

PERSONALS

DR. JOSEPH C. ROBBINS, secretary of the American Baptist Foreign Mission Society, has recently started, with his wife, to visit the Baptist Missions in India and Burma. They expect to be away from America about a year.

* * *

MR. W. REGINALD WHEELER, a secretary of the Presbyterian Board of Foreign Missions, left in May, with Rev. Robert M. Russell of Larchmont, New York, to visit the Presbyterian Missions in West Africa and to attend the Conference of Missions in the Belgian Congo.

* * *

MR. AND MRS. JOHN E. NORTON of the Christian Boys' Home Mission, Poona, India, have recently returned to America on furlough and are ready to give missionary addresses with or without the stereopticon. Their address is, Box 13, Findlay, Ohio.

* * *

MISS KATHERINE GARDNER, one of the promotion secretaries of the Presbyterian Board of National Missions, has recently become Associate Secretary of the Commission on Church and Race Relations, Federal Council of Churches.

* * *

PASTOR HERMAN SCHNELLER has recently succeeded his father, Dr. Theodore Schneller, as director of the Philistine Orphanage, Jerusalem. This orphanage was recently reopened after it had been closed for fourteen years on account of the World War. Previous to that event Dr. Schneller had directed the orphanage for 43 years.

* * *

MISS MINNIE V. SANDBERG has recently entered upon her duties as foreign and candidate secretary of the Woman's Baptist Foreign Mission Society, at the headquarters of the Society in New York. Miss Sandberg fills the position made vacant by the resignation of Mrs. Mabelle Rae McVeigh Le Grand. Miss Sandberg is well qualified for her office, through her educational training, her service as a missionary for five years in the Mary L. Colby School in Japan, and on account of her experience as an executive for the last three years in the religious education department of the Young Women's Christian Association in Washington, District of Columbia.

* * *

MISS FAYE A. STEINMETZ, for seven years secretary for young people's work for the Presbyterian Board of Foreign Missions, has resigned and will be succeeded by Miss Mary E. Moore of San Francisco.

* * *

REV. RALPH A. WARD, D.D., of Foochow Conference, China, has been elected by the secretaries of the several benevolent boards of the Methodist Episcopal Church executive secretary for World Service.

(Concluded on page 771.)

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DELANVAN L. PIERSON, Editor

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PERSONALS

(Concluded from page 769.)

MISS HELEN THOBURN, a niece of the late Bishop J. M. Thoburn of India, has been a secretary of the National Board of the Y. W. C. A. for several years, the last eight years having been spent in Shanghai, China. On September 1st she became secretary of international education for the National Board, with headquarters in New York City.

* * *

REV. WILLIAM FETLER, founder and general director of the Russian Missionary Society, is now in the United States, for the purpose of raising a "\$1,000,000 Fund for the Evangelization of Russia." Mr. Fetler's station is at Riga, Latvia, as he is unable to carry on his work in Soviet Russia.

* * *

CHARLES E. VAIL, M.D., who went to India in 1909, is now in charge of the Miraj Hospital and Medical School. He succeeds Sir William J. Wanless, M.D. who, after nearly forty years of service, has been honorably retired by the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

OBITUARY

MRS. FLORENCE ANDERSON GILBERT, for over ten years associated with the REVIEW as Editor of the News Department and as proof reader, died at her home in White Plains, on August 27th. Mrs. Gilbert had given her life to missionary and other religious work and was very capable and devoted in her Christian service. She was formerly in India where her husband, Mr. F. M. Gilbert, was in Y. M. C. A. work and was later stationed in China. The REVIEW will greatly feel the loss of Mrs. Gilbert's effective cooperation.

* * *

BISHOP JOSEPH C. HARTZELL, a retired Missionary Bishop of the Methodist Episcopal Church, died at Christ Hospital, Cincinnati, on September 6th at the age of eighty-six. Bishop Hartzell's death was directly due to an atrocious attack by burglars at his country home near Cincinnati on June 1st. For twenty years Bishop Hartzell was the Missionary Bishop for Africa where he travelled extensively until his retirement in 1914.

* * *

Joseph Addison Richards, a member of the Board of Directors of the National Bible Institute and the author of many often quoted poems, died at Clifton Springs, N. Y., on August 18th. For many years he was connected with the Methodist Church, Montclair, N. J., and later with Saint Andrew's and Saint Paul's Churches in New York City. He was a graduate of Wesleyan University and the head of the Joseph Richards Advertising Agency of New York.

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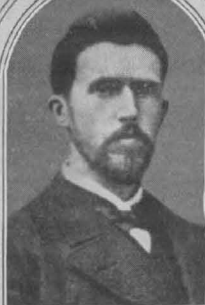
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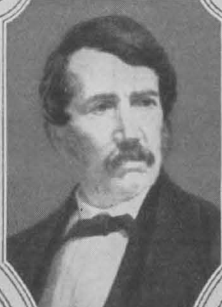
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PIONEER CHRISTIAN MISSIONARIES IN AFRICA



MILESTONES IN AFRICA'S PROGRESS

BY PROF. JOHANNES DU PLESSIS, Stellenbosch, Cape Colony

FOR age after age Africa was regarded as the continent of impenetrable mystery. The nineteenth century awoke with a start to the fact that it was a continent of immense opportunity. A succession of intrepid explorers, beginning with Mungo Park and ending with Henry M. Stanley, opened up the heart of the continent and made it accessible to civilization and Christianity. The end of the geographical feat, as Livingstone said, was the beginning of the missionary enterprise. In fact, the progress of geographical discovery and missionary penetration went on concurrently. Many of the earlier missionaries were themselves explorers. In the case of Livingstone himself the missionary was gradually merged in the explorer; but other missionaries, like Krapf and Rebmann in East Africa, Grenfell and Arnot in West Africa, while remaining faithful to their calling, rendered eminent services to the science of discovery.

The Discovery of Africa

We shall not understand the story of the evangelization of Africa unless we have a clear con-

ception of the progress of its discovery. In 1800 not much more was known about the interior than was known to the geographer Ptolemy in the second century of our era. Since Ptolemy's day the outline of the coast had been determined, and the extreme south of the continent had been colonized. But that was all. None of the great rivers had been explored; none of the great lakes had been discovered; none of the snow-clad equatorial mountains had been defined. There was much hearsay but no sure knowledge. In 1900 the interior of Africa was practically as well known to geographers as the continent of Europe or the United States of America. The chief dates in the fascinating history of African discovery are these: In 1830 the brothers Lander determined the course of the Niger; in 1849 Krapf and Rebmann discovered Kilimanjaro and Kenya; in 1856 Livingstone completed his first transcontinental journey; in 1858 Lakes Tanganyika and Victoria yielded up their secret to Burton and Speke; in 1864 Baker discovered Lake Albert and cleared up the last mystery about the sources of the Nile;

and in 1877 Stanley traversed the continent from east to west and traced the course of the Congo. These discoveries laid down the main physical features of the African continent and later discoveries only filled in the details.

Political Partition

Nor again shall we understand the tale of missionary enterprise in Africa unless we know something of its political vicissitudes.



INTERNATIONAL BOUNDARIES AND MAIN POLITICAL DIVISIONS OF AFRICA

(Liberia and Abyssinia are now the only African states not under control of European governments.)

In 1800 no great power gave much thought to Africa. The attention of Europe was wholly engrossed by the Homeric conflicts of the Napoleonic age. North Africa, bordering on the Mediterranean, is to all intents and purposes a part of Europe, and has been such from time immemorial. It may therefore be left out of account in our review of African political history. South Africa, which had been settled by the Dutch in the seventeenth century, passed into English hands in the opening years of the nineteenth century.

The rest of Africa, in 1800, was *terra incognita* and even *terra non desiderata*.

Almost the only wealth which Africa was supposed to possess was an unlimited supply of slaves, and the slave trade was for African merchants far and away the most remunerative commercial enterprise. But the end of this nefarious traffic was already in sight. In 1807 William Wilberforce, one of the greatest benefactors of the African race, after eleven failures secured the passage of his Bill for the Abolition of the Slave Trade through the British legislature. The signatories to the Treaty of Vienna in 1815 followed suit, and declared the commerce in human beings to be an illegal pursuit. But it was many years before what had been legally secured could be practically enforced. When Livingstone lay dying in 1873 he could still write: "All I can say in my solitude is, may Heaven's rich blessing come down on every one, American, English or Turk, who will help to heal this open sore of the world." The suppression, if not the complete extinction, of the slave traffic is the most signal benefit which the nineteenth century has conferred upon the tribes of Africa.

Still more important for African humanity, though by no means so frankly beneficial, was the annexation of the continent by the great European powers. South Africa was already a European colony, and Portugal had established her claim to portions of the western and eastern seaboard. But the rest of the continent was no man's land. The consummation of Stanley's traverse in 1877 focussed the attention of statesmen on Africa. The first to act was Leopold, King

of Belgium, one of the astutest monarchs of the nineteenth century. In 1879 he founded his "International Association of the Congo." The first word of this title was merely a blind. The "Association" was Leopold himself, and its name and style was soon altered to "The Congo Free State." The founding of the Congo Association was the signal for the commencement of a game of grab on an unprecedented scale, with nearly all Africa as prize. The Conference of Berlin assembled in 1885 to draw up the rules of the contest. In no time Africa was parcelled out, France, Germany, Britain and Belgium being the fortunate participants, with consolation prizes for Italy and Spain.

European rule has not proved an unmixed blessing to the primitive African. True, it has brought him many benefits, such as settled government, ease of communication, an increase of material wealth, education and Christianity. But European civilization has brought also many evils in its train, such as the exploitation of the black man for the enrichment of the white, infectious diseases previously unknown in Africa, an infamous trade in spirits on the West Coast, and many acts of oppression and misgovernment in various forms. The results flowing from these evils are in many cases irremediable. But since the Great War a better spirit seems to be abroad, and we may hope that the humanitarian attitude which finds expression in the mandatory system will effectually check every attempt to coerce or maltreat the natives of Africa.

The Missionary Enterprise

We are now ready for a bird's-eye view of the missionary move-

ment. Let us take it by sections: first West Africa, the field of tragedy; next West Central Africa, the field of romance; then South Africa, the field of conflict; finally East Africa, the field of enterprise. This is a geographical division: chronologically South Africa should come first. But any order will do, that enables us to cover the whole territory.

Under *West Africa* are included Sierra Leone, the Gold Coast, Nigeria, Calabar and the



SURVIVING HEATHENISM IN AFRICA

Cameroons. Sierra Leone has the honor of being the first spot in Africa in which Christian missions set foot in modern days. It owes this honor to the "Abolitionists," who sought to establish here an asylum for freed slaves. In spite of the pestilential climate a flourishing church was built up, and advanced educational work carried on, culminating in the Fourah Bay College, which is now affiliated with the university of Durham (England). In Sierra Leone the missions at work are chiefly English, in Liberia chiefly American.

The difficult Gold Coast was effectively occupied by German societies, especially by the German-Swiss Basel Mission, which also built up a fruitful mission-work in the Cameroons. Here the American Presbyterians have also an extensive field of work. Nigeria is the venue of the Church of England and Methodist missions, while Calabar is the scene of Scotch Presbyterian successes.

I have called West Africa the field of tragedy. Words fail to tell of the stupendous sacrifices demanded for the redemption of Africa on the fatal West Coast. That dreadful scourge, yellow fever, mowed down missionaries and government officials like a field of ripe corn before the scythe. Listen to the poignant tale of the schoolmaster, writing in June, 1823: "The following is the number of Europeans who have died since my arrival on December 3d last year: in the month of December 7, in January 2, in February 9, in March 11, in April 12, in May 24, and up to date in this month of June 12: total 77." Before the end of the year the schoolmaster himself had been borne to his last resting place. And the experiences of Sierra Leone were paralled by similar experiences on the Gold Coast and elsewhere. The marvel is that men could still be found to offer for a field which was known under the ominous title of "The White Man's Grave."

The Challenge of Islam

The chief problem to be faced in this field is the emphatic challenge of Islam. In the countries bordering on the Sahara, Mohammedanism has been for many centuries strongly entrenched. The most in-

fluent tribes of the French and British Sudan have embraced the teachings of the Prophet. The religious appeal of Islam is unquestionably a powerful one. It has the shortest and simplest credo in the world. The native African regards it as the religion of races which like himself are black, while Christianity is "the White Man's religion." Mohammedanism he considers to be more conciliatory and less rigorous in its ethical demands. One can be a good Mohammedan and still practice polygamy, still use charms and *grigris*, still indulge the weakness of the natural man. Mohammedanism, too, enjoys exceptional prestige in political circles, and to the African, who pays lip-service to authority, this is no mean advantage. In fact, considering all the chances which Islam has had in Africa, the wonder is that it has not gained a greater hold on the races of the continent.

About the future of paganism in Africa there can be no two opinions: Pan, great Pan is dead. Africa is destined to become either Christian or Mohammedan. Islam is in no sense a stepping-stone to Christianity. Tribes once islamized are incredibly difficult to win for the religion of Jesus Christ. Still there is no need to turn back discouraged from walls which flaunt the Crescent. On the contrary, the contest must be continued with undiminished ardor and faith. There are three ways of approach. The first is that of peaceful invasion. Governments are strangely averse to allowing Christian missionaries to enter Mohammedan areas. But pressure should be brought to bear upon them to permit the same rights to the Christian as are permitted to

the Mohammedan, who may freely enter any territory. The second approach is that of medical enterprise. The doctor is welcome in every home or hovel, and the efficacy of the medical approach has been proved in many fields. The third approach is that of educational propaganda. The thirst for knowledge is spreading in all Mohammedan lands. Christianity can provide infinitely better schools than Mohammedanism, and the sign upon the door of *this* opportunity reads Push!

A Sphere of Romance and Tragedy

West Central Africa, comprising the Congo and Angolan fields, forms a sphere of romance. What can be more entrancing than the story of the advance of the missionary forces along the riverine highways provided by the mighty Congo and its affluents, and the discovery, day after day, of new places, new peoples, new tongues, and new openings on every hand? In this advance the Baptists of England and the Baptists of America, ably seconded by American Presbyterians, American Methodists and numerous other bodies, have rendered yeoman service. The names of Grenfell the explorer, Richards the evangelist, Sims the beloved physician, Bentley and Laman the linguists, and Morrison the missionary statesman, are written in imperishable script on the Christian record of Congoland. Angola, too, has been well served by devoted men and women. The pioneering work of Frederick Arnot has left its traces in the chain of stations which he succeeded in building between the coast and the interior. The Methodist Episcopal mission, now a flourishing enterprise, was

founded by that enthusiastic but unpractical man, Bishop William Taylor. The Canadian Presbyterians are firmly established on the Angolan highlands. All these missions have to cope with exceptional difficulties in the intransigent attitude of the Portuguese government, which will not permit the employment of the vernacular in mission schools and insists on Portuguese as medium.

Though the glamor of romance lies over this field, it has also known the shadow of tragedy. During the years when King Leopold was the sole disposer of the fortunes of Congoland, crying evils arose in the treatment of the natives. This was because Leopoldian officialdom tried to engross the trade as well as direct the administration of the colony. The result was the so-called Congo atrocities. Natives were coerced, oppressed and maltreated to make them scour the woods for rubber and other natural products. The missionaries protested. The Congo Reform Association was established, with E. D. Morel, the most indefatigable critic of Leopoldian methods, as secretary. At length, in 1905, a committee of enquiry was appointed, which, though nominated by Leopold himself, gave judgment against his policy. Its report led to the eventual dissolution of the Congo Free State as a private venture and its emergence as Belgian Congo. Since then "atrocities" are a thing of the past. The government now is exceptionally favorable to missionary enterprise and to the rights and claims of the native tribes.

The Field of Conflict

South Africa constitutes the oldest and most extensive field of

missionary operations in the whole continent. The first missionary of recent times to set foot on African soil was George Schmidt, the Moravian, who landed at Cape Town in 1737. After a few years labor among the Hottentots he was compelled to withdraw, on account of the unfriendly attitude of the Dutch Reformed clergymen towards a man who was not of the Reformed faith. The mission was recommenced towards the close of the eighteenth century. Then, with the opening of the new century, came the London, the Wesleyan, the Scottish, the Paris, the Rhenish, the Berlin, the Anglican and the American Board societies, as well as a host of smaller bodies, that have spread themselves all over South Africa, from the Cape to the Zambesi. Many eminent names adorn the missionary annals of South Africa—Vanderkemp, Moffat and Philip of the London Mission; William Shaw of the Wesleyans; Schreuder the Norwegian; Lindley and Grout, the Americans; Casalis, Mabile and Coillard, the Frenchmen; Hahn, Krönlein and Merensky, the Germans. The southern portion of the Dark Continent enjoys a most salubrious climate, and mission work is conducted under the most favorable physical conditions. An incredibly large number of churches and societies have accordingly selected it as a suitable field for missionary operations. The result is congestion: the societies are treading on one another's toes. And to make confusion worse confounded, numbers of native sects are springing up on every hand like mushrooms. With the multiplication of sects and the spread of propagandism,

discipline grows feeble and the decay of true religion sets in.

South Africa is the field of conflict. To the antagonism of race, as between European and native, there has been added the antagonism of nationality, as between Briton and Boer. These antagonisms have given rise to prolonged conflicts. On the succession of Kaffir Wars followed a succession of collisions between the monarchical British and the republican Boer states. All this strife created an atmosphere of suspicion and bitterness, and reacted very detrimentally upon the missionary enterprise. Time and again the missionaries were driven from their fields and their homes were reduced to ashes. But they returned with dauntless courage, to lay more stable foundations than before, and in due time their patience and their faith were richly rewarded. Heathenism has been vanquished in South Africa. There are no doubt many millions of natives who still live under primitive conditions and profess heathen beliefs. But that is chiefly because they believe that they will lose national caste if they adopt "the White Man's religion." The leaders of the native races all call themselves Christians, have adopted European dress and habits of life, and are trying to uplift their race by claiming larger economic and political rights.

The Field of Enterprise

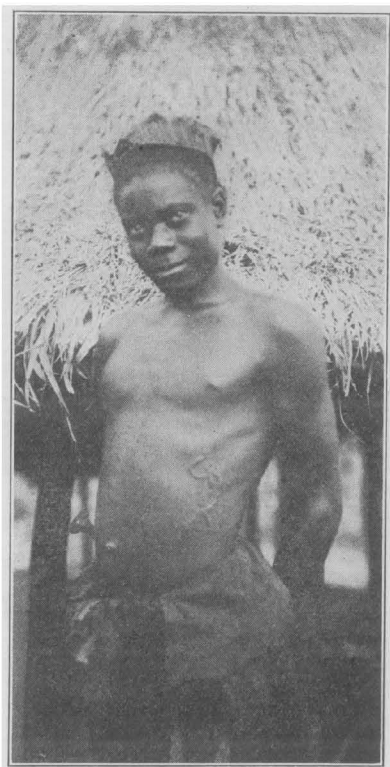
In *East Africa* we have the field of enterprise. The earlier missions entered the country before European protectorates had been established and settled government introduced. The missionaries existed and worked by the good will of the ruling potentate. This

required no small endowment of courage and enterprise. Krapf, the discoverer of Mount Kenya, had some very narrow escapes. Hanington fell a victim to the cruelty of Mwanga, and Mackay's life trembled in the balance. After the commencement of the Colonial Era in 1884 matters changed for the better. The spirit of enterprise now animated the British, the Germans and the Boers, who emigrated to East Africa and are attempting to colonize those regions. The highlands of Kenya, Tanganyika and Nyasaland are indeed more suitable for colonization than any other part of tropical Africa, and the attempt to develop the rich natural resources of these territories may be accounted in great part successful. Here, too, the three-cornered problem of Government, Colonists, Natives, and their respective and often irreconcilable interests, has become acute.

The missions are in a flourishing state. The Church of England, entering Uganda in response to Stanley's appeal in the *Daily Telegraph*, has become the national church of the land, and the story of its establishment is a romance unsurpassed in the chronicles of modern missions. The tragic tale of Bishop Mackenzie and his failure to found a mission in Nyasaland, and the happier chapter of the success of the Universities' Mission on the island of Zanzibar and adjoining seacoast; as well as the sturdy advance of the Scotch and Dutch Reformed missions on the shores of Lake Nyasa, form an inspiring record. On the monument erected to the workers in East Africa we read the names of the noble Krapf, the patient Steere, the far-seeing Laws, the ingenious

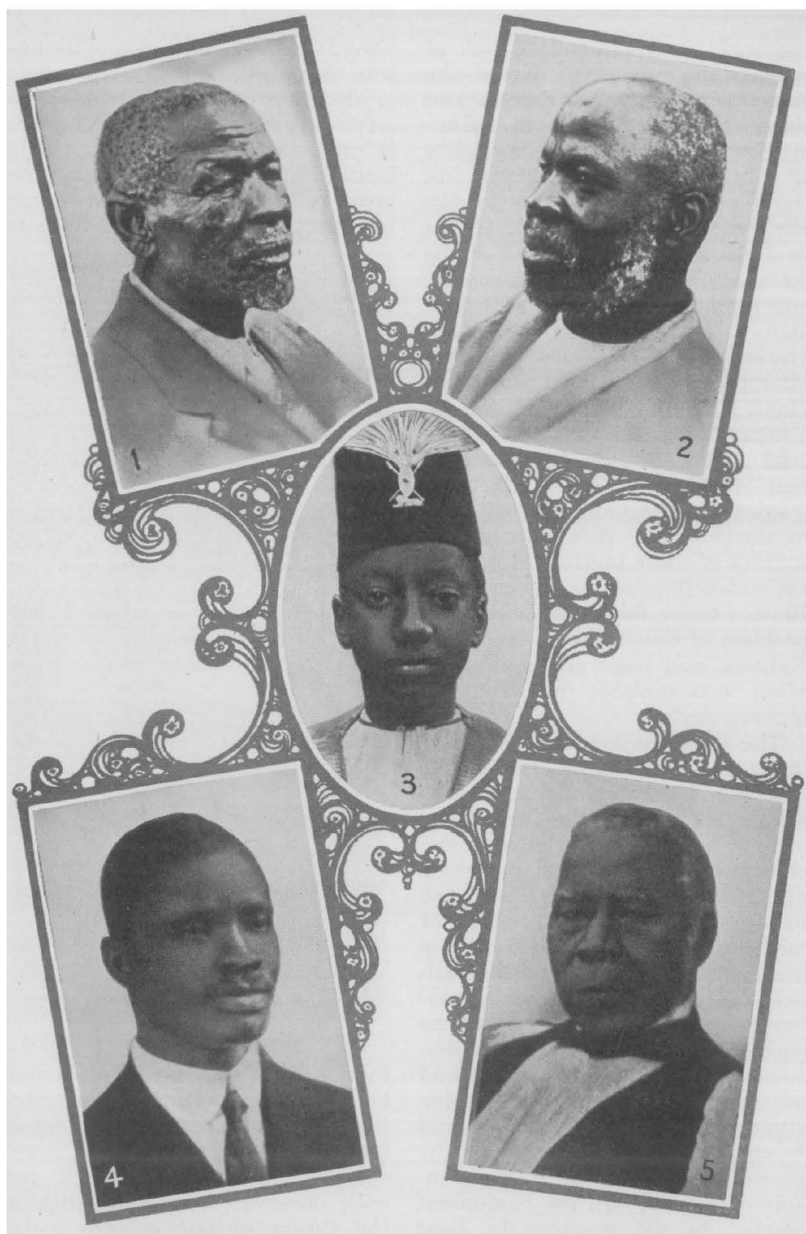
Crawford, the scholarly Pilkington, the saintly Mackay.

The missionary enterprise in Africa, for all its glorious past, is only in its beginnings. It is bound to gather momentum as the years roll on. There is good reason to expect that, in Central Africa as



YOUNG AFRICA WAITING FOR CHRIST

in South Africa, heathenism will be overcome within measurable time. But nice arithmetical calculations do not apply to the Kingdom of God, which "cometh not with observation." Our faith in the future of our enterprise reposes on nothing less than the immutability of God's purposes and the mighty influences of His grace.



SOME NOTABLE AFRICAN CHRISTIAN LEADERS

- (1) Khama, the Christian chief of the Bamangwato (died in 1923).
- (2) Canon Apolo Kivebulaya, missionary from the Buganda to pygmies of the Belgian Congo.
- (3) Daundi Chwa, the present Christian King of Uganda.
- (4) James E. K. Aggrey, Vice-principal of Achimota College, Gold Coast (died July 30, 1927).
- (5) Samuel A. Crowther, slave boy who became Bishop of Niger Territory (died 1891).



LISTENING—RAW AFRICAN RECRUITS IN CAMP HEARING CHRISTIAN SONGS FOR THE FIRST TIME

ARE AFRICANS WORTH SAVING?

BY REV. JOHN M. SPRINGER, D.D., CENTRAL AFRICA

Missionary of the Methodist Episcopal Church

IS MAN worth saving? The Cross of Christ was God's answer to that question.

The man who took the Cross from the shoulders of the physically overburdened Son of God and carried it to the place of crucifixion, was a man from Africa. Was *his* soul worth saving? No other race has given more convincing evidence of participation in redeeming service than have multitudes of God's dark-skinned children, when once they have learned to know and love Him.

If we take the term African to designate the Negroes of all the 3,000 or more tribes living in Africa, we note that, as an evidence

of his natural physical and mental vigor, the African has survived, multiplied and thrived on a continent that is not hospitable to human life but abounds with natural enemies of man, with deadly insects that carry malaria, sleeping sickness and other diseases, with venomous serpents and wild beasts. Yet armed with only the simple tools, fashioned by himself, the African has been able not only to exist but to develop many of Africa's natural resources in a very creditable way.

Industrially each African tribe supplied its own needs. Smelting ore and making hoes, axes, spears, etc., was a trade followed by cer-

tain families, but aside from this the African was beholden to no one. He tilled his own gardens, built his own hut, wove his own cloth out of grass, platted the mat that constituted his bed, moulded his own pottery and provided himself with meat from the chase or by raising his own cattle and goats. When he lived alongside of the rivers, he fared largely on fish. For his diversion he fashioned ingenious musical instruments. For ornamentation, he made copper and gold ornaments and necklaces of shells, seeds and other things. So its needs were easily met, each village unto itself.

Governmentally, the African tribe had a well worked out system on the patriarchal order. There were the local or village headmen, the chiefs over large and small districts, and over all was the paramount national chief, or king. Each grade of chief had his council in which centered both legislative and judicial functions. The king and his council constituted the supreme court. But in spite of this orderly arrangement, history and tradition reveal a bloody record of cruel tyranny on the part of the leaders, of assassinations, intrigue, slavery, turmoil and endless war throughout the continent.

Yet there is a very tender, affectionate side to the African's character. The most savage warrior might have been seen dandling his baby in the few intervals of peace, and he usually shows a strong love for his kin and a strong attachment to members of his tribe. Though big chiefs had and still have scores or even hundreds of women in their harems, there is usually one in each to whom the king is particularly devoted. When his favorite wife eloped with a courtier Mwata Yamvo, who

boasted of two hundred wives, threatened to commit suicide unless she were brought back.

The African is a very sociable being. He loves at eventide to sit around the fire in the palaver house or in the open and to gossip over the day's doings. He must have companionship. Men of other races may be content and eager to work overtime for extra pay but not so the African. In daily life, he practically says: "What shall it profit a man though he earns much gold but loses sociability." He never voluntarily lives alone or works alone.

Marriage is a recognized institution. In a heathen society where continuous inter-tribal warfare obtained, naturally polygamy was practised; and some things may be said in favor of the custom under which every woman belonged to some man who was responsible for her and to whom she was accountable.

While high ideals of morals are lacking, vice was not commercialized before the advent of the white man. Both sexes were admitted to full membership of the tribe only after a period of stern training in circumcision and initiation camps in which were entailed hard tests of endurance and no little physical pain. While some of the training was vile and obnoxious, yet there was also valuable instruction regarding the traditions of the tribe and the duties and responsibilities involved.

Musically, the African has exceptional gifts. He sings as naturally as the birds. He paddles his great war canoes to the rhythm of chanting. He works and dances to the music of his own voice and the beat of the booming drum. When not heavily loaded he whiles away the tedium of the trail to the



THE WITCH DOCTOR'S TEST

According to custom, Mwata Yamvo called in the witch doctor to find who bewitched Nfama, his favorite wife, and caused her death. They have their powerful "medicines" before them. The suspected parties are to drink a cup of deadly poison. If it kills them, they are guilty, but if they vomit it, they are guiltless.

tinkling melody of his little hand piano which he calls *mbila*.

While the language of the African had not been written, and he

was accordingly called illiterate, yet he was far from being ignorant. His wits have had to serve him in every relation and

contact of life. His language, which is superior in quality and in grammatical construction and which is magnificently adapted to oratory, has been handed down with wonderful accuracy through the centuries. Practically every tribe has a wealth of historical tales, folk lore, puns and riddles.

The children in Africa, as elsewhere, may be classified as normal, supernormal, subnormal and deficient. There are many instances of the children of the so-called "raw heathen" who have found their way to European and America universities and have graduated with marked honors, notably the late Prof. J. E. Kwegyir Aggrey of Achimota College, Gold Coast, West Africa, holder of ten degrees from American Universities; and Prof. Diana McNeil Pierson who was brought to America when a very little girl by Bishop Wm. Taylor and later was graduated with high honors from the University of Southern California, and has been professor of English Literature in Rust University, of Holly Springs, Mississippi.

Religiously, it can be said as of the Athenians, that the Africans are very superstitious. Their religion is animism and fetishism. They live under the constant dread of evil spirits which they believe cause all the calamities of life such as sickness, death, deformities, drought, etc., and who must therefore be propitiated. This they seek to do through the departed members of the tribe for whom they build fetish huts and to whom they make votive offerings of meal, beer, and other material things.

The African is capable of becoming an enlightened Christian.

For particular instances of spir-

itual conversion and consequent notable Christian living and service take the following:

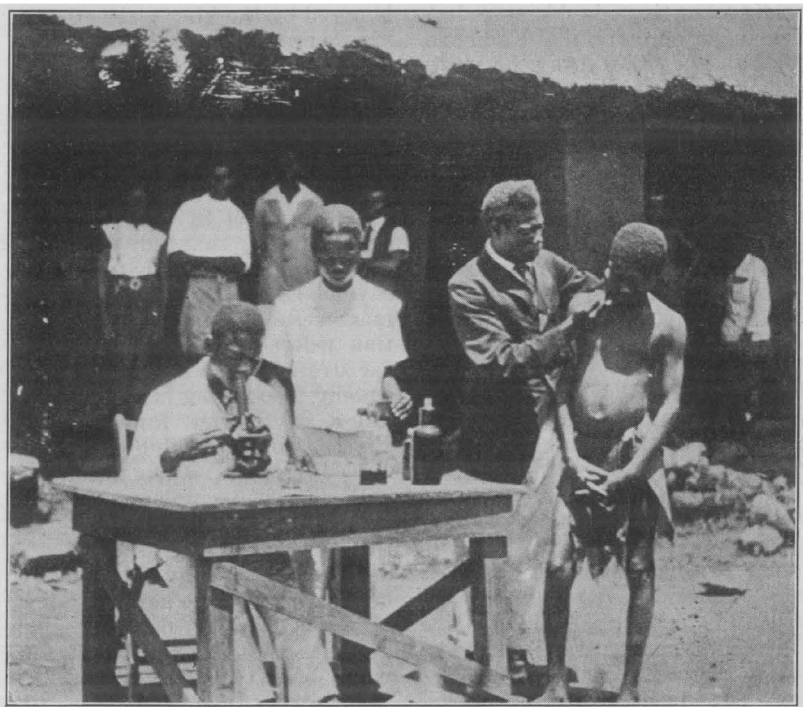
Kayeka was born in the very heart of Africa, of the Luunda tribe, and was the son of a district chief. When about twelve years old, he was caught by slave raiders, taken to Angola and sold as a slave. Being permitted to go to a school of the American Board, he was converted and became greatly burdened for his tribe. He prayed twelve years that the Gospel might be sent to them.

When the Portuguese law was enacted freeing the slaves, he was prompted by the Spirit to go back to the interior and see for himself if his missionaries had arrived. When he had gone about 800 miles, he came to where the writer and his wife and another had just settled and in response to his inquiry learned that we were missionaries to the Luunda tribe. There is no question but what this ex-slave had prayed us across Africa in 1907, and back to the Luunda tribe in 1910. Kayeka brought in his wife and family in 1912 and has ever since been a powerful witness for Christ among his own people.

Kaluwashu was a Luba porter who went to the west coast with a caravan to carry a load of rubber. He settled near the same mission station as Kayeka and with the same result; he became a Christian. When Kayeka returned there with the news that he had found his missionaries in the interior and was going back himself with his family to preach to his own people, the Baluba ex-slaves asked Kaluwashu to go in and see if there could not be a missionary for them so they could return. They knew that they dared not go up into that cannibal country even though it

was to their own tribe if there was no missionary there. That man not only walked 5,000 miles at his own charges in order to get a missionary for his tribe but prayed \$2,000 a year out of a wealthy man in the U. S. A. for a term of five years, and the mission station at Kabongo right in the center of the cannibal country was the result. Here hundreds have already been turned to Jesus Christ. There are now a score or more of out-stations there manned by the converts who have been trained in the school at Kabongo and while there is still cannibalism to be found in that tribe it is disappearing as the Gospel work spreads.

The African is willing to make great material sacrifice for Jesus, as is to be seen in the case of Jacob Mawene, a Mutebele, who worked for ten years on the Cape-to-Cairo Railroad and left a good job at \$20 a month to walk 1,500 miles in order to go to school and study to be "a teacher for God" at \$5.00 a month. "It isn't the money I want," he told us, "but my heart tells me that I must be a teacher for God." So he took a load on his back, he who had not carried a load for years, and slogged over the rough trail with us those 1,500 miles. Then he went back, helped in translating the first book into the Luunda language, the Gospel



THE MODERN CHRISTIAN DOCTOR'S TEST

In contrast to the witch doctor scene, we find Ngoya, a trained native medical helper, in this same town of Mwata Yamvo, five years later, examining with a microscope to learn the cause of sickness.

of Mark, and won many to his Master before he died of the flu in 1919. "And verily, he being dead yet speaketh."

Joseph Jutu was a convert from the Free Church of Scotland under Rev. Robert Laws, M.D., whose work of nearly fifty years in Nyasaland has just come to a close as far as his bodily presence is concerned. Joseph was a capable, devoted lay worker like many others from that same Mission. He was a trained hospital orderly who later learned type-setting and printing and became engaged in that work on the new daily newspaper in Elisabethville in the mineral fields. Finding no evangelical missionary there, he started holding meetings in his own hut. Hearing of our arrival at Kambove, one hundred miles away, he wrote and begged us to come down and organize a church, which we did. But as there was no missionary to place in charge, Joseph Jutu cared for that infant church and night school for two years assuming the financial care of it also, all in addition to his heavy work as foreman on the daily *L'Etoile du Kongo*. It seemed an irreparable loss to our Mission when he was likewise carried off by the flu. But the seed that he sowed is bearing much fruit for there are 5,000 adherents of that church in Elisabethville today.

Khama, the Christian king of the Bamangwato is an outstanding instance of statesmanlike qualities in the African. The heir apparent was converted in his youth. When his father demanded that he follow the custom of the tribe which required the King to offer sacrifices to the ancestral spirits, he quietly and firmly refused. His father disinherited him and he became an exile from his tribe. But

he was a brave and brilliant soldier and when the tribe was attacked by the fierce Metabele (offshoot of the Zulus), his father called him back to fight their much-dreaded foes. When he led his army on to victory, the tribe demanded that he be restored to favor. And though an avowed Christian, he eventually succeeded to the throne. During his long reign, he ruled his people justly, ably and with great acceptability. He insisted on keeping his territory closed to foreign alcoholic liquors and was effective in reducing the use of domestic beers and liquors. Khama was held in the highest esteem by both Europeans and natives throughout South Africa and was highly honored by the king and nation on his several visits to England.

The conversion of the terrorizing outlaw, Africander, under Robert Moffat and his subsequent exemplary Christian life, is one of the most notable facts in the history of South Africa.

The story of how the Gospel of Jesus Christ changed the bloodthirsty and incredibly cruel and savage Lewanika into one of the most respected and ablest Christian rulers of the Barotse, reads far stranger than any fiction. And equally fascinating is that of King Mtesa of Stanley fame and the Prince, Siruano Kulubya, who attended the recent world missionary gathering at Jerusalem.

In practically every phase of life, the African is just as capable of development as any other human being. We also see how the Gospel of Jesus Christ works the same miracles in the lives of the Africans as in those of other nations. For history shows us that the peoples of Europe prior to the introduction of the Bible and Christianity were on about the same

level as were the Africans in the middle of the nineteenth century.

While the destructive agencies of intoxicants, of commercialized vice, of materialism and of greedy commercialism are having their lamentable effects upon multitudes in Africa, yet the Africans are giving a good account of themselves whenever they have even half a chance and especially when they receive Jesus Christ into their hearts.

Unlike the aborigines of some other countries, the Africans are not dying out when brought into contact with modern civilization but are rapidly increasing in numbers, and are showing to a remarkable degree an adaptability to new living and working conditions.

The Africans have made a place for themselves in every occupation

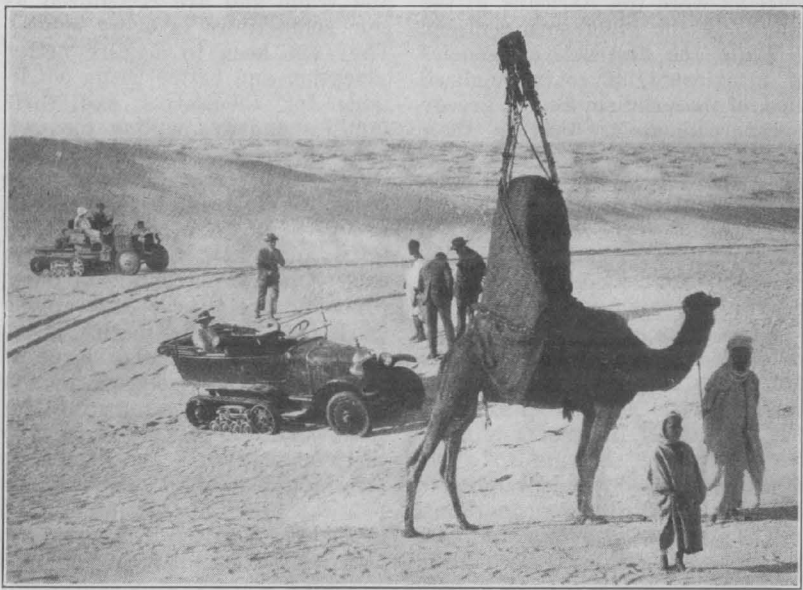
and trade and are recognized as able competitors in every sphere. They are keen to acquire better education and better living conditions for themselves and their families and are willing to work hard and make sacrifices to attain these ends. They are naturally deeply religious and in their church life give ample proof of a vital faith and close fellowship with God. A larger percentage of them, probably, are tithers than among Christians here in America.

Are Africans worth saving?

With abundant proof of human ability, of worthy aspirations, of true worth, of eagerly improving their opportunities and of notable mental and spiritual achievements, how can the verdict be other than in the affirmative? Emphatically, they ARE worth saving.

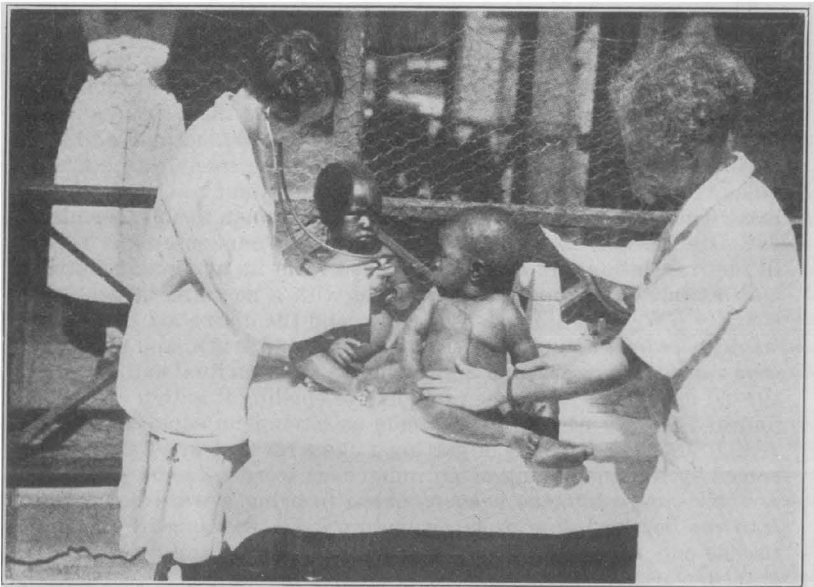
THE AFRICAN WORD FOR GOD

There was no equivalent word in Bulu for "God". The isolated native did not know enough to swear—blessed ignorance! Years passed before this foreign art of "civilization" reached him. In their animism the Bulus had a word—*Zamnyamebe'e*—which answered to their instinct of a Higher Being; and there was but one such. He always existed and never died. He created man and the gorilla and the chimpanzee. The man became many and started village life, while the gorilla and chimpanzee went to the woods to live. This *Zamnyamebe'e* is far off and leaves man to shift for himself. He was also called *Zambe*, and this is the name used for "God" in the translation. It had to be rescued from its age-long isolation and poverty of meaning, and invested with a new and larger personality. We put into it deity, trinity and the divine attributes, as wisdom, power, holiness, justice, goodness and truth, and the Bulu soon came to recognize and appropriate a new spiritual entity under the old name, and to see the propriety of spelling it with a capital Z and of thinking of this new *Zambe* as having no equal or lawful rival. Thus the difficulty of getting a name for God was fortunately solved by the unearthing of an indigenous word—*Zambe*. We did not have to go into the heavens above to bring a word down, nor into the depths below to bring one up. Lo, it was with us, and needed only to be divested of sensuous limitations, and properly installed.—MELVIN FRASER.



OLD AND NEW IN NORTHERN AFRICA

The Arab's "ship of the desert" and the French "caterpillar" have met in the Sahara Desert



NEW METHODS ADAPTED TO CHILD WELFARE IN SOUTH AFRICA

In touch with the Heart of New Africa—Baby Clinic at Johannesburg

HINDRANCES TO CHRISTIANITY IN AFRICA

BY REV. GEORGE A. WILDER, BLOOMFIELD, N. J.

For Over Forty Years a Missionary of the American Board in South Africa

THE first missionaries, Jesuits or whoever they were that took the Gospel to the West Coast of Africa, must have thought they had struck a summer resort of the Devil and his angels!

The heat was almost beyond endurance; the swamps immense; the endless forests dense, the malarial fevers deadly; with clouds of mosquitoes and millions of other poisonous insects; with droves of monkeys chattering the live-long day; with howling and laughing hyenas making the nights hideous; with unsightly crocodiles; leaping leopards; and roaring lions and hissing serpents; hidden game pits; flying, poisonous arrows, frightful devil dancers; cruel killing of the men in a conquered tribe, and the keeping of the women for polygamy and the fiendish feasting of cannibals on human flesh—here was a country where death stalked through the land! Here was a people who apparently had no sense of obligation to moral law. Certainly, these Africans were not stretching out their hands to God! Moreover, the missionaries there “died like flies,” and the natives named their own land “The White Man’s Grave.” Animism, totemism, witchcraft, magic and other characteristics of this primitive folk were also serious hindrances to the progress of the Gospel; but we shall deal only with present-day Africa.

After baffling both Asiatics and Europeans for many ages, Africa has ceased geographically to be a mysterious continent. Today her

tribes are revealed in her whole length and breath. Her lowlands and highlands, her lakes and her rivers, her forests and her mountains are all known—with grand Kilimanjaro right on the Equator, towering high, with her snow-capped head!

Politically, the whole continent, aside from Egypt, Abyssinia, and Liberia, has come under the rule of the white man. And while Africa today is still teeming with pagans, slavery is, at least, nominally, abolished, tribal wars stopped, the cruel poison ordeal done away with and cannibalism frowned upon. There are tens of thousand of Europeans in Africa today. The moment a black man meets a white man the black man’s education begins. Daily lessons of variety, of degree, and tendency, are being taught, and these are moulding the African of the future. In general, individualism is asserting its power over the ancient communalism.

Industrially and commercially Africa has emerged from her isolation. Instead of supplying the world with slaves, she is sending to, and receiving from the world, that which makes her a most necessary member in the family of the most modern races of the world. She has more than thirty thousand miles of railroad in operation, and regular communication has been established overland, between Cairo and Cape Town. She also has regular airplanes flying between her large centers. On the West Coast, certain of the aborigines are so developed, that, today,

they export palm oil, rubber, coffee and cocoa to the extent of three billion dollars' worth annually. On the eastern side of the continent, we find that the people of Uganda have made a similar development. They, in 1925, produced eighty million pounds' weight of cotton, and there were imported into that land for native consumption twenty million dollars worth of European and American goods. The combined trade of British Tropical Africa alone has multiplied six and one half times in the last twenty years.

In spite of the great good accomplished by schools, medical missions and Christian literature, some of the modern civilizing influences have made the task more difficult for the Christian worker. The very education, which is so needful for the follower of Jesus Christ in these modern times, produces, at times, unexpected results. Prof. Brooks tells of a lad, standing near as the professor was attempting to move a trunk, who, when asked to lend a helping hand, excused himself with the remark: "Oh Sir, I am not a laborer, but a brain worker."

Wrong Ideas of Money

Again, the white man's eagerness for money, has given the native a very wrong idea of the value of that article.

One of the most serious hindrances in the way of the development of the Christian native is the fact that the white man's government persists in keeping the native under the native code of law, fearing to place him under the same code of law as governs the white colonist. As a result the native Christian is under terrific temptation to revert to heathenism, since he has little encouragement from

the civilized law, which professes to be Christian.

Again, the difficulty the native Christian has in obtaining individual title to landed property, is a great hindrance to the native convert, who has broken away from communalism. Again, there are especial laws passed to protect the white laborer, which prove a serious hindrance to the development of a strong character. Restricted in so many directions by these objectionable laws, the native Christian finds the field of religion the only one in which he may attempt to express his new-found freedom. The results are generally grotesque, to say the least. Generally they are foolish in the extreme. Denominationalism has in a measure produced these results. In any case they form a difficult problem for the missionary to handle. It is stated that there are already over one hundred different sects in the native churches in Africa!

Other kinds of hindrances persist in spite of civilization. For instance, the missionary is still in danger from wild animals. Many years ago Mr. Butler was crushed by a hungry crocodile in the colony of Natal. He was a missionary. David Livingstone was mauled by a lion. The writer of this article was struck senseless by an angry leopard and narrowly escaped with his life. Another missionary, a friend in Rhodesia, has recently suffered a similar attack and a young Dutch neighbor has lost the use of one arm from the cruel leopard.

So far as I can learn, only *one* missionary ever suffered bodily harm from the savages in Africa.

An ever-recurring hindrance, that is met by every missionary, is

the multiplicity of the languages of the country. In spite of the fact that the missionaries have reduced hundreds of these tongues to writing, each new missionary must master the dialect in which he is to teach the people. The enthusiastic young messenger, perhaps learned in the Hebrew, Latin and Greek and able to speak one or two European modern tongues, finds to his amazement that not one person in the African crowd before him understands one word of any tongue he can speak. It dawns on the would-be preacher, that he must learn the language of the natives, if he hopes to influence them. What a task is this! He sets at work looking for a grammar and dictionary, often to be confounded with the information that this language has never been reduced to writing! Addressing himself to the task of transcribing the words, he is faced at once with the fact that the new sounds have not been provided for in the phonetic system! He is next puzzled to learn the correct meaning of the words he has collected. At last having at his service a few words, he makes disastrous mistakes by not distinguishing the different sounds of the vowels. His wife, for instance, sends her cook to "Kill two men for dinner," when she intended to say "two ducks"! (She used *amadoda* for *amadada*.) The cook-boy runs into the back yard to have a good laugh at the cannibalistic tendencies of his mistress!

The African and His Gods

It is not an easy matter to induce the heathen African to desert his gods, even when entreated by the best of linguists. The pagan African is no more ready to repent

and believe, to love God and his neighbors as himself, than were the Scribes and Pharisees.

Christ's audiences did not like to admit their guilt, and so cried, "Away with him! Crucify him!" But the heathen, who is ignorant of revelation, dead in trespass and sin, appears to be wholly indifferent to the accusation in the Gospel and replies, "Why should I repent? What have I done that is wrong?" Gradually the messenger realizes that his task is not only to "*preach* the Gospel," but, also, to "teach all nations." He learns that the greatest hindrance to the acceptance of the Gospel by the pagans is their lack of sense of obligation to moral law. He finds that the situation is almost identical with that which presents itself to the minister in America. The heathen is different, however, in that he has such an astonishing ignorance of moral law, and true spiritual life, such an unreasonable fear of departed spirits, such a persistent unwillingness to admit personal guilt and such a desperate fondness for lustful life and easy indolent existence.

When the Power of God has brought results, the missionary is again disappointed to find how easily the new converts are satisfied with a low standard of life; how easily they fall back into their heathen customs.

At times the missionary himself stands in his own way. He tries to tell the heathen how to die, forgetting the equally important duty of learning how to *live*. When a man has learned how to *live* he is ready to *die* any day.

Another difficulty comes from the belief that the pagan does not need to be denationalized—that is to say separated entirely from his

old heathen life. It is astonishing how unanimous governments, writers, and many missionaries are on this matter. In point of fact, the only thing about a pagan African that need not and cannot be denationalized is his color! His political life cannot exist in contact with civilized governments. His economic undertakings must be boosted by civilization to succeed at all. His social customs cannot be tolerated in connection with a Christian civilization. Possibly, Dr. Loram admitted more, the other day, than he intended, when he stated that there cannot be two civilizations in South Africa. The fact is, that if an African is to become civilized at all under European tutelage, he will become so only by adopting European civilization.

Among the early missionaries in Rhodesia, at Mt. Silinda, it had been decided, that the natives should be taught to use a form of dress more adapted to the ordinary costume of the natives, more sensible than the trousers etc., worn by Europeans. So, when the boys applied for clothing, they were presented with a sort of kilt uniform, which had been devised by the ladies of the mission. When the missionary handed these costumes to the boys they examined them carefully, then turning to the missionary said, "Why do not *you* wear them?"

The fact of it is, that whatever the holders of this idea may mean by it, the African interprets the position to mean that the European, yes, the missionary, does not want him to become the white man's equal. This, then, becomes a serious obstacle in the way of the missionary worker.

Another phase of this same thought is seen in the "superiority complex" shown in the attitude of some missionaries as they come into close contact with the African. This attitude hinders the Gospel. Some workers seem to be unable to say to this little devil "Get thee behind me Satan," but some seem to think that this superior attitude is an angel of light!

Some Other Hindrances

Finally, I think it no exaggeration to claim that one of the most discouraging and serious hindrances to the spread of the Gospel in Africa, is the apathy of the churches in the civilized lands towards the need of the African continent. Financial support is woefully inadequate. The money for necessary new ventures is nowhere to be had, and the workers for this great field, where are they?

In addition to the hindrances to missions found in all pioneer work—the diseases, the ignorance, the vice, the superstition, the antagonism of pagan rulers and teachers we find then these new hindrances to missions in Africa today:

(1) The license which the African feels when the tribal restraints are weakened by contact with the white man.

(2) The danger that education and industrialism may take the place of, instead of becoming the hand-maids of religion.

(3) The false position, so generally taken, that the African must not become civilized but must be allowed to evolve his own African method of life.

(4) The inadequate support in prayer, gifts and workers from the churches at home.



A SACRED AFRICAN CEREMONY—A FUNERAL DANCE IN CENTRAL AFRICA

EXPLORING THE AFRICAN'S SOUL

BY EDWIN W. SMITH, LONDON, ENGLAND

Author of THE GOLDEN STOOL, etc.

IN THE course of centuries the continent of Africa has been discovered and explored. Now we are engaged upon another enterprise, not less arduous and absorbing: the discovery and exploration of the African's soul. Surprises await us in this field, even as they awaited us in the former. Our forefathers imagined that the continent would prove to be little more than a waste, howling wilderness; we now know it to be one of the wealthiest quarters of the globe, if not the wealthiest, in its economic resources. We do not yet know all the content of the African's soul, but we know enough to be sure that it is infinitely rich in its possibilities. It used to be said that Africans had no religion, but plenty of superstition. Some writers who admitted the presence of rudimentary religion supposed it to consist of no more than a mass of entangled fears and irrational taboos. They talked obscurely of Satanism, devil-worship, fetishism. We are as yet very far from a complete understanding of African

faith and practice, but we can confidently assert that these are much more respectable than used to be thought. We have discovered the indubitable fact that the African is eminently a religious person.

The limits of this article will not allow me to enter upon a detailed description of African religion. It may be said, in brief, to comprise three elements: Dynamism, Spiritism, and Theism. Our purpose is to determine what there is of strength, and what of weakness, in those elements. If there is anything in them of value to the Africans, we want to know what that value is. And if in any respect the religion is lacking in real worth, is indeed deleterious, inimical to their life and progress, let us state what we find, frankly, but always in a sympathetic spirit.

In estimating the value of any religion we may ask at least three questions about it. Does it kindle and nourish the highest emotions? Does it rest upon a rational basis which our trained intelligence approves? Does it issue in noble liv-

ing? We demand an affirmative answer to these questions when we examine the religion which a European or American professes. I think we should apply the same criteria to the African's religion. Religion should be a full-orbed system, taking into itself the emotional, rational, and practical elements of human nature. Any species of it that appeals merely to the emotions is a flabby, sentimental thing; one that appeals only to the reason and lacks the warmth and driving power derived from emotion, is no more than a barren philosophy; and a religion that appeals only to the practical side of our being, to the exclusion of feeling and of strenuous pursuit of ultimate truth, very easily develops into a pitiful pharisaism and is really not religion in the true sense of the word. The value of a religion depends upon the degree to which it satisfies all our needs, emotional, rational and practical. Let us then apply these tests to the three elements which compose the African's faith.

1. Dynamism

The Africans are aware of the presence of mysterious powers working in the world around them. They may not define these powers but they recognize their existence. These are impersonal, all-pervading; a kind of mystical energy, concentrated in individual persons and things, but actually spread through all things; something which can be tapped and put to certain uses. The belief in this mystical energy, the practices associated with the belief and the emotions evoked by it, constitute what we name Dynamism. Some authorities would prefer the word

Magic to describe it, but that is a question-begging term which it is best to avoid. I think it right to speak of Dynamism as religion. It knows no god, in the proper sense of the word, but it is directed to a power that in many respects is superior to man; and that power is regarded with the awe that is the proper religious response to the supernatural. What value do the Africans find in it?

It is this belief that underlies the use of talismans and amulets—the "mascots" of our emancipated present-day civilization. They take many forms and are employed in diverse ways, but always their virtue resides in the mystic powers of which they are the vehicle.

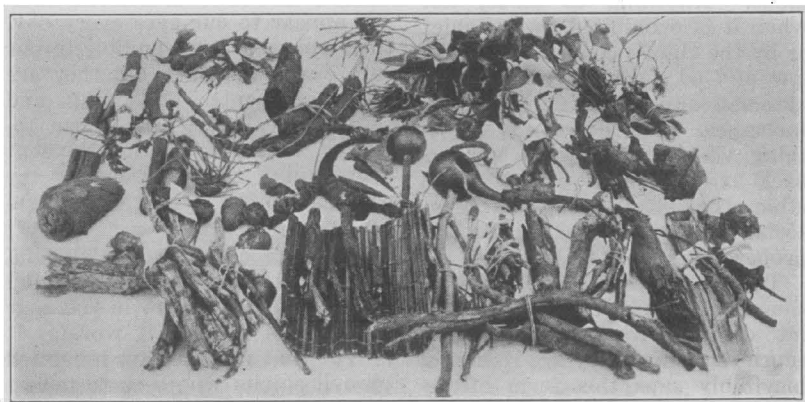
An African warrior, like some others, may be afraid of being afraid; so, to strengthen his courage and to ensure that he shall not fail in the test of battle, he secures from the medicine-man certain talismans which convey to him, for that special purpose, some of the all-pervasive energies that are wrapped up in them. They give to him a loftiness of spirit that carries him through the ordeal. Wearing them upon his person he charges into the enemy's ranks fully confident of playing the man. From our superior scientific point of view we may question the intrinsic value of the warrior's talisman, but we cannot deny its subjective operation upon his mind. He feels himself to be a stronger and braver man because of it.

Mr. Frank Worthington, formerly Secretary of Native Affairs in Northern Rhodesia, tells of an African messenger who was ordered by him to go unarmed and arrest a "witch-doctor" of whom

the whole community stood in dread. The man was by no means a coward, but he shrank from the task. Seeing his dark face pale with apprehension, Mr. Worthington picked an object off his office-table—a paper-weight, I think it was—and said firmly and authoritatively: “Clap this medicine under your arm and hold it tight, and I guarantee that so long as you keep it there all the sorcery of this renowned doctor will avail nothing against you.” That was a powerful suggestion and the man’s

mystical energy can be tapped and put to use for evil purposes as well as for noble purposes. By virtue of them, a man may from a distance encompass the death of his fellows. The horrors of witchcraft are to be placed to the discredit of the belief in Dynamism.

Three axioms of primitive mentality form the basis of this form of belief. They are: (1) that like acts upon like and produces like; (2) that the part acts upon the whole; and (3) that the desire of a man’s heart produces the effect



SOME OF THE "MEDICINES" OF AN AFRICAN DOCTOR

mind accepted it. Holding the innocent paper-weight, and assuring himself that it was there by pressing it between his arm and his body, he went off and accomplished a dangerous errand which otherwise he would not have dared to attempt.

Dynamism thus evokes certain emotions which are admirable and useful: that is its value in this regard. On the other hand, it ministers also to some of the lowest emotions of human nature, those which lie at the root of sorcery and witchcraft, such as jealousy and malice. For the all-pervading

that is expressed in his words. These are the ways in which the mystic powers work. It is evident to our more logical minds that these axioms rest upon a wrong-headed kind of reasoning.

Take the first, that like acts upon like and produces like. Here is the tuberous root of a shrub. Its peculiar shape suggests to the African that it is a manifestation of the mystical energies in their particular quality as a swelling-producer. Because it bulges, is swollen, it will cause to swell and grow. He therefore makes a decoction from the root and administers

it to his child in order to make it grow big. When, again, Africans want rain some of them slaughter a black ox, with the idea that the blackness of its hide will produce something like itself—black, rain-bearing clouds. We say, and are justified in saying, that all the black oxen in the world, if killed at the same time, could not possibly bring a rain-cloud upon the horizon. We deny that these axioms have any rational basis.

Dynamism is also an ethic which can be summed up in one word: taboo. Anything is taboo, not when it is prohibited by the chief or by the chief's council, or by the law of God; but when its result automatically follows upon the performance. You do or say something which, as it were, springs back and punishes you. It is an ethic that has many excellent social effects in protecting life and property.

The weakness of Dynamism is shown when Africans are brought into contact with Europeans. The education which they are receiving inevitably saps this form of belief; it cannot withstand elementary scientific knowledge. Its rational basis is too slender. The sophisticated young African realizes that many of the taboos that restricted the actions of his fathers are devoid of real foundation. Unless the restraint of an enlightened conscience replaces the old dynamistic controls, the youth falls into the danger of becoming morally an anarchist.

2. Spiritism

Africans are very sure that a human being is compact of body and soul; a part that perishes in the grave, and a part that survives death. We shall never come near

to understanding them unless we fully recognize the degree to which the spirit world attracts and dominates their minds. The veil drawn between the seen and the unseen is very thin—so diaphanous, indeed, that it can hardly be said to exist. The realm of the spirit is very real and present to them. The community which we can see and count, the men and women and children with whom we converse daily, is only a part, a small part, of the actual African community. The other members of it are unseen; at least they do not appear to our eyes every day, their voices are not audible to our ears every moment; but they are always present. The living, and those we call the dead, form together a closely interdependent community. This is one of the cardinal points in the African religious experience.

They are quite wrong who imagine that Africans feel nothing but a shrinking dread in the near presence of the spirit world. It is true that it is in part inhabited by evil spirits who seek to molest and harm the living. But that is not all. There are good spirits as well as bad, and to these good spirits prayers are offered in full confidence that they can help and bless. In communion with their departed beloved, who have not gone to some far distant bourne but are always near, Africans find strength and comfort. The belief provides the strongest social bond they know. The whole tribal system is based upon it. Their attachment to their land rests upon the conviction that it is still the abode of their ancestors, whose bodies were buried in the soil, and whose spirits hover about it even yet. The strong hold which the

tribal customs have upon them is chiefly due to the fact that these were handed down to them by revered forebears, who will be offended by any breach of customary usage. Here is to be found the root of the intense conservatism of the Africans.

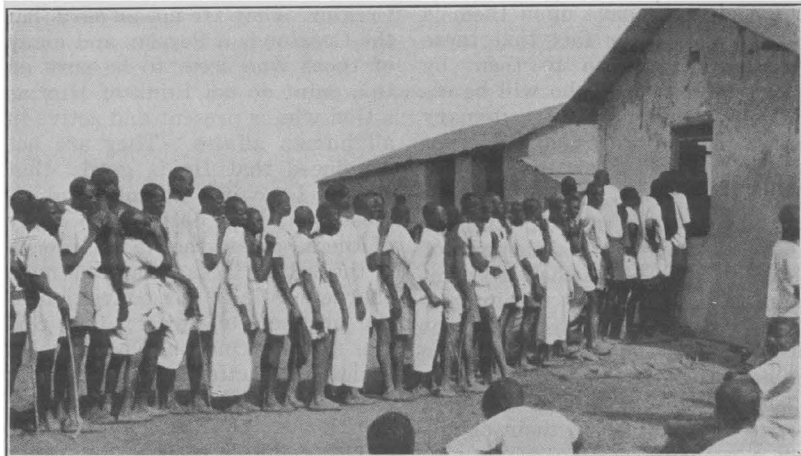
There is therefore both strength and weakness in this element of their religion. Like their Dynamism, it is assailed by the innovations which accompany the advent of European civilization. The tribe is held together not only by association of its living members under the control of their chiefs, but even more by association with the unseen members who in a very real degree are the guardians of the tribal morality. Anything that tends to separate the living from the dead is inimical to the social structure. In these days, thousands of Africans leave their homes for long periods to work for Europeans. They who go are absent not only from their tangible fellow-tribesmen; they depart also from the presence of the ancestors, for these remain attached to their homes. They do not travel. The man on a European mine or plantation is therefore cut off from the restraints which the presence of his ancestors exercises on his conduct, and almost inevitably deterioration sets in. Almost everywhere this element of African religion is in process of decay. Unless something stronger is put in its place the future is full of peril for the Africans.

3. Theism

Not all Africans but perhaps most of them had, independently of Mohammedan or Christian influence, reached the conviction that this world owes its existence to a

Creator. They are not all sure that the Creator is a Person, and many of those who seem to be sure on this point do not think of Him as a God who is present and active in all human affairs. They are not convinced that He is good; that God is Love is a strange and almost incredible doctrine to many of them. Their theism (if theism is the word) lacks what was most characteristic in the conviction of the prophets of Israel: that God was not only One, but One to whom ethical distinctions were very real and who was always on the side of the good. As a general rule Africans do not associate morality with their belief in God; men are not more honest, truthful and virtuous because of their awareness of His existence. The Creator rules in the cosmical sphere and is the Supreme Arbiter of human destiny, but he does not bring men into judgment now or hereafter. He does not mind whether a man is good or bad.

The African believes, however vaguely, in God, and in the survival of human personality after death. He seeks communion with the unseen. He practises prayer; he is ready to be guided by powers outside himself; he can, and does, give up to the service of his divinities things which are valuable to himself. He is, in brief, religious. He dwells in the twilight, it is true, but he has the capacity of being led forward into the light of day. Will his ancestral faith withstand the shock of contact with the materialism of Western civilization? I see no hope for him apart from the acceptance of the Gospel of Jesus Christ, both by the African himself and by the people who are bringing the weight of their influence upon him.



WAITING IN LINE TO BUY BIBLES AT NGORA, UGANDA

John 3:16 in **BULU** *Fr. Eq. Africa*
 Me abele fo'o une me ayo mia na, Mbo esae a nji
 dañ ésa wé; nalé fe môt a ke nîlman te dañe môt a
 nga lôme nye.

John 3:16 in **SHEETSWA** *South Africa*
 Hakuba Nungungulu i lo ranza tiko lezo, hakuba i
 lo nyikela Nwana wakwe a trahileko yece, kasi ni wihi
 loyi a kolwako kakwe a ngafi, kanilezi a hi ni kuha-
 nya kala ku kupinzuka.

John 3:16 in **TONGA** *South Africa*
 Kolu Nungungulu a di halaja litigo karati, kakuba
 a di ningela Mwamana waye na belegidwe eka, kaku-
 ba uyo a kolwago kwaye a ngafi, aholu a na mane
 kubanya nya ku pinduke.

John 3:16 in **MPONGWE** *Fr. Eq. Africa*
 Kânde Anyambié arândi ntye yinô nî ntâ-
 ndinli mé avenlié Oŋwanli yé wikika, inlé om'
 edu o bekelié avere ndo e be doanla n'émîen'la
 zakânlakâ.

John 3:16 in **BENGA** *West Africa*
 Kakana ndi Anyambé a tândâki he, ka Mâ-s
 vé Mwan' 'aju umbâkâ, na, uêhépi a ka kamidè
 Mâ, a nyango, ndi a na emênâ ya egombe
 yehépi.

John 3:16 in **LURAGOLI** *Kenya*
 Nyasaye ya yanza avomkivala ndi, ya va ha Mwana
 wewe muderwa, ku vosi u mu suuvira a ta diva mba,
 navutswa a ve neliva mwoyo li ta hera mba.

John 3:16 in **GREBO** *Liberia.*
 Kâre kre Nyesoa huna konâ âh nowânena, â
 hnyina â sâyê âh kokâ-yu donh, be nyâ be â.
 po nâ hanhte, â neh te wanh, nêma â mu konâ-
 se-honhnonh kâ.

John 3:16 in **LUBA-LULUA** *Belgian Congo*
 Bualu bun Nzambi wakatamba kusua ba ha buloba,
 yeye wakabaha Muan'andi umuchehe mulela ne, wa-
 muitabusha, kena ufua, neikale ne muoyo wa tshen-
 delele.

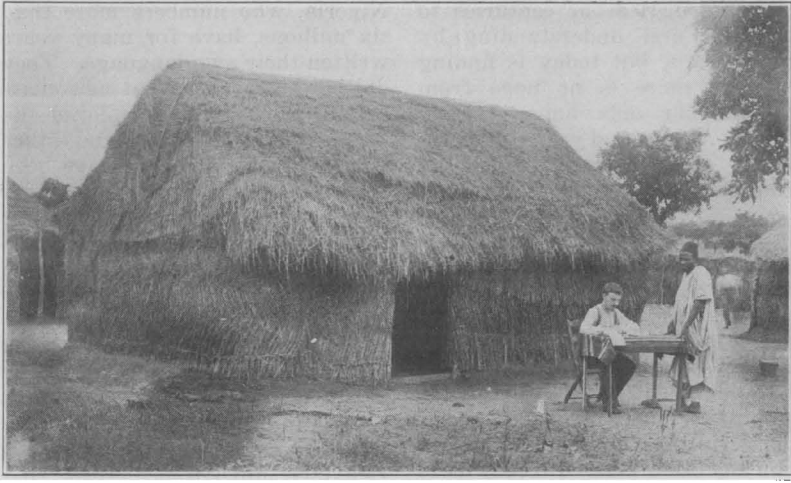
John 3:16 in **SHILLUK** *Anglo-Eg. Sudan*
 Kîpî piñ mâr yî Jwôk ki men dwôñ, abâñ mûjo
 Wâdê, ayoto akiet, kipa nan byîe ki en, pâ lañ, de
 oyit i nân mûg git ajet.

John 3:16 in **OLUNYORE** *Kenya*
 Okhuba Nyasaye yayanza buyanza abomusibala,
 yahana Omwana uwe owebulwa omutelwa, omundu
 omusubiranga aratiba, nebutswa abe nobulamu obu-
 rahwa.

John 3:16 in **ARABIC** *North Africa*

لَا إِلَهَ إِلَّا اللَّهُ أَحَبُّ إِلَهِ الْعَالَمِينَ حَتَّى يَدُلَّ إِلَهُ
 الْوَحِيدِ لِكُلِّ لَا إِلَهَ إِلَّا اللَّهُ كُلُّ مَنْ يُؤْمِنُ بِهِ
 نَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

AS JOHN 3:16 LOOKS IN ELEVEN AFRICAN LANGUAGES



REV. A. W. BANFIELD TRANSLATING ST. MATTHEW'S GOSPEL IN AFRICA
In 1902 Mr. Banfield lived in this house for over a year. His teacher did not know a word of English.

GIVING THE BIBLE TO THE AFRICAN

BY REV. A. W. BANFIELD, F.R.G.S., Lagos, Nigeria

West African Secretary of the British and Foreign Bible Society

YEAR by year Africa is moving up to the front; she is coming more and more before the eyes of the world. Not many years ago there were no railways on the continent. Travelers walked whither they would, and many thousands of miles did the itinerant missionary walk on his rounds of the villages. Then railways were proposed, surveyed and built in many directions. Motor cars appeared and roads had to be made for them—roads over hills and sandy plains; roads through dense forest and boggy swamps, till to-day there are thousands of miles of motor roads stretching in all directions. Then the "birdman" came to Africa and has already flown from north to south and from east to west. What changes! One can

scarcely imagine the feelings of a primitive man watching an aeroplane flying over his village for the first time, or the more thrilling experience of being taken up and flying through the clouds, which he always believed were solid. What tales he will tell to his eager listeners round the camp fires! Then comes wireless telegraphy. Towers are being erected all over the continent, and men living in mid-Africa are listening to concerts given in London and Paris. Primitive man in the past ten years has seen more wonderful things than were dreamed of by a hundred generations of his grandfathers.

But it is undeniable that true light and understanding have come to Africa, as to other countries, through the reading of the Bible.

Africa struggled for centuries to get light and understanding by other means, but today is finding out that there is no hope from within: her only hope is from above. A thousand years of heathenism and idolatry have not brought Africa any closer to God.

Africa, a Great Mission Field

Today, Africa has become the greatest mission field in the world, and reports many converts to Christ. Furthermore, it is the greatest language field, and sends to the different Bible Societies for publication more translations of the Scriptures in new languages than any other field. Already more than two hundred African languages have the Bible complete, or in part, translated into them.

The exact number of languages and dialects spoken in Africa is perhaps not known today. Such a list would contain the names of thousands of different forms of speech, and most likely could not be published, for many of the smaller and weaker dialects are being lost. Even the well-defined languages of small tribes are dying out before they have been put into writing and a book published in them. This state is being brought about by the wholesale opening up of Africa; the reduction to writing of the predominating languages; and the absorbing influence of the larger tribes extensively engaged in trading in the areas of smaller tribes, such as the Mandingos, the Ashantis, the Yorubas, Ibos, Hausas, Zulus, Swahilis, etc.

Unwritten African Languages

Negro Africa as a whole never invented a system of writing. There are, however, exceptions to this. The great Hausa people of

Nigeria, who numbers more than six millions, have for many years written their own language. They did not however, invent new characters, they simply employed the Arabic, as the Koran and other books in that language have been in circulation in Hausa country for many years. The Vais, who live in Liberia, might also be quoted as another possible exception, for a system of writing Vai has been evolved by them. We have never heard, however, of a book being published in the Vai characters.

It is generally true that, prior to the coming of the white man within recent years, African languages remained unwritten. Since that event however, more than three hundred of these languages have now been reduced to writing, and at least one book published in most of them.

The task of reducing to characters hitherto unwritten languages and providing the people with a literature, and education, has up to the present time been left almost entirely to the missionary societies, whose share has been about ninety-five per cent.

Among Primitive Peoples

Comparatively few persons from among the so-called civilized nations are ever permitted to live among primitive peoples and study their customs, religions, history, folklore, etc. Fewer still are lucky enough to get a chance to study a hitherto unstudied, unwritten African language in its own environment. Most of these special privileges are granted to pioneer missionaries only; not because they are a talented or favored class, but for the simple reason that they are often the first white people to settle among such primitive folks, and

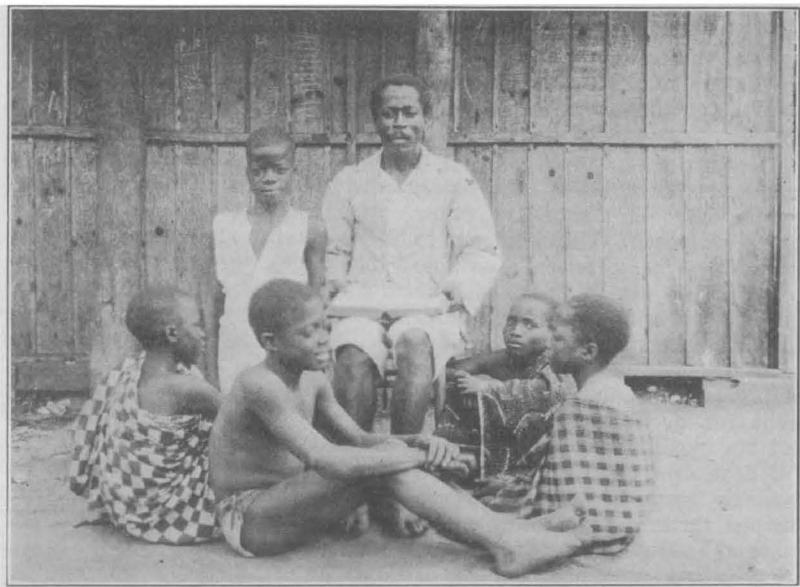
daring and persevering enough to accept the challenge and undertake the stupendous task. Such a life and work has a lure and romance all its own.

Try to picture yourself choosing a "teacher" from among a group of men who cannot read or write their own language. Men who have never heard the word for school, pen or paper, and have never seen a book or writing of any kind. Furthermore, these men

come to your house: why you "laid hold on" him and not on another. If you begin talking English to him he will most likely look at you with great fear and suspicion, and prepare to leave your presence suddenly the moment you take your eyes off him. Just how then would you make a start?

Learning an African Language

I went to West Africa in 1901 with a pioneer mission party and



AN AFRICAN CHRISTIAN TEACHING IVORY COAST BOYS FROM THE BIBLE

have no knowledge of your language. Try to imagine your experience in working to overcome your teacher's fears of you: of persuading him to come to your house; of teaching him how to sit on a chair so as not to fall off. Then after you have accomplished these and many other strange things, how would you begin to learn his language? He has yet to discover why you have "compelled" him to

lived in a grass house for a year, and later on in a mud house, while I learned the Nupe language, reduced it to writing, and translated the entire Bible and other books. It may be of interest to know just how I learned this language. The Nupe people, who number half a million, live in the vicinity of the Middle Niger River in Nigeria.

I first secured the services of a man who was to "teach" me his

language. However, I soon saw that all I would ever get from him had to be extracted. The very first thing I did was to hold up my fingers one by one before my teacher. This had two effects; it allayed his fears and started a conversation. He understood that I wanted the numerals and gave them to me as "*nini, guba, guta*," etc. We were now well on the way. For higher numbers I used cowry shells, the currency of the country, valued at one thousand for six cents. After that I pointed to my head, my arm, my leg, and to the different objects in the room. He gave me the names for these, and so we progressed.

I soon found, however, that I could not form a sentence using nouns only; I must have other parts of speech. I first set out to look for verbs. These I was able to secure by acting them, such as laughing, walking, eating, jumping and going through strange antics. The task was intensely interesting and fascinating. I had to fight for every word and ferret out its meaning; I lost the trail for days, to pick it up again in a strange sentence. Such words burned themselves into my memory and have never been forgotten. I have often said since then that if I had no more than these two simple sentences "What do you call it" and "Say it again" I would attempt any language.

Difficult African Sounds

The peculiar explosive sounds of the language are most difficult to learn. These are made in the throat and force the lips apart and emit an explosive sound. One almost requires the thick lips and flat nose of the native to produce these sounds perfectly. Very few

Europeans are able to make them. For instance, the labial *ba* means "to cut," the explosive "*ba*" (written *gba*) means "to follow." The labial "*pa*" means "to remember"; the explosive "*pa*" (written *kpa*) means "to feed."

The language is full of these and other strange and weird sounds such as *nyi, tsa, dzu, wun*, etc., to say nothing about nasalized vowels. These sounds can be learned only by hearing a native make them.

The greatest difficulty of all, perhaps, in studying most African languages, is to be able to detect the very fine shades of difference in tone given to words spelled exactly the same but toned differently. Each word has its own correct tone, and the slightest variation from that changes completely the meaning of the word. Let me take one word as an example. "*Eye*" said with a level voice, means "the chest": "*eyè*" said with the voice dropped on the last vowel means "the nose." Now let us raise the voice on the last vowel as "*eyé*" and we have a word that means "the eye." Lower the voice on both vowels as "*èyè*" and the word means "a hole." Now begin on low and end up on high as "*èyé*" and you have said "No." Reverse this order and say "*éyè*" and the word means "Oh." Now these are not isolated exceptions, they are the rule of the language. A word may be said in only one way. Little wonder then that the Europeans remark that the Africans sing their language. In this way it resembles the Chinese.

One might think that the language has been developed along this line because of a lack of words. This is certainly not true of the Nupe language as the following facts will prove. In my "Diction-

ary of the Nupe Language" I have tabulated nearly fifteen thousand words. The language is particularly rich in adjectives and adverbs, there being one hundred and forty words to express bulkiness, ninety to express diminutiveness, sixty to express thinness, sixty for stubbiness, sixty for quickness, thirty-five for completeness, thirty for quantity, etc., etc. The language has a most elaborate system of ranks and titles numbering over a hundred, each with a number of different salutations peculiar to that rank. It also contains names for more than one hundred different species of trees, different species of grasses, of animals, birds, and fishes. Such a language can hardly be described as "starved."

Translating the Bible

Very few people indeed are permitted to have any part whatsoever in translating a book into an African language. Still fewer have been called to translate even a small portion of the Bible into a primitive language; and perhaps not more than one in a thousand of such translators has been granted the great honor and responsibility of not only reducing the language to writing, coining and discovering hundreds of words and Scriptural phrases and terms, thus greatly increasing and enriching the vocabulary, but also of translating the entire Bible into such a language, thus giving the Word of God to a nation in its own mother tongue. Who can estimate the amount of labor, patience and love required to learn an African language, reduce it to writing, and translate the Scriptures into it? Eternity alone will answer that.

Systems Based on Heathenism

When referring to interior Negro Africa one must remember that in most instances the judicial systems, social and religious life, are based almost entirely on paganism, idolatry and superstition. This makes it very difficult at times to find suitable words to use in translating the Scriptures—words that will convey, lofty, holy, and true Christian ideas. It must not be overlooked that the Name and teaching of Jesus Christ are unknown to millions of people. Similarly it is not always easy to find a suitable word for God. In many tribes the devil, or a powerful fetich, is the one most feared and worshipped.

On one occasion, when traveling in the interior of Central Africa, I came across a tribe that had no word for God in their language. They had forgotten God entirely. True, they had many idols and fetiches and the suchlike, but none of the names given to these could properly be applied to God. Their local or patron spirit was one by the name of Chid, who resided in a near-by grove. As Chid was certainly not God, and as the people were anxious to have a name for God, they suggested that the missionary living among them, should coin them a name for God, which he did while I was there. The people had told him that they considered the sun the greatest power in the universe; that Chid had not made the sun, nor did they know who had made it; but that the One who created the sun should be called God. Since that time translations of the Gospels have been published in the Burum language, and Dagwi, the Creator of the sun, is spoken of by them as God. Later

on I learned that the people had cut down the grove in which Chid lived and were now coming to the mission station to learn more about Dagwi. Wonderful!

Often a very long time may elapse before the translator is able to decide definitely just what word he will use for God. After that has been done he begins to build round that Name all that the Bible

more than twenty-five years of language work, I have found no word for "soul" or "conscience." It is not because the African does not possess these, he has not separated them as we have. He attributes all such feelings to his "stomach." Thus one may hear his servant saying "My stomach is talking to me," and he may not be so very far wrong. There is no word for "holiness," "Spirit," "sin," "repentance," "unbeliever," and many other ideas. African languages, however, are not alone in this respect. We must not overlook the fact that the English language owes much to Greek and Latin.

The Power of the Bible

What amazes one most, is not the difficulties encountered in translating the Bible into a primitive language—these would be increased ten times translating any other book—but the ease with which the Bible lends itself to such languages. The gospel story is made so plain that a man though fool will not err therein. There cannot be the slightest doubt as to whether the unskilled African reader understands the love of God declared therein. Thousands of living proofs could be produced to show the regenerating power of the Gospel. Men whose lives have been changed from worshipping idols and evil spirits to worshipping the true God. Men once slaves of the Devil now saints of God, through the reading of the Inspired Book in a crude African language.

Where the entire Bible has been translated there is little demand for the New Testament, or, "half the Bible," as they call it. They insist on having the whole Bible,



"A HARRIS CHRISTIAN"

French Ivory Coast, praying before a Bible though unable to read a single word of it.

teaches us of God—His love, His power, His justice, His eternity; until the old name, once so closely associated with heathen ideas and fears begins to take on an entirely new meaning: the Christian interpretation of God. "See" said an old chief to me one day "you have made our language beautiful." I had simply introduced Christ and His teaching into it.

Untranslatable Words

The translator finds a number of Bible words that cannot be translated into the language. After

affirming that it alone can bring them all the blessings of God.

Primitive peoples dearly love the historical and narrative books of the Bible. They find so much in common with these old writings: in fact millions of them are living today under conditions closely resembling the times of Abraham.

African Triumphs of Grace

One day while travelling in the bush country I met a man with a Bible under his arm going out into the fields to read, meditate and pray. I inquired why he chose the shade of a tree in the fields to read his Bible. He replied, "There is too much noise and confusion in the village to concentrate on the Word and to shut myself in with God." Three times a day he went to his "sanctuary" in the bush to pour out his soul to God. I was told that the village people came to him when in trouble, seeking his prayers and advice. Such shall prevail with God and do exploits.

One day I was translating in the 20th chapter of Revelation, with my native teacher sitting beside me. When we came to the second verse I read there that "the angel laid hold on Satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up." My teacher who all the while had been listening spellbound as I read, suddenly sprang to his feet, made one leap for the door, rushed outside, and there ran up and down the yard like a mad man. Not knowing just what had happened I went out, caught him by the arm, and inquired what was wrong with him. He replied "Master, is the Devil to be bound for a thousand years, cast into the bottomless pit, and locked there. Won't that be grand, no Devil for a

thousand years!" Immediately he broke away from me and was off again giving vent to his joy.

A few years ago Dani, a Yagba man from the interior, journeyed to the coast on business. There he saw Christianity for the first time. He became an inquirer, learned to



AN Ivory Coast Christian Boy who teaches a class of one hundred and is the only one of the class who can read.

read the Yoruba Bible, and was baptized. Later on he returned to his native village with his newly-found faith and a Bible, which he made known to his people. Very soon he gathered about him a number of young men who had become dissatisfied with the pagan religion of their fathers. Periods of great persecutions followed and all were expelled from the town. Their in-

fluence and numbers still continued to grow and in a few years the whole district was changed, and thousands had become Christians. The missionary society that followed up Dani's work has today more than fifty stations there. The full story of the triumphs of the Gospel in that tribe, the work of one spirit-filled man and his Bible, would fill a book.

The Christian Church today is intensely interested in the story of the Prophet Harris Movement of the French Ivory Coast, where as a result of his preaching close on to one hundred thousand people left their idols and turned to God. With a Bible in one hand and a simple cross in the other this remarkable man toured through the West African bush proclaiming One God and One Saviour. When Harris baptized a man he always placed the Bible on his head and bade him lay hold on the cross. The two are inseparable. After Harris left, the people built little grass or mud churches, where they gathered to wait and pray for missionaries. They sent to England for Bibles which they laid open upon a table in the church, though not one among them was able to read a word of it. To them, how-

ever, it was the silent witness of the Presence of God.

Not many years ago it used to be said of Benin City in Nigeria,

Benin, Benin, bloody Benin,
Where few come out though many go in.

Today the teaching of Christ is changing even "Bloody Benin." Flourishing and self-supporting churches are established throughout the country, and the Bible speaks words of life and hope to the people in their own mother tongue.

Recently I returned from Arochuku, once the scene of the famous "Long Juju," which decided death or slavery for thousands of people. So powerful and terrible was this fetich that the British Government was compelled to send an armed expedition to destroy it. One of the greatest triumphs of the Gospel in those parts today can be seen in the changed lives of three elders of the Arochuku church. A few years ago these very men were priests of the dreaded "Long Juju."

The work of the Holy Spirit and the triumphs of the Gospel of Jesus Christ do not end with the twenty-eighth chapter of the Acts.

THE PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE

THE BIBLE is a high explosive; but it works in strange ways, and no living man can tell or know how that book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which will recur again.—*From an address by the Rt. Hon. Stanley Baldwin, at the Annual Meeting of the British and Foreign Bible Society, Queen's Hall, London, May 2, 1928.*

AFRICAN WOMEN IN THE NEW DAY

BY ELIZABETH MACDONALD WILKINSON, ONITSHA, SOUTHERN NIGERIA

Missionary of the Church Missionary Society

EUROPEAN enterprise, European invention, European ideas of government and of religion have been at work for decades creating new types of Africa. Few realize how varied these types are, the general conception being that there are two kinds of African—the civilized who wears clothes, and the savage who does not.

The Bush women, still untouched by civilization, education, or Christianity, bound by every custom and superstition of their ancestors, a prey to all the fears, the cruelty, the bestiality of savage conditions, are protected also by the very laws and customs of which they are the victims. The tragedy of these women, and it will be far more the tragedy of their daughters and their granddaughters, is that little by little their present security is being undermined, the sanctions of custom are crumbling while the bondage and the ignorance remains. Twentieth century progress is battering at the very foundations of their house of life, and the roots of ancient custom are being inexorably cut through. The tree remains unwithered, but the time is approaching when millions of half-awakened souls, who now find shelter in its tremendous shade, will look up to find their shelter gone, its marvelous leafage withered to the smallest twig, and they in their nakedness exposed to the intolerable brightness of Africa's New Day. When that time comes half Africa must go

mad unless by some means constructive forces have been brought to bear upon these lives before the destructive work is completed.

In some measure this is coming to pass, for in every Bush village, among these untouched women of the ancient way are others, their sisters, born in the same shadow, partakers of the same heritage, who have seen within the shadow a newly kindled fire, and have crept up one by one to read their book of life anew by its wavering light. These are the Christian women of the Bush churches, and they—far away from direct European influence, untaught except in the little learning of the church, undisciplined except by the fearful effort that little learning requires—they are making a new life in the midst of the old. True, this life is being clumsily and ignorantly fashioned after an ideal only dimly comprehended and often sadly misinterpreted, but it is a wonderful beginning for all that. What it will become must depend largely upon the leadership of a third group of African women, those who have been trained in mission schools and who take their training back into the villages.

In hundreds of schools throughout the continent thousands of African girls are being trained to a new life. Sometimes it is a life so disassociated from the old that they become foreigners in their own land. More often, it is a life founded on all that is best in the old; it can be transplanted back



THE PASSING DAY—HEATHEN WOMEN DANCING IN THE MARKET PLACE

into the Bush villages to take root and grow. These schoolgirls become the wives of pastors and teachers, of government employees, and of those few trained craftsmen who are people of consequence in every town. Their influence is great, for the rank and file of African women are still so ignorant that education of necessity implies leadership. Even the most limited doses produce far-reaching effects. It is these women who are called to be the architects of the African home, of a home-life deeply enough rooted to bear the continuous shocks of an alien civilization, pure and happy enough to satisfy fundamental desires which find perverted expression in nearly every heathen custom and which, left unfulfilled, will inevitably destroy our most hopeful structures of church and state.

For women such as these, civilization implies Christian education, and it has brought them an almost unmixed blessing. It has meant deliverance from the thousand terrors of a universe infested with malignant spirits; from customs harmful to the body and deadening to the spirit; from the miseries of too early marriage and its high infant mortality; from a life of drudgery and a degrading type of marital slavery. It has demanded from them the exercise of dormant will power and stimulated the growth of mental and moral perception. Christian marriage laws have given them a position of dignity and security in their homes, and the instructed African woman as I know her is well able to sustain such a position.

Shall I ever forget my first three months in Nigeria? The nearest



THE NEW DAY—CHRISTIAN WOMEN—HOME MAKERS AND TEACHERS

white woman was fifteen miles away. The wife of the native pastor was my one feminine neighbor who could speak English, and in her I took much joy. She was three times my size and very comely; her voice like honey, and her laugh like the chuckle of a stream. Her family of five was augmented by a shifting population of waifs and strays to whom she was mother and mistress in one. In her three-roomed house, overflowing with humanity, she lived with a dignity and serenity that many fail dismally to achieve on an income of ten thousand dollars a year. Her house and garden were always clean, her children were clean once a day. She herself was seldom idle and never hurried. As the wife of an ordained clergyman, she was a great lady among her own people, but there was no one too insignificant to be her friend. The heathen came to her as readily

as the Christian, and whenever possible she gently and firmly shepherded them to church, secure in the conviction that this would be good for them. She managed everyone with a tact and grace that were irresistible, and I was as putty in her hands. There is no telling what she might have made of me in the course of time, but she and her husband were moved to another station and I was left in an unfinished condition. When I consider my dissolving personality after three months of living up to my neighbor's conception of the complete missionary, I am not sure that I wish she had stayed. But I missed her sadly, and I am eternally in her debt for the vision she gave me of Christ's power to transform life without distorting it.

Christianity offers to the women of Africa a fullness of life impossible to the heathen. It also brings dangers to which no heathen wom-

an is exposed, for there is no period in a heathen woman's life when she is not the possession and under the protection of some man. As a girl she belongs to her father or eldest brother, and even if she does not marry she is expected to produce children to the increase of her father's household. As soon as her dowry is paid she becomes the property of her husband, and if he dies she is automatically transferred to her husband's brother or next of kin. If he does not want her for himself, she is free to consort with any other man who does, but her children belong to her owner and the father has no right in them. Adultery is the only sexual sin recognized and punished by native law, though in practice it is often condoned.

No heathen woman can be exposed to the fierce temptations which undoubtedly assail unmarried Christian girls and Christian widows. The professional prostitute is a result of those temptations combined with the inherited weakness of generations of unrestraint. She is one sad by-product of a great clash of custom, one of the thousand sacrifices to Africa's New Day.

There are then the Bush women to whom civilization means nothing at present, though it is menacing the very structure of their lives; and there are the Bush women to whom civilization means the church, and a new, perplexing, wonderful, and difficult way of life. There are the girls, many of them from these same Bush villages, who are in training to be leaders in this new way, to whom civilization is bringing development and a great responsibility. There are those others to whom it has brought development too, of a kind

—the prostitute of the coast cities is far far removed from the untaught women of the interior. She has climbed a little way, and grown in the climbing, and has fallen to a deeper place than that from which she came.

There are still others to whom civilization has come in a measure, taking away old faiths and giving no new or better one; taking away old conditions of life dignified by long custom, and giving little in return save the flimsy glories of silks and calico, and the painful magnificence of imported shoes. These women belong to the households of educated and civilized polygamists. Their husbands go forth in immaculate European garments to their work as clerks to the European administrator or trader. They speak fluent English and amass considerable fortunes. They buy many wives, taking them as children to be trained and reared by the older members of the harem. These girls are taught to be clever marketers, and some are allowed to go to church and learn to read, but more often marketing is their sole education. (Marketing in Africa means trading for profit, not the mere buying of household supplies.) The husband lives in a big house full of tawdry finery, but the wives have mud huts in the back-ground. There is no need for the household arts of the Bush woman, for everything can be bought or traded for in the market. Many children are born in such an establishment, eagerly welcomed, ignorantly and indolently cared for, frantically mourned when their precarious grasp on life is broken. Few live to grow up. Life is easy for these women, sociable, and deadening to the spirit. There is nothing to awaken the smallest

effort of mind or will. Its moral atmosphere may readily sink to the level of a brothel, but it can never rise to that of a home.

Such women are the rather pitiful half-breeds of that strange marriage between enlightened government and native law which has taken place in many African protectorates. They have all the weakness and instability of such a birth-right, and fortunately they seldom reproduce their kind. The daughters of the house are generally sent away to be educated in mission schools, and to marry, if possible after another fashion.

The New Day in Africa means a great destruction and a great building up. In the past these forces have been fairly evenly balanced, and both proceeded slowly. Now we are wondering whether the constructive education offered by missions and government, proceeding from the churches and from Christian homes, can possibly keep pace with the gathering speed and penetrative power of those impulses of trade and development which are cutting away the foundations of the old social structure. That African women can be led from the petty slavery and spiritual deadness of a heathen compound into the life and dignity of a Christian home is certain. Christ's words were never more manifest than in Africa today: "I am come that they might have life, and have it more abundantly." That it is an enterprise worthy of any sacrifice is equally certain to those who live in Africa and see Christ's words coming true in the lives of those around them. Whether it will be done widely enough and swiftly enough is a question which only the home churches can answer.

I have been trying to think and to write of African women in general, but I find myself thinking of certain women in particular, and groups of women, and girls, whom I know. Pictures come into my mind full of a significance that is easier to understand than to express. They tell a story but they point no moral, for a moral is always for the end, and this story is only beginning. Look, if you will, at some of my pictures, and you may forecast the moral for yourselves.

* * *

It is night in a great coast town: night in the European quarter, flower scented, breeze haunted, wave enchanted. Candle-light shines out from houses where late diners are still sipping their liqueurs; smooth running motors bear smoothly dressed people to their clubs for dancing or for bridge. Groups of young white men stroll by the lagoon after a torrid day behind counters and in ware-houses. African girls linger in the shadows—young girls, quietly dressed in a too perfect imitation of European fashion, quietly talking together, quietly watching, quietly waiting in the shadow until the moment comes for a swift gesture and a low word. Thus do some women of Africa accommodate themselves to the New Day, exchanging the crowded market-places where their mothers sit hour after hour behind little piles of yam, little heaps of glowing peppers, little rolls of printed cloth—all for the gain of a few pennies and the love of gossip and the zest of bargaining—exchanging the daylight market-place for this dingy traffic of the night. For centuries African women have been bought and sold. Small won-

der then if too much freedom means only the freedom to sell themselves.

* * *

It is afternoon in the mazes of Onitsha town, and though I do not know it, I am standing near the door of Aku-eke, at the entrance to a new friendship. I have lost my way among the labyrinthine paths and passages of this great Interior settlement, and I know no better course than to wander about until I find it again. An old man comes out of a gateway and beckons me to come in. I follow through the low door and find myself in a courtyard surrounded by high mud walls. A roof had been built inward from the wall and the shelter thus provided partitioned off into open cells for the chief's family. He himself lives in a house of several rooms blocking the courtyard at the rear. He has thus only to recline on his front veranda in order to see into the private apartment of each of his wives, and to see anyone entering or leaving the compound. This is a common design and its advantages are obvious. A strategic position is essential to the head of a polygamous household. The old man leads me to one of the cells and points to its occupants, asking me if I have any medicine for his wife who is ill. A girl is sitting on the floor, one leg stretched out to the ministrations of an ancient woman who crouches beside her. The thigh is badly swollen and gashed in several places with shallow festering knife cuts. A small horn is being used in one place for cupping. A bowl of thick dark blood stands near by on the floor. As I watch, the old woman sets her mouth to the born and after a few moments of suction removes it and shakes another

clot of dark blood into the bowl. The girl sits dumbly, showing no interest in my arrival. She is suffering like an animal, without understanding and without complaint. This is Aku-eke (Sunday Fruit), and her baby is two days old. A younger girl holds up the baby by one arm for me to inspect. In spite of the mother's illness the baby has not been neglected. It is carefully rubbed all over with soot, with special attention to the hair and eyes. The cord has been smeared with thick red palm-oil, and is collecting every available particle of dust and dirt. It will not be allowed to touch the mother's breast for another twenty-four hours, but its nurse will frequently pour down its protesting throat a deluge of doubtfully clean water, desisting only when the babe chokes violently enough to convince her of its satisfaction. The mother's face brightens for a moment when I take the baby to admire. The old father is delighted. He remarks many times that God has done well. I beg him to let me take the mother and child to a mission hospital five miles away, but Aku-eke rouses enough to protest in terror that she will not go. As I leave I ask the father to take care of his newest daughter and see that certain things are done for her that I have suggested. He replies seriously that that is the work of God. If God wills that the baby should live it will live. It is not in man's power to protect a child. I go away wondering if it might not be in woman's power to give the poor mite a bath, and coming next day with soap and boiled water, I prove to my own satisfaction that it is. But God does more. He arouses an intense interest in my operations

in the hearts of its relatives—so much so that this baby is being regularly bathed to this day, and flourishes exceedingly. Yet I think the old man was right. Surely no human power could have saved a child alive in the midst of the indescribable dirt, ignorance, and zeal with which it was being tended.

* * *

It is morning at Margaret's house. Early morning and no time for visitors, but Margaret's house is already in order and ready to receive us, though she did not know we were coming. The house is a three-roomed mud building with two long, narrow rooms at each side, a veranda between them and a shallow central room at the back. The roof is thatched and neatly ceiled with grass mats. Margaret is an inovator: instead of having her house rubbed with clay-water until its rich red walls and floors shine like old glazed pottery—and this is very beautiful—she has stained the floors and a 12-inch border around the walls jet black. Above that the walls are chalked to a snowy whiteness, and finished at the top with another border of black. Cherry and white curtains flap gaily at Margaret's windows, and she has taken the same material to make cushions for her chairs. The home-made deck chair frames are slung with native woven cloth, so white that it must have been washed yesterday. The many tables are spread with white crocheted cloths of intricate patterns, and bear an incredible number of neatly framed photographs. There is also on each table a vase of artificial flowers. These flowers ought to be deplorable, but against that dazzling back-ground of black and white their clear reds and yel-

lows and blues are enchanting. Never have I seen a house so expressive of gaiety and good humor.

Next door to it is the school where Margaret's husband, as head-master, rules the destinies of about two hundred boys, nine girls, and half a dozen young assistant teachers. They are short of teachers, and Margaret is trying to make up her mind to take one of the infant classes. We talk about this bold project and encourage her as much as we dare. Margaret is a slim girl with shining eyes and a pioneering spirit. She taught infants very successfully when she herself was at school, and would like to do so again, but no woman in the Ibo country has ever taught school after marriage before. Her husband comes to greet us, and sits on the veranda wall while we talk. He is actually encouraging her to do this unheard of thing. Only she must be free to give up her work in time for the next baby. The present baby is nine months old and very lovely. His mother spread a mat for him on the floor when we arrived and he has been sitting there ever since, looking into the matter of a woolen ball very seriously for minutes on end, and then suddenly clapping his hands and going into ecstasies of chuckles. We cannot wonder that his parents feel another baby after this pattern is essential.

It is time for us to go, and they are grieved because there is no "cola" to offer us. "But I have corn in my garden," says Margaret. "Won't you take some of the new ears for your dinner to-night?" In front of the house are neat little farm patches of corn and yam and beans, with borders of pineapples and bright crotons. Part of this is Margaret's, part of

it belongs to the teachers, and a large patch is the school garden where the children work. Margaret goes to her own plot and raises her slim round arms to pluck the highest ear from a tall stalk. Her dress is a medley of orange and brown and gold; the cloth bound round her head is rose and dull blue. The sun pours down upon her, and as she stands there in the brightness, her small head thrown back, her smiling face up-raised, her dark eyes opening fearlessly upon the full glory of the morning, she seems to me the perfect picture of all our hopes. Here in the heart of a bush town—a town famous for its revolting practices and shunned even by its heathen neighbors—youth and honest joy and simple faith and serviceable knowledge are building a home: a home so simple that the wildest bush man comes without hesitation to sit sociably on its doorsteps; a home so gay and cleanly that the dullest bush girl must look upon it with wonder and with hope.

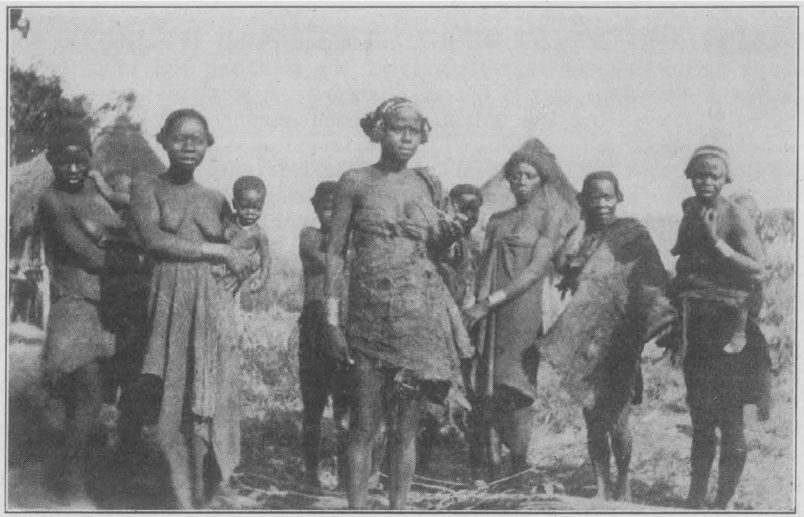
* * *

It is a golden afternoon in the early rains. Sunlight falters down through bright floods of air, and the trees on St. Monica's hilltop.

Six-o'clock quiet is upon the compound, for chattering crowds of girls have already returned up the water-path from their evening bath and are now scattered to their various "houses" for the half hour before supper. They will be sitting in little groups on the ground or in the verandas of their houses, sewing, talking, laughing, after a day full every moment with lessons or work or games. A few busy ones are preparing the food for supper, and laying out plates on the tables in each dining room. Yet some-

where the stillness is being broken by something more than these small and casual noises. There is rhythm in the air—a young and light-footed rhythm, bewitching the quiet evening into the gaiety of a dance. We wander down the hill towards the farthest house, and watch a dozen unconscious children skipping through the measures of a country dance. The gramophone from which they have learned this game is far away at the Principal's house, silent in its box, but no African has any difficulty in reproducing a tune to his own satisfaction at least. They dance, and as they dance they sing a wordless tune, an ancient innocent tune—a play-tune from the childhood of another race. Their bare feet lilt through the measures, their young bodies sway and drift in the current of their song. Delight is in their faces and in the freedom of their tread. However close the rhythm, however perfect the time, these dancers are free. No single soul beats through their separate bodies; no hypnotic rapture welds them into one. A moment, two moments, three precious moments left before the bell. The bell rings; the dancers fall apart like scattering leaves. *Two moments more* and they are all standing with bowed heads around their table. As we walk back up the hill there breaks forth, first from one house, then from another, a song of blessing: "Father of gifts and all things good,
We thank Thee for our daily food;
Giver of life to all that live,
O, bless the lives that Thou dost give."

Note: The writer's only experience of Africa has been in Southern Nigeria. Many general statements made above, may not, therefore, be true of other parts of the continent. Conditions in Nigeria are specially favorable to native development, as it is a region which will never attract white colonists.—E. M. W.



AN UNTOUCHED AFRICAN TRIBE—SOME LUMBI PEOPLE, NEAR THE QUIVA

SPIRITUAL SELF SUPPORT IN AFRICA

BY REV. J. T. TUCKER, D.D., Bela Vista, Angola

AUTHOR OF "DRUMS IN THE DARKNESS"

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SPREADING sycamores surround the native head village which nestles on the hillside from which flows a spring, the source of a growing river. The pointed stick fence links tree to tree, thus encircling the whole village within which are the huts of men, thatched pens for sheep or pigs or goats and a cattle kraal or two. Long irregular and sinuous paths lead to the "elombe" (chief's quarters) and the stage of civilization reached by the inhabitants lies revealed to the visitor as he wends his way thither. Clothing is scant and consists of a covering for the loins made either of the skins of animals snared or taken in the chase or of a coarse loin wrap produced from the bark of trees soaked in water and beaten with

mallets until a certain pliability is secured.

The village is partitioned off into sections each having its headman esteemed for his leadership and wisdom. Every house has its group of fetishes to guard the heart, for houses like human bodies need special protection from unseen hosts of evil. To ward off demons holy water for ceremonial washings is guarded in painted pots placed on stout sticks by the side of the house. To the right of the door may be seen a tiny seat of twigs on which the familiar friendly family spirits rest with refreshment available in beer poured out on the ground, for the spirits dwell near the house underground and thrive on beer. Suspended from the lintel of the door frame is a

hoop-like fetish of wood, such a shape permitting the ingress and egress of favorable spirits but effectually preventing the entrance of hostile ones.

What should be the ideal of Christian work among a community with such an environment? For the individual, Christ-like character alone is adequate. On the collective side nothing less than a vigorous self-directing church suffices. These principles involve two kinds of self-support neither of which is first in order of time for they move together like the two sides of a door. Material self-support on a higher scale for himself and family and spiritual self-support in his new soul venture and worship must be sought. Can these be attained? Is it reasonable that a native, the value of whose property including house, gardens, fields and animals may not exceed twenty dollars should be expected to support and propagate the new Word which has come to him? The Government head-tax like a sword of Damocles, hangs over his head. Can he scrape up another penny for the good of his soul?

An answer is ready, coming through native religious customs. A baby is sick and the magic doctor is bidden. The divining basket is produced, the animal skin is placed on the ground and divining rattles are handed to three or four helpers sitting among the crowd which forms a circle with the witch doctor, who has donned his professional paraphernalia. Payment for the ceremony is made on the spot; a chicken perhaps or "fingers" of rubber or a ball of wax, or if the case be an important one a small pig or a goat is brought. The divination reveals that an "okapokopoko" (spirit of

deceased child) is eating the soul of the sick one and must be appeased. A goat is named as the needed sacrifice and the animal is forthcoming.

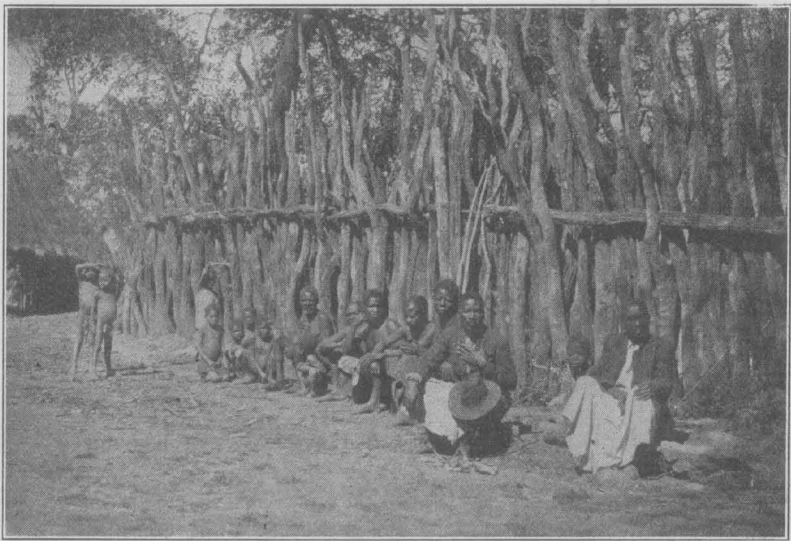
The inference seems plain. If a non-Christian native can find the wherewithal to meet his supposed spiritual necessities arising from fetish beliefs, support of the work of the Gospel is not an impossibility. Such material self-support does not exclude the need for foreign help in the work of evangelizing Africa. The whole Dark Continent is in flux, and native life is being changed by the advent of white invaders with such rapidity that it is difficult for newly-awakened peoples to adjust themselves to the situation thus thrust upon them. The period of transition brought about by external forces demands outside guidance and help.

Offerings are relatively large in many native Christian villages. Buildings of adobe and thatch which serve as school and chapel accommodating from sixty to six hundred, are erected by native Christians themselves without help from the central missions. Of equal importance in the life of the church is the disposition of the weekly offerings made by the native church itself without veto or direction by the missionary.

But material self-support is only a part of the task. Spiritual self-support is a deeper and more searching test. The living forces of the Gospel in touch with dying heathenism, produce perplexing problems of conduct. Is the native church spiritually equal to the test? Decisions imposed by missionaries are external to the native mind and hence partake of an arbitrary nature. The native

Christian must apprehend the underlying reason for all decisions and make such decisions himself. This is a crucial test for the native church. Is the church to be a tottering structure propped up by missionary spiritual support, or is it to be a living native tree which, though enriched by contributions from outside forces, yet sends its roots deep down into the native soil

counsel. Ngandi is "put to one side"; the catechumens class is forbidden him until he shall repent. "Have no fellowship with the unfruitful works of darkness" is quoted. Here is a church member who secretly secured a fetish; he is forbidden access to the Lord's Table. "Ye cannot drink the cup of the Lord and the cup of demons," is remembered. Or here is



A STOCKADE VILLAGE—RECENTLY OPENED TO CHRISTIAN SCHOOLS
(Chief at Right)

from which it draws its sustenance?

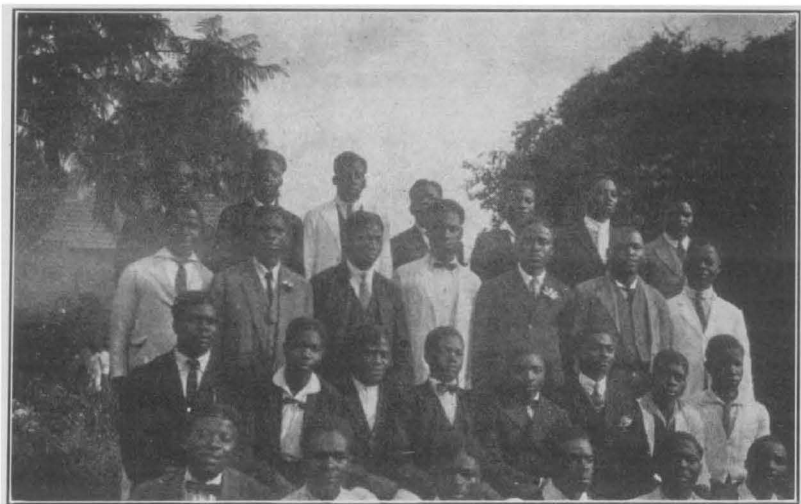
The church among the Ovimbundu in Angola, offers a field for observation. Here is a church meeting presided over by the native pastor with no missionary present. Representatives are present from all branch schools. A conversation on the work of God is initiated and each several elder reports on his Christian village or on the general work of the district. Then come acts of discipline and

a case wherein a business deal leads to over-reaching a brother. "Defraud not" is quoted. Apostolic precepts all and precepts written as if for the African Church today. Such living precepts leap up before the community of the newly redeemed for the New Testament throbs with spiritual vitality and is life-giving to the church bringing it into touch with the Living Christ without which contact, all else is vain. The Living Christ guides His Church.

Mohammed's truth lay in a holy Book,
 Christ's in a sacred life.
 So while the world rolls on from
 change to change,
 And realms of thought expand,
 The letter stands without expanse or
 range,
 Stiff as a dead man's hand;
 While as the life-blood fills the glow-
 ing form,
 The Spirit Christ has shed
 Flows through the ripening ages
 fresh and warm
 More felt than heard or read.

the Holy Spirit sets a new standard of sin and righteousness and displaces unmoral elements in the old tribal life, abolishing also evil practices which are an integral part of fetish worship.

Evangelism, the reaching out after new communities flows from the spiritual urge to share with others the priceless treasure received in the Gospel. Herein is expressed the desire to deliver other souls from the bondage of



TEACHERS AND PREACHERS IN THE GRADUATING CLASS, 1928, AT DANDI INSTITUTE, UGANDA

With the acceptance of Christ as Saviour and Lord "the expulsive power of a new affection" comes into play. The soul is set free and with spiritual self-support faith in God abolishes the fear of demons: the Heavenly Father's care becoming a reality with deliverance from fear as a result. Faith in Christ as a Saviour counteracts faith in fetish and guidance by divination is supplanted by the sense of the Continual Presence. The new Christian ethic under the power of

fear, a fear not confined to this life only, but one which goes on after death; for spirit-ridden natives dread a second death in the great unknown beyond, a gradual pining away into nothingness, a loss of existence hateful to contemplate.

For spiritual self-support let prayer be offered asking that the native church may be "enriched in all wisdom and utterance" and that the "eyes of the heart may be enlightened." (See also "Drums in the Darkness.")

AFRICA WAITS*

BY W. J. W. ROOME, F.R.G.S., Kampala, Uganda

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NEARLY two centuries of evangelical missionary effort have made known the Gospel of our Lord and Saviour, Jesus Christ to multitudes of Africa's one hundred and thirty-five millions. Yet it is probably true that not one in twenty-five has ever heard this message in a language they could comprehend.

The measure of the response of the African, the pagan as distinct from the Mohammedan, is greater than in any other continent or among any other races, save perhaps a few of the Pacific Islanders. Judging from the statistics of one of the larger societies a few years ago, with mission fields in many lands, we find that out of the total expenditure of that mission for one year, twenty-five per cent was spent on the African field and seventy-five per cent for the rest of the world. In converts over the same period, the African field gave nearly seventy-five per cent, leaving only twenty-five per cent for the rest of the mission fields. This is a striking testimony to the value of the African evangelization.

The continent of Africa naturally divides into three sections for the purposes of missionary effort. The northern area from Egypt to Morocco; the southern area from the Cape to the Zambezi and the Cunene Rivers; leaving the great

equatorial regions of the third entity.

North Africa—The southern line of the northern area may be taken as starting in the east from the northern frontiers of Eritrea and Abyssinia along the boundary line of the brown and the black races, say about Renk on the Nile, 400 miles south of Khartoun, across to El Fasher, Abecher, Lake Chad, the northern frontier of Nigeria across to Timbuktu and along the Niger and Senegal Rivers.

In this area, Christianity is faced by Islam and has been ever since the fall of the great North African Church, before the sword of Islam in the seventh and eighth centuries. Many trophies have been won from the old Coptic Church of Egypt and some from the non-Moslem races such as the Kabyles of the Berber Family, but the actual living converts from Islam to Christianity do not number probably more than four hundred between Cairo and Fez.

In Egypt with a population of 13,000,000 and a missionary force of over 350, the actual figure is only about 150 out of a total evangelical Christian community of 17,000. The proportion for Tripoli, Tunis, Algeria and Morocco is considerably less—only some 250.

Much of the most successful evangelistic effort in North Africa is amongst the non-indigenous races, such as the various European immigrants and the Africans

* In the following statements, statistics are given in round figures based on the latest estimates available. In speaking of the "Christian Community" only those members who have become Christians as the result of missionary effort are given. This does not include members of the Roman, or Eastern churches.

who come from the Southern tribes.

In North Africa the total population, that is for the lands from Egypt to Senegal and including the Northern (Islamic) Sudan and the Sahara, is about 35,000,000.

The American and European missionary force numbers some 600 and the Christian community less than 20,000.

In South Africa we find a land almost covered with missionary effort. Overlapping is evident in many directions. The clash of denominationalism is bewildering to the young convert from heathenism. In addition to the various societies from America and Europe the native Christian community is organizing societies and churches on its own. Ethiopianism adds to the complexity of the situation. Notwithstanding this apparent competition, there are still many areas with considerable population almost untouched. Specially is this true in Portuguese Territory.

In the lands south of the Zambezi and Cunene Rivers, the native population amounts to nearly 10,000,000; the missionary force to 2,300; and the Christian community to 775,000.

IN EQUATORIAL AFRICA we find the regions where Christianity has been later in arriving, but also those areas where it has made some of its most glorious triumphs. One of the greatest obstacles to the onward march has been the linguistic tangle—the confusion of Babel.

In Equatorial Africa, including all the lands between the foregoing and Madagascar, there is a population of 90,000,000 with a missionary force of 3,500 and a Christian community of 1,250,000.

From these figures we find that in North Africa there is a mission-

ary for every 50,000 of the people, and the Christian community numbers one in each 1,750.

In South Africa there is a missionary for every 4,250 and the Christian community numbers one in each twelve of the African peoples.

In Equatorial Africa there is a missionary for every 25,000 of the African people, and the Christian community numbers one in each 70 of the people.

We therefore find that there are in South Africa six times as many missionaries in proportion to population as there are in Equatorial Africa, and twelve times as many as in North Africa!

In addition to the "Foreign Staff" there is a "Native Staff" of 1,250 for North Africa, of 20,000 for Equatorial Africa and no less than 24,000 for South Africa. These figures give the ratio of one native Christian worker to each 28,000 of the inhabitants of North Africa; of one to 4,500 in Equatorial Africa, while in South Africa there is a native Christian worker for every 400 of the people. Thus South Africa has eleven times as many native workers in proportion to population as Equatorial Africa, and actually seventy times as many as North Africa.

Another feature worthy of note is that while in South Africa, the easiest field, men and women missionaries are about equal in numbers; in Equatorial Africa there are five women to four men; while in North Africa, probably the hardest mission field in the world, women outnumber men by more than two to one!

How rapid has been the progress of the evangel in Equatorial Africa during the last half century may be gathered from a few statis-

of worship and 70 native clergy—canons and rural deans among them.

In October, 1875, the pioneers of the Livingstonia Mission steamed into Lake Nyasa. When the jubilee was celebrated in 1925, the mission reported a European staff of 77, a native staff of 1,120, not including 1,551 teachers, a Christian community of 58,861. There were 772 schools, 43,492 primary and middle school pupils, besides 126 college and high school students. One member of the original band—Dr. Robert Laws—has recently retired after 52 years of service. Few living men have witnessed such changes as he has seen in the life of a people.

The Nyasaland Mission of the Church of Scotland, started a year later, now numbers 15,000 baptised Christians, 300 schools with 15,000 pupils. A few years later (1878), the English Baptists commenced their mission near the mouth of the Congo. Subsequently, they carried that work for nearly 2,000 miles along that mighty river and now they report 102 foreign agents; 914 African workers (679 of them paid by the Native Church) a Christian community of 33,889; 992 elementary and other schools, (including four training and eleven industrial institutions) with 28,335 pupils.

In 1896 British officers saw the grove at Kunasi where the remains of human sacrifices were flung; "the ground here was found covered with skulls and bones of hundreds of victims". King Prempeh, exiled after the war of 1895-6, returned in 1925 as a private citizen and a Christian to the city which no longer deserves the epithet "bloody". He who once presided over human sacrifices now serves

on a Sanitary Board, and takes the chair at missionary meetings in the Wesleyan Church. Then a Wesleyan chapel was built under the shadow of the "execution tree". Now a great college solidly built of stone, has been erected by the Wesleyans on land given by the Ashanti Chiefs, and with money largely contributed by the people.

The total extent of the Christian church in Africa, including Madagascar and the outlying islands, at the present time, may be gathered from the following.*

Missionary force, 6,289. Resident Stations, 1,403. Native Staff, 43,181. (Of these 2,021 are ordained and 2,656 are women.) Organized churches, 10,592. Communicants added during the year, 67,946. Christian Community, 2,629,437. Communicants, 1,015,683. Baptised non-communicants, 812,723. Total baptised, 1,830,582. Others under Christian instruction, 721,421. Sunday-schools, 8,892. Sunday-school teachers and pupils, 540,896. Native contributions to church work over £300,000. Elementary scholars, 900,000.

We thus find that the present Christian Church represents 2 per cent of the total population, and one in thirty of the possible scholars is under Christian instruction.

From this we must take courage and press forward to the unevangelized peoples. About 195 missionary societies are active throughout the continent or a ratio of one society for each 700,000 of the population. Again to take these ratios for our three divisions of Africa we find that North Africa has one society for each 925,000 people, Equatorial Africa, one society for each 750,000 and South Africa a separate society for each 140,000.

Most societies have recognized spheres that extend far beyond the power of their present forces to

* Figures are from the *World Missionary Atlas*, 1925.

adequately reach. When we seek to find the areas in Africa still beyond the bounds of prospective missionary effort, we find they are comparatively few compared with the whole continent and of limited extent.

Africa's Future

Africa is being rapidly mapped out for future evangelization, and probably all the unreached areas could be incorporated within the spheres of existing missionary societies.

Africa is suffering, one uses the word advisedly, from a plethora of missionary societies. With all the urgent need for re-inforcements, it is not new societies, but the strengthening of existing agencies that is needed. Also we need a more equitable distribution of the societies. In Nyasaland for 1,120,000 inhabitants there are nine societies. In Northern Rhodesia there are thirteen societies for 900,000 people, while in Uganda, excluding the small area of the West Nile in association with the Africa Inland Mission in the Congo, there is only one society, The Church Missionary Society, for 2,275,000 people. That society, however, has already reached about ten to twelve per cent of the total population. In Ruanda and Urundi, under Belgian Mandate, there is a total population of some 4,500,000 and only three small societies with a combined missionary force of fifteen!

There are tribes numbering less than 50,000 to which the whole effort of a society is devoted, while away in West Africa, on the strategic line of the Moslem Menace, there is a tribe—the Mosse—numbering 1,550,000 to whom the first Christian missionary has only recently gone.

Given a sufficiently wide vision and generous consideration of comparative needs, the present missionary force in Africa could extend its frontier enormously.

In using the word "plethora" one cannot but think of the many small organizations that are crowding into fields already planned for, if not at the moment actually occupied, while vast areas remain unthought of and uncared for.

In order to clear our vision and so enable us to see something of the comparative needs of the different countries of Africa, let us look at a table of figures for the mission fields of Uganda, Nyasaland, the Congo and Madagascar and compare them in ratio with Africa as a whole for the year 1925, the last year for which complete figures are available.

We also give a table for ratio to population. To find a proportional basis for estimating the comparative advance of missionary work in each area we need to take a ratio to population. In the attached schedule Table C, we can see this comparison at a glance. To illustrate this, take the items giving the "parish" of each missionary; in Nyasa this would be 3,800; in Madagascar, 12,000; in the Congo, 18,000 and in Uganda 27,000. We see also that Nyasa has seven times as many missionaries in proportion to population as Uganda has.

From these tables we find the following results for Uganda. Total population, 23 per 1,000 for the whole of Africa, missionaries 17, resident stations 13, Christian community 55, communicants 46 (during the year 230), churches 21, Sunday-Schools 0, pupils 0, out-stations 132, native staff 111, ordained natives 34, unordained 118,

TABLE A

Missionary Statistics for Total of Africa, and for Uganda, Nyasaland, and Congo. Figures based on *World Missionary Atlas* 1925, with some revision for the several countries.

	<i>Africa</i>	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>
Population	135,000,000	3,000,000	1,120,000	12,000,000
Missionaries (total staff)	6,289	112	295	653
Stations	1,403	19	40	121
Christian Community	2,629,437	145,617	107,388	100,000
Communicants	1,015,683	46,963	55,000	58,639
Communicants Added During Year	67,946	15,616	7,000	9,259
Churches	10,952	232	85	326
Sunday-Schools	8,982	0	105	988
Pupils in Sunday-Schools	540,896	0	15,575	59,802
Outstations other than Churches ..	18,232	2,414	2,000	2,744
Native Staff	43,181	4,825	1,750	4,528
Native Ordained Men	2,021	70	21	5
Native Unordained Men	38,126	4,505	1,723	4,300
Native Women	2,656	250	6	223
Schools	16,938	2,639	1,904	2,540
Total under instruction	926,793	137,000	100,000	74,632

TABLE B

Showing Ratio per Thousand of the African Totals

	<i>Africa</i>	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>	<i>Madagascar</i>
Population	1,000	23	8	90	26
Missionaries (total staff)	"	17	47	104	47
Stations	"	13	29	85	53
Christian Community	"	55	41	38	136
Communicants	"	46	54	57	143
Communicants During Year	"	230	102	136	86
Churches	"	21	8	28	240
Sunday-Schools	"	0	12	110	270
Pupils in Sunday-Schools	"	0	28	110	135
Outstations	"	132	109	150	16
Native Staff	"	111	42	105	125
Ordained Men	"	34	10	2	351
Unordained Men	"	118	45	113	114
Women	"	94	2	84	28
Schools	"	156	113	150	21
Total under Instruction	"	148	108	80	31

TABLE C

Showing Ratio to Population for the Respective Countries.

	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>	<i>Madagascar</i>
Missionaries	27,000	3,800	18,370	12,000
Stations	158,000	28,000	100,000	48,000
Christian Community	21	10	120	10
Communicants	64	20	205	25
Communicants Received During Year ..	190	160	1,300	600
Churches	12,900	13,175	37,000	1,400
Sunday-Schools	0	10,666	1,200	1,500
Pupils	0	70	200	48
Outstations	1,243	560	4,400	12,500
Native Staff	621	633	2,650	660
Native Ordained Men	43,000	53,300	2,400,000	5,000
Native Unordained Men	665	650	2,790	826
Native Women	12,000	186,000	53,000	47,000
Schools	1,137	588	4,700	10,000
Total under Instruction	22	11	160	120

women 94, schools 156, total under instruction 148.

For Nyasaland we have the following ratio per thousand of the African totals. With 8 per 1,000 of the population for Africa, there are 47 missionaries, 29 stations, 41 Christian communities, 54 communicants, 102 baptized during the year, 8 churches, 12 schools, 25 pupils, 109 out-stations, 42 native staff, 10 ordained men, 45 unordained, 2 women, 113 schools and 108 per 1,000 under instruction.

In the Congo we find that with ninety per 1,000 of the African population there are 104 per 1,000 of the missionaries and eighty-five of the mission stations, 150 out-stations and 150 of the schools, with eighty per thousand under instruction.

The figures for Madagascar are twenty-six per 1,000 of the total population of Africa, 47 missionaries, 53 stations, 136 Christian communities, 86 members received during the year, 240 churches, 270 Sunday-Schools, 135 pupils in Sunday-Schools, 16 out-stations, 125 native staff, 351 ordained natives, 114 unordained, 28 women, 21 schools, with 31 per 1,000 under instruction.

In comparing these three countries, we find the following interesting items: Uganda has 148 scholars out of every 1,000 in Africa, or one seventh of the whole number for the entire continent, while Nyasaland has 108 per 1,000. In Sunday-Schools, Madagascar, has no less than 270 to the 1,000 for Africa and 240 churches, so that practically a quarter of the whole number of churches in Africa are to be found in Madagascar, and when we consider the ordained native staff, we have the remarkable figure of 351 for Madagascar

against a 1,000 for Africa as a whole, so that *actually more than one third of the total churches of Africa are to be found in the Island of Madagascar.*

From the tables we also see that with reference to native staff there is a remarkably similar proportion in Uganda, Nyasa and Madagascar of one native worker to 620, 633, and 660 of the people, with the Congo rising to 2,750. In the provision of churches, we find Madagascar has one for each 1,400 of the total population and in Uganda one for 12,900, Nyasa 13,175, and the Congo one for each 37,000. In Sunday-Schools, Madagascar has a pupil for each 48 of the people, while Uganda has none officially recognized as such. Here we see the effect of administrative policy. In Uganda all the week-day instruction is based on religious teaching. In Madagascar that is prohibited, hence the necessity for the Sunday-School.

If it is impossible for existing organizations to reach the outlying areas in a reasonable time, others of course who can do so, should hasten forward for their evangelization.

Unreached Peoples

We now give the main locations of the unreached peoples of Africa in a brief summary. Naturally the boundaries of such areas cannot be clearly defined as some districts may already be under investigation by missionary societies.

In North Africa we find that present missionary effort scarcely reaches beyond a hundred miles from the coast, except in a few isolated instances. This leaves a solid block of 1,000 miles east and west, from the Gulf of Gables in Tunis to Cape Ghir in Morocco and

about 250 miles north and south. Tripoli also is practically an un-reached land. In Egypt, the citadel of Islam, there are some 500 towns with a population of over 5,000 that have never yet had a resident evangelist, either white or brown. In the Northern Sudan and the Sahara are over 3,000,000 of the most fanatical Moslems that constitute a challenge to the Christian Church.

In Eritrea the northern area is largely unevangelized.

In Abyssinia we find a largely un-reached land with ten million to eleven million. Existing missions are stretching out from the capital mainly to the southwest, leaving most of the northern, northwestern and southeastern sections quite without a gospel messenger.

Somaliland. The three Somalilands, French, Italian and British are quite un-reached except for the Swedish Mission in the Kismaya District in the extreme south.

Kenya. The northern section from the Tana River and Lake Rudolf to the Abyssinian frontier is still waiting. In this area are many virile tribes, partly nomadic, and inhabiting a difficult country. The Government of Kenya has recently issued a call to the missionary societies to go in and occupy the Marsabit District.

Uganda. All the area is prospectively planned for, but so far no one has been able to reach the wild, semi-nomadic tribes in the northeast corner of the country. The area between Mount Elgon and Lake Rudolf and on to the north along the western frontier of Abyssinia.

In Tanganyika there are three large waiting sections. The northern from the Masai Steppe down to Gogol and centering around

Kondoa Irangi. In the southeast there is a large area centering around Mahenge, and on to Songea. In the west, the area west of longitude 32 East to the shores of Lake Tanganyika is quite un-reached by Protestant, but Roman missions are in force.

In Belgian Congo there are four waiting areas. The eastern area from the present work of the Baptist Missionary Society in Maganga to the boundary of the Uganda Diocese and south to the missions in the Kivu, Lowa area. The central area embraces 20 to 24 east longitude, and 1 to 4 south latitude centering around Lisolka. Also the small area south of the river Ubangi and east of 26 east longitude and south to the sphere of the Baptist Missionary Society; from the Lualaba River to Lake Tanganyika and south of the Albertville Kabalo Railway on to the sphere of the Garanganze Mission.

In French Chari-Chad Territory, east of the main trade route from Fort Possil on the River Ubangi on to Fort Archambault and along the River Shari, there is a limited population waiting.

In Kamerun, all the area east of 12 east longitude, except prospective spheres of Swedish Mission, and the Christian and Missionary Alliance to the south.

Nigeria North. The Northern Frontier from Lake Chad to Sokoto, if permission can be obtained for work amongst Moslems. The four Northern Provinces, almost entirely Islamic, are Bornu, with 760,000 people, Kano with 3,440,000, Sokoto with 1,695,000 and Kontagora with 187,000. For this solid block of over 6,000,000 there are only a dozen missionaries in a few isolated spots.

Gold Coast. The Northern Ter-

ritories of the Gold Coast and Togoland, including the bend of the River Niger.

Dahomey. Almost unreachd.

Ivory Coast. Almost unreachd.

Guinea Coasts—French and Portuguese. Almost unreachd.

Liberia. Missionary effort only penetrates a short distance from the coast. The great hinterland is a waiting area.

Senegal and the Niger Territory and on to Mauritanian are mostly waiting lands.

Sierra Leone. There are still waiting lands on the northeastern frontier.

Rio de Oro is quite unreachd.

Angolo. The northeast and southern regions still wait.

Portuguese East Africa. The Mozambique and Tete areas, except for the few openings on the west from Nyasaland, are largely unreachd.

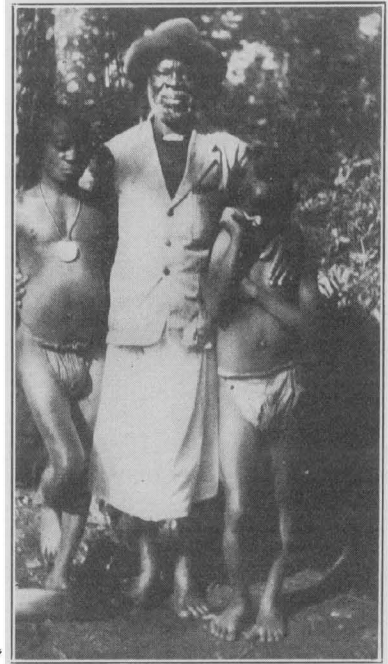
Nyasaland and Rhodesia are both practically occupied, though there are still some isolated areas in the latter.

Madagascar. The territory in the north between Mandritsara and Diego-Suarez. Both of these stations are occupied, but the central lands between, still wait; also the west central area around Milaya District is still waiting.

Comoro Islands. A small but important community, on four small islands quite cut off from evangelistic effort.

In some of the foregoing areas, Protestant Missions are now prospecting. In others it may be found that the way is blocked by

Islam or Rome. Within the spheres of the existing missionary societies there are probably over 50,000,000 to whom the Gospel story has never yet been given in a language intelligently understood by the peo-

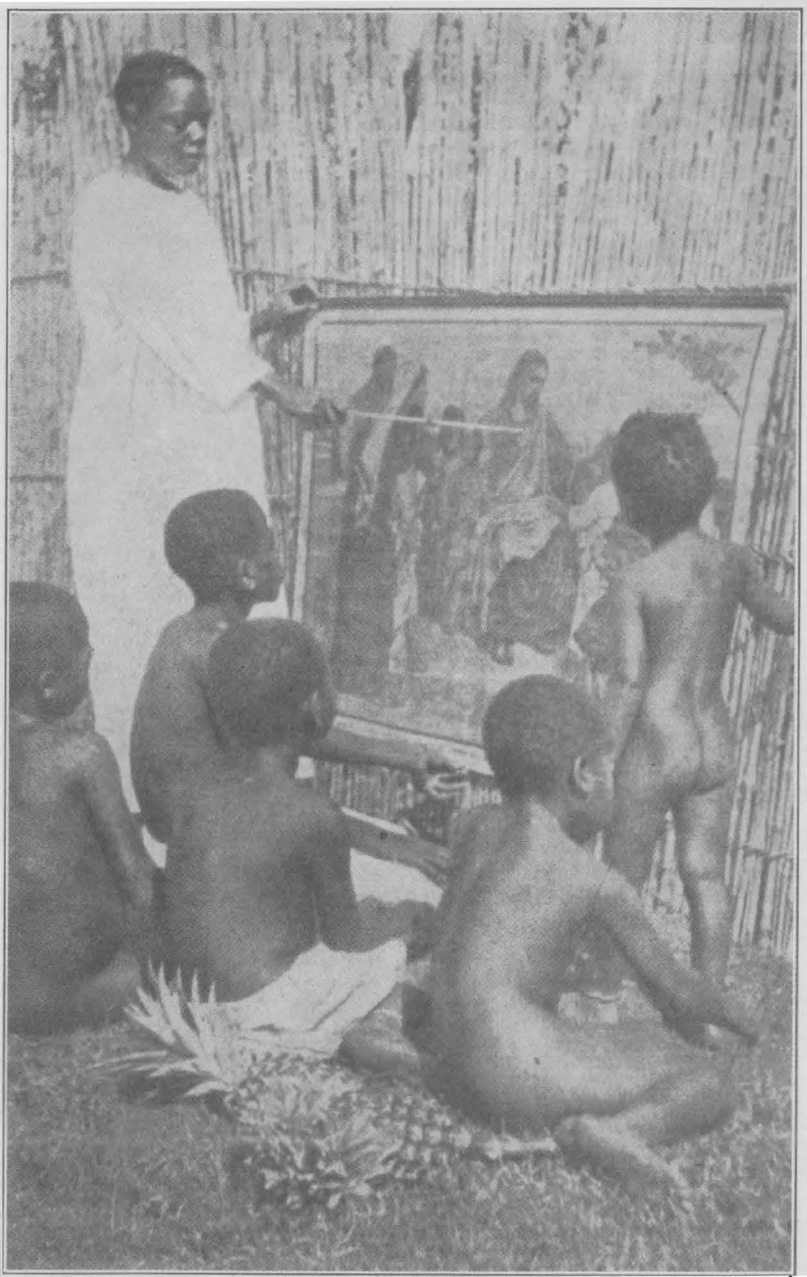


APOLO AND HIS PIGMY FRIENDS

ple. Within these still waiting areas there may be 30,000,000 people absolutely beyond the reach of prospective missionary effort. If America, and Protestant Europe with England, will awake to their needs, the Story of the Cross may yet reach them in this generation.

In the meanwhile it is all too sadly true—AFRICA WAITS!

Here is the experience of an old African woman: "I am an old, old woman, too old to learn anything, but I know I am a sinful woman before God, and that Jesus died to save me from my sins. I believe this." This woman walked from her town six miles away on four different days so as to be sure to be present when candidates for baptism were examined—forty-eight miles on her poor old feet.



TEACHING WAITING AFRICANS THE GOSPEL



METHODS FOR WORKERS



HOW TO STUDY AFRICA

BY REV. THOMAS S. DONOHUGH, N. Y.
*Board of Foreign Missions of the Methodist
Episcopal Church*

One would go far to find a subject of more fascinating variety. Consider the immense size of Africa, its strategic location, its sweep from the Mediterranean clear across the equator to the South Temperate Zone. Or think of its vast wealth in raw material, the range of its beauty, the diversity and interest of its amazing animal life, the unsolved mysteries, absorbing problems, and pathos of its primitive peoples, the challenge of its racial antagonisms, its devastating and grievous diseases. Africa, also furnishes what many believe is the severest test of the values of the religions and civilizations which have converged upon it, and perhaps the final test of the power and universality of Christianity. A man or woman *must* study Africa to be well informed upon some of the greatest questions which engage the attention of thinking people today.

How shall one approach a subject so comprehensive, so complicated? It seems presumptuous to suggest solutions, but those who have done a little exploring in the wilderness may report some promising trails which may be of help to the new adventurer.

By all means start with a good map such as that in the "World Atlas of Christian Missions," and keep it before you as you read. Locate the places referred to until Africa is as familiar as the United States or Europe and you no longer confuse Calabar and Malabar, Guinea, New Guinea and Guiana! Then look over the books in some good library and see the wealth of literature, of ro-

mance and adventure, of exploration and discovery; learn the names of the noble men and women who have given themselves to the solution of the problems of the great Dark Continent.

Lest you be overwhelmed, start very simply—you may prefer to take the new mission study books with the collateral reading, and form a group to study Africa. There is no better way to begin, with authors, texts, maps and helps carefully selected on broad lines for those who are interested in Africa from the Christian or missionary point of view. But you may want to go deeper and do something individual. We have seen nothing better as an introduction than "The Partition & Colonization of Africa," a series of talks to teachers, by Sir Charles Lucas, published by the Clarendon Press, Oxford. It would be difficult to improve upon this clear, succinct presentation of the major facts about Africa.

Along with it read "The Opening Up of Africa," by another great authority, Sir Harry H. Johnston, one of the Home University Library series, published by Henry Holt & Company. In the same series, "The Negro," by DuBois, the well-known editor of *The Crisis*, will be of special interest because written by a man of African descent, and one of the ablest writers of the day.

If these three little books do not "open up Africa" and make you eager to go on, you are quite hopeless and might as well stop! Let me warn you—you are starting on a long, long trail which grows in fascination as you get deeper and deeper into the mystery, the struggle, the challenge of this great land and its abused, dependent, lovable, capable, people.

Now a maze of paths confront us. Which shall we take?

Those who wish to investigate the relation and responsibility of Christianity to Africa, will appreciate Donald Fraser's "Future of Africa," (a mission study book published in London in 1911) and Miss MacKenzie's charming studies, "An African Trail" and "African Adventurers." It is no wonder that Dr. Fraser and Miss MacKenzie have been chosen to write the new mission study books for the current year.

These will open up new fields. We must consider Africa's relation to the



Great War, the big unsolved questions which emerge as a result and which we ought to know as citizens of the world and of the Kingdom of God.

Nowhere is the race problem so acute as in South and East Africa. Read Prof. Willoughby's "Race Problems in the New Africa," and Dr. Leys "Kenya" as illustrations. "Africa, Slave or Free" by Harris, shows how slavery has been succeeded by forced labor, and the two great volumes by Buell (just issued) reveal how Africa looks to a representative of the Department of Government at Harvard University.

From the missionary point of view a most notable contribution has been

made by the Educational Commission of the Phelps-Stokes Fund, led by Dr. Thomas Jesse Jones, whose reports on "Education in Africa" and "Education in East Africa" present conditions and suggest solutions which are commanding the closest attention of Government and mission boards. The publication of these reports has led to a series of conferences on Africa culminating in the one held at LeZoute, Belgium, in 1926, under the auspices of the International Missionary Council. The report of this conference is of unusual value.

Lest we become involved in too deep a study, try a new approach. One of the most fascinating ways to know Africa is through missionary biography. "The Personal Life of David Livingstone," by Blaikie has been the lighted pathway for many a life right into the heart of Africa. Others have entered with "The Moffats," with "Stewart of Lovedale," "Coillard of the Zambezi," "Grenfell of the Congo," with "Mary Slessor of Calabar," "Mackay of Uganda," and "Pilkington," "Laws of Livingstonia," or "Mackenzie of South Africa." Why have so many of the great, thrilling missionary biographies come out of Africa? That is worth studying.

Of course you will want to know more about Prince Henry and da Gama, who first adventured along the coast, Mungo Park, Bruce, Barth, and Stanley and many others who braved the hardships of the unknown interior. Then came Cecil Rhodes in the South, and Gordon, Kitchen and Cromer in the North, and other giants whose names spell the growth of Empire in Africa, as well as those of Johnston, Lugard, Guggisburg, Lyautry, and other great men who have served nobly to bring peace, order and justice in the trusteeship of African dominion.

This is all romantic, and also real study. If you want some delightful entertainment on the side try "Prester John" by John Buchan, and see what that does to you. If you too want to be deceived, like the gifted authoress,

borrow "Trader Horn" but for the real thing read Naussau's "Fetichism in West Africa" and see the difference.

Of course you know "Beau Geste," and other stories by Wren, marvelous pictures of the French Foreign Legion

through great works like Junod's "Life of a South African Tribe," Roscoe's "Baganda" or Smith's "Ila Speaking Peoples." A tremendous literature opens up, much of it the work of missionaries and colonial administrators who have spent their lives among the people of whom they write so absorbingly. Among the most fascinating are the studies in West Africa by Mary H. Kingsley, and the works of Ellis and Kidd; the recent "Golden Stool" by E. W. Smith, and "Liberia, Old and New" by Sibley and Westermann. Wherever you wish to wander you will find these illuminating studies essential to an understanding of the people of Africa, their past, their present and their future.

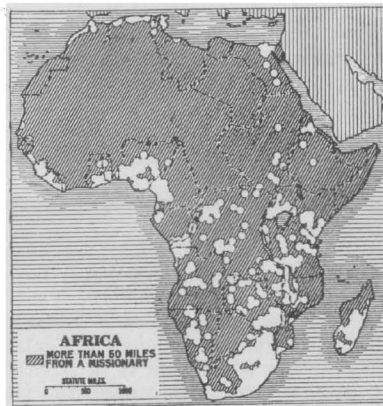
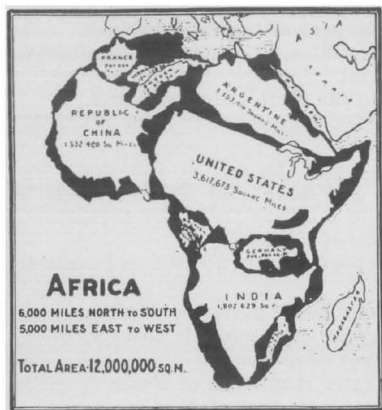
There is very much more that one must leave to the encyclopedia or government reports to which we refer those who want figures. Still we are on the outside looking in.

No books, no pictures even as fine as "Simba" or the records of modern explorers, can satisfy those who want to study deeply into Africa. You must listen to the soft voices and the

and the Desert, another realm of this wonderful Africa. Wallace's "Man from Morocco" and Mason's "The Winding Stair" are other thrillers. Of course there is also all of Egypt and Tutankhamen, the explorations around Carthage, and the mystery of Zimbabwe farther south, Kano and Timbuctoo on the West, and on and on into the sunset and dreamland, as Africa grows and grows.

Who are these marvelous people anyway! Johnston and DuBois have opened the way into this greatest theme of African study, the very heart of the continent.

Begin at the bottom if you wish, with the pygmies, and come up with the Bushmen and the Hottentots until you meet the Bantus who chased them into the woods and nearly into oblivion. You will learn that the Bantu is not a tribe, but a great language group, using some 300 allied tongues. You are meeting some of the strongest races on earth when you are introduced to big chiefs like Chaka, Lobengula, and Khama. There is no better way to study the people of Africa than



throb of the drums from across the seas and crown your study with a real African tour or many of them, or best of all enlist in the noble company of those who have given themselves for the Master's sake that Africa might be redeemed.

FACTS ABOUT AFRICA*

North Africa (including Egypt), has forty million people, mostly Mohammedans. South Africa has ten million people, many of them nominally at least, Christian. Between them is the great mass of ninety million blacks of pagan Africa.

Africa, has an area of 11,500,000 square miles, one-fourth the territory of the globe, almost four times the area of the United States.

Africa has three times the area of China, one-third her population, and a far greater wealth of raw material.

The coast line of Africa is equal to the earth's circumference.

Liberia, a Negro Republic, with 2,000,000 people, is three times the size of Holland.

Portuguese East Africa is eight times the size of Portugal; the French Congo is three times the size of France; the Belgian Congo is seventy-nine times the size of Belgium and has twice the population; British East Africa is five times the size of England.

Cairo, Africa's greatest city, has a population of 791,000 and contains 430 Mohammedan mosques.

Half the gold in the world is thought to lie buried in Africa.

The annual output of the Kimberley diamond mines is about \$25,000,000, ninety per cent of the world's output of diamonds.

The copper fields of Africa are greater than those of North America and Europe combined and its iron ore exceeds that of North America.

Africa has 800,000 square miles of coal fields hardly touched as yet.

In 1882 the export of cocoa from the Gold Coast was valued at \$20; today it is valued at \$15,000,000.

Before the Moslem invasion, North Africa had 40,000 Christian churches but in 696 A.D., Moslem Arabs overran the country.

The Berbers, who comprise 75 per cent of the people of North Africa, still have in their folklore stories of the cross and the Christ of their ancestors. They are therefore more easily reached than other Moslems.

In Egypt, only three women on an average, out of 1,000 can read or write. The deaths of infants under one year of age in Egypt are 31 per cent of the total native deaths. One person in every ninety in Egypt is totally blind.

Ignorance, superstition, poverty, neglect, are the inheritance of the pagan African.

Hundreds of thousands of natives are 100 to 200 miles from the nearest trained physician. The "witch doctor" is both physician and priest to the African.

Every Mohammedan trader from the north is a potential missionary for his religion among the Central Africa blacks.

The white man is in Africa seeking gold, diamonds, ivory, rubber, cotton, hides, oils, copper, tin, wool.

Rum and commercialized prostitution are the two blights that the white man has brought to Africa; the latter is far more dangerous than native polygamy.

* Interesting information on the country and significant facts of foreign mission progress. Revised from a leaflet prepared by the Methodist Episcopal Church, Committee on Conservation and Advance, Chicago, Ill.

Three main railroad lines penetrate the heart of Africa: the Cape-to-Cairo, one from the Indian Ocean on the east, one from the Atlantic by the Congo River route.

Three great missionary problems claim the attention and resources of Christianity in Africa. (1) There is the vast Mohammedan population in the north, extremely difficult to reach with the message of Christ. (2) In Central Africa is the vast Negro population, with 800 languages and in thousands of tribes and hundreds of thousands of villages. They live in ignorance, superstition and poverty. (3) In the great mining regions of South Africa the Negroes come into closest contact with the worst representatives of so-called European and Christian civilization, and many become physical and moral wrecks. The solution of these problems is to be found in the acceptance of Christ and the application of his principles in the every-day life.

Despite the years of work and noble sacrifice of lives, less than 2 per cent of the vast millions in Africa are members of evangelical churches.

GROWTH OF PROTESTANT MISSIONS IN AFRICA—1914 TO 1924

Total Societies at work	....	122	150	Native Staff	.....	24,599	43,181
American Societies	....	37	54	Organized Churches	..	6,586	19,592
British	....	36	39	African Communicants	..	645,958	1,015,683
Other	....	49	57	Christian Community	..	1,738,201	2,629,437
Protestant Missionaries		4,629	6,289	In Mission Schools	..	680,755	926,793
				Medical Treatments	..	226,427	1,809,391

THE FRUIT OF THIRTY YEARS IN ONE MISSION

In 1896, Ellsworth Faris and Dr. Harry N. Biddle were appointed missionaries to Africa, the first workers selected by the Disciples of Christ to take the gospel to the Dark Continent. The "thirty years between" show the following fruitage:

1896	1926
Two missionaries appointed.	Fifty missionaries at work.
A tropical jungle.	Five stations developed.
	461 outstations.
Unknown territory.	844 preaching points.
Countless hostile neighbors.	774 native workers.
	2,834 baptisms last year.
A million cannibals.	14,829 Christians.
Children trained in evil.	32 organized churches.
	282 Sunday-Schools.
	370 Christian Endeavor Societies.
Slaves of fear through ignorance.	448 day schools.
	7,128 pupils.
Ravages of disease unimpeded.	4 hospitals.
	73,723 treatments last year.
Tribute of terror to witch doctors.	\$10,860 contributed last year for missionary work.
Language never reduced to writing.	30,920 books and pamphlets printed and bound on native press in fifteen months.

TOPICS OF THE TIMES

PRAY FOR AFRICA

That those in territory still unoccupied for Christ may soon hear the Gospel and may have a mission established in their midst;

That the missionaries and the native Christian workers may be faithful in prayer and in their Christian testimony by life and by lips;

That a supernatural power of God may be given to all missionaries to penetrate beyond the barriers of race and that they may learn to think with their people, to know their *spiritual* needs and how to minister to them;

That the loving sympathy of Christ Himself may be given to each worker in meeting the problems of superstition and ignorance which bind the soul of the animist and paralyze reason and will; and for power of the Holy Spirit to break those shackles, freeing the African for a life of service to Christ;

That in all departments of missionary service, church, school, medical, and industrial, the spiritual needs of the people may always be kept in the foreground;

That there may be more dependence upon divine ordination and power and less upon human organization and idealism;

That the Christian spiritual forces may progress with such power that Africa may be Christian rather than Mohammedan;

That the translation of the whole Bible may be continued and that funds may be supplied so that it will speedily be finished and given to the people;

That more adequately prepared men and women who have "an eye single to His glory" may hear the call of God to give themselves for service in Africa to help meet the need for teachers to slake the spiritual thirst of the multitudes who are dying and who need more knowledge of God as He is revealed in Jesus Christ.

"PRAY YE THE LORD."

AFRICA AND THE KINGDOM OF GOD

MULTITUDES of men and women are devoting time and thought to the study of material things—chemistry, aeronautics, electricity, mineralogy and agriculture. Others are making a specialty of geographical, social and economic problems—exploration, hygiene, politics, finance, education and industry; some are giving attention to the ques-

tion of how all these materialistic and human problems relate to God's purpose and plan for man in the world. They recognize the threefold relation of man to God, to his fellow men and to the material world in which he lives. Those who devote their efforts to the promotion of Christian missions have the broadest outlook and the most vital interest in all important problems and elements of progress. They are interested in exploration as a means

of discovering new fields where Christ should be made known; in science as a study of God's world and the material forces and laws that may benefit mankind; in politics as the science of government and the relation of men to their fellows; in hygiene and education to discover the way in which men, women and children may be brought nearer to God's ideal and may be made more useful.

This year we study Africa in its relation to God and God's plan for man. It is a field of vast importance and unique interest because of

1. Its vast territory populated by millions of ignorant, suffering people, still untouched by the light and life of Christ.

2. Its new unclaimed fields that call for exploration in God's world, and the study of humanity and religion.

3. Its rich resources that may be claimed for God and His service—the agricultural and mineral wealth, and above all, the human lives that may be, and are being, transformed by the power of Jesus Christ.

4. The future possibilities that lie in Africa and the transformed Africans as servants of God and of humanity.

This number of the REVIEW is devoted almost wholly to Africa, viewed from this angle. Men and women who have devoted their lives to God and the Africans describe the field, the people and the work as they have seen them. Other papers of equal interest and value could not be included for lack of space but will appear later. Among them are

"Fifty-three Years in Africa—A Contrast," by Rev. Robert Laws, M.D., one of the founders of the Livingstonia Mission of the United Free Church of Scotland.

"Christian Training in South Africa," by Rev. A. J. Haile, of Tiger Kloof Native Institution, Cape Province.

"Native Leadership for Africa," by Rev. John E. Geil of the American Baptist Mission, Congo Belge.

"After Slavery in Africa—What?" by Theodore Burt, Friends' Industrial Mission, Zanzibar.

"On the Edge of Native Mentality," by Rev. Herbert Smith, Disciples of Christ, Congo Mission.

"African Youth Today and Tomorrow," by Rev. Max Yergan, of the Y. M. C. A., South Africa.

"Secrets of Success in Central Africa," by Rev. Charles E. Pugh, of the English Baptist Mission, Equatorial Africa.

"Is the Modern African Woman an Asset or Liability?" by Mrs. John M. Springer of the Methodist Episcopal Mission, Central Africa.

"Some Characteristics of African Education," by Seymour E. Moon of the Congo Evangelical Training Institute, Congo Belge.

"Studying Africa with Juniors," by Mrs. A. W. Rider.

The literature published on Africa, as noted in our Book Department, is unusually rich and offers a feast for any who are interested in God's world and the progress of His Kingdom among men.

"GOD SAVE THE HEATHEN!"

"God save the heathen!" so they pray
On bended knees in many a shrine,
And cast their eyes beyond the seas
To peoples they would claim for Thine.

"God save the heathen!" echo we,
In all the realms of Christendom
As well as India or Cathay.
"In every heart, Thy Kingdom come.

"Where human life is less than gold,
Where truth is sacrificed to gain,
Where lust would still corrupt the pure,
Where hearts are hardened against pain,

"Where war goes on its crimson way,
Where might is right and knows no God—
In Christendom or in Cathay—
Save them, O Lord, at home, abroad.

"Nor dare we pray for them alone;
In our own lives, purge thou and clean,
Till in us without stain or dross
The Christ of Nazareth may be seen."

Lord, save the heathen in my heart,
The will that will not follow Thine,
All selfish pride, unworthy thought—
Do Thou, through me, in glory shine.

—BY WYNN C. FAIRFIELD,
*Oberlin-Shansi Memorial Academy,
Taiku, Shansi, China.*

PROTESTANT AND CATHOLIC MISSIONARY WORK IN AFRICA

From **RAYMOND LESLIE BUELL'S "NATIVE PROBLEMS IN AFRICA"**

	<i>European Missionaries</i>		<i>Baptized Natives</i>	
	<i>Protestant</i>	<i>Catholic</i>	<i>Protestant</i>	<i>Catholic</i>
States and Possessions—				
I. Independent States:				
Egypt	354	1,642	16,883	173,751
Ethiopia	34	128	21 ¹	8,896
Liberia	108	13	18,654	2,282
II. French Possessions:				
Algeria and Tunis	135	297	245	321,117
Morocco	66	467	....	116,000
French West Africa:				
Senegal	2	121	35	22,380
Sudan and Upper Volta ..	14	77	....	5,856
French Guinea	26	47	596	6,136
Ivory Coast .....	....	44	13,081	13,183
Dahomey	6	62		
French Equatorial Africa ..	104	210	3,084	46,909
French Somaliland .....	....	11	....	387
Cameroons (French)	110	30	86,310	75,490
Togo (French) .....	....	44	....	40,096
Madagascar	299	581	267,907	336,219
III. British Possessions:				
Anglo-Egyptian Sudan	80	152	244	9,973
Basutoland	60	142	96,855	38,894
Gambia	3	....	1,582	....
Sierra Leone	108	37	35,139	6,150
Gold Coast	81	35	134,583	36,242
Nigeria and British Cameroons	464	142	165,998	68,958
Bechuanaland Protectorate	12	....	16,290	....
Southern Rhodesia	202	241	15,641	24,399
Northern Rhodesia	194	45	14,518	31,501
Nyasaland Protectorate	245	82	65,917	23,800
Kenya Colony	252	135	19,717	10,000
Uganda	112	389	131,209	296,451
South West Africa	105	112	52,282	7,722
Tanganyika Territory	176	295	30,544	91,716
IV. Belgian Possessions:				
Belgian Congo	900	1,013	59,486	376,980
V. Portuguese Possessions:				
Portuguese East Africa	109	58	24,044	40,000
Angola (with Cabinda)	186	308	3,906	215,467
VI. Italian Possessions:				
Libya	2	173	....	19,500
Eritrea	39	237	2,679	32,800
Italian Somaliland	11	9	210	630
VII. Spanish possessions:				
Rio Muni and Fernando Po.	15	108	2,390	15,500

The figures in regard to European missionaries may be taken as approximately correct at the time when they were compiled. It seems that the figures for baptized Christians is much less accurate. In addition to baptized Christians both Catholic and Protestant missions have a large number of natives as "catechumens" who are under some form of religious instruction. For the Protestants this figure reaches 721,421 in Africa, and for the Catholic 1,350,782.

The Protestant and Catholic work on the continent of Africa may be summarized as follows:

	<i>European Missionaries</i>	<i>Baptized Native Christians</i>	<i>Others Under Instruction</i>	<i>Total Native Christians</i>
Roman Catholic	8,581 ²	4,015,332	1,350,782	5,366,114
Protestant	6,590 ³	1,830,582	721,421	2,552,003
Total Missionaries	15,171	Total Native Christians 7,918,117		

¹Apparently members of the Abyssinian Church are excluded.

²This includes 2,501 priests, 543 lay brothers, 5,537 sisters.

³This includes 1,999 ordained men, 1,993 wives, 2,348 others.

WOMAN'S FOREIGN MISSION BULLETIN

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

IS YOUR NAME WRITTEN THERE?

MISSIONARY women! Doubtless when the roll is called up yonder you'll be there! But when the poll is counted in November—will you be there? It is your privilege to help effectuate the prayer "Thy will be done on earth"—if your name is written in your voting precinct. In many states voters must register early in August. Have you registered?

The charge is justly made that one half of the women voters of the United States do not discharge their civic responsibilities at the polls. They do not "keep out of politics" by refraining from the use of the franchise. On the contrary, they help elect bad men and enact unrighteous measures by withholding votes and influence.

A recent letter from Europe asks what the Christian women of America are doing about the coming elections? The eyes of the world are on us.

There are, approximately, 20,000,000 Protestant church women in the United States. They are a force to be reckoned with. In their various corporate capacities, as mission boards, club members and federations they have passed ringing resolutions on law enforcement and world peace. But law breakers and war makers do not abdicate merely at the ring of resolutions. The Kingdom doesn't come because we piously say, "Lord, Lord," but because, in addition, we *do* the things He commands. Now comes the test of our sincerity.

The issues are clear cut. They have become international and affect our missionary work at home and abroad. The society opposed to Prohibition defiantly announces that it is backed by organizations representing \$40,000,000,000. They are not all in the United States. The forces of evil are leagued together. Shall we supinely sit and watch the impending struggle?

We are not presuming to suggest candidates. There is not much chance for error. Choose *ye*, but register this day!

EVELYN RILEY NICHOLSON,
Detroit, Michigan.

A CHINESE GIRL'S MESSAGE TO AMERICA

BY MISS MARY CARLETON

An address delivered at the Annual Meeting of the Federation of Woman's Boards of Foreign Missions, Atlantic City, January, 1928

A number of years ago in Foochow there was a young Chinese married couple. The young woman, an earnest Christian, was taking a doctor's degree in a mission hospital; the young man was serving in a hospital for the business people in the port.

There was one little girl and after a short time another child, a girl, was born. In those days girls were not loved quite so much as boys and the idea about girls was very different from what it is now after Christianity has been in China a longer time. The father said that they would give the girl baby away. Mothers' hearts are the same the world over, and so this young Christian mother was very sad because she did not want to give her little girl to anyone. The missionary doctor in charge of the hospital noticed that the mother was very sad and

asked why it was. When she knew what was the trouble, the missionary doctor said, "I am sure there must be some people in America who would be willing to help you keep your little girl in your home."

Not long after that this doctor became seriously ill and had to leave for America, and a new doctor came to take charge of the hospital. She had to work through an interpreter, and I am sure that she was often homesick and felt the great responsibility of this hospital. She became interested in the baby girl and came to love her. One day, after some time, she said to the mother, "I would like to have your little girl to be my little girl." After consulting the father the baby girl was legally adopted by this medical missionary and since that time she has had the privilege of a Christian home, the advantages of Christian education, the opportunity of coming to America and of studying in your American institutions. Tonight she is glad to be here to tell you what Christianity means to her and that she is very happy to be in Christian work. My father in later years became a local preacher and all the children grew up as Christians. I go home soon because I feel that China needs every Christian worker that is ready for service.

Great things are happening in China. It thrills me and I am sure it must thrill the hearts of those of you who have had a share in advancing the standards of womanhood in China. There are a few things that I feel are very important and encouraging in our work in China:

First: Our *revolution*. If we go back into history we find no country where so many revolutions took place simultaneously; political, industrial, educational, economic, social and religious revolutions. The wonder to me is not that China is confused and that there is unrest there—the wonder is that it is not far worse. There is a story of two men who climbed the Pyrenees; one had been there before and the other had not. The one who had not been there before woke up the

next morning startled by a terrific wind storm. He called his companion and said, "Wake up, I am sure the world is coming to an end." "Oh, no," said his friend, "that is just dawn on the Pyrenees." That is the way it seems to me about China; all these things that are sweeping through China today are the forerunners of the wonderful day that is coming to China. Many people reading the papers are thinking the Chinese people are anti-Christian and anti-foreign, and yet you who have a great love for America, who know what it is to go through a revolution for liberty, can understand that I feel China is not so much anti-foreign or anti-Christian as it is pro-Chinese. Everything is for China today and it seems to me a very wonderful thing that China has at last come to have a national consciousness. China is awakening and what a wonderful awakening it is going to be! I wonder how we are going to help China meet that awakening. We shall have many problems.

Second: *Christianity in China*. In spite of the unrest, of wars, in spite of the suffering of our people, last year, the Bible Society reports, more Bibles were sold in China than in any other previous year. That means more people are studying the Bible, are interested in Christianity than ever before. If we can help our young people and all our people to understand that the Bible and Christianity are for the Chinese as well as for Americans and for the whole world; that the Bible and Christianity can solve our problems and meet our needs, then we need have no fear of China not accepting Christianity or of becoming anti-Christian.

It is a wonderful thing that many of our educated men and thinking people are interested in Christianity and their criticisms are very constructive. A gentleman, not a Christian, said to a missionary, "You are discouraged; you think Christianity is spreading very slowly. Give it ten years and Christianity will spread over China like wildfire." I would not have the

faith to say that in ten years Christianity would have spread over China. I would say that in twenty-five years it might. But here is a non-Christian saying to a Christian that in ten years this thing would happen.

There are three things that I would suggest as necessary if we are to look forward to this:

1. Christians must not live in Christian compounds; they must stay in their homes and live their Christian lives among their own people.

2. Christians must talk more about the teaching, must not compromise, but tell people about it.

3. Christians must support the Christian Church as though they really did believe in Christianity.

How will we meet these developments?

Third: *The Church in China*. Another great thing is our indigenous Chinese Church. It has taken perhaps a very long time to strike roots, but I feel it has struck roots in Chinese soil and we have a real Chinese Church. There are sixteen denominations in China that have united as the Church of Christian China, but there are many problems that we shall have to meet in our Church and we need your help and prayers.

Christianity has been in China not quite 130 years. A great many people here say "Missionaries have been working in China so long, why not let them all go home and let Chinese Christians carry on their own work?" I wonder if they realize that there are at most only 400,000 Christians in China—and not all these are leaders—and there are 400,000,000 people in China. You will realize when you think of those figures how much we need as a young church and why we are not able to meet alone the needs of the present day.

Many things are happening in China which are hard for us to understand. Many Christians are being tested, many have lost material things, and yet it is a very wonderful thing that out of all this has come a strong leadership in the Chinese Church.

God has used these things for His glory.

Fourth: *The Missionaries in China*.

The missionaries that we need in the coming years will be those who can overcome any barrier of nationality or race. They will be missionaries who will feel the love of Jesus Christ so that they will try to understand our people and bring to them the things Christ Himself would want to bring to us. And so it seems to me we have a great deal to be thankful for in the things that are going on in China. We need your help and prayers and cooperation more than ever before.

In the 15th century when the second emperor of the Ming dynasty moved from Nanking to Peking, he ordered that a bell be cast of gold and silver and bronze. He gave the task to a particular man and that man put all the metals together, and tried to cast the bell but the metals would not blend. The man tried a second time and again did not succeed. He had a daughter. When she saw that her father was not succeeding, she was grieved and she feared if he did not succeed the third time his life might be in danger. So she went to ask of a fortune-teller what the trouble was, and the fortune-teller said there was needed the blood of a maiden to cause the metals to blend. This girl persuaded her father to try again and when the gold and silver and bronze were put into the furnace, she leaped in, and the metals blended and the bell was cast, and the legend relates that the tones of the bell were very beautiful.

God needs not only gold and silver and bronze, but the sacrifice of our lives to be used wherever He wants us to be. If we realize that by our sacrifice the Gospel message is going to reverberate not only throughout China but throughout the world, surely there is no sacrifice too great for us to make.

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine
Demands my heart, my soul, my all."

WOMAN'S HOME MISSION BULLETIN

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

ANOTHER PIONEER UNION

Illinois spoke in the May issue, Missouri in June; now California speaks. We are grateful to Miss Emma C. Neumiller, a former President of the Union at Stockton for the following.—EDITOR.

The Women's City Missionary Union of Stockton, California, was organized thirty-two years ago by Elizabeth Stephen Thomas (Mrs. William Thomas), wife of the Baptist pastor. It is a strong union composed of over



MRS. ELIZABETH STEPHEN THOMAS,
FOUNDER OF THE UNION IN
STOCKTON, CALIFORNIA

twenty churches and missions. The Union was formed entirely for fellowship and to increase interest in the great missionary work of the Church.

The churches at that time in Stockton were not hearing about the great things being done on our missionary fields. In fact, some of the churches did not have women's organizations. Mrs. Thomas, recognizing this fact,

set to work to increase the knowledge of our women and it has paid.

We have never made it an object to raise money, with the exception of three years ago, when we helped financially to launch the Filipino Center. Stockton is situated in a very strategic position in San Joaquin Valley. It is a city of 56,000 population, surrounded by large farm lands and orchards, so there are many foreigners working in and around Stockton. The asparagus fields seem to call the Filipino and there are 3,000 of them here. One of our fine women saw the need of helping these Filipinos, especially the children, so she started a Filipino center and opened a Sunday school where each Sunday about forty little dark-faced children are being taught. They are now hoping to have a Filipino pastor and so be enabled to do even greater work. This is entirely an independent work under no denomination. Although the Union is not helping in this now as an organization, many of our women are giving individually and are helping in the Sunday school.

We have also about 4,000 Mexicans in Stockton. A strong mission with a regular pastor is directly under the Methodist Church but some of the women of our Union are helping in the Sunday school, and it has almost been a community interest.

We have a Chinese Mission, also under the Methodist Board. About 3,000 Chinese are registered in Stockton. Some of the women in our Union are helping here also.

The Japanese work is under the Presbyterian Board. There are about 4,000 of them in Stockton.

We frequently have the leaders of these various missions give a talk at our Union meetings, have the children there, and ever keep before us the

necessity of helping the foreigner within our gates.

We recognize the Day of Prayer with good attendance and a fine spirit. The object of the organization has paid well, for there is a fine spirit of missions among the women of our churches and our Women's City Missionary Union has been the great factor in promoting this spirit.

RELIGIOUS WORK FOR INDIAN SCHOOLS

Eight years ago the Home Missions Council and Council of Women for Home Missions, realizing the need and opportunity for an adequate program of religious education in the government schools for Indians, especially the large non-reservation boarding schools, started to place in them Religious Work Directors serving interdenominationally. There are at present six such Directors serving eight schools.

The general program includes Bible instruction, meetings of groups and classes, constructive social relationships, and student service activities with a world outreach.

Until now administration of this work has been one of the responsibilities of the executive charged with numerous lines of activity. Necessarily this specific project has received but a small portion of his time. It is with real rejoicing that it has been possible now to appoint an executive to devote her entire time and energy to this service. Miss Helen M. Brickman started work this fall as this National Director, Religious Work for Indian Schools.

Miss Brickman has come with most evident enthusiasm for the task, a vision of the great possibilities, and a background of training and experience which make her eminently qualified. She holds an A.B. from Cornell University. For four years she taught English in the Woman's College at Due West, South Carolina, going from there to the Michigan State Normal College as Student Secretary. Since

then, for over ten years, she has served the Young Women's Christian Association in various capacities: as Girl Reserve Secretary in Detroit, Michigan; placement secretary and office executive with the National Board in New York; 1922-1924, General Secretary in Dorpat, Esthonia; 1924-1927, General Secretary in Riga, Latvia. She has had considerable travel in Europe in addition to her residence in the Baltic States.

The Councils welcome Miss Brickman with utmost heartiness, and with gratitude that this advance step is now possible. Her headquarters are the office of the Council of Women for Home Missions, 105 East 22nd Street, New York City.

THE CIVIC COMMITTEE

Northern Baptist women have taken a fine forward step, setting up a Civic Committee of the Woman's Home and Foreign Mission Societies and similar committees in district, state, association and local societies along the following lines.—EDITOR.

WHAT IT IS NOT:

It is not a political organization.

It is not a form of partisan politics.

It is not a channel for political propaganda.

WHAT IT IS:

It is a committee to emphasize the fact that casting an intelligent, conscientious vote at every election is a Christian duty.

It is a group of women who believe that Christians can and should use the vote to help make wrong conditions right.

It is a committee to secure and circulate information concerning the integrity and fitness for office of individual candidates, local, state and national. The important thing about a candidate is his personal character rather than his party affiliation.

It is a committee through which Northern Baptist women unite in support of righteousness, law observance, justice and universal peace and good will.

It is a factor for righteousness in our own land and, consequently, in all lands with which we come in contact.

WHO SHOULD BE MEMBERS OF THE CIVIC COMMITTEE:

Women who believe unconditionally in law observance and in punishment for law violation.

Women who will seek out and report to their organizations the facts concerning those who are candidates for office.

Women who believe that every Christian has a direct responsibility for improving the conditions under which our Government functions.

Women who will use their influence to interest other women in the civic life of the community and of the nation.

WHAT THE CIVIC COMMITTEE WILL DO:

It will keep its constituency informed concerning the moral issues involved in elections.

It will urge every Baptist woman to realize that her influence is important and her vote increases her influence.

Each Civic Committee will keep in close touch with the Civic Committee in the next smaller unit; i. e., District with State, State with Association, etc.

Likewise each Civic Committee will confer with and report regularly to the Civic Committee in the next larger unit; i. e., Local with Association, Association with State, etc. Thus the chain will be complete from the national to the local, and each committee will be a strong link in the chain.

STANDARDS FOR THE LOCAL WOMAN'S SOCIETY:

I. A Standing Committee of the Society whose duty it is:

(a) To promote interest in such subjects as Law Observance, Temperance, Child Welfare, Public Health and Public Morals, and in questions of national and international concern;

(b) To endeavor to create in the women of the church a feeling of responsibility for the election of the right kind of public officials to local, state, and national offices.

II. At least three programs a year, arranged by the Civic Committee on civic subjects, and given as a part of the regular meetings of the Woman's Society.

III. A definite purpose to lead every woman in the church to realize her responsibility, as a Christian citizen, for using her influence by registration and by vote.

Your Vote

C—onviction
I—ndependent Investigation
V—ote
I—ntelligent Interpretation
C—ourage.

The very center of Civic Activity is the VOTE—*your* vote.

On each side of the vote is an I. One I is your Independent Investigation of the merits and fitness of the candidates.

The other I is your Intelligent Interpretation of news items which are often intentionally misleading.

Your Eyes should both be wide open, that they may C. Then there will be Conviction that you have a civic duty, and Courage to perform that duty yourself and to share your Conviction with others.

Would You?

Would you be content that none should vote

Who know what the vote is about?

Then you've not much to lose

If, holding those views,

At the polls you do not turn out.

Would you be content that none should vote

Who distinguish the false from the true?

Then you need not bother

To learn one from the other

And you'll be a slacker, too.

Would you be content that none should vote

Save those whose votes are for sale?

Then you may stay

From the polls away

And help honest votes to fail.

For the ignorant vote and the careless vote

And the vote for sale will be there;

But how fearful the cost

When the battle is lost

By the Christians who do not care!

CIVIC COMMITTEE

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

276 Fifth Avenue, New York.

EMANCIPATIONS

Clinton Howard's list of five great emancipations covering the last five centuries:

"The great event of the 16th century was discovery,—geographic emancipation.

"The great event of the 17th century was the Reformation,—spiritual emancipation.

"The great event of the 18th century was democracy,—political emancipation.

"The great event of the 19th century was abolition,—physical emancipation.

"The great event of the 20th century thus far has been prohibition,—moral emancipation."



WORLD-WIDE OUTLOOK



AFRICA

"Old Message: New Methods"

THIS is the motto of the Nile Mission Press, which distributed 480,000 in 1927 as against 160,000 in 1923. Dr. Upson describes as follows four ways the Press has of "carrying the good news": (1) The Egyptian donkey is a very sturdy animal and most reliable. Several of our colporteurs have donkeys; two, named "Galilee" and "Samaria," were specially donated for Palestine. (2) Our central book depot sends out every year well over one thousand parcels of Arabic gospel books, and these are mostly carried by rail in the first instance. But to our Algeria branch we ship cases of our books, say half a ton at a time. (3) Our automobile "The Messenger of Peace" (*Rasoul-es-Salaam*), as it has been named, goes several times a week to carry, not only the local colporteur, but several of our clerical staff, on the principle that "'Twill do your soul good to get out and preach and distribute." (4) Aéroplanes have also been impressed into the service of the King of Kings. Practically every Monday air-mail packets arrive from either Iraq or Persia, the former being orders for books from our cooperating agents at Baghdad and Basra, the latter consisting of fat packets of printers' proofs from the Rev. W. N. Wysham, secretary of Persia Inter-Mission Council.

A United Service in Khartoum

FOR four years the various Christian bodies in the Sudan have been accustomed to holding an annual united service in Khartoum Cathedral. At this year's service, the fifth, there were present besides the Anglicans with Bishop Gwynne, the Greek Ortho-

dox, the Coptic Orthodox, and the Armenian Orthodox. The *Veni Creator* was first sung in English, and after that the *Gloria* in Greek. Then every man, as at Lausanne, recited the Lord's Prayer in his own tongue, and after that a Prayer for Unity, in Arabic. Then came a Coptic hymn and the lesson from St. John, "When He, the Spirit of Truth, is come, He will guide you into all truth," was read in Armenian. It was also read again in the Arabic and Greek. Bishop Gwynne's address was read in English and afterward translated into the other languages.—*The Living Church*.

A Modern Paul in Abyssinia

IN AN article about the new Abyssinian Frontiers Mission, Thomas A. Lambie, M.D., tells the story of "Abba Paolos," or Father Paul: "He was an Abyssinian monk who thought that if he made the pilgrimage to Jerusalem he would find peace, but he met some Swedish missionaries who brought him to a real knowledge of Christ and he did not go to Jerusalem. He went back to Abyssinia and everywhere proclaimed his new faith in the Lord Jesus Christ. He has earned his name Paul. He has been imprisoned and beaten and stoned for the sake of Jesus, and yet he keeps his faith pure and sweet and strong. Recently he has been doing a great service here in Addis Ababa. The people seem to have softened a little toward him, and he is permitted to speak of his Master even in the Queen's palace. We love to have this old Christian hero come to see us. I even love his old staff and sandals and sheepskin cape. He is so kindly and true, and yet so firm in proclaiming the truth as it is in Jesus Christ."

Subdivided Africa

THE journey down the West Coast of Africa gives an insight into the number of subdivisions of African territory and islands along the way. Between Gibraltar and Cameroun, we stopped at ten ports in six different areas, and we passed in all fourteen different colonies, protectorates and political entities. Only one of these fourteen divisions of African territories is independent; all the other are colonies or protectorates or mandates of some European power.

Liberia is the only country in all Africa which has its own nationalist government, Egypt and Abyssinia being the only other countries with semi-independent powers. American influence is evident in Liberia.

W. REGINALD WHEELER.

A Wireless from Africa

THE progress of modern science and its relation to missionary work, is illustrated by a wireless message received by Mrs. Robert M. Russell of Larchmont, N. Y., whose husband left America last May to visit the Presbyterian missions in West Africa. On July 11th, Mrs. Russell, who was at Northfield, Mass., received a message from her husband in Africa, transmitted over Mr. Edwin Cozzen's radio, at Elat, 5,000 miles away and received by Mr. F. M. Whitaker of Durham, N. C. From him it was transmitted to Mr. Henry C. Wing, of Greenfield, Mass., who has a summer station at the top of the Mohawk Trail in the Berkshires. He in turn transmitted the message to Mrs. Russell. Thus a space that requires six weeks or more for a letter was traversed in less than twenty-four hours by radio.

A Chief's Conversion

THE Anglican Bishop of Sierra Leone writes of a Christian chief whom he met lately, a man formerly a soldier in the West African Regiment. While stationed at Freetown he used to attend the cathedral services and what he learned there set him

thinking so that he firmly refused to become a Moslem. After leaving the regiment he was a court messenger for a time, and then was urged to become chief in his district. While he was pondering over the wonders of sun, moon and stars, he went to talk to the African catechist, who was working in the neighborhood, and he led the chief to Christ. The Bishop adds:

"What a joy to be in a Christian chief's compound, to see his shining face and to hear his children singing Christian hymns. There is real revival here, and we must do our best to enter into possession of the towns which are waiting. On October 2 between 200 and 300 people came to church in the morning, and the service was entirely in Mendi, by request. The chief brought a calf and two and a half bushels of rice as a thankoffering. He had refused to have heathen sacrifices at planting time, and instead had prayers on his farm. He says that even the birds have no power over his rice now!"—*The Church Missionary Gleaner*.

The Open Book

"OUR Yakusu district with its five hundred village schools definitely stands for the Open Book," writes the Rev. W. H. Ennals, of Yakusu, West Africa.

"The educational standard even of many of the teachers is not high, but they are opening the Book to thousands of young people by teaching them how to read, and by placing in their hands the Book of Books. Writing and other subjects are taught, but reading takes precedence, the ability to read makes them susceptible to the Life-giving Message. Our people here often refer to God as being the 'God of Books,' in contrast with the often unintelligible recitations of Catholic catechists and Moslem mullahs. The African has missed the ages of slow and patient development by which his big white brother has reached his present position. This very month we have been able to place in the

hands of our people the new edition of the *Lokele New Testament*.

"In the interests of the Open Bible we labor to deliver these people from superstition and vice by sending to them men endued by the Spirit of God to break the chains of ignorance and indifference."—*The Bible in the World*.

Congo Women Work for Church

LUKOLELA is a station of the English Baptist Missionary Society, which was without a resident European missionary for several years, but which has been occupied for nearly two years by Rev. and Mrs. Alfred Stonelake. The latter writes: "To the women belongs the honor of doing the first bit of work for the new church. Mantala organized the women to clear the site. This was begun by an early morning prayer meeting on the telegraph road alongside the site. Lukolela is on the slope of a hill, so the site had to be leveled. Again the women came to the rescue, and a tough job they had, for the soil is very hard to work. The ground was divided into three sections, and the women Christians, inquirers, and school children divided into three groups, so that each would be responsible for a given part of the work. They all gave a morning a week for three weeks until the task was successfully accomplished."

Fifty-seven Years—and Still Waiting

THE first party of missionaries of the Unevangelized Africa Mission, a new independent mission started by Rev. Charles E. Hurlburt, founder of the Africa Inland Mission, has recently sailed for Africa. While at Kigoma, on the eastern shore of Lake Tanganyika awaiting a steamer, they went about four miles south on the lake to the town of Ujiji, the historic meeting place of Stanley and Livingstone. On arriving in the town they were directed through uneven streets, between rows of thatch-roofed houses. Curious natives followed and a "meeting" took place under a tree which is

now enclosed by a substantial fence and appropriately marked with a slab bearing the inscription:

STANLEY LIVINGSTONE, 1871

What a privilege to stand in the shadow of the same tree that had sheltered the two great missionary-explorers! And how challenged they were by the vivid memory of that life consumed by zeal for the evangelization of the great "Dark Continent"! The missionaries learned from natives that, as yet, no missionary has settled in this town or in the surrounding district. One feeble old man in the group was a boy when the notable meeting between Livingstone and Stanley took place. Since that day, nearly two generations have passed into eternity unwarned, and Christ is still unknown to these people.

A Centenary Among the Kaffirs

THE centennial of the mission to the Kaffirs of the Moravians of Germany was recently celebrated at Silo, South Africa. During these hundred years the Moravian Church sent out to this mission 60 missionaries. The beginnings were uncommonly difficult. In 1851 the station was destroyed in war by British troops, after the ten missionaries who were stationed there had fled with about 150 natives. The reason for the war was the fact that Silo was the center of an uprising which had been started by the medicine-man Umlanjeni. During the severe trials of the World War, the number of Christians increased by 1,700. Now there are in all about 12,000 souls.

Unpossessed Territory

"SEVERAL evangelistic trips have been made to remote parts of our Kitui district (Central Africa), and in some places a real interest in the Word has been shown," writes the Rev. Charles W. Teasdale of the African Inland Mission. "From March 21st to 26th, a trip covering nearly two hundred fifty miles was made, of which about fifty miles were on foot.

In that time we talked to nearly a thousand people about the salvation in Christ Jesus. We visited a place where over twenty years ago German missionaries had camped for nine months, preaching the Word. Since that time no missionary had been among them, and only very seldom a native Christian went among them carrying the Gospel. That place is seventy-nine miles from Mulango, and near the border of another tribe, the Atharaka, who are still within our district, but to whom no missionary has yet gone.—*Inland Africa.*

Inter-Racial Councils in South Africa

THE *South African Outlook* reports the valuable work of the Joint Councils of Europeans and Natives in various centers of the Union. Kimberley is one of the towns which has recently formed such a Society, which will find active work in the direction of housing and hygiene subjects which have been energetically taken up by the present Town Council.

On the Rand interesting recent developments are reported, such as the establishment of a Refuge for destitute native children and aged persons, the Bridgman Memorial Native Hospital, shortly to be opened, and a Native Health Committee.

The Pretoria Joint Council appointed a sub-committee to investigate the condition of native juveniles, which has lately issued an informing report showing, *inter alia*, that about 40 per cent of the 5,500 juveniles may be classed as loafers, constituting a source of annoyance to the republic, and a potential danger to the community. The report made a number of practical recommendations, including the provision of compulsory education, of a Juvenile Court, of suitable recreation, etc., in order to remove many of the causes of juvenile delinquency.

Blœmfontein has formed a committee of twelve European and twelve Native members the former including a good proportion of younger men of culture.

The Pietermaritzburg Council con-

cerns itself with local native conditions such as native rescue work, recreation grounds, native dietary, etc., while the council at Pietersburg (Transvaal) has made efforts to cope with a large amount of immorality among native women and girls.

"Nothing," says the *Outlook*, "could be more helpful than the awakening of young South Africa to the needs of this great matter."

THE NEAR EAST

Modernizing Turks

ALL members of the Turkish Parliament and of the Cabinet, including Ismet Pasha, the Premier, must follow the example of Mustapha Kemal, President of the Republic, and become schoolmasters of the Latin alphabet, which is to replace Arabic characters in Turkey, according to a recent dispatch from Constantinople.

An order was issued that the 200 Deputies who attended the recent lessons in the new A B C at the Dolma Baghche palace must visit their electoral districts and teach the new alphabet to their constituents before Parliament opens. When Parliament votes in November, it probably will make the old Arabic characters taboo after one year instead of fifteen as originally planned.

Eastern Church Progress

THE progressive influences at work in the Eastern Orthodox Churches offer a great opportunity for Evangelical Christianity. A new generation of priests and students has a new outlook on the world. An increasing number of the leaders of these churches are becoming informed about and interested in the churches of the West. They have much to contribute to our common Christian spirit and life. They have an opportunity to render mediatorial service in those countries where Protestant churches are among political minorities and there are instances of the desire of their leaders to fulfill it.—*The Christian Intelligencer.*

Moslem and Atheist

THE LONDON CHRISTIAN suggests that the disestablishment of Islam will be found to be synonymous with the enthronement of Atheism in Moslem lands. It adds that "Those who are in a position to speak with the advantage of first-hand knowledge of present-day conditions in Turkey, confirm this. An aggressive spirit of godlessness is rampant among the Turkish leaders under the Angora régime, and morality and right living are at a low ebb. With Bolshevik Russia, Turkey stands as a bulwark of atheism between the West and the East. But there remains the view that, from the Christian missionary standpoint, atheism is probably more vulnerable, than is Mohammedanism in its hide-bound self-satisfaction and conservatism. Whatever view is taken of the present state of religious life in the Near East, it seems clear that there is a challenge to those who would carry the banner of Christ in the forefront of the fight against evil. —*The Alliance Weekly*.

Beirut University Graduates

PRESIDENT BAYARD DODGE of the American University in Beirut, known for so many years to the Christian world as the Syrian Protestant Colleges, writes: "At the present time King Feisal's secretary, the director of medical services, the secretary of the council of ministers, and the inspector of education in Iraq are graduates of the University. The head of the Bahai religion in Haifa, the leading judge of Palestine, the Governor of Tiberias, the director of the Ministry of Interior in Cairo, the editor of the leading newspaper in Cairo and in the Arabic world, the civil judge of Khartoum, the Minister of Interior and Public Health in the Lebanon Republic, and the medical officer of the government of Syria, are all graduates of the University. In sixty-two years the University has graduated 1,328 students. Of these 151 physicians, pharmacists, dentists, and nurses are in the employ of the

governments of Lebanon, Syria, Palestine, Trans-Jordan, Iraq, Egypt and the Sudan; 721 graduates are physicians either in government service or private practice, 271 are in business and the remainder are engaged in educational, religious, journalistic and legal work. These men are raising the standards of professional and business ethics, fighting disease and ignorance and promoting principles of peace and accord among the diverse nationalities and many sects of the Near East."

Persian Christian Literature

ACKNOWLEDGING on behalf of the Inter-Mission Literature Committee in Persia, a gift from the American Christian Literature Society for Moslems, J. D. Payne writes of the value to the Persian Christian convert from Islam of the Bible dictionary which that gift will make possible. He continues: "In America there are many Christian periodicals, so to say that your gifts have enabled us to start in Persia a Christian periodical means little; to the Persian Christian it means that at last he may have a periodical containing inspirational and devotional articles for the strengthening of his Christian life and in his mother tongue. The list might be extended by the mention of commentaries, Sunday-school lessons and devotional books now in preparation to give the Persian Christian in the language he knows, the help which will bring him in perfect union with Him who is our Master. In short, it means an interest in publication and circulation of literature in the work of evangelizing Persia such as we have not had since the first messengers of the Gospel first set foot on her soil."

INDIA AND SIAM

"Victory to Jesus Christ"

A FINE new brick church, accommodating at least 600, with a high square tower which is a landmark to the surrounding district, has been built at Batemanabad, India, and was dedicated by the Bishop of the Church

of England Mission on March 10th. The foundations were dug December 15th, so that to finish the building by March was something of an achievement, involving as it did the laying of 225,000 bricks. The cost was £600, practically the whole of which was contributed by Indians. On the following Sunday there were 300 communicants.

The dedication was attended by eight clergy and a large congregation. As the service proceeded, the meaning of each part of it was explained to the people. At the end all stood up and shouted: "*Yisu Masih ki jai*" (Victory to Jesus Christ) three times. Canon Force-Jones, says: "This was the only time during the service that the congregation stood up; and it was fortunate that it was so, for if they had risen before they would have been unable to sit down again! The building was packed from end to end."—*The Church Missionary Gleaner*.

A Call to Moslem Women

WHILE Hindu women are emancipating themselves, with the encouragement of enlightened men of their community, a resounding call to their Moslem neighbors to do the same thing comes from Queen Surayya and King Amanullah of Afghanistan. When Queen Surayya discarded the *purdah* upon embarking for Europe a considerable sensation was caused, not only in her own country, but among Moslems in India. It was then freely suggested that she would voluntarily return to its slavery upon her return to her home-land.

The Queen and her husband learned many lessons during their tour and one of them was that life is too precious to throw away behind the *purdah*. Since her return to Kabul the Queen appears unveiled at public functions and calls to Moslem women to follow her example, which in her present circumstances, is mighty.

The moulvies of the capital are greatly disturbed over what they regard as a menace to morals and religion. Their day of power is passing.

Afghanistan will no longer submit to the domination of bigoted and ignorant priests. The influence of progress in Egypt, Syria, Iraq, Palestine, Persia, Turkey and India has penetrated their country and the emergence of women from the *purdah* will take place in a steadily-increasing volume until all Moslem women, in both Afghanistan and India, are as free as are their Christian sisters of India and the Occident.

Work Among Benares Pilgrims

TO THE missionary staff of Benares the huge crowds of pilgrims offer an opportunity for special service. For the period of the festival many of the missionaries put all other duties aside and stand, with extra large supplies of Gospels and other Christian books in the various vernaculars, on the thoroughfares of the city where the pilgrims must pass on their way to the river. The pilgrims are usually quite serious and devout, and intent on the spiritual quest. The offer of attractively printed and bound books is sufficient to sell a dozen or so straight off. It is a great time, and hundreds of books are sold mainly to visitors who will carry them away to their distant villages, where they will be read and re-read. It is a "broadcasting" effort of which we do not see any immediate result, but we believe it is well worth while to sow the Word of God in this way.

There is great need for more definite systematic Christian work among these pilgrims, both the regular stream and the occasional multitude. There are many openings for service in Benares, in addition to temperance and social service work for the out-caste, pastoral work for the Christian Church and occasional meetings for the English educated students, numbering 2,000 in the great Hindu University alone.—*The L. M. S. Chronicle*.

Selling Gospels in Kedgaon

WRITING from Kedgaon, India, Miss L. Couch, associated with the Mission founded by the late Pan-

dita Ramabai, says: "God is blessing the work at the railway station. We are giving Gospels and tracts in three languages to the passengers, and many take them eagerly. Strange to say, Mohammedans seldom refuse to take Urdu gospels. One man almost lost his train after coming to me for a book. Sometimes we come across girls who are able to read these days. Widows, too, take the Gospels to their homes. A short time ago a missionary called me to see a guard who was travelling with him, quite a young man. He said I had given him an English New Testament and other books, which had been blessed to him. The guards all speak English, and are always pleased to take New Testaments, magazines, etc. When read, they take them home to their wives. Pandita Ramabai put up posters on the main road, with Marathi gospel texts printed on them. Numbers of passers-by read them and even copy them down. When we happen to see them, we call them to our compound, where stands a cupboard packed with books. Three well-educated Indian young men came in one day and each asked for a Marathi Bible. They were given to them, with an English New Testament."

Christian Forces in Bengal

REV WILLIAM CAREY, of Dacca, has prepared a pamphlet with the above title, published by the National Christian Council of India. He speaks of the density of the population in Bengal, and of the fact that government statistics show only three Christians per thousand, but he goes on to say: "While the total population increased during the last decade by only 2.8 per cent, the Christians increased by 14.8 per cent and an increased ratio is constant. The number of Christians in Bengal has more than doubled during the last forty years. They are found in all the twenty-eight British districts and two Bengal States of the Province, as well as in Sikkim. They are sown through the land. The Church in Bengal, composed of those

groups so widely scattered, holds a position of great advantage for the work of permeating the population with Christian ideas and the contagion of Christian hope. Means should be taken to bring these facts strikingly before the mind of the church groups in each district and, by prayer and faith, to strengthen and encourage them on their own ground."

Centennial for Siam

THE hundredth anniversary of Christian work in Siam will be celebrated in December of this year. In December, 1828, Rev. Karl Gutzlaff, the famous pioneer missionary of the Netherlands Missionary Society, and Rev. Jacob Tomlin of the London Missionary Society, reached Siam. Another picturesque early character was Rev. Dan Bradley, who introduced vaccination and the printing press into Siam. The first permanent work by Presbyterians was inaugurated by Stephen Mattoon and Dr. Samuel House, who came in 1847. The Committee preparing for the anniversary of Christian work represents English and American missionary societies, the American Bible Society, the Chinese Christians, and two organized Siamese presbyteries.

"Rice Christians" in Siam

IN NORTH SIAM there are great stretches of hilly jungle where it is impossible to work the ordinary paddy fields that must be flooded, so the people cut down the jungle on the hillsides and when dry burn it, the ashes making a good fertilizer. Then the hill rice is planted. In one of these hill-rice districts Christianity has taken hold and is growing.

Not long ago a young man was received into one of the country churches and not long after moved to this new district. He didn't know much about the Gospel story but what he knew he told. He knew that Christ had power to deliver men from sin and the fear of evil spirits and he spread the story about the district. His message was received with inter-

est and soon came a request to send a teacher to them and after a few months' instruction a small group was baptized and received into the church. Two village headmen were received and the group grew until it was too large to meet in a house. Then there was talk of building a chapel, which talk developed into offerings and action. Bamboo shingles were made, boards sawed, and posts bought and gradually the little chapel was erected. The dedication took place this spring and no city congregation was ever more proud of its house of worship. There are now five chapels in the Prae field and several other groups where the Christian people meet in houses. There is a membership of over seven hundred persons who with their children make a parish of more than a thousand.—*J. L. Hartzell.*

CHINA AND TIBET

Model Village in Shanghai

ABOUT two years ago the American Friends Service Committee made an appropriation of \$1,000 toward the building of a model village in one of the congested suburbs of Shanghai, China. Mr. Eugene E. Barrett, one of the "Y" Secretaries in Shanghai, writes that the whole enterprise is creating a tremendous amount of interest in not only the village and the hut connected with it, but in many other parts of the city. The Shanghai Y. M. C. A. has undertaken to raise \$15,000 to construct forty-two additional houses in the model village. The Y. M. C. A. has been able to promote educational work in the village by founding an industrial school for laborers' children; an English evening school for workmen; an evening school for women, with an enrollment of 124, mostly laborers; and a reading room that is open daily. In addition there is regular playground work; a free dispensary for prevention of infectious diseases; health lectures; music clubs; and motion picture shows. Some of the model village regulations are interesting to an American. For instance, no one can

be a tenant in the village unless his monthly income is under \$15 (American) a month. The monthly rent is \$3, and the tenant must pay the taxes. Each house (which is very small) is limited to one family, and cannot be sublet. Opium-smoking and gambling and immoral practices are strictly prohibited.

Higher Education in China

REV. A. R. KEPLER, Executive Secretary of the General Council of the recently established Church of Christ in China, writes of the annual meeting of the Council on Christian Higher Education, held in Shanghai: "The Council is composed of two or three representatives from each of the colleges and universities of China. There were about thirty in attendance. This gathering was unique because of the leadership, which has so evidently transferred itself from the missionary to the Chinese. A very significant forward step had been taken by the majority of the colleges during the past twelve months. Practically every one of the colleges and universities a year ago were still headed up by missionary administrators. Now five of the foremost colleges already have Chinese as Presidents. Two or three others have Chinese as administrative heads, though not yet officially elected as President of their institution. Those of us who were privileged to attend the meeting of the Council on Higher Education and see these men attack the problem of Christian higher education could not fail to have born within us a scene of deep satisfaction and confidence in the future leadership of Christian higher education in China."

Loyal Christians in Hunan

AFTER attending in Hankow the annual meeting of a divisional council of the new Church of Christ in China, Rev. A. R. Kepler, general secretary of the church's General Assembly, writes: "It is most encouraging to note the loyalty of the Hunan Christians in the face of the most

bitter persecution. In those districts where 30,000 were killed and entire towns and villages destroyed . . . not only has there been a most encouraging conservation of our Christian constituency, but there has been noteworthy progress as well." He tells of a new Christian community of eighty believers with sixty in regular attendance at the Sunday service, which community is the fruitage of an evangelistic band which visited their locality. These eighty Christians have provided their own place of worship. They themselves made their church furniture and have assumed responsibility for their religious leadership. "This incident," he says, "would be noteworthy under normal circumstances. Framed as it is in the lurid environment of revolution and persecution, it is a challenge for greater faith and sacrifice to Christians everywhere."

Chinese Away from Home

ACCORDING to figures just published by the Peking Foreign Office after a check with diplomatic and consular missions in foreign countries, 8,000,000 Chinese live outside of their native land. Chinese living under American protection number 200,000, of whom only 150,000 are in the United States proper. The balance reside in the Philippine Islands. "This official Chinese estimate" says *The American Missionary* "is interesting, since the United States Census for 1920 gives only 61,639 for continental United States and 23,507 for Hawaii, a total of only 85,000 instead of the 150,000 which Chinese consuls report." Excluding Australia and Hongkong, more than 1,500,000 Chinese emigrants have taken up their homes under the British flag in various quarters of the world. The Chinese population of Hongkong is 444,648, and of Australia 25,772. In the Dutch Indies it is computed to be 2,825,000. French Indo-China has 1,020,000 Chinese settlers. Other countries in order of numbers are as follows: Malaya, 903,-

000; Annam, 120,000; Macao, 71,000; Cuba, 60,000; Peru, 45,000; Siberia, 27,000; Ceylon, 2,500. Scattered throughout other countries are estimated to be 82,000 Chinese emigrants.

Chinese Famine Relief

A CABLE from Shanghai, under date of July 23d, says that Dr. C. T. Wang, foreign minister of the Nationalist government, says that his government is unable to approve efforts in America to raise \$10,000,000 under the program for famine relief calling for road building and other items of reconstruction. The cable dispatch says that Dr. Wang told Mr. Earl Baker, representative of the Famine Relief Fund, that the attitude of the Nanking government was highly favorable to any move purely to aid the famine-stricken Chinese. Dr. Wang's statement is quoted as follows:

"However, I understand the project calls for a program of road building and general reconstruction. This would take scores of millions of dollars, and I believe it would be an impractical project for foreign philanthropists. Furthermore, reconstruction is the duty of the Chinese Government, and acceptance of such an offer of charity is certainly beneath our dignity. We are not beggars."

Dr. Wang praised the famine relief work done by Americans in the past, and said he would highly welcome similar projects in the future, but considered the scope of the present project, as outlined by Mr. Baker, as impractical and likely to be unpopular among the Chinese.

JAPAN-KOREA

Wanted to Hear About Jesus

REV. A. P. HASSELL, D.D., of Tokushima, Japan, speaks of visiting a town thirty-five miles away and of telling the Sunday-school children there the story of Naaman and the little girl from Israel. Says Dr. Hassell:

"After I finished telling that story I saw a girl about eighteen years old

who had been paying very close attention. She came up and told me that she had gotten up at about daylight at her home and had walked a long distance and gotten on the train and come all the way because she wanted to hear about Jesus. I asked if she was a Christian. She said she had not been baptized. Then I asked if she had ever heard a Christian sermon before. She had not, but said that several of her friends in the same silk factory had Bibles and hymn books and that they sang hymns a great deal. She said she was praying every morning and that she loved Jesus. There are people everywhere who want to know Jesus. You can help us by praying that God will enable us to find them and them to find us."—*The Christian Observer*.

Social Interest in Japan

"A CHANGE is coming over the Japan Methodist Church in its social outlook," says the Rev. P. G. Price, Director of the Social Bureau of the Japan Methodist Church. "For years it has been conscious of the evils of intemperance and public prostitution but not of the inequality, the suffering and exploitation of the working classes in this industrial age. The church did not get to know these things because it was located in a quiet street near the middle school or university—away from the hum of the busy factory.

There are today abundant signs that this period of isolation from the life of the common people is passing. In Tokyo the Methodist pastors are meeting periodically for the study of modern problems. The Tokyo district meeting has a very active committee consisting of representatives from all the churches. This committee has itself met for study and also arranged a very successful two day's meeting for all Methodist members of Tokyo. The condition of the poor was one of the chief topics on the program. During this year special meetings for the education of our church in a social way are being held in four centers,—Sendai, Shizuoka, Okayama and

Chosen. The Sendai program is especially interesting. It will last five days. Pastors and lay representatives will be brought in from the country.

Perhaps of more far reaching importance is the new attitude of the students graduating from our theological colleges. They belong to a new generation and realize that the individual Christian is a citizen as well as a church member. This new interest is developing rapidly and is not due to any conscious movement within the church. The great danger is that this new interest which is most healthy and timely should learn to depend upon Marx and Russia for nourishment. The danger is very real because no Christian solution is being put forward today with anything like the vigor of militant communism.

Temperance Lecture Wins Prize

LAST winter all the guilds in Seoul held a joint meeting in the Y. M. C. A. auditorium to discuss the questions, "What should we Korean people do in order to become like other nations and how can we accomplish it?" Six different people with wide experience were invited to answer this question, and first, second and third prizes were offered, the audience being the judges. Miss Cordelia Erwin, a Southern Methodist missionary, writes: "Mrs. Mary Son, Korean National W. C. T. U. lecturer and organizer, was among those invited to speak. She pointed out the appalling waste in time, money, resources, efficiency and human lives, caused by the consumption of alcoholic liquors. She reviewed facts and figures recently gathered at the government revenue offices. Korea's population is estimated at 10,000,000. Recently a man, with some education, who had a wife and six children, was glad to get a job with a salary of thirty yen a month; yet the Government receives taxes, to say nothing of bootleggers, on a drink bill of 83,429,170 yen. She gave them a rousing temperance lecture and was awarded the first prize with great applause."

Japanese Leper Hospitals

A. OLTMANS, secretary for Japan of the American Mission to Lepers, reports the existence of twelve hospitals for lepers in Japan, seven of them under private auspices. The five government hospitals house over two thousand patients, about two-thirds of the total number. He says: "During the past year the government authorities at their five hospitals have continued to show themselves friendly and helpful toward the Christian work carried on in these several places and a large number of patients have confessed Christ as their Saviour and Lord. These nuclei of Christian believers at the government hospitals are in many cases earnest in trying to commend Christianity to the other patients and it is largely due to these earnest endeavors that the growth in numbers takes place. The same privileges are granted in these hospitals to Buddhism and Shintoism as to the Christian religion, and all three have their stated meetings."

Medical Missions in Korea

THE position of the mission hospital in Korea today, as summarized by Z. Bercovitz, M.D., Ph.D., Presbyterian missionary in Andong, Korea, "is that of leader in all things medical, scientific, evangelistic, and in all efforts at public health and hygiene. The scope of the mission hospital is first, to preach the Gospel of Jesus Christ to the Koreans; second, to cooperate with and help the young Korean doctors who are opening private hospitals; third, to spread information about health and hygiene to all possible people; fourth, to do the best possible medical and surgical practice." Dr. Bercovitz continues: "The foreign missionary physician finds one of his greatest opportunities is to be friendly to the young Korean doctors who are attempting to start private hospitals. The position is difficult and calls for the greatest demonstration of Christian grace, brotherhood and willingness to help. The foreign physicians should be here in the position

of practical teachers to the young men around them—consultants ready and willing at all times to consult with the Korean colleagues. In short the foreign physician is in one, leader, teacher, friend and all 'for Christ's sake.' The foreign physician came to Korea for the Koreans and not for himself."

ISLANDS OF THE SEA

The Bible for the Filipinos

THE Converted Catholic informs us that "during the 200 years under Spanish rule the Philippine Islands did not receive the Bible in one Philippine tongue. The American Bible Society put the Scriptures into eight chief languages of the islands in the first two decades after the islands became the wards of the United States. Other translations have followed. Revision in some of the dialects will be done this year."

New Zealand Volunteers

IN THE New Zealand Methodist Theological College there are six students who have volunteered for foreign mission work. These men feel that if their own church cannot employ them in its missions, they may be compelled to offer themselves to some other missionary society. They have formed a missionary group, and chosen as their motto, "The world is my parish." They propose thus to maintain the missionary spirit in their college, and they aim to induce every student in the college to become a world outlook man, to inspire every student with a zealous missionary spirit, and to take a personal interest in the staff on the field. Every alternate Thursday morning, from 6:45 to 7:15, the group holds a devotional meeting. A fortnightly evening meeting is also held for mission study. These men are also seeking to form groups in other colleges. Since the formation of this group "the students have decided each to seek a day's work at gardening or some other useful occupation, and to devote the wages earned to the foreign mission fund." —*The Open Door.*

The Pan-Pacific Women's Conference

THE first Pan-Pacific Women's Conference was held August 9th-18th in Honolulu. Delegates from each country around the Pacific participated and, in addition, two non-voting associate delegates from each important women's organization. The conference is held under the auspices of the Pan-Pacific Union, of which the Hon. Wallace R. Farrington, Governor of the Territory of Hawaii, is president.

Delegates from the United States were chosen by an international committee in Hawaii, representing the five sections on the program—Health, Education, Women in Industry and the Professions, Women in Government, Social Service. Miss Jane Adams, of Chicago, was the honorary chairman of the conference.

Two years ago the committees of the various sections first began their task of finding out what subjects would be of greatest interest.

The *Bulletin* of the Pan-Pacific Union states that the Union is "an unofficial organization, the agent of no government, but with the good-will of all in bringing the peoples of the Pacific together into better understanding and cooperative effort for the advancement of the interests common to the Pacific area."

The following are the chief aims and objects of the Pan-Pacific Union:

"1. To bring together, in friendly conference, leaders in all lines of thought and action in the Pacific area; to assist in pointing them toward cooperative effort for the advancement of those interests that are common to all the peoples.

"2. To bring together ethical leaders from every Pacific land who will meet for the study of problems of fair dealings and ways to advance international justice in the Pacific area, that misunderstanding may be cleared.

"3. To bring together from time to time scientific and other leaders from Pacific lands who will present the great vital Pan-Pacific scientific problems including those of race and population.

"4. To follow out the recommendations of the scientific and other leaders in the encouragement of all scientific research work of value to Pacific peoples.

"5. To secure and collate accurate information concerning the material resources of Pacific lands; to study the ideas and opinions that mould public opinion among the peoples of the several Pacific races, and to bring men together who can understandingly discuss these in a spirit of fairness.

"6. To bring together in round table discussion in every Pacific land those of all races resident therein who desire to bring about better understanding and co-operative effort among the peoples and races of the Pacific.

"7. To bring all nations and peoples about the Pacific Ocean into closer friendly commercial contact and relationship."

NORTH AMERICA

New Home Missions Councils

DENOMINATIONAL leaders in both Kentucky and Tennessee have recently organized State Home Missions Councils. In Kentucky a state-wide conference of home mission representatives is to be held at Lexington this fall. The President of the Kentucky Council is Rev. E. C. Lucas. The President of the Tennessee organization is Bishop H. M. DuBose of the Methodist Episcopal Church South. The organization expects to give special attention to preventing church competition and to meeting the needs of rural areas.

A Massachusetts "Copec"

UNDER the leadership of the Massachusetts Federation of Churches, a project of adult education is being carried forward which is popularly known as the Massachusetts COPEC. Its purpose is "to seek for the churches of Massachusetts that force which comes from frequent discussion and consequent united information on great social issues." The plan includes the preparation of materials for discussion groups to be held in the churches during the next two years on the basis of the findings of these local groups. State-wide findings are to be prepared and in 1930 a "Conference on Christianity, Politics, Economics and Citizenship" will be held.

The Discussion Outlines cover the following topics:

- (1) The Social Function of the Church.
- (2) Family Problems.
- (3) Christian Citizenship.
- (4) Personality, Property and Social Order.
- (5) Economic Problems (Industrial and Rural).
- (6) International Problems.
- (7) Religious Education.

Protestants in Chicago

THE Chicago Church Federation through its Young People's Commission has recently brought out the fourth edition of "The Official Directory of the Protestant Churches of Metropolitan Chicago." It is a compendious volume of 228 pages, containing exhaustive information concerning the organized church life of the city. Every Protestant church together with a complete list of its officers is listed, along with much supplementary information about the various denominations in the city.

Clinic for Theological Students

WILLIAM S. KELLER, M.D., an Episcopal layman in Cincinnati, spent the summer helping eighteen students from the various divinity schools of the Protestant Episcopal Church to supplement their theological education by a summer course in social work. He calls his experiment "A Clinic in Life Problems." The method is for each student to ally himself to one of the social work agencies in Cincinnati, and for all the students to meet together in seminars to discuss their experience.

Dr. Keller says: "Seminaries must find some way to retain all of their spiritual value, continue to educate clergy with the much-needed background that the present-prescribed courses assure and such additional supervision as will make them *scientific leaders of men, social diagnosticians and social engineers.*"—*Federal Council Bulletin*.

The College of Missions, Hartford

BECAUSE of the small group of students in training, and the large expense in attempting to conduct

the College of Missions of the Disciples of Christ at Indianapolis, the students were sent last year to the Kennedy School of Missions at Hartford Connecticut, together with a group of furloughed missionaries. The year's experiment there was so encouraging that it has led to a decision to affiliate the College of Missions with the Hartford school for three years.

The terms of the effected affiliation, briefly stated, are as follows:

- (1) The College of Missions preserves its full legal and institutional identity, with power to grant degrees.
- (2) Disciple students, though registered in the College of Missions, have access to all the courses, residential accommodations, and other facilities offered by the Hartford Foundation, on equal terms with the students of the Hartford Schools.
- (3) Hartford students, likewise, have equal access to courses provided by the College of Missions.
- (4) The courses contributed by the College of Missions will be supplementary to those already existing in the regular schools of the Foundation, so that there will be no duplication of work.
- (5) The College of Missions will issue a separate catalogue.
- (6) The College of Missions Library will cooperate by loans to the Hartford Library.

Cooperation in California

THE principal religious bodies of Los Angeles are making an effort to cooperate in spiritual education for the students at the University of California. Representatives of Jewish, Protestant, Episcopalian and Catholic groups, after discussing with the utmost frankness the problem and need for religious education of some kind in institutions of higher learning, came to a realization that cooperation was possible and desirable, without infringing upon or attacking the doctrinal positions of participating churches. The consensus of opinion among the participating members of the various groups was throughout that religion must re-enter the educational field formally or lose its influence. As a result, articles of incorporation were filed at the end of July by which the University Re-

ligious Conference was set up. In the hands of this organization will be placed the general control of various religious activities at the State University. There will be an effort to establish a school of religion which will offer courses in religious subjects and philosophical studies for students. Mr. Thomas S. Evans, formerly General Secretary of the Daily Vacation Bible Schools, has been called as General Secretary of this student work at the University.

A "Retreat" on Evangelism

THE Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America held a "retreat" of three days during June at the Gramaton Hotel, Bronxville, New York. The membership of the company is made up of the Secretaries of Evangelism in the various churches represented in the Federal Council and invited guests.

According to the "Findings" it was deemed wise that more thought should be given to the matter of "integrating new members into the life and work of the Church," and now effective methods must be found whereby this can be done successfully. It was felt that in "all classes preparatory to church membership due emphasis should be placed on the fact that enlistment in the church was for life and for a life of service. The vital relationship between evangelism and education was clearly brought out. Religious education must be evangelism before it can meet the needs of an age so largely dominated by a materialistic, mechanistic and humanistic philosophy of life. Religious education must look toward the full development of personality, through an unreserved commitment to Christ and His cause, a consciousness of God and a knowledge of those things which make for the unfolding of Christian character.

The conference recommended that the positive values of Home Visitation Evangelism be conserved and that ministers and laymen see to it that all

spiritual preparation be made that those won may come into vital relation with Jesus Christ before they become church members, as also that Christian growth necessitates the wisest Christian nurture. The reading of the Bible received due emphasis. The simultaneous reading of the Bible by scores of thousands of Christians is exceedingly helpful and is rapidly growing. The books to be read next January and February are the Epistles to the Corinthians and St. Mark, to be followed by the Fellowship of Prayer. Plans are already well under way for a united celebration of the nineteen hundredth anniversary of Pentecost in 1930.

Federation of Protestant Charities

AS THE general field of philanthropy is surveyed there are three broad divisions which it is believed can be regarded as reasonably permanent; namely, Catholic, Jewish and Protestant.

If one wishes to make contributions to Jewish or Catholic institutions, without specifying definite organizations, there are vehicles already in existence in the Federation of Jewish Charities, and the Catholic Charities. Hitherto no similar vehicle has existed for Protestant Charities, with the result that Protestant donors have been obliged to select specific institutions without assurance that in the course of time these institutions may not cease to function.

With this in view the Directors of the Federation of Agencies Caring for Protestants considered it wise to enlarge the scope of the Federation to provide a Foundation for Protestant charitable bequests on a permanent basis. It is hoped that the Protestant Federation will become a vehicle through which those who wish to give or bequeath money for the benefit of Protestant institutions may do so with confidence that their gifts will be permanently and wisely used. Among the Directors are Ancell H. Ball, William Evarts Benjamin, Edmund Dwight, Walter E. Frew, Edwin Gould, Wil-

liam H. Gratwick, Charles D. Hilles, Alfred E. Marling, James H. Post, George W. Wickersham and William H. Woodin. Full information will be gladly supplied by any of the Directors or by Miss Cutter, Executive Secretary, 151 Fifth Avenue, New York.

Ministers' Conference at Hampton

SELDOM do we have a better illustration of the vitality of present day religious interest than through the fifteenth session of the Ministers' Conference at Hampton Institute. Fourteen years ago when Reverend Laurence Fenninger came to Hampton as chaplain, Dr. Frissell related his interest in doing something that would give the ministry the advantages of more experienced leadership in religion. The result was a conference at which twenty-three ministers gathered to think together upon their task.

In fourteen years, under the continuous guidance of Mr. Fenninger, the conference has grown to be one of the largest in the country, staffed with the ablest leaders in all the denominations. The attendance of 445 ministers this year, and the wide representation from sixteen States and fifteen denominations, indicates the resensation from sixteen states and ing.

Unchristianized Indians

THE Indian is not a vanishing race. Anthropologists believe there are as many Indians in the United States now as there were when Columbus discovered America. There are 346,000 in continental United States, and 37,000 in Alaska. Practically all of the young Indians speak English—owing to schools, travel, and contact with whites. There are about 233 government Indian schools. Of these, 154 are reservation day schools, 54 are reservation boarding schools, 25 are non-reservation boarding schools (5 of which offer high school work). There are also 37 Roman Catholic mission schools and 20 Protestant mission

schools. Less than one third of the Indians in the United States are related to Christian communions. Many thousands are neglected by all Christian agencies, and a large percentage of the old Indians on the reservations cling to their Indian religions. In many communities there is no Christian ministry. The Board of Home Missions of the Methodist Episcopal Church, which is authority for these statements, asks the question: "Is this not a challenge to the Church and to us who make up the church membership?"

Few Chinese Women in the U. S.

A GREAT deal of the missionary work for Chinese in the United States has overlooked their social segregation and practical celibacy as obstacles to the work. This statement is quoted from an editorial in *The Congregationalist*, which goes on to say: "Of the Chinese immigrant in continental United States, there are sixteen men to every woman, according to the last census. The proportion of men to women was very much larger in the earlier years of Chinese immigration. The inadequacy of Christian work among the Chinese in the United States is partly explained by this abnormal social condition. Strong Chinese churches have been built up only where there was a normal family life. And the children of Chinese families in America provide the greatest promise and the greatest opportunity. The hope of Christian Americanization for the Chinese communities is in the American-born Chinese. Nearly one third of the Chinese listed by the census are American citizens by right of birth. In San Francisco, there is a Chinese chapter of the Native Sons. These Chinese Americans are not, however, free from the social and economic restrictions imposed upon their parents. The Chinese young men suffer a special hardship in not being permitted to seek wives from China."

LATIN AMERICA

Porto Ricans Value Hospital

BY AN official act of the Porto Rican legislature, the Presbyterian Hospital at San Juan has been declared tax-exempt for a ten-year period. This exemption comes as a definite expression of appreciation for the services of the hospital, which has been called by a business man in San Juan "the hardest-used and best-kept-up building in the city." Senator L. Sanchez Morales, largely responsible for the introduction of the bill, says: "I did it complying with my duty as a legislator and a Porto Rican, because your institution is lending a great service, specially to the poor. The Presbyterian Hospital is one of the greatest American institutions in our island. I am its neighbor, and I know." The resolution recommending the exemption notes that the total number of pay patients treated in the hospital during the year 1927 was only 1,326 while the total number of non-paying patients treated in the dispensary was 47,485; and also that of the sixty-five beds in the hospital only fourteen are pay beds. It further pointed out that of the \$250,000 needed for the new home for nurses only \$30,000 is given by the people of Porto Rico, the rest being raised from charitable sources in the United States by the efforts of the Board. This new home will increase the capacity of the hospital fifty per cent.

Mexican Friendship Project

IN FURTHERANCE of the Friendship School Bag project, Mrs. Jeannette W. Emrich went to Mexico to represent the Committee on World Friendship Among Children at the public presentation of the Bags on Mexico's Independence Day, September 16th. Dr. Moises Saenz, Assistant Secretary of Education, reports great interest among adults as well as children of Mexico in anticipation of the distribution of the Bags. Dr. Saenz reports the formation of a Mexican Committee on World Friendship among Children, under whose auspices

the distribution of the Bags will take place throughout the country. On this Committee are two representatives of the Department of Education, one for the University Women, one for the Association of Catholic Schools, one for the Federation of Christian Workers, one from the Journalists' Union, and one from the Parents and Teachers Association.

It is estimated that there will be between 25,000 and 26,000 Bags to be distributed among 15,000 primary schools, having 1,250,000 pupils.

Training Guatemalan Youth

THE activities of the American Presbyterian Mission in Guatemala City include a boys' and a girls' school, a hospital and nurses' training school, work among the churches, and a printing press and publishing plant. In the boys' school, which has been projected along self-help and industrial lines, there has been an enrollment of twenty-two boys. The course of study prepares the students to meet the regular government examinations. All of the students have contracted to pay, or earn by extra work, enough to cover the cost of their meals. Such work is done in a mechanical shop, a carpenter shop or the dairy department. All work must be of a grade which not only is worth the specified amount to the school, but would pay for itself in the commercial world as well. Thus the students from the beginning must do work which will stand the test of comparison with that of regular workers in a given trade. The hospital is full, and in one recent letter Dr. C. A. Ainslie reported that the operating room was booked for eleven days ahead. Miss Genevieve Chapin writes that it has been most interesting to watch the nurses develop as workers and as Christian characters. Though coming from bare adobe huts, they soon learn intelligent use of modern nursing supplies, and, even more surprising, soon learn to take the lead in helping to better conditions—a new venture for Guatemalan women. This year there are

nineteen nurses in training, and nineteen others are on the application list.

EUROPE

Rhenish Mission

IN SEPTEMBER this society will celebrate its centennial. The society enters upon its centennial with 391,826 native Christians. Since the War there have been 160,000 accessions notwithstanding the fact that Borneo and New Guinea have been separated from its field of labor. There are at present 75 chief stations, and 707 out-stations, with 782 organized congregations. Last year alone 12,181 candidates were baptized. There were in active service 89 ordained missionaries, and 2,123 other helpers.

Religious Conditions in Europe

THE condition of religious minorities in several parts of Europe is still grave, according to a report made at the July meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America by Dr. Charles S. Macfarland, General Secretary of the Council. The report is based upon an extended itinerary this spring and early summer, which included most of the countries on the Continent of Europe, except Russia.

"Violent attacks on minority groups seem to have ceased," Dr. Macfarland reports, "except the anti-Semitic outbreaks. The most difficult situation appears still to be in Roumania. The Lutherans are declared to be unable to supply their pastorates because only those of Roumanian nationality are allowed to serve, and Roumanian citizenship is hard to acquire. The law limiting the existence of minority churches to those of a certain size deprives many small communities of any church life. The repression of their school still continues. One main school, legally restored to the Reformed Church three years ago, is still held back."

"Although the new Law of Cults has been passed," the report explains, "it is not yet in operation. It does not

apply with equality, gives preference to the Orthodox Church and allows too much state interference in religion." Summarizing the situation as a whole, it is described as "implicit in the whole political problem, in which it is to be hoped the League of Nations may have increasing influence. The stupidity of conquering nations in their attitude toward alien minority subjects is a sad fact of history and is being repeated."—*The Christian Intelligencer*.

All Russian Evangelical Union

ON THE basis of a resolution of the Tenth All Russian Evangelical Christian Conference, held at Leningrad, Russia, Nov. 30th to Dec. 6, 1926, supplemented by further resolutions passed by the Plenary Council of the All Russian Evangelical Christian Union at Leningrad, Sept. 27th to Oct. 4, 1927, a permanent office of the All Russian Evangelical Christian Union has been opened at 156 Fifth Avenue, New York City, replacing the provisional organization established in Chicago, Ill., in November, 1926, under the name of American Council of Representatives of the All Russian Evangelical Christian Union.

The Council of the All Russian Evangelical Christian Union has adopted the following details of operation of the American Offices of the Union.

1. The purpose of establishing the American Offices of the A. R. E. C. U. is to create knowledge of the past accomplishments of this sixty-year-old movement of Russian Christians; to create, strengthen and maintain ties of spiritual fellowship between the churches and membership of the A. R. E. C. U. and all American Christians and to invite spiritual, moral and financial support for the spread of the Gospel of our Lord and Saviour Jesus Christ in the greatest present-day mission field of the world.

2. An American Secretary, a Russian Secretary, with such other aides as may be necessary, will be appointed by the Council of the A. R. E. C. U., to receive their authority from and be responsible to the Council.

3. An American Christian of known integrity and spiritual standing will be

invited to serve as Treasurer of the American Offices of the A. R. E. C. U.

4. For the spiritual, moral and advisory support of the American offices, the A. R. E. C. U. will name a number of American Christian friends of Russia, not to exceed fifty, as members of the American Advisory Council.

5. The general plan of work of the American Offices of the A. R. E. C. U. for the next ten years will be:—

a. In addition to the funds raised annually in Russia by the Council of the A. R. E. C. U., American Christians will be asked to provide \$105,000 annually for the next ten years, to be expended for Missionary Support, Scripture production, publication work and maintenance of Leningrad Bible College. Also a Building Fund for the erection of new buildings for the Bible College, a central building for the various branches of the work of the A. R. E. C. U. at Leningrad, and model Prayer Houses in the two largest cities of Russia, Leningrad and Moscow.

b. The monthly magazine *The Gospel in Russia* will be continued in New York; circulars, letters, pamphlets and books will be printed; meetings will be held, and all good Christian methods of presenting this opportunity to aid in the spread of the Gospel throughout Russia will be used.

c. The Council of the A. R. E. C. U. will originate and carry on through its Secretaries the general program of work of the American Offices. The Council will also supply necessary information regarding the work of the A. R. E. C. U. in Russia, and will provide the general contents of printed matter, books, etc.

d. The American Offices will make monthly General and Financial Reports to the Council of the A. R. E. C. U. in Leningrad, which will reciprocate with financial reports and information to aid the American Offices in spreading a knowledge of the work and needs in Russia. Every member of the Advisory Council will be supplied with all reports, that they may be fully informed of conditions at the offices and on the field.

f. All information sent from the Council of the A. R. E. C. U. at Leningrad to the American Offices, as well as all letters, articles, photographs, etc., being the property of the A. R. E. C. U., cannot be used for any other purpose than those indicated by the Council of the A. R. E. C. U., for which the Secretaries will be held responsible.

g. The work of the A. R. E. C. U. in America is based—as it has always been in Russia—on fundamental principles of the teachings of Jesus Christ and His Glorious Gospel, fostering brotherly relations with all Evangelical Christian denominations, and promoting a spirit of

unity, mutual understanding and Christian Fellowship.

h. The work of the A. R. E. C. U. in America will be purely spiritual, as it has always been in U. S. S. R., and absolutely free from any political bias or activity, being faithful solely to Jesus Christ and true to the traditional good will and friendship between all Christian brothers.

Since the return to Russia of Mr. I. S. Prokhanoff, President of the A. R. E. C. U., in 1926, the following publication work has been accomplished out of gifts of American Christians:—Russian Bibles, 35,000; New Testament and Psalms, 25,000; Russian Hymn Books (Spiritual Songs), 45,000; The Gospel Adviser (almanac), 2 years, 30,000; Russian Bible Concordance 15,000.

The officers of the "Union" in America are: Alwyn Ball, Jr., Treasurer, Norman J. Smith, American Secretary, and John Johnson, Russian Secretary.

COMING EVENTS

- COUNCIL OF WOMEN FOR HOME MISSIONS, EXECUTIVE COMMITTEE, NEW YORK, N. Y.Oct. 2-3
- FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, EXECUTIVE COMMITTEE, New York, N. Y.Oct. 4-5
- CONVENTION OF THE UNITED LUTHERAN CHURCH, Erie, Pa.Oct. 9-9
- NEW YORK STATE SUNDAY SCHOOL CONVENTION, Schenectady, ..Oct. 9-12
- GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, Washington, D. C.Oct. 10-10
- AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ANNUAL MEETING, Bridgeport, Conn.Oct. 16-18
- DAY OF PRAYER FOR WORLD-WIDE RELIGIOUS REVIVAL, Armistice DayNov. 11
- INTERNATIONAL GOODWILL CONGRESS, New York, N. Y.Nov. 11-13
- NATIONAL INTERRACIAL CONFERENCE, Washington, D. C.Nov. 18-21
- UNITED STEWARDSHIP COUNCIL, Rochester, N. Y.Dec. 3-4
- FEDERAL COUNCIL OF THE CHURCHES, QUADRENNIAL MEETING, Rochester, N. Y.Dec. 5-12
- CONFERENCE ON THE CAUSE AND CURE OF WAR, Washington, D. C.Jan. 14-18



BOOKS WORTH READING



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

RECOMMENDED BOOKS ON AFRICA

General

The Native Problem in Africa. Raymond L. Buell. 2 vo. \$15.00. Macmillan, New York. 1928.

An exhaustive and powerful survey, made with the aim of determining the economic and political effect of the impact of western civilization upon the African native.

Geographical Divisions

The New Africa. Donald Fraser. 2s. Church Missionary Society. London. 1927. **Missionary Education Movement.** \$1.00. New York. 1928.

Shows the effect of Western civilization in building a literally new Africa out of primitive social and religious life.

The Land of the Vanished Church; a Survey of North Africa. J. J. Cooksey. 2s. World Dominion Press. London. 1926.

Attempts to describe briefly and clearly the situation in Tunisia, Tripoli, Algeria and Morocco as viewed from the standpoint of Protestant Christianity.

Thinking Black. Daniel Crawford. 2s 6d. Morgan & Scott. London. 1912.

A picturesque interpretation of the Central African. This book is out of print in America. *Dan Crawford of Luanza* by James J. Ellis (2s. Hulbert Pub. Co., London) might be substituted.

Liberia—Old and New. James L. Sibley and D. Westermann. \$3.00. Doubleday, Doran. Garden City, N. Y. 1928.

A study of the social and economic background of the country, particular emphasis being placed on educational conditions and problems.

Popular Volumes

Can Africa Be Won? W. J. W. Roome. 7s6d. Black. London. 1927.

No man in this generation has traveled over Africa as widely and as continuously as Mr. Roome. Based on wide reading, and large experience and observation, this book gives a comprehensive view of Africa with its far-reaching problems and possibilities.

The Christian Mission in Africa. Edwin W. Smith. \$1.00. International Missionary Council. New York. 1926.

A study based on the proceedings of the notable international conference on Africa held at Le Zoute, Belgium, September 14-21, 1926.

The Golden Stool. Edwin W. Smith. 5s. Holborn Publishing House. London. 1926. Doubleday, Doran & Co. \$1.50. New York. 1928.

Reviews the complex problems facing the administrator and the missionary. Broad of view and with rare insight, the author indicates where in his judgment the solution of these problems is to be found.

The Religion of the Lower Races as Illustrated by the African Bantu. Edwin W. Smith. 75 cents. Macmillan. New York. 1923.

Vol. 1 of "The World's Living Religions" series, prepared under the direction of the Board of Missionary Preparation of North America. The writer was for many years a missionary in Northern Rhodesia.

Biographical

Anatomy of African Misery. Lord Olivier. 6s. Hogarth Press. London. 1927.

A penetrating study of the burdens born by Africans in Africa in their contacts with the white races.

Thinking with Africa. Milton Stauffer. 75 cents. Missionary Education Movement. New York. 1927.

One of the six volumes of the "Christian Voices Around the World" series. Ten writers, four of them African Negroes and one an American Negro, deal with varied aspects of the Christian approach to Central and South Africa.

Africa and Her Peoples. F. Deaville Walker. 2s. Edinburgh House Press. London. 1924. Missionary Education Movement. 80c. New York. 1928.

A bird's-eye view of the continent. Is practically limited to the Africa of the black races, and only incidentally touches the brown peoples of the northern countries or the whites of the South.

Sons of Africa. Georgina A. Gollock. 5s. Student Christian Movement. London. Friendship Press. \$1.50. New York. 1928.

Biographical sketches of notable African natives. These life stories are given with marked appreciation, accurate detail and literary distinction.

George Grenfell; Pioneer in Congo. H. L. Hemmens. 5s. Student Christian Movement. London. 1927.

Grenfell was "one of the first two missionaries to enter the country, and for thirty years was leader of a group of Christian Adventurers."

Mary Slessor of Calabar. W. P. Livingstone. 3s 6d. Hodder & Stoughton. London. Doubleday, Doran & Co. \$2.00. New York.

A woman of unique and inspiring personality, and a truly heroic figure; few have possessed such moral and physical courage, or exercised such imperious power over savage peoples.

Robert Moffat; One of God's Gardeners. Edwin W. Smith. 5s. Student Christian Movement. London. 1925.

The object has been "to place Moffat in the historical and ethrological setting of South Africa—a country that has changed so much during the last hundred years that it is difficult for the present generation to realize the conditions under which he worked."

The Life of Robert Laws of Livingstonia. W. P. Livingstone. 15s. Hodder & Stoughton. London. 1921.

A fascinating biography, written in view of the jubilee of the Livingstonia Mission, and emphasizing particularly the pioneer work of Dr. Laws.

Livingstone, the Pathfinder. Basil Mathews. 60 cents. Missionary Education Movement. New York. 1912.

Fascinating in style, this biography, intended for young people, brings out the adventure and significance of Livingstone's explorations with telling effect.

Mackay of Uganda. Mary Yule. 3s 6d. Hodder & Stoughton. London. n. d. Doubleday, Doran & Co. \$1.50. New York.

"In the heart of savage Africa, in the face of unparalleled difficulties, the missionary engineer presented an example of fearless courage, nobility of mind, and unfaltering faith." This latest life of Mackay contains much new material.

Francois Collard, A Wayfaring Man. Edward Shillito. 5s. Student Christian Movement. London. 1923.

A restatement, in modern language and from the present-day point of view, of the life of one of the great modern missionary apostles.

The Moffats. Ethel D. Hubbard. 60 cents. Missionary Education Movement. New York. 1917.

A well-told story of the life of Robert and Mary Moffat, early missionary pioneers in South Africa.

MISCELLANEOUS

African Clearings. Jean Kenyon McKenzie. \$2.50. Houghton. Boston. 1924.

Inimitable word pictures of life in the forests of Africa. Many of the chapters have appeared in different periodicals.

Friends of Africa. Jean Kenyon McKenzie. 75 cents. Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1928.

Modern conditions in Africa, and the part Christian friends may hope

to play in meeting them, written for the women in America who have not access to the great mass of source material.

NOTE: An excellent graded bibliography appears in volume.

Drums in the Darkness. John T. Tucker. \$1.75. Doran. New York. 1927.

A simple, but valuable account of missionary work in Angola, its history, its problems, and its possibilities, by the Principal of Currie Institute at Dondi.

The Man from an African Jungle. W. C. Wilcox. \$2.00. Macmillan. New York. 1925.

A picture of Tizora, a native Tongan, the dominant figure in this story of the establishing of an American mission in East Africa.

AFRICA BOOKLETS

The Races Beyond. The Negro by J. K. MacGregor; The Bantu by Robert H. W. Shepherd. 12 mo. 96 pp. 1s. each. Edinburgh. 1928.

The first of these booklets relates to the Africans around the Gold Coast and West Central Africa. The second refers to the great South Central people. They are sketches for adults but are concise and reliable.

Everyland Children. David and Susi—Black and White. Lucy W. Peabody. Illustrated by Marjorie Woodbury Smith. 16 mo. 57 pp. 25c. North Cambridge, Mass. 1928.

Little people will learn, in this charming little story, about David Livingstone, the boy who grew up in Scotland and went to Africa, and about Susi, the boy who grew up in Africa and through the Scotch boy, learned to love him and his God.

Talks on David Livingstone. Talks on Africa Today. M. Monica Sharp. 8 vo. 31 pp. 1s. Edinburgh. 1928.

Junior children, and those even younger, will enjoy making the map of Africa, the model of the African village and other scrapbook work suggested in these booklets. Each has six talks and six maps, pictures and diagrams. They are excellent for

Junior Mission Study classes on Africa.

Christ in Africa. W. Y. Fullerton. Stewart of Lovedale, and Mary Slessor. Cuthbert McEvoy. 6d. each. Edinburgh. 1928.

Those who prefer short sketches to longer biographies will find the kernel of heroic life stories in these stimulating monographs.

Across Africa with Livingstone. A game. London. 1928.

Juniors and their teachers will find this game and the handwork a most entertaining way to learn something of the Dark Continent and its great missionary explorer.

Africa. The Journal of the International Institute of African Languages and Cultures. Edited by Diedrich Westerman. Oxford University Press. London. 1928.

Here is the first number of a new journal that will be welcomed by all students of Africa. Sir F. D. Lugard describes the character and purpose of the "Institute." Other articles discuss Negro music, anthropology, African literature and various topics. One paper is in German (by Prof. Meinhof) and two are in French.

The Lowland Indians of Amazonia. A Survey of the Location and Religious Condition of the Indians of Colombia, Venezuela, the Guianas, Ecuador, Peru, Brazil and Bolivia. By K. G. Grubb, F. R. G. S. 14 maps, 159 pp. London. 5s. 1927.

"The World Dominion Series describes briefly the situation in various countries as viewed from the standpoint of the Kingdom of God," and this volume deals with the little known and neglected lowland Indians of northern South America.

The Indian population of the countries considered is estimated at 5,213,100, most of them being in the Andean section, where they constitute nearly 56 per cent of the population. The Indians included here are those who have come partially under the influence of Catholicism but have preserved the Indian tongue and can be effectually reached only through these languages.

In the Andean section they average a little over ten per square mile while in the lowlands one per eleven square miles. Peru and Ecuador have the largest number per square mile, while the average for the entire region is only 1.28 per cent. Though the Catholic pioneer, Anchieta, "won their hearts by his long prayers, his purity of life, his prophecies and his miraculous powers," their great Apostle, Las Casas, said later that "Christianity for them was the surest road to the loss of liberty and slavery to Europeans." Cruel treatment from the settlers and later the inroads of tuberculosis and entire lack of sanitation is leading to their disintegration.

While the first Protestant work for them was begun by the Huguenot settlers of 1588, it really began with the Moravians in 1738 and Dr. Kidder (Northern Methodist) in 1836. Today nine Protestant missions at nine centers with 37 foreign workers are carrying on a varied ministry, with only Gospel portions in seven languages to aid them. Twenty-four Catholic Missions are also doing something for the lowland Indians. This carefully prepared volume for the first time gives detailed information as to what the Church faces in Indian work.

H. P. B.

International Review for the Social Activities of the Churches. Issued under the authority of the International Institute Commission by Dr. Adolf Keller. Editor of the British Section, Principal Alfred E. Garvie, D.D., of the German, Prof. Dr. A. Titus, of the French, Elie Gounelle, Pastor at St. Etienne. Quarterly 96 pp. 75 cents each. The University of Chicago Press, Chicago. 1928.

A unique feature of this review is that the articles are written in one of three languages, (English, German, French) and is followed by a résumé or abstract in the other two. The first number starts with introductory words by men prominent at the Stockholm Conference, such as the Bishop of Winchester, Dr. S. Parkes Cadman, Dr. Nathan Söderblom, Dr. Kapler, Mr. Gounelle, Mr. Wilfred Monod, Dr.

Wm. A. Brown, Dr. Garvie, The Metropolitan of Thyatira, Bishop Dr. Ihmels, the Bishop of Manchester, and Prof. Harnack. The rest of the number contains leading articles on all manner of ethical and social problems in their relation to the Church of Christ.

It is the result of the work of the Continuation Committee of the Stockholm Conference and has for its aim to give practical application to the presentations of the Conference.

C. T. BENZE.

Christian Essentials. John McDowell. New York. 1928. 184 pp. \$1.75.

As might be expected, this book from the pen of one of the secretaries of the Board of National Missions of the Presbyterian Church, deals with some great Christian truths we believe and why we believe them. The chapters are characteristic of the author—full of the virility and rugged search for reality.

By training and experience Dr. McDowell knows not only what Christianity teaches, but why it is true. To this end he has written these chapters, which include—The Essential Record—The New Testament; The Essential Factor—Jesus Christ; The Essential Claim—The Incarnation; The Essential Fact—The Resurrection.

Dr. McDowell does not write for the scholar, learned in textual criticism, but for the average Christian who wishes to know the evidences of his faith.

Men's Clubs, Bible Classes, and Young Peoples' groups, may study this volume with profit. For the pastor seeking a guide for mid-week studies for his church night, this work should fill an important place.

The attitude throughout is eminently fair and undogmatic. But no one can question the loyalty of the writer to the truths of the New Testament, and his strong personal allegiance to the Christ. Those who seek for reality will do well to study this book.

JAMES F. RIGGS.