purposes: World Challenges to Christianity in Our Generation" by Margaret E. Burton, Executive Secretary, Education and Research Division, National Board of the Young Women's Christian Associations, shows the essentially missionary character of Christianity, emphasizes the duty to apply the missionary spirit to establish just conditions in industry, race relations, internationalism and all other relations of life, and brings out the necessity for cooperation between East and West in the development of the Christian Church of the future. This book which is full of concrete material is

shorter than Dr. Cavert's. (Cloth, \$1.00; paper, 60 cents.)

In planning the literature for children and youth there has been no attempt to bring all of the books within the scope of the theme for adults. Rather, an effort has been made to provide more courses for the various grades on particular subjects. Most of this material is of permanent value and can be used at any time in building programs of religious education to fit local needs. Many of the courses are especially well adapted for week-day and vacation church schools.

"The Story of Missions" by Edwin E. White, formerly Missionary Education Secretary, Board of Foreign Missions, Presbyterian Church in the U. S. A., is a short popular history of missions, home and foreign, and is valuable as an independent study book or for collateral reading with the books listed above. It was written especially for young people but is equally popular with older and younger groups. (Cloth, 75 cents; paper, 50 cents.)

"Frontiersmen of the Faith," also by Edwin E. White, consists of stories of men and women who were pioneers of the Gospel on various frontiers in North America. It is a fascinating history of home missions written primarily for intermediates. (Cloth, \$1.00; paper, 60 cents.)

"Suggestions to Leaders" will be issued for each of the above-mentioned books. (15 cents each.)

"The Upward Climb: A Course in Negro Achievement" by Sara Estelle Haskin, Home Cultivation Secretary, Board of Missions, Methodist Episcopal Church, South, is a biographical course for juniors prepared as a result of actual work with several groups of juniors, both white and Negro, led by teachers from Peabody College and Scarritt Institute, Nash-

ville, Tenn. It includes worship services, programs, suggestions for interracial cooperation, handwork, and dramatization.

The three volumes of "The Better America Series; Junior Home Mission Courses" are intended to provide a three year curriculum of permanent value. The books may be used in any desired order. "Better Americans, Number One," by Joyce C. Manuel. "Better Americans, Number Two," by Mary DeBardeleben. "Better Americans, Number Three," by Herbert Wright Gates. (Cloth, 75 cents each.)

The Picture Map of North America, a large decorated map in outline accompanied by an insert sheet containing twenty-three sketches to color, cut out, and paste on the map at the places indicated, shows various types of Christian work in America. It is similar to the very popular Picture Map of Latin America. (50 cents.)

Picture Sheets printed in former years will prove useful: "America at Home," "Children of the City," "Negro Neighbors," etc. These are each twelve-page folders consisting of pictures with captions. (25 cents per folder.)

The following reading books for boys and girls are helpful for supplemental reading even if not specifically related to the particular course being studied: "Uncle Sam's Family" by Dorothy McConnell, (cloth, \$1.00) "The Magic Box" by Anita B. Ferris, (cloth, 65 cents; paper, 40 cents.) "Stay-at-Home Journeys" by Agnes Wilson Osborne, (cloth, 60 cents; paper, 40 cents.)

"Indian Playmates of Navajo Land" by Ethel M. Baader, specialist in primary methods, is a home mission project course for primary groups dealing with life among the Navajo Indians. It includes notes for the teacher's background, worship services, stories, and suggestions for handwork and dramatizations. (Cloth, 75 cents.)

"The World in a Barn" by Gertrude C. Warner is one of the most

attractive books for children that has been published in recent years. It is a splendid home mission course for mission band or church school use. Written by an author of great distinction, the stories captivate boys and girls of primary age and seem even more popular with juniors. The scene of the book is a barn in a New England village where a group of American children build the homes and villages of children that they have met from Japan, China, the Philippines, and Alaska. Beautifully bound and illustrated with drawings and colored sketches, it is a book that every child will love to own, a delightful present for birthday or Christmas. (Cloth, \$1.25.)

No new Primary Picture Stories will be published this year but the old standbys are just as useful as ever. Each consists of six large pictures and pamphlet giving a story to tell about each picture. (50 cents each title.)

"Nine Home Mission Stories," for teachers to tell to primary children, is a collection of some of the most popular stories from the Primary Picture Story Series adapted for use without the pictures. This will prove useful for week-day and vacation schools as well as Sunday-schools and missionary organizations. (Paper, 25 cents.)

SEASONAL NOMADS

Students of underlying currents in American life recognize the gigantic movement caused by the migration of countless thousands of people. The number, estimated roughly, is believed to be between two and three million, leading a nomadic life in the United States of America. The children are deprived of the inestimable advantages which homes afford, their education being neglected or at best, desultory, the trend being downward. Truly work among migrants is "a study in descending discords" and must continue to be unless thinking people recognize the menace which rapidly increasing migrant labor

surely means to this country as well as to the migrants themselves.

Because of circumstances, ignorance and poverty often being root causes, these migrants are caught in an eddying current from which they do not even seek escape.

Owen R. Lovejoy has brought to our attention the following facts: "Two widely diverse industrial phenomena appear. On one hand, complicated machinery moved by the giant tractor has released the slower and less efficient labor of the human 'hand'; and on the other, there has been a rapid growth of intensive processes to be performed only by hand labor. Where formerly the farmer and his family cultivated their own garden, or best field, or potato patch, broad acres respond to the regimented toil of gangs. The field boss walks among the crouching files of men, women and children who own no stake either in the land or in the harvest, whose homes are frequently temporary sheds, and whose permanence of residence is measured by the time it takes to get the crop to the warehouse, the cannery or the mill.

"There is an annual migration of more than a million families with their three million children of school age—a moving not only from one state to an adjacent state, but for a thousand miles across the country, or even from southern Texas and Mexico to Colorado, Minnesota and Michigan and back again. The congestion in farm labor camps; the lack of privacy, comfort or sanitation; the long, hard hours of labor for tender hands and bent bodies and the lack of schooling or a fourth grade 'education,' "

The National Child Labor Committee has reported that "in 18 states the law does not require a certificate of physical fitness signed by an authorized physician as a condition for the employment of any child under 16 years of age: Arkansas, Colorado, Georgia, Idaho, Kansas, Louisiana, Mississippi, Montana, Nevada, New Mexico, North Dakota,

South Carolina, South Dakota, Texas, Utah, Vermont, Washington, Wyoming.

"In 12 states it is not unlawful to work children under 16 from 9 to 11 hours a day: Florida, Idaho, Georgia, Louisiana, Michigan, New Hampshire, North Carolina, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas.

It has been the purpose of the Committee on Farm and Cannery Migrants of the Council of Women for Home Missions to get at underlying causes, to study problems of migration and to build foundations for a work which will, in a measure, not only mitigate present privation and suffering but will help to educate the migrants themselves along the line of choosing a settled abode and giving educational, moral and religious advantages to their children.

Coordination of community effort with emphasis on Christian ideals of life and service, subordinating any denominational emphasis, will help in solving the problems of poverty, illiteracy and child labor, problems to kindle the imagination and present tasks worthy of our highest devotion.

MARY EDITH P. OLIVER.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

—W. Russell Bowie.

March on, my soul, nor like a laggard
stay!
March swiftly on. Yet err not from
thy way
Where all the nobly wise of old have
trod—
The path of faith made by the sons of
God.
Follow and honor what the past has
gained:
And forward still, that more may be
attained.

—Henry van Dyke.

NEWS FROM MANY LANDS

ISLANDS OF THE SEA

"Where East and West Meet"

THIS descriptive phrase is sometimes used by those who wish to emphasize the missionary importance of the Hawaiian Islands, which are also called "a nerve center with streams of influence reaching to all the countries of the Orient." The Board of Home Missions of the Methodist Episcopal Church, in reporting on its work in the Islands, states that there are thirty-three races represented in the public schools. Japanese children, who predominate in all the schools, are said by the teachers to be their most obedient and respectful pupils. They are taught at home to think of their teacher as a superior person. The Japanese, however, are not the most apt of the pupils. The very best students of the many racial groups are the Chinese-Hawaiians, whom the teachers enthusiastically describe as brilliant. There has been much intermarriage between the Chinese and the native Hawaiians.

Training Filipino Youth

MISSIONARIES in the Philippines report the rapid progress of education in general, and the way in which missionary institutions are endeavoring to keep pace with this growth. Union Theological Seminary has added one year to its full required course, making a six-year course following high school, though there is a shorter course for four years. Silliman Bible School now requires two years of high school for entrance; and for two years Silliman Institute has been graduating classes which have completed the full four years for the bachelor's degree. The English course in Ellinwood Bible School for Girls requires completion

of the intermediate course for entrance. Frank S. Laubach, author of "The People of the Philippines," writes that the Roman Church "is spending millions of pesos, building magnificent colleges, schools and dormitories, in an open effort 'to counteract the influence of the godless schools.'"

The "Y" in the Philippines

E. STANTON TURNER, National Secretary of the Y. M. C. A. for the Philippine Islands as well as General Secretary of the Manila Association, has been raising money in the United States for his work. The Association is well established in Manila, where the plant consists of three large modern buildings, all located on a twelve-acre plot of ground. One building is for students, there being 4,000 students in the University of the Philippines; another for Filipino men; and the third for Americans and Europeans. The boys' work, recently developed, is growing rapidly. The combined membership of the city numbers approximately 6,000. A missionary comments in a denominational magazine:

There is a sharp clash between the Y. M. C. A. and the Roman Church at the present time. The "Y" is indeed fighting for its life. The liberal Roman Catholics are on its side in large numbers. In an effort to win the support of liberal Catholics the "Y" has stressed its non-sectarian character and has thus alienated the support of some Protestant missionaries.

NORTH AMERICA

Chinese Give for Flood Relief

ONE of the most significant contributions made to the funds for the sufferers in the Mississippi River floods came from the Chinese Students Christian Association, which has a

membership of nearly three thousand in the United States. President Coolidge received a letter signed by Paul C. Meng, General Secretary of the organization, which said in part: "Many of us know by experience in our own country what flood devastation means. Our contribution is a small sum, but it represents our sincere good will and best effort. We have not forgotten America's assistance to our people in past years in time of famine."

Free Thinkers' Appeal Denied

RELIGIOUS training of public school children during school hours at churches selected by the parents was upheld May 10th by the Court of Appeals of New York State. The court decided against the Free Thinkers' Society, which sought to stop the school authorities of White Plains from dismissing pupils between the ages of seven and fourteen years for half an hour each week, with the consent of their parents, that they might receive religious instruction outside the school buildings. The court held that the school authorities were acting well within the law and the State Constitution and sustained the judgment of the lower courts in declining to compel the State Commissioner of Education to suppress the practice complained of, which has become more or less statewide in its application since the controversy started more than a year ago. The Free Thinkers' Society hopes to carry the case to the United States Supreme Court.

A Sunday-school or a Rodeo

ASUNDAY-SCHOOL was organized in Meade County, South Dakota, by one of the missionaries from the Presbyterian Board of National Missions. Meade County is larger than the state of Rhode Island, including the water area of that state. The people are of good American stock, but are isolated on their cattle ranches, and are for the most part without religious privileges. A wom-

an interested in organizing the Sunday-school inquired of a neglected boy whether he would like to come the following Sunday, and promised him a good time. He answered, "Will there be broncho busting?" A rodeo was the only gathering he had ever attended at which he was sure of a good time. However, she persuaded him to come and the following day asked him what he thought of the Sunday-school. "Fine," was his reply. "I learned who God was. I had heard His name, but always thought it was a swear word."

Student Volunteer Convention

SINCE the origin of the Student Volunteer Movement forty-one years ago, 11,218 of its members have sailed for the foreign mission field. Of this number 406 were added last year to the sailed list. For the quadrennial convention, which will be held in Detroit from December 28th-January 2d, the following objectives have been announced:

1. To visualize the world situation today and especially to comprehend the new forces and factors which have entered into it.
2. To discern all that is good in non-Christian cultures and at the same time to see Jesus Christ anew as unique, supreme, and necessary to the life of the world.
3. To see the task of making the whole world Christian as one having peculiar urgency in our day and as calling for a sustained offering of lives that are highly talented and specially trained, lives above all which have entered into a deep, personal experience of God in Christ.
4. To understand what is involved in present-day missionary service in its manifold aspects and in particular to see the modern missionary as a colleague and fellow-servant with all the Christians of other lands.
5. To open every area of our own lives to the lordship of Jesus, to commit ourselves to the task of bringing His Spirit to prevail in every aspect of our modern national and international life and to make ourselves fully available to Him for the development of His world Kingdom.

Growth of "Hi-Y" Movement

THE growth of the Hi-Y movement in the public junior and senior high schools of America has been the most striking development, in the

opinion of many observers, in the recent history of the Young Men's Christian Association and affiliated organizations. In two years Hi-Y membership has increased in this country around 60 per cent to a total exceeding 100,000. In the same period it has extended into approximately 1,900 new high schools, an addition of about 80 per cent, bringing the total of schools where Hi-Y clubs exist to about 4,200. One of every fifteen high school boys in the United States is a Hi-Y member. In the 19,442 public high schools of this country, the boy students number 1,386,578. The Hi-Y—the only high school Christian movement—has become the largest organization among those which may be regarded as part of the worldwide youth movement, from the standpoint of direct and active membership.

State Negro Welfare Work

THE State of North Carolina has started social welfare work for its Negro citizens through its State Board of Charities and Public Welfare. During the first eighteen months twenty counties have been organized for this work, an Industrial Home for Colored (delinquent) Girls has been opened, a Training School for Negro Boys, an orthopedic ward for crippled Negro children, and the first Public Welfare Institute for Negro Workers has been held. Of the \$65,000 raised \$35,190 was contributed by Negroes, \$15,000 from other private sources, and \$14,810 appropriated from public funds.

Northfield's "Missionary Colony"

A SEVEN-ROOM Colonial house is now being built on what is known as "Spring Memorial Gardens" property which was given to the Northfield Schools by Miss A. M. Spring for the purpose of establishing a "missionary colony"—a group of homes for the families of missionaries on furlough or those who are in this country for a protracted stay. The property consists of seven and one

half acres on Main Street, Northfield, between the Public Library and the Congregational church, only three quarters of a mile from the campus of Northfield Seminary. This first house, which is being erected as a memorial to Mrs. Sally R. Tyler by her two daughters, is to be ready for occupancy in September, and \$10,000 has been given for a second house. As fast as funds are provided, other cottages will be built. A nominal rental will be charged, sufficient merely to keep the houses in repair and insured.

Need for Indian Leaders

HENRY ROE CLOUD, himself a distinguished product of Christian education for Indians, makes this statement of the need of his people for leadership: "The first effort, it seems to me, should be to give as many Indians as are able, all the education that the problem he faces clearly indicates he should have. This means all the education the grammar schools, secondary schools and colleges of the land can give him. This is not any too much for the final equipment for the leaders of the race. If we are to have leaders that will supply the disciplined mental power in our race development, they cannot be merely elementary school men. They must be trained to grapple with these economic, educational, political, religious and social problems. They must be men who will take up the righteous cause among their people, interpret civilization to their people, and restore race confidence, race virility. Only by such leaders can race segregation be overcome. Real segregation of the Indian consists in segregation of thought, creed, in quality of education."

After Fifty Years in Alaska

DR. S. HALL YOUNG, who in 1879 built and organized the first American church in Alaska, addressed the Presbyterian General Assembly on May 31st on the occasion of the fiftieth anniversary of Presbyterian

missions in Alaska. After a tribute to the pioneers of 1877, he said:

It fell to my lot to do the exploring of southeastern Alaska and the establishing of schools and missions among the 10,000 heathen natives inhabiting the southeastern archipelago of Alaska. The work was unbelievably difficult. For seven years after we arrived, we had no protection of life or property, no courts, no magistrates, and no means of punishing crime. The natives were taught only evil by the soldiers who had been with them for ten years; among the evils, the art of making "hootch" from molasses. Other teachers and missionaries soon followed and now southeastern Alaska may be named as completely covered, so far as mission work is concerned, by the Presbyterian Church, one of our missions being found in every principal tribe and village in the Alexandrian archipelago.

LATIN AMERICA

A Mexican Statement on Religion

THE acting Consul-General of Mexico to the United States issues the following statement: "There has been no persecution in Mexico for religious beliefs at any time or in any place under the present Government. This is a matter of record. There has been in the past the most cruel persecution for religious beliefs, including burning at the stake, but these persecutions took place when the Roman Catholic Hierarchy was in full power in Mexico. There have never been any such persecutions since they were deprived of their absolute power and privileges. The people of the United States should know that as a matter of history the cry of the Church when it fought to retain its special privileges was 'Down with tolerance!'"

Mexican Temperance Society

REV. W. A. ROSS, D.D., of the Evangelical Seminary of Mexico, is quoted as follows in *The Presbyterian Survey*: "There are growing up in Mexico now some exceedingly significant movements which, while they are in some cases by-products of the work of evangelical churches, are still independent of them. These movements are the spontaneous expressions of what is now going on in

the minds and hearts of great masses of the Mexican people. They are the crystallization in definite form of ideas which have been taking deep root for the past fifteen or twenty years. Take the Temperance Society, for example, the head of which is Miss Ernestina Alvarado, a teacher in the government schools in Mexico City. Miss Alvarado has been cooperating with the Government in its efforts to put in courses on temperance in the public schools. Dr. Andres Osuna has established such courses in eight states of the Republic."

Guatemala Mission Imitated

SOME of the methods of evangelical missionaries which are being imitated by both religious and political authorities in Guatemala are thus enumerated in a Presbyterian report: "We have seen Roman churches that had been without church seats and piano for generations adopt them because we did so. Forty years ago there was but one little monthly religious paper in Guatemala; now there are many, and that means reading, thinking opinions, reform, Protestantism. Before our hospital started there were no trained nurses and no one knew what they were for. Since then they have founded three nurse schools, but all three have failed because they eliminated the moral and spiritual element. . . . The prospectus for an industrial college was scarcely in the hands of the then authorities till a large governmental industrial school was projected and is now well under way, though it, too, has the defect of the nurses' school."

Leprosy in the West Indies

ACCORDING to the latest report of the British Empire Leprosy Relief Association, "there are 3,000 lepers in the British possessions in the West Indies, of whom about 1,100 are in the ten institutions under government control. Rigorous compulsory segregation has been the rule in the islands, but in spite of this the

early cases are not found in the institutions. It is clear that if real progress is to be made in reducing the incidence of leprosy, the methods employed must be such as to ensure that the early cases will be brought under treatment. . . . The authorities in the West Indies are in a specially favorable position for dealing with leprosy as the number of lepers is comparatively small, and there is every reason for hoping that if the early cases can be persuaded to come forward and take treatment there should be very little leprosy left in these islands within fifteen years or so."

Bogota School for Boys

THIS institution, which is the only Protestant school for boys in the capital city of Colombia, is one of the projects which are to benefit by the campaign known as "Educational Advance in South America." The total sum asked for land and equipment for it is \$150,000. The total enrollment is now 225, the student body having more than doubled in the last three years. The School offers a ten-year course of study, from the primary grade through three years of high school work. English is taught in every grade so well that students who come direct to the United States on graduation find it easy to continue their education or go into business. Students come chiefly from the artisan class and the upper middle class, but the number of sons of leading citizens is growing rapidly. These boys will become leaders in government and business.

Colportage on the Amazon

J. Y. BECKETT is doing pioneer work for the British and Foreign Bible Society on the banks of the Amazon, that mighty river which is navigable for ocean-going steamers for a distance of 2,300 miles from its mouth. Along the river banks are settlements of Indians, with a few Portuguese traders, the *lingua franca* being Portuguese, but among the In-

dians a considerable number of mutually unintelligible languages are spoken. Probably over one million people live on the banks of these waterways, and the Bible Society colporteurs who use motor-boats and rowboats, are the scouts, opening up the country for organized Christian work, which may follow in due time. Recently Mr. Beckett reported that two colporteurs working from the launch sold 600 Bibles, Testaments, and portions in one month.

Brazilian Anti-Protestants

FROM Southern Brazil Presbyterian missionaries report that the movement against Protestantism "has never before assumed such virulent activity." They describe a society whose members sign a promise: (1) That they will not read the Protestant Bible; (2) that they will accept no evangelical literature of any kind; (3) that they will never attend any Protestant service, and they say "The priests and visitants appointed by them see to it that the members keep their promise. To keep children from our Sunday-schools they have started schools of their own, calmly giving them our name 'Escolas Dominicæ,' and they appeal to their people for funds to give each child some candy and picture cards to secure their attendance. Several of our women tell that they are visited constantly by the members of the Catholic women's societies who try to call them back into the church, a thing they have never done before."

EUROPE

Testaments Mailed to Thinkers

THE Scripture Gift Mission is sending by mail illustrated New Testaments, in French and Italian, and the recently revised Gospel of St. John in Serbian, to carefully selected doctors, lawyers, schoolmasters, etc., in France, Italy and Jugo-Slavia. The Testaments contain the following message:

This little book is sent to you by friends in England who have proved the inestimable

value of the Holy Scriptures, of which this book forms a portion. They hope you will read it and prove the truth which it reveals. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." (John 20: 31.)

An officer of the Mission states: "Our experience in connection with similar distribution of Testaments in Czecho-Slovakia and other countries convinces us that the postal service brings the Word of God right into the homes of these people who are most difficult to reach with the Gospel."

Great Britain's Drink Bill

MR. G. B. WILSON, of the United Kingdom Alliance, has issued his annual summary of this subject, which is quoted by the *Christian Intelligencer*: "He shows that in 1926, in spite of industrial conditions, the reduction in expenditure on alcoholic drinks was only $4\frac{1}{2}$ per cent as compared with the previous year. The total spent was £301,300,000, against £315,000,000 in 1925. The outlay per head of the population was £6 17s., against £7 4s. in 1925. Taxation collected by the trade from consumers of drink amounted to £128,900,000, or about $42\frac{1}{2}$ per cent of the total bill. The consumption of absolute alcohol was about 52,000,000 gallons, as compared with 54,000,000 in 1925 and 92,000,000 in 1913. About 80 per cent of the total was taken in beer, 14 per cent in spirits, and 6 per cent in wine and cider. The approximate consumption per head was for England and Wales 1.26 gallons, Scotland 0.75 gallons, Great Britain 1.18 gallons."

Materialism in Modern France

COLPORTAGE work in France is attended with peculiar difficulties, in the opinion of certain organizations which are trying to carry it on. One of these reports: "There is first the difficulty of finding suitable men, intelligent, educated, pious, and filled with the spirit of sacrifice. French Protestantism suffered such frightful losses during the war that colporteurs

are hard to find. Then again, many regions have seen neither a priest nor a pastor for ten years, owing to the ravages of the war. Whole districts seem to have lapsed into materialism. The people have become accustomed to live without any mention of the name of God. Their minds are obsessed with earthly considerations and there is very great difficulty in interesting them sufficiently to induce them to buy even a portion of Scripture."

The Basel Mission Today

THE reports from all the German missionary societies are full of joy in being able to send out missionaries again to the fields from which they had been excluded by the World War. The Basel Mission Society has been able during the last year to resume all of its fields, although in a restricted way. Borneo has been added to its work, as it has assumed this from the Rhenish Mission. The latest report gives the number of stations in Borneo as 11 with 5,385 converts and 16 missionaries. In China this Society has 17 stations and 13,821 Christians of whom 658 were baptized last year. There are 29 missionaries. In British North Borneo, which is conducted as a branch of the China Mission, there is one station with 2,069 Christians. To India, 5 men missionaries and 2 women were returned.

Athens School of Religion

THE American Board School of Religion, founded in Turkey in 1863, reorganized in Constantinople in 1922, and removed to Old Phaleron, Athens, in 1925, is described by John Wright Buckham, who has been giving a course of lectures before it, as "exceptionally an interracial, international and inter-communion theological school." Upon its faculty are two Americans, Pres. Ernest Pye and Prof. George L. Marsh; an Armenian trained in England, and a native Greek, in communion with the Orthodox Church, who took graduate work in church history and religious edu-

cation at Union Seminary, New York. As special instructors, it has also the pastor of the Greek Evangelical church of Athens; the superintendent of the religious work of the refugee camps, an Armenian; and three American women teachers. The student body totals twenty-four, and includes Armenian, Greek, Russian, and Turkish students. Of this number, seven are women, preparing for work in religious education and in social service.

AFRICA

Cairo Students in Training

DR. CHARLES R. WATSON, of the American University in Cairo, describes the character training gained by sophomores in giving health talks in a neighboring village, and continues: "The Moslem religious leader of the village was so impressed that he gave a discourse on Friday in the mosque cautioning the villagers to drink from the wells instead of from the canals. The reactions upon our students were varied. For some of them, this was their first experience in sacrificial unselfish service. The gulf between student and *fellah* (peasant) was partly bridged. The human value of a fellow creature began to appear. They gained a new appreciation of the hardness of the task of overcoming custom and superstition in elevating the masses."

L. M. S. Jubilee in Africa

HOW the Church Missionary Society founded its Uganda Mission fifty years ago in response to Stanley's challenge was told in the *JUNE REVIEW*. The Lake Tanganyika Mission of the London Missionary Society, which also is celebrating its jubilee this year, was the answer of English Congregationalists to the cry for help, and their memorial to Livingstone. For this reason the first station was founded at Ujiji, an Arab town on the east coast of the lake, where Stanley found the lost explorer. According to a writer in the *L. M. S. Chronicle*,

The fifty years' history of this Mission falls naturally into three periods. The first fifteen years is a story of Homeric struggle, against almost insuperable difficulties, a nighttime when only a star of hope appeared. The second fifteen years is a chapter of amazing change, a transition from the bad old days towards a better Africa, with brightening skies. The last twenty years have been years of consolidation, organization, and reaping, a period of sunrise.

Slaves in Portuguese Africa

A MEMORANDUM written by Professor Schwarz, of Rhodes University College, Grahamstown, has been sent in to the Permanent Mandates Commission of the League of Nations upon the slave-raiding practices carried on by the Portuguese in Angola. The memorandum pleads that the boundary between Portuguese Angola and the southwest African territory (mandated area under the Union of South Africa) should be rectified, in order that the Ovambo nation be all included in Union territory instead of being cut in two as at present. It says: "Those dwelling north of the line are now liable to be seized for 'indentured labor' in the cocoa plantations of San Thomé and Principe—where they mostly die within the year—while those living south of the line are exempt under the Pax Britannica. . . . The worst horrors of the slave trade are still being carried on."

Ex-Cannibals Give for Bibles

THE British and Foreign Bible Society now receives an annual contribution from the church in Langtang, northern Nigeria, a town of a former cannibal tribe called Yergum. About twenty years ago the Sudan United Mission opened work among these fierce, sturdy highlanders. In 1912 the Rev. H. J. and Mrs. Cooper settled at Langtang and began studying the language. First a little reading-book was printed. Then came a translation of St. Mark's Gospel published by the Bible Society in 1917, the first and, as yet, the only portion of Holy Scripture in the Yergum tongue. Ten years have passed. To-

day the Langtang Church numbers only thirty baptized Christians, with about 200 adherents. Yet for several years it has sent annual subscriptions to the Bible Society. Mr. Cooper says that no contribution is more heartily voted. And they give more than money. Already five of their number have settled as self-supporting farmer-missionaries to other pagan tribes.

East African Lawmakers

BY AN ordinance of 1924, a system of local native councils was established in the Kenya Colony region of East Africa, and a lately-published official report gives interesting information in regard to the beginnings of these councils, which have power to make laws, to levy taxes, and to control local finance. The native tribes throughout the Colony, it is announced, have been quick to take advantage of the measure of local government thus extended to them, though some have found difficulty in grasping the details of administrative procedure. "They do, however," says the report, "take a lively interest in their periodic meetings, which are of the greatest value to the Government as media for the conveyance of native aspirations. A universal desire for a greater measure of medical attention throughout the reserves and for education has been reflected in numerous resolutions asking for government assistance and voting money from local funds for the establishment of schools and hospitals, or for the payment of salaries of dressers and teachers."

THE NEAR EAST

Turkey to Take a Census

A REPORT from Sofia has appeared in the New York *Herald-Tribune* to the effect that Turkey is to take a census next fall, "the only real census ever taken by a Turkish government." Writing of this undertaking and of the ill effects of the present uncertainty as to the present population of the republic, M. Verraz, *La Bulgarie* Constantinople correspondent, said recently:

In the absence of any enumeration there are only guesses as to the size of the population. "Itachette" for 1927 estimates it at 20,000,000. An Italian statistical publication puts it at 5,000,000. It is probably between 9,000,000 and 14,000,000. The Government attaches the greatest importance to the October census. Under the Empire the central administration accepted the unverified population reports of its functionaries. They were full of errors and caused much confusion. The strength of the military forces was fixed without ever knowing the number of men capable of bearing arms. The present government wishes to know what the effectives are. It realizes that good administration must be based on exact information as to changes in population.

Syrian S. S. Essay Contest

THE Bible Lands Sunday-School Union is helping its smaller schools by having a prize essay contest for Sunday-school workers in Syria and Palestine. The subject of the essay is "The Sunday School with One Teacher and Twenty-Five Pupils." The solution must be given in five hundred words. The purpose is to study the best plans to follow in organizing and conducting a school with twenty-five pupils, boys and girls, with no adults and only one teacher. Papers will be sent to Rev. George H. Scherer, Beirut, Syria, Secretary of that Union. Three prizes are offered; namely, books to the value of twenty, fifteen, and ten Egyptian piasters respectively. In each case these books are to be selected by the winner. The aim of the Bible Lands Sunday-School Union as stated in its by-laws is to "encourage and develop existing Sunday-schools, to extend the movement to unoccupied territories, and to aid in all possible ways in the field of Religious Education in Bible Lands."

Telephone Evangelism in Persia

HOW Abdul Hosein, a telephone operator, was won to Christ is told thus in the latest report from Teheran, Persia: "Our hospital steward has formed the habit of making the telephone acquaintance of the operators at the central office, and each day as he uses the telephone he asks for their health and has a brief personal

conversation with the one who happens to be on duty. This practice made Abdul Hosein wish to understand what kind of people Christians were, and he began attending a group meeting held by the steward. After a few months he confessed his faith and came before the session as an applicant for baptism. The note of his confession was unbounded joy at finding Christ. He said he had never so much pleasure in his life as he had in studying his New Testament."

For a United Church of Persia

THE Anglican Bishop, Right Rev. J. H. Linton of Isfahan, writes in *The Living Church*: "The Church in North Persia was founded as the result of the work of the American Presbyterian Church; that in South Persia as the result of the work of the Anglican Church. The consequence is that these divisions of the Mother Church were perpetuated in the Persian Church. But the divisions do not exist in the thought of the Persian Christians themselves, and they are getting together to see what can be done to have one United Church of Persia. It is thought that while the organizations of both churches are in a fluid state the time is suitable to get together and see whether it is not possible to have one organization. . . . The unity of the Spirit exists. Is the unity of the body also possible? We go forward in hope and prayer."

Old and New Bibles in Persia

WHEN the statement is made to Moslems that the Koran testifies to the truth of the Bible, they reply, says a missionary in West Persia, that those statements referred to the original Bible and not to our present Bible. "Although there are other good ways," he says, "of proving the authenticity of our present Bible, the way one of our Assyrian evangelists did it was rather novel. He went down to the shop in which a very ancient Syriac Bible was kept and took a modern Turkish Bible with him. He told the shopkeeper to open this old

Syriac Bible to any place that he wished and he would translate it into Turkish and let the shopkeeper and the other men who were there compare the translation with the Turkish Bible. The shopkeeper opened it and when the evangelist translated about two chapters the men were very much surprised to see how much alike the two versions were."

Evangelistic Effort in Mosul

THE United Mission in Mesopotamia reported to the Presbyterian General Assembly: "In Mosul a persistent attempt has been made by the missionary to use the numerous coffee shops as places for meeting the men of all classes who daily gather there and sit for hours. A circuit of twenty shops was worked, some of them being visited several times a week. The results were highly encouraging. The gradually growing interest in the visitor led up to many a conversation on the message of the Gospel. Scriptures were sold and copies of the Bible parables and sermons were distributed among those who asked for them. Here again systematic attempts have been made to impress upon Oriental Christians the duty and privilege of telling the Moslems about Christ. Encouraging results have followed, and a spirit of evangelism is slowly being awakened among those who for centuries have not accounted a Moslem as a neighbor in the gospel sense."

INDIA AND SIAM

Indian Movement for Unity

THE Fellowship is the name of a new organization started in Calcutta to combat communal and racial conflict. It has the support of many prominent citizens, among whom are Rabindranath Tagore, Lord Sinha, Sir J. C. Bose, Sir R. N. Mukerjee and Dr. S. K. Datta, and its inaugural meeting was held March 22nd. The initial statement made by The Fellowship reads:

The time has come when something must be seriously done to combat the growing

racial and communal conflict that has become a great menace to the cause of Indian national unity and peaceful progress. The cultivation of a spirit of reverence for all religions and cultures and the cooperation of members of different faiths and communities in pursuit of the universal religious ideal of love of God and service of man are the essential means by which the present racial and communal conflict in the country may be rationally settled. We appeal to the representatives of different religions and communities to join this Fellowship and strive together to fight the increasing conflicts of races, cultures, and religions that have been tearing up the ideal of universal human brotherhood towards which the world has been aspiring for the last 100 years and more in modern history.

Bishop Azariah Asks for Help

SPEAKING at the annual meeting in London of the Church of England Zenana Missionary Society, the Indian Bishop of Dornakal said that the time had come when Indian women were ready to take a lead among the women of their own land. In all that appertains to the welfare of women and children they are taking their place, and they are taking their place also in the Church and in the evangelization of their own people. He pleaded with the Society to send out trained evangelistic missionaries who would be able, in their turn, to train their Indian sisters. Bishop Azariah also referred to the "mass movements." "People say to me, 'Is it safe to have all these people crowding into the Christian Church, and can you deal with such numbers adequately?' I can only say that this movement is of the Holy Ghost, and we cannot stop it. I plead with you once more to send me workers."

Indian Tribute to Christ

AT a meeting in South India referred to by *Dnyanodaya*, the Indian Christian chairman, a distinguished-looking, white-haired landowner, paid the following tribute to the influence of Christ: "Our Indian world is changing. In this district every wedding was announced by a procession of dancing-girls and by a *nautch* party. Now there is a distinct aversion to such entertainment.

I put it down to the influence of Christ among the people. When I was young the feeling of the upper classes toward the lower classes was one of contempt and pity. Now there is a change in outlook. I can only put it down to the unseen influence of our Lord. Take the welfare of children. And the cause? I can only put it down to the effect of Christ. Hindu women are studying in colleges and taking degrees. This is not merely the effect of civilization. No, no. It is the influence of Christ's life upon us."

From Criminal Tribe to Ministry

American Baptist missionaries in South India are in charge of one of those criminal tribes settlements, in cooperation with the Government, which constitute such interesting experiments in character-building. Rev. S. D. Bawden writes of one result of their work:

It was a privilege today to have to write a letter of introduction to the Ramapatnam Theological Seminary for two of our Settlement young people, Chella Venkatiah and his wife Chella Jeevamoni, who were married about a year ago after completing their school work, and have been living in Bitragunta, and this last summer vacation have been out in a village getting a little practical experience in village work. Their names were in the list of those recently released from registration (as criminals), and now they are starting to take the course in the Seminary with an idea of trying to work for their own people.

A Village Girl's Witness

THE following story has been told by Sadhu Sundar Singh, to illustrate "the difference between knowing about Jesus and knowing Him": About three years ago a little girl thirteen years of age was going from her village to another when she was met by a Lama who said to her, "Your father has become a Christian and that is, I suppose, why you are a Christian too." She replied, "A Christian Sadhu came to our village to tell of Christ. My family has become Christian. I am a Christian because I know from my own experience that Christ is my Saviour." The

Lama seized her and shut her up in a dark room with the door locked for twenty-four hours without food or water. At the end of the twenty-four hours the Lama thought she would ask to be freed. To his great amazement he found her singing. He shut her up for three days more without food or water. When he opened the door this time he didn't find her singing, but she was on her knees in a corner of the room talking to somebody. He could see her lips moving but her eyes were shut. He began to listen to what she was saying: "Lord, I thank Thee for this honour of suffering for Thee. Lord, forgive that Lama. Open his spiritual eyes that he may see Thy glory." The Lama burst into tears and taking off his turban he laid it at her feet and said, "I am like your grandfather in age but today you have become my *guru* (religious teacher)."

Slaves Freed in Baluchistan

IT HAS been announced through the League of Nations that the action taken against slavery in Nepal and in the outlying parts of Burma is being followed by abolition in the State of Kalat in Baluchistan. As one newspaper correspondent puts it: "The Khan of Kalat for some time past has been anxious to perform a good deed, and, inspired by the British political officer at his court, decided to realize his desire by liberating all the slaves in his dominions." Some of the tribal chiefs immediately supported him, but others in the more remote parts of the state at first made objections. They soon abandoned their opposition, however, and the Khan issued a proclamation abolishing private property in male and female slaves throughout his state. Slaves who wish to remain with their masters may do so, but on wages. Slavery under which families could be sold apart has existed from very ancient times in Kalat, and the slaves have been so completely the property of their owners that almost any kind of treatment could be given them without fear of consequences.

Brahmins Ask for Preaching

DR. J. M. BAKER, American Baptist missionary, reports as follows on an evangelistic tour from Ongole, South India: "The Brahmins are beginning to show more than casual interest. Several young, well-educated men came for heart-to-heart talks. At one camp we had gone at night to the Christian hamlet of the village and were returning about ten o'clock to the tents when some of the preachers were waylaid by a large company of Brahmins and almost compelled to come to their quarters for a service. They said, 'You Christians do not come to us but you go to all others.' It was in the early morning hours before the preachers were allowed to go to their rest. In another place a group of the leading Brahmins of a large place came to the tent and requested a long conference on religious questions. They were very reverent throughout, and when they went away they acknowledged that a new vision had come to them."

Training Siamese Nurses

THE McCormick Training School for Nurses, in Chiangmai, Siam, now in its fourth year, is attracting well-educated young women from the better families in Siam. Of the six student nurses and two graduates, six are Christians educated in the mission schools. One of the remaining two is a princess, the granddaughter of the Prince of Chiangmai. The other is the daughter of a nobleman in Bangkok. Miss Agnes L. Barland, the nurse in charge of the hospital, says of them: "All are normal, fun-loving young people, with a very real interest in serving Siam, and in making the world a better place in which to live."

CHINA

Campaign for Social Reforms

THE Bulletin published by the National Christian Council of China reports "a threefold campaign against gambling, prostitution, and

concubinage, which, inaugurated at the suggestion of a Chinese friend of the Council who made it financially possible, extended to no less than nineteen provinces." The editor continues: "Reports have come in from fifty-six places, and we have reason to hope that the effort has not been without some real influence in creating a better public opinion and in helping individuals to overcome these evils in their own lives and in the community. Churches, schools, Y. M. C. A's, labor groups, business men and others joined in these demonstrations, no less than thirty-six of the groups being outside distinctively Christian circles."

A Revival in Chihli

A MIGHTY revival has been sweeping over the district around Tamingfu, in the province of Chihli, where the Church of the Nazarene is working. Rev. A. J. Smith writes of it: "It is the most marvelous outpouring of the Spirit's power that we have ever witnessed in China, and I have never seen its equal in America. The revival came about through many days and nights of prayer to God for souls. As a result, there have been, during the past six months, thousands of confessions of sins in practically every part of the district. Though we missionaries have left our stations and are in Tientsin, the work is going on even better than when the missionaries were here."

One Chinese brother writes in a very encouraging way of forty men and nineteen women who have recently presented themselves for baptism.

Chungking Christians Carry On

THE work of Christian churches is going on among the 7,000,000 Chinese of Chungking West China Conference, despite the withdrawal of all Methodist missionaries to Shanghai and other safety posts. The Chinese Christian pastors, teachers and doctors are themselves carrying on the varied church activities, according to a re-

port from the Rev. Chester B. Rape to the Methodist Board of Foreign Missions in which he says:

Before we left we had several meetings with our Chinese Christian leaders, in which the various phases of our work were considered. It was a great joy to see the way in which they got under the heavy responsibilities. . . . We have had letters from Chungking which state that the schools had opened after the Chinese New Year and the enrolment was almost normal. The greatest difficulty was lack of funds, and in the Chungking High School the faculty had voted to reduce their own salaries in order to have money to meet the running expenses of the institution.

Dr. Sun's Son on Christian Colleges

A PPROVAL of missionary educational work in China and a desire for its continuation is voiced by Sun Fo, son of the late Dr. Sun Yat Sen, in a letter received by Dr. Charles K. Edmunds, American director of Lingnan University, formerly known as Canton Christian College. Mr. Sun Fo is Mayor of Canton, and Minister of Communications in the Nationalist Government. In his letter he says:

I take pleasure in expressing to you my sincere appreciation for the splendid work that the Canton Christian College, now called Lingnan University, has done and is continuously doing for the advancement of modern education in China. American help to Chinese educational enterprise is always welcome provided that it is subject to Chinese control and consistent with Chinese educational policy and national aspirations. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence.

Chinese Mission Funds

MEMBERS of Congregational churches in Canton are raising a fund to take over the missionary work of that province, formerly under the American Board. They undertook a goal of \$100,000, and have now increased it to \$150,000. Large sums have been raised among the Congregational Chinese in the United States to assist in the work of evangelization and church building in the Canton district. Rev. Y. S. Tom, who grew up

in the Berkeley Chinese Mission, while he went through the University of California and Pacific School of Religion, and who has since been a professor in the Union Theological Seminary in Canton, is coming to the United States in August to promote the interest of the Chinese resident here in this new responsibility taken over from the American Board, and to enlist their enlarged support.—*The Congregationalist*.

Outlook for the Two "Ys"

ALL reports received from China by the Foreign Committee of the Y. M. C. A. indicate that every Association is still open, and that of forty American secretaries on the field, only ten have had to leave their usual posts. The National Committee of the Y. M. C. A.'s of China have recently placed new Chinese student secretaries at Yunnanfu, Nanking, Tsinan, Tientsin, Taiyuan, Canton, and Changsha. A letter from one secretary says:

Red agitators have stood at our front door and preached against the Y. M. C. A. and Christianity, but so far as we can see it has done us no harm. There are fully twice as many young men coming to our building now as at any time in the past.

Similarly, the Y. W. C. A. is in the hands of Chinese women under an independent Chinese National Committee composed of thirty-five members, of whom all but three or four are Chinese. Of the 116 secretaries in various Association centers, more than half are Chinese.

Tracts for Tibetan Taxpayers

FROM Batang, China, on the Tibetan border, famous in missionary annals as the field of the martyred Dr. Shelton, one of the Disciples missionaries writes: "This month will go down in the history of the city as witnessing the gathering of representatives of every tribe in several days' journey in each direction to pay taxes. Probably a third of the hundred who gathered here came to our home or the school. Some few were entertained with Victrola music while

all were given gospel and religious tracts. Some came asking for the Scripture tracts. All outside Tibetans who come to the school are presented with tracts. In this way some of the reputed murderers of Dr. Shelton have been entertained in the home or in the school."

JAPAN-KOREA

The Gospel Still "Good News"

MISS JESSIE RIKER, of the American Presbyterian Mission in Yamada, Japan, writes of some of the channels through which the gospel story reaches the people: "Christian literature is used regularly in the kindergarten families and for all English students and chance callers. Literature also forms a bond with the occasional visitor, such as the group of five young farmers from a dozen miles away who came in to say that, as no Christian teaching ever came to their village, they had come to town seeking it for themselves. They sat and listened hour upon hour until both missionary and pastor were exhausted, though the gospel story was still fresh and so apparently were the young men."

Evangelizing Japanese Villages

REMINDERS come from many sources that Japan is by no means evangelized. S. M. Erickson of the Southern Presbyterian Mission writes: "Farmers and fishermen and factory-workers are still untouched. It will require a hundred years to take the Gospel to the countryside. Several of our missionaries devote most of their time to visiting country villages. Wherever the car stops a crowd appears to spring from the earth, and a skilful leader will soon have them singing lustily. Gradually, gradually, the people are beginning to form an idea of what it is about, and 2,200 children have written to one missionary, Dr. Moore, asking for more literature. Here and there young people are beginning to walk from their villages to the nearest chapel. When the 'Gospel Car' appears, chil-

dren from far down the road run wildly forth to meet it. Sometimes a procession of fifty walks along spelling out tracts at the top of their voices. It is a problem to supply tracts that can be readily understood."

A Covenant for a New Doshisha

EVERY year, on the anniversary of the death of Joseph Neesima, a sunrise service is held at his grave on Mount Nyakoji by Doshisha students and teachers. At the service this year, to which three hundred came, scores of students made earnest prayers, and then says *The Missionary Herald*, Professor Nakajima read "A Covenant for the Creation of a New Doshisha," which was signed by every one present. The Covenant set forth the purpose for which Doshisha had been founded, the changing conditions now surrounding it, and a purpose for its future, as follows:

The mission of the new Doshisha is to produce leaders of a new generation. For this purpose, we must arouse ourselves and master the essence of the Doshisha spirit. We must abandon without hesitation those things which ought to be thrown away in old Doshisha and willingly bury those things which ought to be buried. Being completely regenerated and renewed, we must make a new start, and, changing our minds and refreshing our faith, we must resolve to build a new Doshisha. This is to be the Doshisha Restoration—a spiritual revolution.

Grandmothers as Bible Students

FRESH testimony to the joy with which Koreans study their Bibles comes from Mrs. Roy K. Smith in Chairyung, who says that one old lady who came in for the first time tried so hard and faithfully, it seemed a shame to discourage her with an average of 28, but she went all around showing her "failure card," saying, "See that; isn't it wonderful? When I came I knew nothing, and now I know to the extent of 28." Certainly the first fruits of knowledge are sweet. Another old grandmother said, "They all told me, 'It's no use for you to try to read, you'll just have to go to heaven by faith without works.' But

I was all smothered up inside because I could not read my Bible and hymns; and now I can read God's Word all right, and I am cool and refreshed inside."

Tribute to Korean Christian

LETTERS from Seoul describe a remarkable tribute which followed the funeral services in the Y. M. C. A. building for Yi Sang Choi, 'grand old man of Korea,' as he was known. As religious work director for the Seoul Association, and in other activities as a leader, he had gained an extraordinary place in the affections of young men and of the public in general. The funeral cortege passed through streets lined by throngs. The Korean boy scouts headed the procession, and deputations from the schools of the city followed. Bearers of three hundred and more black-and-white banners represented cities and organizations in Korea. Boys of the Y. M. C. A. bore a red triangle banner veiled in black. The troop of eight hundred pallbearers swelled to twice that number as the procession moved on, drawing in women as well as men. At the conclusion of the march, thousands gathered in a public memorial service.

Korean Woman Soul-Winner

ALITTLE old Bible woman in Pyongyang, Korea, was so eager to do Christian work that she said she could live on \$2.50 a month, and Miss Louise Hayes, of the Presbyterian Mission employed her at that rate for three months. During that time she visited and preached to 370 non-Christians, and called on forty-three Christians who were sick. She reported twenty-three conversions. Soon afterward, the little church in which she had been working voted to organize a missionary society. They had seen how necessary it was to have someone working in the district, and decided to raise money to carry it on themselves. The church is located in a village of thirty or forty houses, in a farming country, and reaches the

people for several miles in each direction. There are only about a hundred members in the church, but they have a nice brick building, erected by one of their number, and a little church school. They cannot afford to have a pastor, but share half time with another church so they have a pastor every other Sunday.

GENERAL

The Religions of the World

ACCORDING to statistics quoted in the *Outlook*, which does not indicate their source, the total population of the globe is approximately 1,817,302,000 souls. These are divided according to religious faith in the following categories:

Mohammedans	227,549,000
Hindus	215,512,000
Confucianists and Taoists	310,715,000
Buddhists	140,047,000
Shintoists	20,150,000
Animists	161,272,000
Jews	15,557,000
Miscellaneous	100,000,000

There are 639,000,000 Christians including all branches of the faith throughout Christendom, of which the main divisions are:

Roman Catholics	301,645,808
Eastern Orthodox Churches	125,575,688
Protestants	181,259,655

Esperanto as Y. W. C. A. Language

THE need of a universal language for the Y. W. C. A. World Committee meetings has prompted the Young Women's Christian Association to urge that their international representatives study Esperanto. Since women delegates from Associations in all parts of the world attend, this proposal has stimulated the study of a common language. At the last session Y. W. C. A. delegates represented countries using more than twenty-five languages. It is hoped to form an Esperanto group at the next 1928 meeting in Europe, doing away with the necessity for interpreters.

Hitherto, English, French and German have been used as official languages of the meetings. Esperanto has been largely carried on in the United States by the International Auxiliary Language Association.—*American Friend*.

The Boys of the World

MORE boys are born every day than there are Y. M. C. A. boy members throughout the world. E. M. Robinson, head of the boys' work staff of the Y. M. C. A. World Committee, points this out in emphasizing the need for larger service by organizations serving boyhood and youth. Of the approximately 1,550,000 world-wide Y. M. C. A. membership, some 450,000 are boys. The boy population of the world, he states, includes more than 20,000,000 Mohammedans, scattered in more than twenty countries; 90,000,000 boys in Asia, more than half the boy population of the world; 19,000,000 Negro boys, of whom more than 1,000,000 are in North America; 64,000,000 Caucasian boys, among whom 17,000,000 are classed as Protestant, 12,000,000 as Orthodox (all forms), and 27,000,000 as Roman Catholics.

Esperanto Bible Sales

THE January REVIEW called attention to the importance of the fact that the translator of the Old Testament into Esperanto, the late Dr. Zamenbach, a Jew, was himself the inventor of that international language. It was prophesied that because of this the Esperanto Bible would be read by many Jews and other non-Christians. How that prophecy is being fulfilled is indicated as follows by *The Bible in the World*:

Some Jews have applied for copies of the Old Testament alone. When informed that it could only be had along with the New, they have gladly consented to buy the entire Bible. A Zionist official, described as "a Hebrew of the Hebrews," purchased a copy which he proudly showed at a recent Congress. One Rabbi present objected to the Christian Testament being bound up with the Jewish sacred writings; but the pur-

chaser at once defended the Book as it stood. Other appreciations come from workers in the Ukraine, Czechoslovakia, Holland and Russia. The advertisement of the Universal Esperanto Association refers to this Bible as *La plej universala libro en la universala lingvo!* (The most universal book in the universal language).

Colporteurs "Endure Hardness"

THE National Bible Society of Scotland presents in its report for 1926 this summary of the hardships which its colporteurs undergo for Christ's sake: "They have to face the wild storms of the Northern regions, the shadeless glare of Arabia,

the tropical thunderstorms of Central Africa, and the sultry heat of the sweltering plains of India. They are exposed to the attacks of wild animals, and frequently their lives are in danger from tigers, snakes, and crocodiles. They are often assaulted, stripped, beaten, and robbed of everything. They have to endure the attacks of infuriated crowds, to stand by while the Scriptures are burned in a bonfire, to listen to every form of cursing and abuse hurled at their heads and to receive without a murmur showers of stones, bricks, and filth thrown at them."

ANSWERS TO QUESTIONS ON PAGE 533

1. By Dr. Clara Swain of the Methodist Mission at Bareilly, India.
2. On September 7, 1807, Robert Morrison landed at Macao, China.
3. Samson Occom the famous Mohegan Indian preacher of New England.
4. The false joint formed in his arm as a result of his famous encounter with a lion in Africa.
5. The manuscript of his translation of the Burmese Bible done up in a covering too poor and mean to attract the attention of his jailors.
6. John Coleridge Patteson, "Martyr-bishop of Melanesia."
7. Hannah Shepherd Marshman, wife of Joshua Marshman, William Carey's colleague in the Serampore Mission.
8. At Vancouver on September 28, 1834, by the Rev. Jason Lee, pioneer Methodist missionary.
9. In Madagascar during the reign of the wicked queen, Ravalona I.
10. Dr. Mary Pierson Eddy, Presbyterian missionary to Syria.
11. At the end of his Indian grammar, on the completion of his arduous task.
12. Bishop William Taylor of the Methodist Church, called "The Flaming Torch."
13. The Bhönisch-Stach family.
14. The church at Hilo, Hawaiian Islands, Titus Coan, missionary of the American Board, pastor.
15. John Theodosius Vanderkemp.
16. King Khama, Christian ruler of the Bamangwato, Bechuana-land, South Africa.
17. Melinda Rankin, "Apostle of Mexico."
18. St. Patrick, "Apostle of Ireland."
19. Columba of Iona.
20. On the last Lord's Day of the eighteenth century—December 28, 1800.

THE MISSIONARY LIBRARY

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

Faith, Fancies and Fetich or Yoruba Paganism. Stephen S. Farrow. 180 pp. 7s 6d. London. 1926.

This book is a thesis approved for the degree of Doctor of Philosophy in the University of Edinburgh. In writing it the author has "relied mainly on his personal investigations during his missionary career, but has used the writings of others for the purpose of illustration and amplification."

Dr. R. R. Marrett, of Oxford, notes in his foreword that he is glad to meet with a study of West African religion that while frankly adopting the standpoint of a Christian missionary yet strives to do full and impartial justice to the facts.

The success of this effort is the value of the book. It is admirably written; it is not dry, as it might well have been. More than a few thrilling human documents enliven it, it is rich in proverbs and ballads—and I say ballads advisedly for the legend translated on p. 135 is a true ballad with a marked resemblance to Scotch ballads of the more primitive type. These and much of the detail of the religious life of the Yoruba, and the wealth of occult lore, will appeal to that wide public which is interested in African culture.

The author's analysis of the virtues and the evils of the Yoruba system and his analysis of the object and method of missions should be of very general interest. But the fundamental value of the book is in its intensive study of the objects of worship and the belief of the Yoruba, the modes of worship, the cult of the supernatural, and the Yoruba philosophy of the soul of man and its destiny.

This is a most painstaking assemblage of such material, extraor-

dinary in its complexity and bulk, and could not have been achieved by any other than a scholar, a linguist, and an acceptable friend of the African. Its uses will be most appreciated, doubtless, by the missionary and the student, and in time to come, when the religious lore of the Yoruba tribes shall have been overlaid by new ways of thinking and of speaking, the Yoruba themselves will be glad of such records as these, preserved by their friends before it is too late.

Appendices of great value deal with ancient Yoruba religious poetry and with modern Yoruba hymns.—J. K. M.

A Straight Way Toward Tomorrow. Mary Schaeffler Platt. 12mo. 224 pp. 50 cents. Cambridge, Mass. 1927.

"Make the world safe for children" is a slogan that, if put into practice, would make the world safe for all. Mrs. Platt, who has been a missionary in Persia and has had rich experience with children there and in America, is also author of "The Child in the Midst." In this volume, she calls earnestly on the Christian women of the world to oppose all forces and influences destructive of children—war, child-labor, ignorance, disregard of rules of physical, moral and spiritual health, and irreligion—and to make use of constructive forces—such as good homes, good training, health programs, benevolent organizations, protective legislation, Christian education and a personal knowledge of God—to save children today and help them to become the strong, intelligent and Christlike leaders of tomorrow. The whole volume is a study of these contending forces and how they may be used to best advantage. It is an excellent mission book for use

among the women of our churches. Mrs. Platt gives an abundance of information in regard to children and the influences that surround them in all lands and in all religions and tells of the agencies that are working for their betterment. The Way of Christ is pointed out as the Way of love and victory.

In Sunny Nigeria. Albert D. Helser. 188 pp. \$1.50. New York. 1926.

New books describing pioneer missionary service are uncommon in these days, and one rarely sees a modern work giving the experiences and thoughts of those who are pressing out into new fields. Africa, the last explored of all the continents, still offers such opportunities, and one of the most inviting was brought to the attention of American missions a few years ago by Dr. Thomas Jesse Jones, who led a commission to the West Coast of Africa in 1920. Dr. Jones, in his report on "Education in Africa" (Phelps-Stokes Fund, pages 94-178) described the conditions in Northeastern Nigeria, where Mohammedanism is gaining ground rapidly, as perhaps the most critical point of opportunity, with a special need of a first-class teacher training institution.

The Church of the Brethren, with headquarters at Elgin, Ill., took up the challenge and sent Albert D. Helser and Stover H. Kulp to the field. This book tells of their experiences and it should be read by those who wish to understand what it means to penetrate far into the interior of a great land, and attempt there to set up the Banner of the Christ.

Humor, pathos, anecdote, information, all are found in this intimate record of experience and observation in a strange land and among strange people. The enterprise was undertaken with care. The men were selected wisely, and prepared thoroughly in America and England for their varied tasks.

They entered Nigeria in 1922, explored the country and located their station at Garkida on the Hawal

River, where, in a short time, they were joined by their devoted wives. One reads with deep sorrow of the death of Mrs. Kulp after a few short weeks in the new land—reminding us vividly that missionary service in Africa still demands its toll of those who brave its dangers; though modern science, careful preparation, and wise precaution greatly reduce these dangers.

The selection of a suitable site for a new station, the building of the houses, the problem of language study, the first attempts to preach the Word of God, the first school, the healing of the sick, the planting of the gardens, are all described, together with interesting glimpses of the Bura people and their life and customs which are largely unaffected by civilization of other lands.

We hope that these studies will be continued, so that the added years will produce an authoritative book upon the people of Bura land, in which this young but vigorous and rapidly growing mission will, without doubt, produce marked changes and great advancement through the influence of their present and future centers.—T. S. D.

India in 1925-26. J. Coatman. 8vo. 463 pp. 3s 3d. Central Publication Branch, Government of India. Calcutta, India. 1926.

This comprehensive statement, presented to the British Parliament, was prepared by the Indian Government Director of Public Information. It contains a large amount of reliable information in regard to India, together with maps, diagrams, charts and pictures. The main body of the book is devoted to reports of the various matters relating to the government and people of India, discussed at various legislative assemblies, the relation of the people of India to Great Britain, to their neighbors and to various domestic problems. The appendices are, for the most part, taken up with speeches on Indian affairs. There is an immense amount of information scattered through the