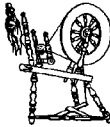


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THE MISSIONARY
REVIEW OF THE WORLD
 DELAVAN L. PIERSON, *Editor*

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COMING EVENTS

The American Council of the World Alliance for International Friendship Through the Churches will hold its thirteenth annual meeting in the form of an International Goodwill Congress in New York City, November 11th to 13th.

PERSONALS

BISHOP AND MRS. FRED B. FISHER, of the Methodist Church, sailed from New York Sept. 28, for India.

* * *

MR. WALTER MCDUGALL, the treasurer of the REVIEW, with Mrs. McDougall (formerly Miss Anna W. Pierson) sailed from New York on October 6th to visit the Guatemala Mission of the Presbyterian Church. There they will be joined by Dr. and Mrs. Cleland B. McAfee of Chicago.

DR. ROBERT H. GOHEEN, M.D., a missionary of the Presbyterian Church connected with the hospital at Vengurla, India, has been loaned to take the direction of the Union Mission Tuberculosis Sanatorium at Arogyavaram.

* * *

REV. AND MRS. FREDERICK S. CURTIS of Shimonoseki, Japan, for forty years missionaries of the Presbyterian Church in Japan, have recently returned to America, having been honorably retired by the Board.

* * *

REV. JOHN MACKAY, LITT.D., formerly a Scotch Presbyterian Missionary in Peru, now Religious Work Secretary of the Y. M. C. A., Montevideo, Uruguay, has been elected one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Dr. Mackay is a graduate of Aberdeen University and Princeton Theological Seminary. He has had a remarkable career as evangelist and teacher in Latin America where he developed the Anglo-Peruvian College for Boys which enrolls sons of many of the leading families and has been practically self-supporting.

* * *

MR. ARTHUR M. HARRIS of Harris Forbes & Company, New York, was elected president of the Northern Baptist Convention at their meeting in Detroit last June. Rev. Mark A. Levy was elected corresponding secretary and Mr. Orrin R. Judd, treasurer.

* * *

MR. W. H. P. ANDERSON, general secretary of the Mission to Lepers, has recently arrived in America from London for the purpose of holding conferences with the American Mission to Lepers representatives with whom the London society is cooperating.

* * *

DR. C. T. WANG, the Chinese Minister of Foreign Affairs for the Nanking Government and Mr. T. V. SOONG have been elected to the newly organized Board of Directors of St. John's University, Shanghai, which is the property of the Protestant Episcopal Church of North America.

* * *

DR. AND MRS. D. W. LEARNED of Kyoto, Japan, have recently completed fifty years of missionary service and are returning to America. The best part of their lives have been given to Doshisha College.

* * *

CARMEN PADIN ALVAREZ, the Spanish woman who was imprisoned for stating that the Virgin Mary was not to be looked down upon because she bore other children like other women, has recently been released from prison.

(Concluded on the 3d cover.)

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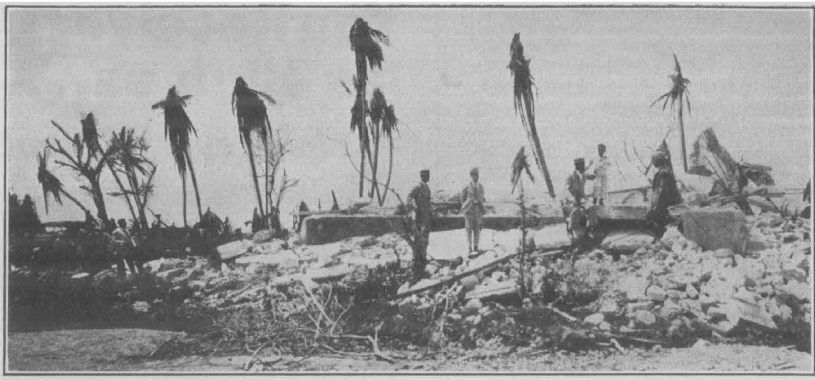
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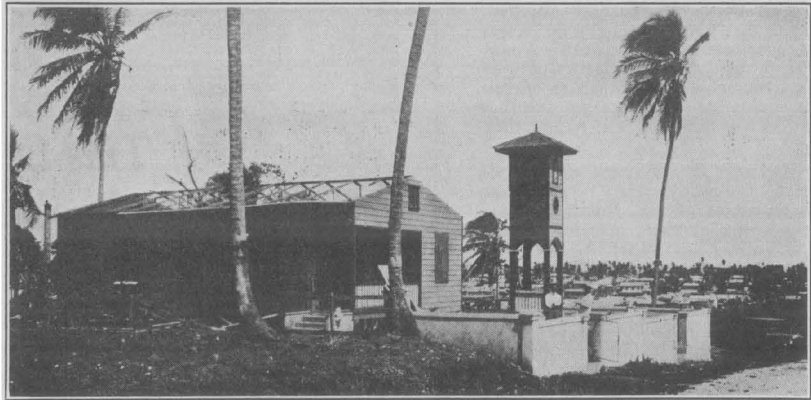
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IN THE WAKE OF THE PORTO RICO TORNADO

Photographs by Rev. Coe Hayne of the American Baptist Home Mission Society.



A PERILOUS JOURNEY FROM BATANG

BY RODERICK A. MACLEOD,* of the Tibetan Border

Missionary of the United Christian Missionary Society

IT TOOK us four months to make the hazardous journey through the wild mountainous regions of Eastern Tibet, Western China and Upper Burma. This is a land of high mountains through which four mighty rivers—the Yangtze, the Mekong, the Salween and the Irrawaddy—cut deep gorges. For a part of their course these rivers run parallel. In some places they are less than twenty miles apart, but the divides that rise between them reach altitudes from fifteen thousand to twenty-five thousand feet above sea-level. Some of the gorges cut by these rivers are from ten to thirteen thousand feet deep. Our party of four adults and five children crossed all these rivers and climbed over these high divides. Every day of the journey had its interesting events, only a few of which can be mentioned here.

The most spectacular incident of

the journey happened just after we had crossed the divide that separates the Yangtze from the Mekong, where the trail crosses the divide at the Tsali pass—15,880 feet above sea-level. After we had crossed this pass and had descended about 2,000 feet towards the Mekong, we crossed a rocky ridge and were suddenly transported from the dullness of bleak, barren mountains to the delights of a natural park of rare beauty. It was covered with a carpet of wild flowers; around its borders were natural hedges of flowering shrubs; the rhododendrons were in bloom and, to make the scene complete, a stream of sparkling water ran through the midst of the garden. In this scene of wild natural beauty we unpacked our loads, turned our animals loose to graze, and began to prepare our noonday meal. We were beginning to feel the effects of the wild, weird calm that pervaded the place, when we were roused, as by a whip, with the wild war-whoop and the deafening fusilade of the Tibetan brigands. They came on after the manner of the North American

*I have been asked to write concerning a journey which a party of missionaries made in the summer of 1927 from Batang in the Tibetan Marches to Rangoon in Lower Burma. The party consisted of Mr. and Mrs. Marlon H. Duncan and their two children—a son of three years of age and a daughter three months old, Mr. and Mrs. R. A. MacLeod and their three children, nine, seven and five years of age.
—Roderick A. MacLeod.

Indians, rushing over the ridge which we had just crossed, shouting their terrible war-whoop, and discharging their fire arms as soon as they came within range.

The object of this demonstration was not murder, but terror. They did not want to take our lives, but they did want to take what we had. They sought to terrify us to such an extent that we would give up our earthly possessions, with a fair measure of grace and good will. They took aim, not to hit us, but so that we might hear the bullets hiss past us. After a preliminary of this sort of shooting the "gentlemen of fortune" were upon us.

A picture of the one who took charge of me would make a first-rate illustration for the front page of "Treasure Island." He was a veritable pirate. A red turban was wound carelessly about his head and a dirty "pig tail" projected from beneath. He wore large silver ear-rings, studded with turquoise, a large saber was thrust under his red girdle, and he had a great musket in his hand. He demanded to know what I had. At his request, I handed him the things which I had in my pockets. In his raw-boned face, burnt brown with wind and sun, I thought I saw a calmness and gentleness which emboldened me to address him.

"We have," said I, "in our boxes, books and papers which are of no value to you. Will you please let us keep them?"

He replied that he did not have time to consider the matter; and, as I was at the wrong end of the gun to start an argument, I kept quiet.

In the meantime another member of the band entered the aban-

doned shepherd krall where my wife and children had taken refuge. He was a young fellow; and, after the manner of youth, believed in making it "short and snappy and with lots of pep." He began by making a grand demonstration of what a fierce and terrible being he was supposed to be. He rushed into the krall; let out a wild whoop; discharged his musket at my wife's feet; drew his saber; jabbed it menacingly at her and the children; and demanded their coats and hats.

My wife was somewhat prepared to meet a situation of this kind. It so happened that before she went to Batang, she had been a high school teacher for several years and it had been her duty to discipline young men of about this robber's age. She was thus fairly well acquainted with human nature—which is much the same the world over. She turned on this rowdy and told him that he ought to be ashamed of himself, a big ruffian like him terrifying little children as if he were afraid they would do him harm.

"Well," said he, "make the children stop crying."

"I will," she replied, "when you quit acting roughly."

So saying she reached out and rescued one of the little boy's pants from the heap of clothes which the children had thrown to the robber. This little fellow had been quicker than the others to obey the robber's orders, and the first thing my wife knew he had thrown his pants to the robber. This rebuke had the desired effect on the bandit, and he said:

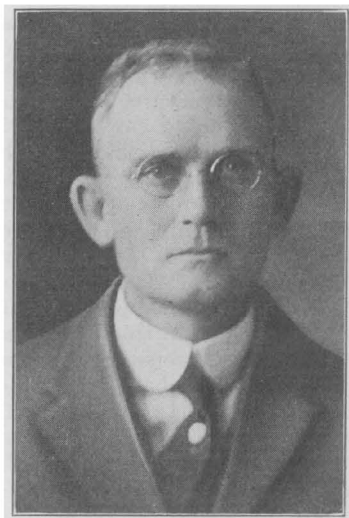
"I'll not hurt the children," and, picking up the coats and hats he went away.

Meanwhile another of the

bandits was relieving the Duncan family of their possessions. When he had finished they were left in an open space, swept by a musket fire which the bandits kept up in shooting at our porters who were fleeing for safety up the side of the mountain. It was both uncomfortable and dangerous for the Duncans to remain in this place. The civilized bullet passes by with a sound like a fraction of a hiss; but the large leaden ball which the Tibetans use passes by with a terrible twang—a twang which is very stimulating to the human mind. One cannot keep from imagining and almost feeling what the results would be if one should happen to stop one of these twanging things. Besides this mental discomfort there was the danger of that very thing happening. There was danger of being hit. Mr. Duncan took a baby on each arm; and with remarkable coolness, he and his wife made their way across the fire swept-space to shelter.

The brigands repacked our boxes on the animals and drove them off. Then our porters returned and we began to take stock. None of us were injured. Some of the food in the two boxes which we had opened to prepare dinner was left to us. Our porters had saved most of their barley meal. One of our men had worked for Dr. Wm. M. Hardy during his two terms of service in Batang, and for Dr. A. L. Shelton during Dr. Hardy's furlough. This faithful Tibetan asked one of the bandits for our bedding; and, when refused, declared, "You might as well kill these children as to take their bedding in this cold place; they will perish of the cold." For this daring appeal, he was knocked down and severely

beaten. But he got up, made his way to the chief of the brigands, and there made such a stirring appeal that the chief gave him the MacLeod roll of bedding which contained tents, cots and blankets. This was all that remained to us. All our money, clothing, food, and the Duncan's bedding was gone. Even the baby's basket had the lining and padding torn off and



RODERICK A. MACLEOD

carried away. Another unfortunate circumstance was that we were wearing our old clothing. All our good clothing and shoes were in the boxes which the brigands had taken.

We gathered up what was left and went on. Our porters went with us. Along the way, we saw evidence of the feudal warfare which has been going on for the last few years among the Tibetan chiefs. The villages were in ruins. Smoke-blackened clay walls were all that remained of what once were good substantial homes. The

inhabitants were in arms. From time to time we kept meeting bands of armed Tibetans, and we breathed freely when they passed without molesting us. After six and one-half days of anxiety and travel, we reached Tsechong on the right bank of the Mekong.

At this point it might be of interest to make a few remarks regarding Eastern Tibet. This is the most promising part of Tibet. It is well watered. The valleys are fertile and grazing lands are abundant. Along the Yangtze and the Mekong, agriculture, fruit-growing, and ranching can readily increase one hundred fold. All that is necessary is law and order. Since the beginning of civil strife in China, the Chinese have gradually lost control of Tibet. Only a small part of Eastern Tibet along the Mekong and Yangtze remains to them. Even in this small area, the Chinese exercise little authority. The Tibetans have driven them out and revived ancient feuds. The towns of Tsakalo, Batang, and Litang are still held by the Chinese; and the small, underfed, unpaid garrisons in these places are about to give up in despair. At the present time, on account of the lawlessness that exists, missionary work is very difficult. When some kind of permanent government is formed this will be a splendid field for pioneer missionary work. The courageous, stalwart, rugged Highlanders of Eastern Tibet will make splendid Christians—the type of Christian needed to take all Tibet for Christ.

At Tsechong there is a Roman Catholic Mission in charge of Père Ouvrard, from whom we learned that the road to Yunnanfu was infested with robbers. There was no government in Yunnan to furnish

us with escort therefore, we decided to cross to the Salween, then go on to the Irrawaddy, and thence, through the wilderness, to Putao in Upper Burma.

We needed food, clothing, money and porters for the journey. In this region there are so many deadly diseases that porters are afraid to go long distances from home, lest they be stricken with disease and die away from their people. Père Ouvrard came to our rescue. He gave us food, clothing, money, and, most important, persuaded his own people to carry our food, clothing and children. Our gratitude to this good friend is inexpressible. He cheerfully gave us of what he had. He made us feel the truth of St. Paul's expression, "God loveth a cheerful giver."

The crying need of this part of Yunnan Province is medical missions. In all the region from Yunnanfu to Batang—forty-three days march—and west to Putao there is only one man with knowledge of Western medicine—Mr. W. J. Hanna who is stationed at Talifu. Add to this the fact that such diseases as malaria, typhoid, typhus, relapsing-fever, blackwater-fever, sprue, and smallpox are very prevalent. These conditions give rise to a serious situation—the use of opium as a panacea. Every spring, one quarter of the fields of Yunnan are planted with poppy. Those who handle and distribute the poppy crop advertise opium as the greatest medicine known. Its power to relieve pain convinces those who try it, and as a result the opium habit in Yunnan is appalling. There is so much disease and pain and fatigue that sufferers, in their efforts to get relief, use opium and form the habit. God will bless, and future generations



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THE FLOWERY BANKS OF THE MEKONG NEAR WHANGFUPING

will rise up and call him blessed who will show the Yunnanese a better way of relief from pain than the use of opium.

On the 27th of July, 1927, with good Père Ouvrard's blessing we left Tsechong for Putao.

In this part of the world there

are no bridges, for the rivers are rapid and wide. The Mekong, for example, is about one hundred yards wide, and pours through its gorges a raging torrent. The natives have devised a unique way of spanning these wide rapid streams. Long bamboo poles are split into

shreds which are twisted into a long, stout rope. A large post is firmly fixed high up in the bank of the river. From this post the bamboo rope is stretched across the river and made fast to another post at a lower point in the opposite bank. The traveller places on this rope a piece of wood shaped like a ridge tile and called a "saddle." Over this saddle he places a strap which he ties firmly about himself. Then he clasps his hands firmly over the "saddle," some one gives him a boost and he shoots rapidly along the rope to the opposite side—a most thrilling performance that made the children shout with glee. One of the little boys said, "Let's go back again." In this way we crossed the Mekong, the Salween and two branches of the Irrawaddy.

On leaving Tsechong, our first task was to cross the high divide between the Mekong and the Salween. In this ridge snow peaks rise in majestic beauty. Eighteen miles north of the point at which we crossed there is a magnificent snow peak about 25,000 feet above sea level. It is called "Kawakapo" (White Snow) and is considered the abode of a deity. Thousands of pilgrims from Tibet, China, and Burma visit it yearly to prostrate themselves in adoration at its foot. As its snow-white pinnacles stand out against the blue sky it has the appearance of a colossal marble temple. The point at which we crossed this ridge is about the same height as the summit of Mt. Blanc. Numerous streams of water rush down from a glacier near the top of the pass. We crossed the glacier without mishap; and, after a rest at the top, began the steep descent to the Salween. On the way down, we

were in constant danger from stones which were loosened from the trail by the feet of the porters. These stones, gaining speed as they rolled, passed us with great velocity. When a stone got started, a great shout went down along the zig-zag trail to warn those on down below of the danger.

In the valley of the upper Salween Roman Catholics maintain two mission stations, one at Bahang, in charge of Père André, the other at Chamutong, in charge of Père Genestier. These are, perhaps, the most isolated mission stations in the world. During four months of the year, when the passes are covered with snow, these stations have no communication whatever with the outside world. It was thrilling to meet these pioneers and to share their hospitality.

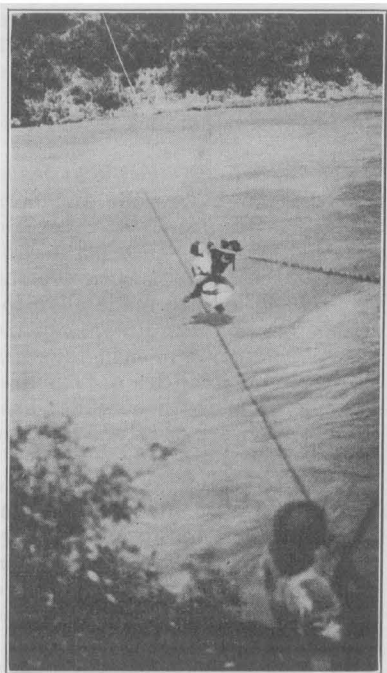
The most difficult part of our entire journey was the trip from the Salween to Putao which took us thirty-six days. We dragged ourselves up steep places by vines, roots and bushes, jumped across deep chasms, crossed raging torrents spanned by a single log and, holding on vines, crossed the faces of high precipices. Along the summit of this divide is a most miserable place. Here the warm mists from the Bay of Bengal are condensed and precipitated in chilling rains and snows. The ground is of a blackish color, and covered with a growth of stunted fir trees, bearded with long grey moss. Here and there are dark pools of glacial water. At intervals we saw the bleached skeletons of travellers overtaken by snow storms. The gloom of the tomb seems to pervade the whole place. Night overtook us and we were forced to camp in this desolate place. Dark-

ness descended upon us like a pall.

The next important place was Nogmung. Here things began to look serious. Our porters had been carrying for three days without nourishing food. Our own supply was down to three cupfuls of rice, the remains of a dole given to us by a petty official. To make matters worse, two men and a boy were seriously injured in the falling of the approach to the suspension bridge at this place. This bridge was made by stretching three strands of rattan across the river and weaving into them slats of bamboo on which to walk. On the left bank, the rattan was made fast to a cross piece tied across two trees that grew near the water's edge. This cross piece was about eighteen feet from the ground and about twenty feet from the bank. Three bamboo poles were laid from the bank to the cross piece and on these were tied slats on which to walk. I had started to cross the bridge (it was so old and rickety that only one person could cross at a time) and left the two men and boy standing on the approach. I had made about ten paces when I heard a terrible crash. Turning about, I saw that those on the bridge had disappeared. I hastened back and saw that the bamboo poles from the bank had slipped off the cross piece and the two men and the boy were precipitated on the rocks below. There they lay groaning and bleeding and unable to move. I could not get down where they were and called for help. Mr. Duncan came with porters, carried them to a hut and treated them as best he could.

On leaving Nogmung, our porters were hungry and in a sullen mood. It was difficult to keep from wondering what our own medita-

tions would be when our three cupfuls of rice were consumed. We had not gone far when our wretched caravan was lifted from its gloom to the thrilling heights of joy. The supplies from Putao arrived. Everybody ate and was filled. Five more days found us in Putao and another twenty-one



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TIBETAN WOMAN AND BOY CROSSING
THE MEKONG ON BAMBOO ROPE
AT TSECHONG

days' tramp through the jungle brought us to the railway at Myitkyina where we met Mr. Geis of the American Baptist Mission. Two days on the train, and we were in Rangoon. We had left Batang on the 27th of June and arrived in Rangoon on the 28th of October. Over the worst part of the journey the women of the party walked for twelve days.

One sometimes hears the question: Why does the Church send people to such distant and such dangerous places? Why send people to places where they get themselves and others into trouble and are sometimes killed? The answer to this question is found in one of the most significant expressions in the New Testament, "Fellowship is furtherance of the gospel." Here we have an adequate definition of what the Church really is. The Church of Jesus Christ is a "Fellowship in furtherance of the gospel."

The Church of Christ is as Jesus prayed it might be. Its members are one in the same way that He and God are one—to use the language of the Master: "One even as we are." They are made alive together by a common life. They are drawn together and held together by the divine qualities of that life. They love one another as they love Him; they work with one another as they work with Him.

The missionary activities of the Church arise spontaneously from its nature as a living body. They arise from impulses inherent in the life of the Church. The divine life that animates the Church has within it an impulse to impart itself—to reproduce itself. The Church shares in the impulse that sent Jesus into the world. Paul felt it and became a missionary. It makes every last member of the Church a missionary. Love constrains them. Love is God's life in action—God spontaneously sharing His life with people—recreating them with it, animating them with it, making them conscious of it, making them one with Himself in mind and heart and will. Missions is the Church in action—the Church enlarging and enriching

this fellowship, by reproducing its life in others and making them a vital part of itself—making them members of the one and living fellowship that will continue to grow in beauty and joy forever. The church is a "fellowship in furtherance of the Gospel." That is why the Church sends out missionaries. Each member is "impelled by the expansive movement of his own irrepressible soul." The life within the Church is a burning and shining light that permeates as far as it can shine. The more it is aflame with the true light, the farther it will shine.

The missionary is merely a vital part of this living fellowship. He does not go to the field alone. The church goes with him. When Paul, the first and greatest of foreign missionaries, was a prisoner in Rome, he was confined in a cistern shaped dungeon. Yet from this gloomy depth, he could write that amazing letter of joy and confidence to the Church at Philippi. He was never alone. His cell was the center of a joyous fellowship. God was there; Jesus was there; and, what is no less significant, the Philippian church was there. "I have you," he wrote them, "in my heart." It is ever the same. The fellowship of the spirit is, to the missionary, as real as his own existence. The Church is always with him. He has the Church in his heart. The spirit which animates the Church says to the missionary, "go," and adds, "I am with you always, even unto the end of the world"—till the last human being is made to live and to thrill with the life which is in Christ, till the last living soul, created in the image of God, is made worthy of eternal fellowship with the Creator and Lover of all.



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THE VALUE OF OUTDOOR EVANGELISM

BY REV. JOHN N. WOLF, New York

Superintendent of the Evangelistic Department, National Bible Institute

THIS is the day of specialization. It is of prime importance that some Christians at least shall be specialists in the work of going out to tell lost sinners how to be saved. After many years of experience as collaborators together with Christ, we believe that outdoor evangelism is the best means that we have for producing soul-saving specialists.

Hundreds of thousands of people in our great cities never darken a church door. They will not come to church, therefore the messengers of Christ must go to them. Outdoor evangelistic meetings can be conducted at almost any hour of the day. At the noon hour we catch the crowds on their way to or from luncheon; in the afternoon we catch the shoppers; in the early evening we reach the business folks on their way home,

and after the dinner period, we can reach the promenaders and theatergoers; again at midnight, meetings are conducted to catch the crowds after the theater. God blesses the effort no matter what time the meetings are held.

There is the added advantage, that these outdoor meetings can be held at almost any place. Some are conducted in the great financial district of New York, Wall Street and lower Broadway; others are held at the parks, the shopping centers, and the great congested tenement house districts. These meetings have extended in the metropolitan area all the way from the Battery to Yonkers and from the Hudson River to Far Rockaway. All five boroughs, Manhattan, Bronx, Queens, Brooklyn, and Richmond are included. New York is the greatest city in the world,

and outdoor evangelism offers the greatest opportunity for Christian work. Multitudes who will not go to church or visit the mission halls, will attend these street meetings and listen to the Gospel. By the grace of God we can reach them for Jesus Christ.

This phase of Christian service also has a great advantage in being a most economical and effective way of administering our Lord's money. There is no rent to pay. Our "church" in Madison Square Park, of which Dr. J. K. Sterrett is the pastor, is not an expensive institution to maintain. It has a beautiful blue dome and other artistic features. Sometimes the "roof leaks," but in spite of this closely packed audiences give attention to the preaching of the Gospel. There are no mortgages necessitating payment of interest on our outdoor auditoriums at Wall Street and Broadway, Madison Square Park, Union Square Park, Columbus Circle, down in Hell's Kitchen, over in the Gas House district, up in Little Italy, down in the Ghetto, or wherever it may be. With a little sanctified ingenuity to attract attention, in a few moments we can gather a congregation, sometimes as many as five or six hundred and more. No elaborate equipment is necessary, no pipe-organs, or highly trained choruses. All we need is a small stand or a soap box and an American flag. Some of the finest preachers on earth give the message on street corners. They must be good speakers or the crowd will not stand and listen. If the speaker does not hold their interest they will give up their "reserved seats" and pass on.

During the year 1927, The National Bible Institute of New York

City conducted 3,337 distinct outdoor evangelistic meetings, having an aggregate attendance of almost half a million. Of this number 3,203 persons publicly responded to a very definite invitation to accept Jesus Christ as their Saviour and Lord. In addition to these many others followed the speakers and sought to know how to have eternal life. During the same period we distributed free of charge 63,420 copies of the Gospels, New Testaments, and tracts. The total cost of this immense work was only \$10,000—or about two cents per capita to reach sinners who probably cannot be reached in any other way. Compare that with the cost of maintaining some of our large churches with small results. Surely this is economical administration of the Lord's money.

Outdoor evangelism also presents the greatest opportunity for the training of Christian workers. There are today men in the ministry, on the mission field, in evangelistic work, scattered far and wide, who had their training in a large measure at the outdoor meetings. One young man, a former student in our school, is today teacher of the large men's Bible class in the First Baptist Church of New York. He was led into Christian service by being asked to go down to the corner and hold a meeting. He has developed into one of the very finest evangelistic preachers in New York City. Two others trained in this way are now superintendents of gospel halls in New York City and a colored brother is leader of the Junior Church at the Metropolitan Baptist Church where between seven and eight hundred young people attend his service every Sunday morning. The pastor of the Lev-

erich Memorial Church of New York, the pastor of the Grace Baptist Church, Belleville, New Jersey, a missionary in Africa, another in Central America, and many others testify to the value of their training in the outdoor evangelistic meetings.

Most Christians are interested in the work of bringing the Gospel to God's "Chosen People." Outdoor evangelism, in New York and other cities, is one of the greatest

come to accept Jesus Christ as their Messiah.

Most important of all is the opportunity that out-door evangelism gives us for reaching young men. Wherever there is a possibility of a meeting, men, ofttimes able men, calling themselves "Free Thinkers" or the "Four A's," gather the young men of our day to teach them anything and everything that is absolutely opposed to Christianity. They ridicule, they blaspheme,



A NOON MEETING ON FIFTH AVENUE, NEW YORK—ALL JEWS

opportunities in the world for reaching the Jews. Experienced workers acquainted with the situation say that this is the largest Jewish mission field in the world. There are said to be approximately two million Jews in New York City and at almost every meeting conducted on the street corners many Jewish people are in the audience. At some locations the audience seems to be one hundred per cent Jewish. Although occasionally there is a little opposition, they are always ready to listen and to discuss. Many have

and do their best to undermine the faith of boys who have been reared in Christian homes. At most of these meetings ninety per cent. of those who attend are young men. There is a need for young men for the ministry today. Outdoor evangelism is the way to reach and to win them.

In the *Morning World* under date of December 16, 1927, Commissioner Kennedy gives some startling figures for the city of New York. He says that during the year just closing there were "227 boys between sixteen and

twenty committed to State's prison and 100 of twenty-one years; there were 505 between these two ages sent to the New York State Reformatory at Elmira; there were 529 between the ages of sixteen and twenty-one, and 186 of twenty-one years of age who were committed to the penitentiary. County jails received 34 under sixteen, 4,835 between sixteen and twenty-one, and 1,310 of twenty-one years of age." According to these figures, during the one year there were 8,728 boys twenty-one years and under committed from New York City to the penitentiaries, reform schools, and prisons. Note that these were not from the state, but from the city.

We have here a copy of "The Report of the Four A's," (The American Association for the Advancement of Atheism). Under the heading of "School and College Branches" (page six) it says:

The revolt of modern youth, which so alarms the Orthodox, makes easier the formation of anti-religious groups in high schools and colleges. With the elimination of religious instruction and the introduction of the teaching of modern science, particularly Evolution, one may with truth say that the schools in their courses fight for Atheism."

Most of these groups are, for obvious reasons, secret. Whether open or secret, their titles vary from "Truth Seekers" and "Liberal Club" to "Damned Souls" and "Society of the Godless," and perhaps at the extreme, that of a recent branch in a California high school, "The Hedonic Host of Hell-bent Heathen." This branch had, at last report, thirty-five members out of 300 students, and with systematic proselyting hopes to have one hundred by the end of the school year. The leader is an enthusiastic young genius, until recently very active in the Church.

Under the heading of "Atheist Training School" (p. 6) it says:

The national office has established in New York a training school with meetings for the present once a week. Young men and women and boys and girls are

given practice in public speaking. Their beginning is admittedly modest, but it is hoped that the school will grow into what the Opposition will call a seminary. The movement needs large numbers of trained debaters and lecturers, well-grounded in the principles of Atheism. There should be a training school in every large city.

On page 19 the report says,

A man or woman of any talent should be able to collect a group, especially of the younger generation, to discuss religious subjects, and occasionally to hold a debate. Forums should be established wherever possible.

The opponents of Christianity realize the value of outdoor meetings as a means for reaching young men and work on the streets; they are constantly busy to promote atheism. It is the privilege of all Christians under the guidance of the Holy Spirit and by the grace of God, without any great gifts and without any great expenditure of money to go forth on the streets of our city to tell out the simple story of the Gospel. As the Gospel is proclaimed it demonstrates beyond any possibility of contradiction that "*It is the power of God unto salvation to everyone that believeth.*" Thank God that as the result of such ministry there are many men serving God today, preaching the Gospel in New York, and throughout the world.

These are five great facts that show the importance of outdoor evangelism. It offers the greatest opportunity for reaching the masses; it offers the most economical and effective way to use the Lord's money; it furnishes the greatest opportunity to train Christian workers; it gives the greatest opportunity to reach God's Chosen People, and it offers the greatest opportunity to reach young men for Jesus Christ. This privilege is ours—to be colaborers with Christ in the great work to which He has called His followers.

WITH STANLEY JONES IN SOUTH AMERICA

BY REV. WEBSTER E. BROWNING, LL.D., Buenos Aires, Argentina

Secretary of the Committee on Cooperation in the Republic of the Rio de la Plata

AN INTENSIVE evangelistic campaign of three months, in four of the leading countries of South America under the leadership of Dr. E. Stanley Jones of India, was made possible by the Board of Foreign Missions of the Methodist Episcopal Church and the Committee on Cooperation in Latin America. The interest and sympathy of the missionaries of practically all the evangelical groups were enlisted, and the campaign has had a wonderfully vitalizing and unifying effect on all who were able to share in the experience.

Leaving New York City in June, Dr. Jones first visited three of the most important cities of Brazil, then continued south to Uruguay, crossed the Rio de la Plata to Argentina, thence across the broad *pampas* and over the Cordillera de los Andes to Chile; then journeying northward he stopped one day in Lima, the old capital of the viceroy of Spain, and returned to New York. It was necessary for him to concentrate on the larger centers of population, generally near the coast, but many interested workers came from the interior, some traveling five hundred miles at their own expense. In this way, a large number of workers heard the evangelist and carried back inspiration to the smaller congregations that were unable to have him in their midst.

The author of *The Christ of the Indian Road* and *Christ at the Round Table* is too well known to need either analysis or praise of

his spirit and methods. But there are several situations which have emerged from the campaign which may be of interest to the readers of these pages.

1. As already suggested, it was proved that the various groups of



DR. E. STANLEY JONES

evangelical workers are willing to unite in an undertaking of mutual interest, if a sufficient challenge is presented. For the time, at least, conflicting theological *shibboleths* were laid aside and all were ready to unite in listening to the evangelist reason of the things that pertain to the Kingdom of Christ. Representatives of more than a dozen groups of workers in Argen-

tina, widely divergent in their creeds and manner of organization, met daily to confer together as to methods of Christian work, and not once was a note of discord sounded. Some had come with the expectation that they would be compelled to criticize. But their criticism was hushed, and at no time did the discussions descend to the lower levels of sectarianism. Perhaps the explanation was to be found in the fact that the evangelist, with incorrigible persistency, presented Christ as the all-sufficient Figure, and, as a result, in His presence the discussions were kept on an unusually high level.

Some who had been considered extremists, or narrow in their thinking, were heard to exclaim, after days of study together, that after all it is Christ who must be enthroned, and that methods of organization and sectarian interpretations must be kept in a secondary position. Hearts were made tender, and the true spirit of cooperation and unity in Christian service was exalted as it has never before been exalted in South America. Any one who knows the religious life of these republics and the tendency to an almost endless division of the evangelical forces (there are forty-four varieties in the River Plata Republics alone) will appreciate with what joy this fact has been hailed by those who are more interested in the wider and more vital implications of the Gospel than can be condensed into any sectarian formula, however broad.

2. It has been proved that even the most highly cultured Latin American, generally supposed to be deeply contemptuous of religion and impervious to its influence, especially as regards the evan-

gelical interpretation of Christianity, can be touched to the quick by the simple and tactful presentation of the claims of Christ, when those claims are freed from the shackles of this or that school of thought and He is allowed to speak for Himself with all His matchless power.

The mind of the cultured Latin American is probably more analytical than is the mind of the meditative philosopher of the Far East, and it was feared that the messages that had appealed to the highest type of mind in India might not attract these more nimble thinkers of the West. But, once again, the universality of the Gospel message has been proved, in that some of the outstanding scholars and writers of the continent listened with rapt attention and confessed afterward that this new interpretation of Christianity—new to them—had been a distinct revelation. One such, the editor of one of the most influential papers in Latin America, referring to a luncheon in which he had heard Dr. Jones, said: "Since then I have been living in a new world. I have Christ in my heart and I am happy all the time." Others, while seeming to dispute with the evangelist, confessed afterward that their opposition was only superficial, and that new avenues of thinking had been opened to them along which they proposed to travel and continue their study.

In one meeting, almost two hundred national teachers with their Inspectors and the Minister of Public Instruction, listened to an appeal that made a deep impression on all and called forth from the Minister certain statements that show how deeply some of these leaders are thinking along re-

ligious lines, although completely out of sympathy and touch with the dominant church and as yet outside the direct influence of the Evangelical Movement.

3. The campaign has also shown that hundreds of young men and women, the future leaders of political and social life in these countries, are now on the fringe of the Evangelical Movement, but

Christianity. Hundreds of young men crowded the meetings at the Y. M. C. A., very often standing throughout the program, and listened with deep attention to the appeals of the evangelist. On one such occasion the meeting was closed with prayer after permission had been asked which was a very marked departure from the usual procedure in such meetings



DR. STANLEY JONES WITH STUDENTS AND FACULTY OF THE UNION THEOLOGICAL SEMINARY AND THE TRAINING SCHOOL FOR CHRISTIAN WORKERS IN BUENOS AIRES

are ready to assume an attitude of deeper interest, if the present awakening can be maintained. Many have been influenced by the Christian Associations, but the churches seldom or never see them within their doors. Their interest and curiosity have been stimulated in the past, but there has been but little or no concerted effort to guide them into channels of thought which will bind them to a vital

in Latin America. Every head seemed to be bowed in reverent attention and many crowded the after-meetings in quest of further light and counsel.

4. Many of the leading evangelical workers are convinced that *now* is the time for the evangelical movement to enter this new field of activity. Heretofore, many of the workers, both foreign and national, have been hesitant, rightly recog-

nizing their deficient cultural preparation for this advance among leaders of national thought, while others have been fully content to continue their efforts where there was less resistance and the prospect of more immediate returns on the investment of life and funds.

The Boards back of these workers have not been entirely blameless, since, as one of the missionaries recently remarked, "What the Board demands is a report of the number of additions to our church during the year. This idea of the gradual permeation of society with the Christian ideal may be all right, but we are expected to show practical results in the report of new members."

Today, there is a growing feeling that the section of society in which the workers have long operated is becoming saturated, and that unless they now move out to undertake new tasks that demand a different strategy and greater effort, the evangelical movement is destined to become a spent force, or degenerate into a mere rivalry of sects, within a limited circle, with the consequent and inevitable friction that results from the clash of personal convictions and ambitions.

5. Consequently, in some centers, meetings of leaders have already

been held and resolutions adopted, asking that certain workers be released for this new task—much as Dr. Jones has been released for his special work in India—to go up and down the continent, challenging its thought and holding up Christ and the Christian concept of life. Such workers must be nationals. The day is fast approaching, if it is not already here, when the soul of Latin America can no longer be reached through the lips of a foreigner—especially of one who originates north of the Rio Grande. Dr. Jones was presented to the public in the frame of India, rather than that of North America, and his skill and tact acquired during many years of service in a similar field stood him in good stead in the prosecution of his task. But men of such unusual preparation are few and are seldom available for this special work. Consequently, it is the national, well equipped, culturally and in deep Christian experience, who, with the moral and financial backing of the Board or mission, must set himself to this new task.

As was to be expected, the evangelist has left the field with serious problems that cry aloud for solution. The opportunity has come for a great advance—but, as a Spanish proverb tells us, "Opportunity is bald behind."

BOTH of the English papers at Buenos Aires and two of the leading Spanish magazines have published gratis advertisements supplied by the American Bible Society's agency secretary. Through the advertisements hundreds of copies of Spanish Bibles have been sold to people living in remote parts of the country who could not have been reached readily by colporteurs.

STUDENTS AND FOREIGN MISSIONS TODAY

BY JESSE R. WILSON, New York

Secretary of the Student Volunteer Movement for Foreign Missions

ARE students interested in missions?

Decidedly not!

If the question is general, the answer must be definite and negative. Interest involves information and the average student knows as much about the missionary work of the church today as the average citizen knows about relativity. He may have heard the term but all it conveys to his mind is a blur. Put the question to even nominally Christian students, "Do you believe in foreign missions?" and the probable response will be that quizzical look which one gives who does not understand your language.

Where students have become interested enough to seek information, several facts have given them serious concern. One is a decrease in the number of outgoing missionaries. Few realize how great this has been. For the ten-year period 1916-1925 the average number of missionaries going out from the United States and Canada every year was 1,040, but the past five years show an average of only 877, with only 728 going out in 1926, and a decrease to 558 in 1927.

Further, there has been a great increase in the number of missionaries who after one or two terms of service are not returning to their respective mission fields. The same reason that has kept the Boards from sending new missionaries has often kept them from returning older ones; namely, lack of funds. This has been true in many cases where the missionary wanted to return, was asked for by

the people among whom he had been working, and was qualified in every way for effective service.

This decrease in the number of new missionaries and increase in the number of permanently furloughed missionaries has been common knowledge among students interested in missions. Some of their own fellows, after years of preparation, have applied for appointment only to be rejected because of "lack of funds."¹ Many of their acquaintances are not returning. In some cases, the reasons for staying in this country are obvious to all and are thoroughly justifiable so far as both the individual and the Board are concerned. In other instances, however, the impression gets out that something is wrong with the Board, the mission, or the work, and interest in missions suffers.

Student Questions

Very naturally, therefore, some students have been asking themselves:

"Why should I purpose to become a foreign missionary if the evidence points to a gradual decline of missionary interest?"

"Why should I prepare for missionary service if the chances are heavily against my ever receiving an appointment?"

"Even if I should be appointed, what assurance do I have that my services will be wanted or needed over a long period of years?"

"Is the reduction of the number

¹ Others, of course, are rejected because they do not qualify in health, training, or personality.—J. R. W.

of missionaries due chiefly to lack of funds, or is the day of missions over?"

"Are the church boards following an unannounced policy of withdrawal from all mission fields? If they are," say some fine students, "they can withdraw without my help. I am interested in an advance and not a retreat, however strategic the retreat may be."

"If this is not the case, do the Christian leaders of mission lands really want missionaries or will my presence among them as a representative of a foreign sending agency tend to thwart their natural growth and development?"

Such questions as these are largely organizational, but they are asked by students who might, if conditions were different, become deeply interested in missions. If, not only in words, but also by an effective forward program, positive and convincing answers could be given to these questions, such answers would remove one of the greatest obstacles to a serious and deeply personal consideration of missions as a life-work on the part of some of our finest undergraduates.

Still another reason why there has been a waning interest in missions among students is that they have, in recent years as never before, been facing the evils of our own land. Racial and industrial conflicts, amounting almost to civil war at times, class hatred, exploitation of the poor and weak by the rich and powerful, scandals in the government, scotlawry, economic (and sometimes even militaristic) imperialism abroad, and a vast category of evils have taken all complacent satisfaction with our own country and our own western civilization from the minds of

many students. To this group, even the phrase "so-called Christian America" is not used any more; "non-Christian America" is the usual term now. Suggest foreign missions to any of this group and one of the first responses will be, "Should we not clean up at home first?"

Some years ago a traveling secretary of the Student Volunteer Movement, Dr. Walter Judd, now a missionary in China, wrote a pamphlet on "Why Leave non-Christian America for the Orient?" The great popularity of this pamphlet has revealed how widespread is the question discussed by it. But despite a fine array of convincing arguments by Dr. Judd, showing why we cannot wait till America is more Christian before carrying our Christian message abroad, the question persists. The only effective answer will be a new and determined effort on the part of the church at home to make America really Christian.

Speaking conservatively, in the past not more than one out of every two thousand Protestant Christians has gone abroad as a missionary.² No one can argue that if that one should have stayed at home conditions would have been greatly different. They would not have been. On the contrary, the very going out of missionaries has stimulated many Christians at home to greater effort. The loss of some has been more than compensated for by the renewed zeal of others. But the question goes deeper than that. It is not, "Am I really needed at home?" It is rather, "If the thousands here in America cannot produce better re-

² One writer estimates that of our Protestant church members, for every one who is serving as a missionary abroad, we are keeping 2,818 at home.

sults than they have produced, what basis have we for believing that Christianity will solve the problems and meet the needs of other lands?"

That students are justified in pressing this point is evidenced by the following honest confession of the recent Jerusalem Missionary Council.

The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel 'proclaims the only way by which humanity can escape from class- and race-hatred.' But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it.

This claim must be sustained if the church expects to inspire in its own young people, not to mention the people of other lands, the belief that Christianity is an adequate remedy for the ills of mankind.

To the doubts which students have as to whether or not they can or ought to be missionaries is added a third consideration which acts as a deterrent force to any who today seek to promote an intelligent and active interest in foreign missions on any of our college campuses. Many students do not have a type of Christian faith and Christian experience which demands that this faith and experience be shared with others. To many, God is a problem to be solved, not a joyful reality to be experienced, much less to be shared. To them even the problem of God is not an urgent one. If one has time for it, all right; but if not, then it does not matter much. The world seems to go along with a pretty good swing, God or no God, so people say. Besides, one

cannot be sure. The best course to pursue is to "bet one's life there is a God." Many nominally Christian people do not even go that far. They only say, "I do not know that there is a God but I am going to live as if there were and, in the meantime, as opportunity offers itself, I shall keep up the quest."

Now this kind of religion, which at best is a mere side-line of intellectual effort among many others much more absorbing, does not produce missionaries. Missionaries are not knights on a quest. They are couriers on an errand. They are not groping seekers after an unknown God; rather they are men and women to whom God has already revealed Himself historically and in their own experience in and through Jesus Christ. This revelation is so rich, so wonderful, and so increasingly sufficient for the deep needs of their own lives that they seek to put others in the way of the same knowledge and experience.

But to say that in the colleges today there are very few students who have passed through a spiritual adolescence wherein childhood faith has become a glowing bright reality, transforming, engaging, and compelling, is not an expression of pessimism. It is a plain statement of fact. Our modern processes of evangelism and religious education in church and school are not producing men and women after this pattern in any great numbers. Until they do, the challenge to foreign missionary service is going to fall, for the most part, on deaf ears; and well it may, for no matter how attractive, learned, capable, and unselfish one may be, he is not qualified to serve as a Christian missionary set for the advancement of the Kingdom

of God unless his whole life—what he is and what he does—is grounded in some vital, growing, and satisfying personal experience of God.

Some think that this is a fairly gloomy picture. It is; and it could be made gloomier still if instead of dealing with at least nominally Christian students, as I have done, reference were made to that large number of students who, seemingly, feel no constraint whatsoever to unselfish living. It is easy enough for men and women in our colleges today to hold that success is not measured by service but by dollars. Utilitarianism determines the value of curriculum courses; and the possibilities of acquisition rather than of function or service determine careers. Perhaps there has never been a time when more thought was given to the principles of vocational guidance as applicable to students, but, unfortunately, most of those principles are such as to render inoperative the essentially religious idea contained in the word "vocation"—a call, implying One who calls and therefore a divine commission.

One writer on vocational guidance for college students lists the following as criteria of professional success: "membership or fellowship in the professional societies; salary and net income; offices in the professional societies; well-recognized professional distinctions, such as medals, government appointments, commissions and awards of various kinds; financial responsibility of professional assignments"; and others of a similar character. In such an atmosphere what chance does a challenge to foreign missions have of

getting a hearing, much less a favorable consideration?

Gloomy though the picture is, we do well to look at it, for it is against this background and in relation to it that signs of hope for the future begin to appear. Certainly for the past five or six years the student attitude of North America with reference to foreign missions has been characterized by lack of information, lack of interest, sharp and caustic questioning of the whole program, and in some cases a spirit of indifference that has been almost impregnable.

However, certain churches, organizations, and individuals have been unshaken in their faith in the divine origin, continued necessity, and present urgency of the missionary cause. Moreover, they have maintained their faith in students and have not let all of them forget that some people at least still regard missions as the most "serious and significant of 20th century enterprises." Weaknesses and defects have been frankly acknowledged; but convincing facts have been set forth to show that missionaries in and through an unselfish spiritual ministry, are bringing men to Christ who breaks the shackles of moral evil and guilt and releases men and societies and nations from cramping custom and blighting social practices so that in Him they may stand up free and complete.³

Changes in Student Attitude

Within the last eighteen months, some observers have been able to see the beginnings of significant changes in the attitude of at least a few students. In the recent past, undergraduates who have been at all interested have dissected mis-

³ See the Jerusalem Message Statement.

sions as they are prone to dissect every other problem of the day—with a great deal more of irresponsible slashing than careful observation. They have not deigned to profess any personal interest. In recent months, however, while questioning has persisted, a bit of "what does all this mean to me?" spirit has begun to manifest itself. "If things are wrong, maybe I have some responsibility for setting them right," say some. "Besides there may be more to commend than I have ever guessed." "What's right with missions?" is seen by some to be as pertinent a question as "What's wrong with missions?" Certain it is that a new kind of missionary interest is manifesting itself on some campuses, and while few life commitments are being made, the period of purely academic inquiry for the sake of criticism seems to be passing.

Another significant change in student attitude is coming from their study of comparative religion. Our age has witnessed great developments in this field. We all have or may have a fairly intimate knowledge of non-Christian religions. With this knowledge comes a growing appreciation of the fact that in all ages and in all lands men's hearts and minds have reached out toward goodness, beauty, and truth, and that in all these realms significant discoveries have been made. It is clearer to us than to men and women of any other generation that God has not left Himself without witness among any people. Fear or reluctance to admit this has been rapidly giving way to a rejoicing in the fact "that even apart from conscious knowledge of Him, when men are true to the best light they

have, they are able to effect some real deliverance from many of the evils that afflict the world."

The Pre-eminence of Jesus Christ

But students who are serious and thorough in their study of comparative religion discover that, against the background of a growing knowledge and sympathetic appreciation of other religions, Jesus Christ, fulfilling and securing "all the good of which men have conceived," stands out in a clearer light than ever before. They are able to see with others that "just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him."

The glib statement that one religion is just about as good as another simply does not stand in the light of an honest, appreciative, thorough-going study of the world's living religions. It is evident to all serious students that, on the basis of the solidarity of the human race, i. e., common characteristics, common needs, common problems, that religion which is best for any people is the one best for all. If Jesus Christ is essential to the highest and best life of the West, He is essential to the highest and best of the East, and for the same reasons.

We do not go to the nations called non-Christian, because they are the worst of the world, and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

This is the argument of the Jerusalem Message stated so as to reveal the compelling motive back of Christian missions. And it is an argument that today is securing an interested and responsive hearing from many students. This is true whether they discover it for themselves in their study of comparative religion or hear it fairly presented by others.

Missions and the Problems of Life

Further, students are discerning that the missionary movement is concerned about the real problems of life. In recent years the impression has been abroad that the best energies of missionaries are spent in merely nurturing a feeble church which does not give much promise of helpfulness to the community in which it is located. It is a wrong impression, but evidence to support it has not been wholly lacking. And the charges and citations of students have at least been strong enough to do two things. They have brought forth from almost every field and out of every period of the modern missionary movement an abundance of data showing that missionaries have to do with life-needs and life-problems of the people among whom they labor. They have also stimulated missionaries and mission boards to face anew their responsibility not only for a program of evangelization but one for Christianization as well. Evangelism is always and everywhere the primary task of missions. Any one who discounts its importance is lacking in spiritual discernment. But evangelism, however essential, is only the planting of the roots of the Christian faith. And students interested as they are, and ought to be, in the great

social and industrial and international problems of the day rightly expect that roots, once planted and duly nurtured, shall produce the fruits of righteousness, justice, mercy, and truth in corporate as well as individual life. Jesus said, "By their fruits ye shall know them." It is a poor sort of evangelism that does not result in a better community life.

The last two conventions of the Student Volunteer Movement, at Indianapolis and Detroit, have spent what seemed to some a disproportionately large part of the time allotted for meetings to this secondary aspect of missions. However the student attitude, assuming as it did that missions are set for the propagation of a religion having to do with the problems of the next world to the exclusion of those here and now, seemed to demand just this emphasis. The beginnings of renewed interest in the work of the church around the world on the part of many students paving the way for the quieter and more effective processes of the Movement point to a justification of these convention programs.

Religious Beliefs That Matter

Finally, an increasing number of students today are coming to a place where they recognize that there *are* some religious beliefs which matter. In recent years many have refused to think in theological terms. This is true not only of students. "The generation that is drawing to a close has been trying on an unprecedented scale the experiment of a creedless religion." As a close observer has pointed out some "have tried to go back behind intellectual formulations to the experience out of

which all formulations arise and have found the gist of religion in quality of life"; while others "have tended to substitute action for intellection and to center attention on devotion to the Kingdom of God even if one's opinions were utterly at sea as to what 'God' means."

But such attitudes cannot long commend themselves to any large number of people. "Any complete religion is threefold. It is mystical, practical, and metaphysical. It involves a radiant experience, a social program, and a philosophy of life." There has been, therefore, on the part of a growing number of students a new quest for God in personal experience and a deepening conviction that a coherent world outlook in relation to God is absolutely necessary. Once again Jesus, who has been speaking with authority to students on the problems of war and peace, industry and internationalism, is being looked to for a sure and satisfying revelation of God. Those who heretofore have gone to the New Testament simply to extract some principle applicable to the problem in hand are beginning to go to it for light on one's self, the world, human need, God, the ultimate victory of good over evil, and the possibility of "an ever-growing, ever-enlarging, ever-lasting life." They are learning again that men live not merely by mystical experiences, nor yet by absorption in programs of social betterment, but also by ideas of ultimate values and basic realities by every word that proceedeth out of the mouth of God. In this last realm no less

than in the other two Jesus Christ is revealing himself as unique, universal, essential. As men yield themselves to Him, He meets the deepest needs of their lives and becomes to them an all-sufficient Guide for conduct and career.

The trend in student Christian thinking is now in this direction. No one would argue that it has proceeded far. No one can be sure that it will continue in the same direction, especially in view of the undiminished strength of materialism and practical atheism regnant in the western world on and off college campuses. But I believe it will. I believe it because the spiritual influences which have initiated the trend have already demonstrated their ability to operate in spite of the forces in opposition. I believe it because history reveals that the Christian life and message have in the past triumphed over similar forces. I believe it because I believe in God—His wisdom, love, and power—and His effective concern for a world of men, women, and little children who are in need of that full deliverance which the Gospel of the Son of God proclaims and secures. I believe that the spirit of this same Father-God will continue to work in the hearts and minds of American students until, compelled by a full-rounded and transforming experience of Himself and a vision of the world of human need, many of them will be willing to give themselves at home and abroad to the end that men everywhere shall become partakers with them in the glorious inheritance of the sons of God.

A MISSIONARY CALL AND THE RESPONSE

BY REV. JOHN T. FARIS, D.D., Philadelphia, Pa.

ON MARCH 22, 1883, an issue of *The Christian Advocate and Journal* and *Zion's Herald* contained a call from Dr. Wilbur Fisk, President of Wesleyan University:

"Hear! hear!

"Who will respond to the call from beyond the Rocky Mountains?

"We are for having a mission established at once. Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the natives, live with them, learn their language, preach Christ to them, and—as the way opens—introduce schools, agriculture, and the arts of civilized life. The means for these improvements can be introduced through the fur traders, and by the reinforcements with which from time to time we can strengthen the mission. Money shall be forthcoming. I will be bondsman for the Church. All we want is the men. Who will go? Who? I know of one young man who I think will go, and I know of no one like him for the enterprise. If he will go.....we only want another, and the mission will be commenced the coming season."

Jason Lee responded to the call. He persuaded his nephew, Daniel Lee, to go with him. Two others joined them later. The journey was made by river and on horseback to Missouri, then with a train of trappers to the Northwest. There were those who called foolish this home missionary pioneer bound for Oregon, but Jason Lee thought otherwise. In his diary

he wrote of the fur traders in their company:

"These men incur more danger for a few beaver skins than we do to save souls; and yet some who call themselves Christians would have persuaded us to abandon our enterprise because of the danger accompanying it."

The story of the heroic service in the Oregon Country that followed, is a part of the wealth of home missionary literature. Look up Jason Lee; read of him and of his fellow worker, and of Marcus Whitman who was sent out by the Congregational Church only a little later: Read of the decision made by Narcissa Prentiss to accompany him, and of their joint persuasion of Dr. H. H. Spalding and his bride to go in their company. Mrs. Spalding was told that she was not strong enough for the journey and for the hardships that would follow, but she replied with true Christian fortitude, "I have made up my mind for Oregon." Then came the long overland journey whose narrative is an epic, and the service among the Indians which is among the romances of home missions. How these missionaries paved the way for settlers who came after them to the Oregon Country; how they found their way to the hearts of the Indians and made converts among them; how Mrs. Whitman became a ministering angel to the Indian women and children, while her husband proved his love for God by hard service in field and forest and pulpit, and his love for men by his repeated efforts in behalf of hundreds who crossed the plains.

THE PRESENT-DAY CITY TREND *

BY CHARLES HATCH SEARS, New York

Secretary of the New York City Baptist Mission Society

THE City has a certain intrinsic value: folks, people—all kinds of people, white, black and intermediate shades; attractive and unattractive, crude and cultured—the ends of the earth tied into a new bundle of humanity, the ends are terribly frayed but all are people. God save the people. Make ever so small an improvement in a city and many people reap advantage from it.

Dr. Isaiah Bowman, in speaking of the great irrigation projects of the government, in a recent article in *Foreign Affairs* says:

The Reclamation Service has been in existence for twenty-five years. It has developed irrigation projects where water has been stored and where the settler has been invited to come in under terms regarded as generous. In twenty-five years how many people have we actually taken care of? The total farming population upon the twenty-four national irrigation projects of the West after twenty-five years of government aid and generosity is but 137,000.

In one small section of New York stretching from the Battery up to Houston Street, a little over two miles, there are 340,949 people. People everywhere!

My friend pointed out where a neighboring farm house had been and then the site of the old school-house, but nothing remained. There were not even cultivated fields, nothing but a stretch of woodland—second growth. But

my friend asked me to be more observing. Then I saw apple trees growing in the wildwood. They were not "wild apple trees" sometimes to be found in woodlands but had been planted. These apple trees carried on the tradition of a one-time homestead. The boys had gone to the city. The old folks—yes, there was the burial plot. My friend had built an attractive summer home on the hillcrest overlooking a group of New Hampshire lakes and adjoining the old farm house where four generations of his kin had lived and where one of his brothers still lived, but the farm was in a state of suspense. This is the rural aspect of the "city trend." Population movements leave a trail behind; often pathetic, sometimes tragic.

Why the City Trend?

The old farm in central New York where the writer's boyhood was spent is still in action, but the "cradle" which he once swung into standing grain has yielded to the "binder." One man on a binder or a mower can accomplish more than a half dozen with cradles or scythes. "Farm hands" are no longer required.

Labor replaced by the machine is back of the city trend. Up to the Civil War the majority of workers within the states were on farms. As late as 1880, 44% of them, while by 1920 only 26% were engaged in agriculture. Until after the Civil War the United States was predominantly rural and even during the decades of the '70s and the

* One of a series of articles on population movements in America: the frontier movement; the city trend; the immigration movement; and the suburban trend. The purpose of these articles is to show the missionary implications of these important population movements within the United States. Supplemental articles on the northern migration of Negroes; and the return of the European immigrants are contemplated.—C. H. S.

'80s there was an enormous agricultural development in the west. Secretary of Agriculture Jardine recently stated that the farm population decreased 2,000,000 from 1919 to 1924 and yet the farmers in America "in the five-year period centered on 1925 averaged a volume of production about one-seventh larger than the five-year period centered on 1919."

Machinery which released men from the farms created a demand for workers in factories. The number of workers in factories increased from 1,311,246 in 1860 to 9,096,372 in 1920 while the value of manufactured products increased during the same period from \$1,885,861,676 to \$62,418,078,773. Weber, in "The Growth of the Cities in the Nineteenth Century," puts the matter scientifically.

The Industrial Revolution and the era of railways, both of which opened earliest in England and the United States, have been the transforming agents in the redistribution of population. They are the elementary forces in the bringing about of Modern Capitalism. The redistribution of population is accomplished not only by a movement from the fields to the cities, but also, by migration across the seas.

In his last statement we see how closely related to the city trend is the immigration movement, just as we have seen how the city trend is the converse of the depopulation of rural areas. All these population movements are part of a whole. The church is in the midst of them.

But another factor must be taken into account. Manufacturing with its concomitants trade and commerce tends to concentration of population and the building of cities. Agriculture does not require concentration of its workers. These are the basic influences for the growth of cities. True, there

are many other more human explanations. The writer can well remember the agricultural depression in the east of the '80s and '90s due both to these causes and to the more general application of machinery on western farms. He can also recall the lure of the city. The social contrast between the city-bred boy and the country boy, and how this applied even to the country boy after a few years of city residence — better-fitting clothing, faces not so red, hands not so rough, "manner" more attractive to the girls of the village. "John must be getting on in the city." "How much is he getting?"—and the city trend was on. It took all six boys from my father's farm.

This city trend is reflected in the last Federal Census. In 1800, 4% of the population of the United States lived in cities with 8,000 or more inhabitants. The next 50 years brought a comparatively small advance to 12%, but the next 70 years brought 44% of the population into cities of 8,000 or more and 51% to all towns and cities of 2,500 or more.

A Recent Phenomenon

Absorbed in our own generation it is difficult to appreciate how sudden has been the advent of the great city. Dr. Josiah Strong ("Challenge of the City") called attention to the death of an old man who was the first child to be born in the city of Chicago. True, a city had its social pull even in Roman times. These words of Juvenal might apply to the modern city instead of to Rome in the second century — "If you can tear yourself away from the games in the circus, you can buy a capital house at Sara, Fabratiria, or Frusino for the price at which you

are now hiring your dark hole for one year."

We can better understand the city trend by considering it decade by decade. This progress is traced by Weber in his monumental work. Before 1800, "the phenomenon of concentration of population was not to be found in the United States as a whole." Curious to say, the first approach to concentration was in Maryland and Massachusetts, not in New York, Pennsylvania or Rhode Island.

The opening of the Erie Canal in 1821 literally made New York City and stimulated greatly the growth of up-state cities. Urban population in the United States grew rapidly from 1820 to 1830, moderately from 1830 to 1840, but then there was a recession from 1850 to 1860 due to the enormous development of the Mississippi Valley; again a more rapid city growth from 1860 to 1870 due to manufacturing.

Following the panic of 1873, urban growth had another setback, but since 1880 city development and growth of manufacturing industries has been continuous.

Again we cannot speak of the United States as a whole for the urban concentration was in the north as early as 1890 (49.31 in the north Atlantic division).

Other factors than manufacturing have played a part but these we may only mention. Transportation made cities possible. Ancient cities were limited by the range of their food supply. Better sanitation has made large concentration of population practicable.

Physical Redemption

Advance in public health in cities is an inspiring story. It is difficult to comprehend that in 1875 in New

York City, 124 out of every 100,000 of the population died of smallpox. In 1926, there was not a single death from this disease. More recent but almost as striking has been the gain in dealing with diphtheria, typhoid fever and tuberculosis. Mute testimony to changed health conditions was borne by the recent removal in 1926 of some 500 bodies buried about 1845 in a subcellar of a downtown New York church and further by the list of the diseases—typhus, smallpox and cholera. Even a casual reading of such books as Weber's, referred to above, written in 1899 and Josiah Strong's *Challenge of the City*, published in 1907, reveal a pessimistic outlook upon city health conditions. In 1902 the average number of deaths for the rural area of the United States was 15.4 out of every 1,000 persons while in cities it was 17.7. No wonder that Weber makes this generalization, "clearly the concentration of population produces an enormous drain on the vitality of the people." This continues so far as the nervous strain is concerned but is not reflected to the same degree in the death rate. In 1927 the death rate in Greater New York had been reduced to 11.80, a marked contrast with the death rate of the same city from 1856 to 1865 when it was 32.35, nearly 300% greater. The change has been brought about by physicians, by boards of health and the wise use of the "police power," vested in municipalities by which better housing and other improvements have been secured. Certainly the physical redemption of the city is practicable and the striking advance may be taken as a prophecy of its moral and spiritual redemption yet to come. Had there been the same progress in

housing and in the field of municipal city planning as in the field of public health there can be little doubt that the standard of health in urban areas would have risen above that of rural areas.

Moral Delinquency and Community Life

Unfortunately there has not been the same progress in political matters or in religious life or in the field of social welfare generally. Therefore, the growth of cities is still a disturbing factor in American life.

One of the disturbing elements is the breakdown of community life, the rapid changes in neighborhoods and the general mobility of the people. This is known to the most casual observer but recent sociological studies have given a more accurate basis for judgment. For example, LeRoy E. Bowman of Columbia University presented to the American Sociological Society at its meeting held in New York in 1925 the results of a study of population changes, in six districts of New York City. Population in the lower West Side, known as the Bowling Green area, decreased from 1910 to 1920 by 24%; in the lower East Side, from the Battery approximately to Houston Street, the decrease was 25.3%. Other areas show an enormous increase for the same period, the Borough of Queens for example, an increase of 52%. Dr. Bowman shows that the shifting of racial groups is quite as striking. For example, the Russian population on the lower East Side decreased during the period by 46% and curiously enough the Irish by the same percentage. Even the Italian population decreased 20% while the Greeks, Turks, and Canadians increased. How much

affinity there is between these groups may be imagined. Still more striking, Dr. Bowman refers to one public school on the lower East Side which shifted its racial makeup during the period from 99% Jewish to 99% Italian.

No degree of city planning or municipal control can govern these racial shifts but there are other changes which may be regulated by wise city planning. Failure to control the general "uses" to which a block or district may be put has disrupted many neighborhoods. One of the contributing causes for the decrease of population in lower East Side New York is the establishment of factories and the general development of business. This may be fully in line with good public policy for that particular area but business has ruined many good residence areas that should have been preserved and whose preservation might have been assured through proper zoning. It is a curious fact that after experiencing these costly community upheavals desirable residence communities in the older residence areas of New York are springing up in older sections under the protection of recent zoning regulations. How much New York and other cities might have been saved! Indeed, how many churches and other redemptive agencies might have been saved.

Failure to restrict density, to classify types of residence, to regulate the placing of industries, to restrict the location of garages, theatres and other business establishments has been among the main contributing causes of population shifts and neighborhood breakdowns.

The relation of this mobility to the suburban trend is all too evi-

dent but this subject will be treated in a separate paper.

Undesirable Communities

The City Trend, with its individual community ebb and flow, results not only in a breakdown of old communities but in the formation of new communities based on the segregation of people of similar tastes. Too often in the older sections of the city these groupings are unfortunate. A dramatic but pathetic situation was revealed in a paper read before the American Sociological Society in New York in December, 1925. It was a record of a detailed study of the rooming house area on the lower North Side of Chicago. These word pictures tell the tragic story: the lodgers 52% are single men—10% single women and 38% couples (married supposedly but actually 60% living unmarried)—rooming houses childless though the population is in the productive ages ranging from 20 to 35 years—known to labor leaders as the “white collared group”—filling clerical positions—also students. “The constant comings and goings of its inhabitants is the most striking and significant characteristic of this world of furnished rooms. This whole population turns over every four months.”

Another unfortunate group, reflecting moral, economic and housing conditions is the lodging house area of old New York on or near the old Bowery. Conditions have recently been unearthed by Commissioner Harris of the New York Board of Health for many years in the department. “I had no personal knowledge that conditions so unsanitary and inhumane existed in certain ‘flop houses’ until a few complaints directed my attention

to this matter. Following the usual custom with respect to all complaints, an investigation was made. This disclosed the fact that for years homeless men have been exploited in the Bowery without any constructive attempt to come to grips with the problem of providing lodging and shelter that conforms to elementary standards of decency, comfort and health, except in the case of a few social agencies.” “This is what we found: Flop house No. 1. A zigzag shaped cellar with two windows opening in the rear, each 32 by 70 inches, with a 16-inch fan and no other ventilation. There is but one exit from this cellar and in case of fire this would be a death trap. Occupied as a rule by at least 200 men, allowing by actual measurement 127 cubic feet per man, whereas by law the minimum standard for lodging houses—which is none too high—is 400 cubic feet of air space. Two toilets and one wash basin constitute accommodations for these 200 men, in gross violation of the Sanitary Code. Here the men sleep in their clothes on the bare floor; a tangled mass of humanity.”

Missionary Implication

The missionary implication of the city trend and of these population shifts is evident; on the one hand revealing the failure of the Church, and on the other, the perplexity of the Church owing to the failure of our city fathers. The many conditions referred to are only indirectly due to the failure of the church though they make the task of the church exceedingly difficult. These are the conditions which have made the operation of the average church a hazardous undertaking.

The pastor of one of the oldest churches in Greenwich Village speaks of the difficulty of bringing up Italian young people in Greenwich Village in view of the extreme types which these Italian young people see about the Village—for example, there protected Italian girls see an “artist” of the Bohemian type who promenades the streets stockingless, and otherwise in gaudy attire. They also get the effect of the “night life” of Greenwich Village participated in by Americans of the older type—country cousins and wayward sons and daughters.

A Chain of Churches

One of the unfortunate aspects of the suburban trend is the withdrawal of the more resourceful from the areas where the strong are needed “as a rock in a weary land.” No settlement or downtown church can take the place of virile personalities who have grown up in these communities. The best substitutes the church can bring in are warmhearted and consecrated social and Christian workers with initiative and ability to add an element to the community life now altogether lacking and to provide a personal guidance for the youth of these communities who are coming into an unfavorable social heritage. Ecclesiastical reformers with a certain pharisaical liberalism demand that high-powered, cultured, wealthy communities in favored uptown or suburban localities be permitted to organize their religious life just as they organize their social life and golf clubs on a community basis without “the intrusion of denominationalism.”

Pray, let there first be discovered a substitute for a chain of churches

with denominational affiliations which now link diverse and ever-changing communities together in working fellowship — some white, some Negro, some Oriental, some socially bankrupt, others richly endowed, some with evangelical vision, others with purely old-world religious outlook and others frankly irreligious. Let these denominationally emancipated liberals establish a channel of service comparable to the channel of service provided by interdenominational agencies for Negroes struggling to secure church equipment and to organize their own community life; for the men of the Bowery sadly in need of a brother; for children compelled to play on crowded streets; for new American young people demanding proper social outlet; for women living drab lives in congested tenements, and for scores of others socially and religiously unfavored in many communities.

The meeting of such conditions by Christian churches is one of the necessities growing out of the city trend, the population movements and the suburban trek. This is not a plea for denominationalism nor for sectarianism but for the linking of churches of diverse types into a chain for service. The more favored community needs the community of culture and resource but not more than the community of culture and resource needs contact with communities of other types. Let us link together churches of diverse types into a chain of social - educational - religious service. Religion is not an individual matter alone. Religion is not a community matter alone—not if the city is to see its religious redemption in this or any other generation.

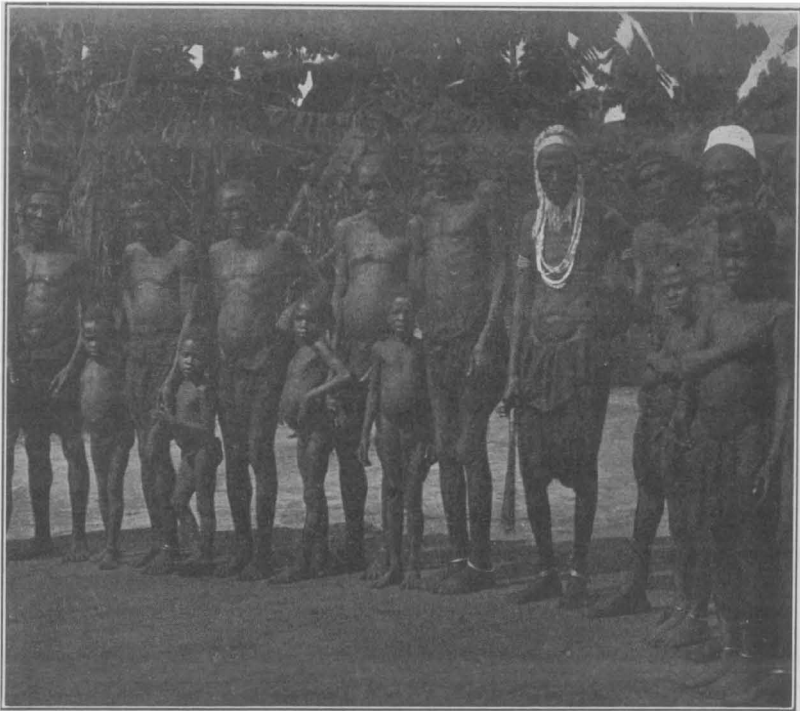


Photo by G. J. P. Burger.

A GROUP OF OLD MEN AND YOUNG BOYS ON THE CONGO

ON THE EDGE OF AFRICAN MENTALITY

BY REV. HERBERT SMITH, Lotumbe, Coquilhatville, Congo Belge

THERE is fascination in trying to determine just what a person means by the words which he utters. Even among one's intimate associates, there is sometimes enough difference between what is meant and what is said to give opportunity for considerable guessing. The difficulties increase when a white man tries to enter the realm of African native thought and custom. Here he is in an area that is, for the most part, quite unexplored. Often each tribe and sub-tribe has a different attitude toward different subjects.

After an African language has been learned, one finds that words have different meanings on different occasion or in the mouth of different speakers. It is as when a small boy learns to spell "two" and thinks that he has gained some knowledge. The next day he learns that "to" and "too" also sound the same but mean something different and he declares that if there is such a word, no one knows how to spell it.

A native trying to translate English into Lonkundo comes across a sentence with the phrase

"a single tree." He promptly writes: "an unmarried tree" as he has heard only of a single lady, or a single man, as meaning "unmarried." Who can tell what ideas white people have?

If one lifts the corner of the veil a little from the mind of the African, he is surprised to see the numberless array of superstitions that color the whole native thoughts and actions.

A boy at play with a small frog pretends to make the frog touch the face of the other boy who cries: "Don't put that thing in my face."

"Why not? Do you have an *ekila* (taboo) on a frog?"

"No, if I were to kill that frog I should catch itch from the crown of my head to the sole of my foot."

"Really" laughs the white man who is working near by. "I wonder if Moses caught itch when he destroyed so many frogs in Egypt?"

"Was he an Nkundo?" came the quick challenge. "If he was an Nkundo the *ekila* applies; if not, it does not."

A white man, in the early morning when it was fresh and cool, called to the men:

"Get your spades and picks, I want to make some holes so that we can plant fruit trees this afternoon when the sun has lost its power."

"But I can't dig holes" murmurs one man.

"Can't dig holes" the white man cries. "Why, any child can dig a hole in the ground."

"Yes, yes, yes, I know a child can dig a hole, but we are looking for a little child in our house and during that time I can't possibly dig holes."

"Why not?" asked the unbeliever.

"Because it is our custom."

After a while you may learn that such a man, may not only, not dig, but he must not carry the end of a pole on his shoulder, and he must not climb on the roof of a house to repair it. While the baby is still unborn there is an *ekila* which restricts many of his actions. Why?

Digging a hole suggests digging a grave. If he should dig holes while his wife's future condition was still unknown would it not suggest that he expected to bury her?

He may not carry the end of a pole on his shoulder because it is the custom to wrap a corpse and then tie the body to a long pole while two men carry it to the grave.

Why not climb up on a house? Because a house in which a person dies is left to rot, or is pushed over and a man might climb on the house to destroy it as well as to help repair it.

White men may be distressed at finding a new grave only a few yards from the door step. To our notion this is not hygienic. But the baby was not six months old and it would never do to bury it in the common grave yard with the grown folks. Its little spirit might cry and disturb the grown people's spirits. Bury the baby in the yard near its own mother house and if it cries its mother will not mind. There is also the chance that the little one may be reborn to the mother.

These superstitions are discovered in the most unexpected places. We were working out in the gardens, clearing a path. We went through a growing garden of manioc (cassava) about two feet

high. Suddenly one of the boys cried out:

"Look at what the white man is touching."

I looked expecting to see a snake or scorpion, or some biting insect but the boy said the one word *ekila* and there on a stick which had two forks was a dried palm leaf.

"Is that all?" I said. "That wont hurt anybody."

The look on the boy's face showed that he did not believe me.

Africa is not influenced alone by the missionary, there are thousands of other white men who come and attempt to destroy all the beliefs of the African. The missionary is like the modern doctor. He is not satisfied to treat symptoms. He wants to know what causes the symptoms and once having found that has some hope of curing the patient. But many white men in Africa today have no interest in the mental and spiritual life of the



Photo by Dr. Barger.

DR. BARGER AND HIS ASSISTANTS BEFORE THE BOLENGE HOSPITAL.
BELGIAN, CONGO

The *ekila* was there as a watch dog to prevent stealing. Like the famous sign seen in the white man's land: "Beware of the dog" when the kennel is quite empty.

If you destroy the belief of the African boy in the charm of this nature and do not put some new deterrent in its place what will the boy do? It took ages to get this old set of beliefs and prohibitions into the fabric of African society and they cannot be replaced by new ones in one generation. Little fellows, not over six or seven, can tell you these *ekilas* by the dozens.

native. Many of them deny that he has any spiritual life and others act as if he has no mental ability.

When did the proverbs and the hidden references between the Nkundo and Bacwa people have their origin? Who built them into the fabric of the African life? It happened so long ago that the present generation has only a hazy folk lore that requires much intuitive imagination to guess the solution.

These two peoples are different. The Nkundo insists that there shall be no mixing of blood and often

regard the Bacwa as animals, not people at all, because they think and act differently. Yet some from each tribe look very much alike. Their habits, too, are different. The Bacwa like to hunt, and can live for weeks in the forest, on the food they gather. They are not very keen on the making of gardens, for they prefer a wandering life. The Nkundo like a village life and the gardens that they can grow near home. Many white men cannot distinguish the two peoples but to the native, both Nkundo and Bacwa, this is a huge joke. They roll over and over at the humor of it.

There is a social cleavage between these people, that nothing seems to transcend. They live at different ends of a village and do not intermarry. Illicit relations are tabooed. A Bacwa man, working away from home, married an Nkundo wife and lived happily with her. After a number of years, he brought the wife home but when she found that she was expected to live in the Bacwa row, she never entered his home. She returned to her own people at once.

"The child of the fish," said one, "that stays in the river, gets along all right. The child of the animal that stays in the forest, prospers, but if the child of the fish and the child of the animal change places, or live together, destruction comes upon them. Bacwa and Nkundo cannot mix. If they try to break down the taboos between them, there will be wars and anarchy at once."

They drink water from different springs, they bathe at different pools or different places in the river. The mission digs a deep well and places a pump which carries the water to a reservoir so

that the source cannot be contaminated. The invitation goes out for all people to come and get fresh pure water. Will both Bacwa and Nkundo take that water peacefully? Not at all. The Nkundo law says that the Bacwa shall drink water from a different source than that of the Nkundo. Though a third party supplies the water for everybody they will not both drink of it. If the Nkundo give way on this, they say: "It will not be long before the Bacwa will say that they can eat out of the same pot as the Nkundo, can live in the same row, can marry their wives or take them at any time they see fit. There will be no end to the liberties they will take. We are Nkundo, they are Bacwa. We cannot mix."

The enmity between black people has been a surprise to the white man. In preaching the Gospel, this has to be taken into consideration. A white man can preach to both groups, and an Nkundo man can preach to the Bacwa with considerable success, if he has allowed the Gospel to soften his words, but a Bacwa finds it difficult to preach to an Nkundo audience. It is always attended with considerable risks for some one in the Nkundo audience may mock the Bacwa preacher, because his accent classes him with the tribe that was at one time slaves.

This question of race is a sore spot in the conscience of the Christian. What does it all mean? Men born in the same village, perhaps on the same day, have different antecedents, and are as far apart as those born thousands of miles apart. Each race or tribe feels that it is as good or even better than the other race. When one tries to help the one called the lower race, he may be met with the query: "Which

is the lower race? Aren't we as good as you?" We are different is a just response. The Christian adds—"Even if that is so, let us help one another to find out the reason for the difference."

The unwritten literature of Africa is full of weird fascinating tales not only of animals but also of real and mystical people. These tales are numberless. A few have been published but there must be thousands that have never reached a white man's ears. It is a rich field for investigation and ought to help considerable in the understanding of the mental life of the people.

The African hates to do things in a hurry. He fears to admit the white man into that secret realm of his thought life, lest he be misunderstood. The white man may laugh at his beliefs. He may be under oath, except to his own kith and kin, and then only under the proper circumstances may he reveal certain customs. So, the would-be student who would learn many things of African life, finds his path blocked because he cannot find the person who will teach him.

It is exceedingly difficult for a white man to find his way in the forest. Animal paths lead in a hundred directions. The native leaves signs as he goes. Some paths he blocks by putting a bunch of leaves on the one that is to be closed. He also breaks off or bends over little twigs of the path that he follows, so that on the return journey, he will have guiding signs. Few white men visit the forest often enough to become acquainted with it. Therefore, to save time, he hires a native guide without whom he would wander for hours without reaching any destination. In the native spiritual world, if a real

guide could be found, how many forest paths could be explored and how many rare species of native ideas could be discovered. Most natives can guide through forest, but few can act as guides to their own ancient beliefs. So the white man wanders and after hours of searching, has discovered very little.

There is a classic illustration of African misunderstanding. The Ashanti people of the Gold Coast had an emblem which was known as the "Golden Stool" which tradition says came out of the sky. It was a native stool covered with beaten gold. No one ever sat upon it and the stool itself was not allowed to touch the bare ground. It always stood on a skin of some animal, perhaps a leopard skin. It has its own house and its own attendants outnumbering those of the king. The king may touch the stool, but must never sit on it. The white man, seeing so much respect given to a stool, thought it was a kind of throne that represented temporal power. To the native it is only a spiritual idea, the emblem of the soul of the nation.

The white man, as ruler over that country, determined to get possession of the stool but the natives hid it. One day when the governor had assembled the native chiefs, he asked, "If I am ruler here, why do I not have the 'Golden Stool'? Why am I not sitting on the 'Golden Stool' now?" That speech produced a war. After the war was over an officer was appointed to study more clearly the language and native customs. One day he discovered that the Golden Stool had nothing to do with rulers or kings or anything temporal, but was a symbol of the unseen, the spirits of the fathers, the prosperity and

peace of the nation, the soul of the people.

In every day language, the white man said, "We don't *want* your stool. Bring it out in public. It is perfectly safe, we have misunderstood its purpose." From that moment the idea of cooperation was born. Prosperity and confidence began to grow. It had taken years to find the path, and a war had been waged because the



Photo by Dr. Barger.

YOKUSOFE, BOTEFEJI WA "JIBANGO"

white man was hopelessly lost in the unlimited forest of native beliefs.

The African gives the Gospel stories a setting that makes the performers do their work in Africa. For instance the story of the Ten Virgins. What kind of oil did they have in their lamps? Most people think of kerosene, because that is the oil they have seen used in lamps unless they know only electric lamps. But in sections of Africa where the copel is used that

is the thing those five foolish virgins forgot to provide. Copel is a gum found at the roots of certain trees. In export trade it was used for varnish but many natives used it for a light. It lights very easily and burns slowly. So those five women found that they had no copel and to get it at night from the root of trees and in the swamps was a very long job, and of course no bridal supper could wait for them while they went in search of it. Then get your copel ready during the day.

The parable of the man who built his house on a rock, becomes something like this, when told by the native Christians. Once there were two young men who went fishing. It was the dry season and the river sand bars were showing everywhere. One of them said, "I am going to build my house for this fishing season right here on this nice sand." The other said "Don't do that. The river may rise and you will be in trouble. Come with me and make a temporary house on the bank."

"No I shall be right here and I can attend to my traps and save time going to that high bank."

So they fished and fished and they dried a lot of the fish over a slow smoky fire. The one had his house on the sand near to the water and the other up on the bank. Then suddenly one night a great storm came. There were torrents of rain and the thunder and lightning was terrific, as it can be in tropical lands. Above the storm the man on the bank heard cries for help and he waved a fire brand to see if his friend happened to be near. The river was rising rapidly and he heard his friend trying to climb up the bank. He rushed to help him and pull him high and

dry just as the river swept by and carried every bit of fish he had caught during the dry season and all his other things in his hut. He lost everything.

Now the application is: The man who built his hut on the high bank was a wise man and so are they who hear God's word and build up high in the safe places. They not only believe the teachings they hear but act on them.

The story that grips the African more than any other is the story that God gave his Son, His only Son to the world to die for us. How anyone could give their child, their only child, to some other cause, and that willingly, is beyond their belief. They accept that as one of the wonders of God's goodness. If you come to Africa, the greatest story that you could tell and find ready hearers, is "God so loved the world that He gave His only Begotten Son."

A missionary goes on a journey through the villages, preaching as he goes. Early in the morning, in the deep forest between villages, we meet a village elder on his way to market. He walks with an hundred springs in his ankles. He seems to touch the ground with only the balls of his feet. His body is one complete unit of movement and rhythm. It is a joy to watch the way he covers the ground. He gives up the notion of going to market when he meets us, and turning around, announces with a broad smile, "White man, you are to sleep in our village tonight." Why this urge to remain all night in the village? Is it hospitality, hope of gain, prestige it will bring to have a white man remain, or does he want the Gospel preached again for himself and people? He marches back with us to the vil-

lage, and he soon has a cluster of people urging us to stay. Even though it is not yet noon, we make camp, and in a short time this old elder comes with water, firewood, meat, and plantains for the carriers. He asks for no present. He does not even want medicine. So why does he urge us to stay? There is something of the old, old story that he wants to hear again.



BANGONGO

We journey on and soon are among a people who speak another language. The Bacwa are here, but they speak, not Lonkundo, but Ekonda, the language of the stronger people. Before the coming of the white man, the natives could travel very little, but now they travel much farther, and the ideas of one section travels much farther than formerly. A man from the Ekondo people goes to live in another section. After awhile he dies, or some of the im-

portant members of his people die. His own people come with the witch doctor and perform all the mystical rites of their people. For somewhere near the place where the man died, his spirit still resides. The ceremony is a sort of drama, but also includes an initiation for the oldest boy into the ways and rights of the dead. There is some kind of a tall scaffold for different kinds of gymnastic stunts. A huge basket is hung under the scaffold. A fire is kept under the high platform, and the horns of animals containing the charms are stuck in the ground. There is a tiny house for the witch doctor, often decorated with different colors of mud. There is some kind of fetish, perhaps only a head of wood, or a statue made of clay. There is also the burning of a house, perhaps that of the dead person whose wake is being celebrated.

"What does this all mean," you ask. "O, it is only a play. It is something we do," is usually the answer. But if the matter is pressed with more questions, they admit that it costs a lot of money, and then they try to change the subject. All the people who come from a distance have to be fed during the time that the places are being prepared for the play, which may take weeks. Then there is payment to the witch doctor and his helpers. The general public watches the play free of charge. But the people who are to be benefited by the mystical service of the witch doctor, pay the bill. The ceremony links the present with the departed and keeps alive the old life of the village and gives holidays to hundreds of people who come from many villages to witness the service.

The Gospel preacher has very little chance to do effective work while the witch doctor has the minds of the people under this spell. The preacher is one of the people and must exercise a great mental effort to free himself from the performance. Five years or ten years ago, he believed absolutely everything that the witch doctor did. He was brought up on such beliefs. He cannot argue successfully that the witch doctor is doing many things by slight of hand. It will take a long time to train preachers who have the mental equipment properly to present the matter to the people, so that all the magic loses its power.

This performance follows the African custom of the whole people doing things together. Working all together, hunting together, playing together, and now they think that they are doing religious service together. The family and the clan and the village is thinking and talking through charms and incantations to the dead of long ago, connecting the living with the spirits of the other world.

The Gospel does its work along another line. The Gospel does bring blessings to whole communities, in which those who believe in God and those who do not, are equally helped. But the real thing is to get each individual to repent and turn to the Lord, and heathenism does not teach either the need or the necessity for such a thing.

The people have long believed in the spiritual world and spiritual things. Now comes the need of the right interpretation of these things so that God will be exalted and His Son received into the hearts of the people. This is the work of the Christian missionary and the native preachers.

MISSIONS AND WORLD PEACE

BY DR. FREDERICK LYNCH, New York
Educational Secretary of The Church Peace Union

SOME years ago two interesting missionary books were published; one "Some By-Products of Missions" by Dr. Isaac Taylor Headland, formerly of China; and the other, "Human Progress through Missions" by Dr. James L. Barton, of the American Board. These books show how missions have not only carried the Gospel of Jesus Christ to the individuals in far-off lands, and have established churches and converted individuals to a new Way of Life, but they show how Christian missions have influenced the whole life of nations—their ideals, their educational system, their politics, their medicine, their law and the human relationships within the nations. These authors also call attention to the part that missions have played in promoting international goodwill.

Since these books were written fifteen years ago the role of peace-maker has become one of the chief functions of the missionary. Statesmen are now concerned with the organizing of the world for peace. At present the nations are trying to outlaw war by treaties of arbitration. But no matter how perfect our machinery for peace, ultimately peace rests upon certain great fundamental, spiritual principles, certain dispositions of the nations toward each other, and *the will for peace*. Understanding must precede peace. In this realm of the spirit the missionary is one of the chief forces.

There can be no peace except as

it is based upon the Christian conception of brotherhood. Every missionary who goes into a foreign land predicates brotherhood. The Chinese and Japanese are his brothers or he would not go. Here is a gesture of goodwill at once. Some of the most striking testimonies from the foreign field have been to the effect that recognition of the yellow people by the white as brothers has changed their whole attitude toward the United States. When a greatly beloved missionary was leaving China, after twenty years of devoted service, two documents were drawn up and presented to him by the mandarins of the neighborhood. After dwelling upon how much the friendship of the missionary had meant, the prefectural mandarin said: "I have been glad to note the manner in which you have aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations generally." Mr. Taft, as Governor General of the Philippines, discovered that the missionaries were his most powerful allies in promoting goodwill between the Filipinos and the United States, and he bore eloquent testimony to that fact. It was reported that the American soldiers used to sing of the Filipino:

"He may be a brother of William H. Taft,
But he ain't no brother of mine."

Mr. Taft got little help from the soldiers but the missionaries with their Gospel of brotherhood helped him win the confidence of the natives. There are no such words as "Chink," "Jap," "Dago," "Sheeny," or "Nigger," in the true missionary's vocabulary.

The missionary has rendered an inestimable service to the cause of international peace by his insistence on racial equality. Many Americans and Europeans, even some who call themselves Christians, openly avow their contempt for the Chinese and Japanese. This attitude makes for ill will. No one can measure the effect upon the Japanese of our discrimination in immigration laws which are based upon race. They would probably have led to real friction between the two countries had not the Japanese known, largely through their acquaintance with the missionaries, that there was another America. So long as this contempt of one race for another persists there can be no sure peace. The missionary boldly asserts that Christianity knows no such distinctions. He shows appreciation of the culture and achievements of the races to whom he ministers and recognizes their true greatness. The best books in the world on the fine qualities of other races, have, almost without exception, come from the missionaries. Dr. Robert E. Speer, in his "Christianity and the Nations," says: "It is the missionary construction of Christianity alone which proclaims a hope and use for every race. It affirms the dignity of each national genius and destiny, and the necessity of its contribution to the perfected family of God. It denies the validity of the principle of racial separation, and will not believe

that any fiat of the Almighty has closed the door or denied the power of the endless life to any race."

The Eastern races are beginning to find themselves. They are rapidly coming to a sense of power. They number millions and have inexhaustible resources materially, mentally and spiritually. What is it going to be, cooperation or strife, peace or war? It depends largely upon our attitude toward them. The missionary promotes peace.

As an interpreter of one people to another the missionary renders perhaps his greatest service to the cause of international peace. He interprets the best America to Japan, and the best Japan to America. The tourist too often shows the worst American characteristics and he sees little of the real Japan. Naval officers, with some notable exceptions, convey the impression that America wishes to dominate the Pacific and often report at home that the Japanese are a cunning people cherishing secret designs upon America. It is the missionary who best reveals America to Japan, and who has revealed the real and best Japan to America. The Honorable Wm. H. Taft in a Founder's Day address at the University of Pennsylvania used these striking words: "The greatest agency today in keeping us advised of the conditions among Oriental races, is the establishment of foreign missions."

As far back as 1858, Mr. Reed, then United States Minister to China, wrote to the Secretary of State as follows: "Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier

between the unhesitating advance of commercial adventure and the not incongruous element of Chinese imbecile corruption."

Dr. Robert E. Speer says: "The service of the missionary enterprise is varied and it is indispensable to the neighborliness of mankind. The missionaries make the East and West, the North and South, acquainted with one another. All other agencies combined do not do as much to introduce the West to the Oriental races. They draw after them the love of millions in the lands from which they come, and it is their business to win the friendship of those to whom they go. There they become centers of goodwill and kindly feeling."

The books that have revealed the real character of the Japanese and their true character to America have, most of them, come from missionaries and the best books about American people published in Japan have been written by missionaries. These missionaries, as preachers and teachers, have lived in every Japanese city. Their lives have been a constant revelation of the best American ideals. By their sermons and lectures and personal contacts they have continually imparted information of the Christian America they represent. They have removed misapprehensions and pointed out our highest qualities and dwelt upon friendliness. When they have returned to America, they have gone up and down the country telling people of the Japanese, revealing their finest qualities, removing suspicions and insisting upon the desire in the heart of the best Japan for friendship. They have shown that the real Japanese are

as frank and sincere and true as are the best Americans.

A very eminent Japanese said to me: "Dr. Gulick has done more to preserve goodwill between the United States and Japan and to remove misunderstandings than any man in America, either in government circles or outside of them." The missionary creates understanding and understanding underlies all our endeavors after peace. No League of Nations or treaties of arbitration will be effective without understanding among the nations.

Finally the Gospel is ultimately the one supreme uniting power of peoples and nations. If all the peoples of the world could be brought to accept the religion of Jesus Christ the sense of oneness and of unity would be enhanced a thousandfold. Peace always grows with the sense of oneness. Of course governments, like Christians, are sometimes ambitious, cantankerous, proud and revengeful. Patriotism is a deeply rooted instinct in the human heart. It is fair to say that were the nations of the world all of the Christian faith, the prospects of universal peace would be much brighter. There would be that sense of oneness which, if not an absolute guarantee of peace, would certainly help its consummation.

The moment the Church doubts the universal character of Christianity, doubts that the Christian religion is for all races and all nations and peoples, and thinks of it as only a Western sect, that moment Christian missionaries will lose their interest in India, China, Turkey and Japan. But we are going to evangelize the world, and we can make mankind one only in Jesus Christ.



TOPICS OF THE TIMES



DESTRUCTION IN PORTO RICO

SIXTY-EIGHT churches and nineteen parsonages have been destroyed and sixty-five more churches and fourteen parsonages are seriously damaged, with thousands of people homeless and seven hundred thousand suffering for the lack of the necessities of life; this gives but a faint and unrealistic picture of the damage in Porto Rico from the recent hurricane that swept the island across to Florida. Baptists, Christians, Congregationalists, Disciples, Methodists, Presbyterians, United Brethren and Roman Catholics all suffered and are sorely in need of prayerful sympathy and financial help.

The islanders have always been poor but they have been struggling upward since the transfer of the island from Spain to the United States. The vast majority of the people live in shacks or small huts and gather a precarious livelihood from small farms, coffee, fruit and sugar plantations and other agricultural enterprises. They have never thought it necessary to build any substantial houses in the country districts and few have learned to practice thrift. Their income has been small and their necessities comparatively few. The Protestants have begun to be more provident and to practice thrift. They have sought education and have had before them the ideal of self-support. They have begun to put up their own churches and parsonages and to train Christian leaders for Porto Rico and workers for neighboring Latin American lands.

Now suddenly comes an unforeseen calamity that destroys their churches, their homes and many of their crops!

Thousands of breadwinners and others lost their lives, and for others the outlook is dark. The large and efficient Presbyterian Hospital at San Juan is also considerably damaged and will require extensive repairs. This hospital has rendered remarkable service to the sick and disabled and thousands have come to it annually to be cured and to hear of the Great Physician.

The Methodist orphanage in San Juan is also extensively damaged as were the Episcopal Hospital at Ponce and the Congregational Hospital at Humaocao.

How can this calamity work out for good to the Porto Ricans? That it may and will there can be no doubt but in the meantime there is much suffering and the call for immediate help is urgent. The Presbyterians alone say that \$250,000 is needed to repair the damage and to help these in dire distress. Other Christian organizations are also calling for help from friends in America who are abundantly able to respond.

One great blessing that may come from this calamity is the stirring of sympathy in the hearts of those who have become self-centered and comfortable in their self-indulgence. The blessing to the cheerful, generous givers will be greater than that to the needy recipients of gifts.

Another blessing will come through the certain, though rude, awakening to the consciousness that temporal things are unstable and pass away; that the spiritual things alone abide and are most worth striving for. Many Porto Ricans may be awakened to a need for higher living and better building, materially and spiritually.

Another benefit will doubtless be in the bringing of Christians into closer

fellowship. Already Porto Rico has been an example of Christian cooperation. The Evangelicals have a Union Theological Seminary, a Union paper, press and bookstore and the Polytechnic Institute at San German is the largest educational institution in the West Indies. They should be brought closer to Christians in the United States and to each other through this suffering.

Now is the time to help Porto Ricans. The Red Cross has undertaken to collect \$5,000,000 to relieve the physical suffering and four fifths of the sum has already been collected. Large and small gifts should be sent in to the Mission Boards promptly to meet both physical and spiritual suffering and to help build for the future in Porto Rico.

PERSIA AND THE MISSION SCHOOLS

As a result of conferences between the Protestant Missions and the Government of Persia, action was taken by the Presbyterian Board of Foreign Missions on June 18, 1928, as follows:

"The question of the mission schools in Persia and of the limitations already imposed, or possibly to be imposed, upon them by government regulations was laid fully before the Board. . . .

"It was voted to reply to the inquiry of the Persia Missions that the Board hoped the Persian Government would pursue the policy of the governments in Japan and India and Siam in Asia, and of governments of the West, in recognizing the principles of religious freedom and according full educational and religious liberty to private schools which ask no state support and which seek only to make a genuine contribution to the strength and well being of the nation.

"If, however, for the time being or for an indefinite period, the Persian Government is unwilling to accord these rights, the Board would advise the Missions to endeavor to secure in their educational work the right to give Christian instruction, either as a required or a voluntary course as the missions may deem best, to non-Moslem pupils and to offer it as a voluntary study to Moslem pupils, either within the curriculum or without school hours, and to be excused from the requirement of giving instruction in Moslem religious law. If the government forbids the Bible and all Christian teach-

ing or influence in the case of all pupils whatsoever, and requires instruction in the Koran or Islam, then, the Board will be obliged reluctantly to close its schools and to wait for a better and a more just and enlightened day.

"If the minimum requirements, from which there can be no release, involve prohibition of all religious teaching to Moslems but allow Christian teaching to non-Moslems, then, the Board would deem it wise to continue the schools, either with or without Moslem pupils, in the hope that there might be a change in the future in the direction of the restoration of religious liberty."

The Missions in Persia have continued their negotiations with the Government and at last an adjustment has been reached between the Educational Department and the Presbyterian Missions and the Missions of the Church of England, under which the schools will conform to the Government educational curriculum and their graduates will enjoy any rights which according to law belong to those receiving the official diplomas of the Ministry of Education. The American schools are permitted to teach subjects, in addition to those contained in the Government program, which they, with the approval of the Ministry of Education, may consider profitable for Persian students. The schools are not allowed to teach the Bible in the required curriculum to Moslem pupils but the teaching of "selections from the great prophets and renowned scholars" is allowed to all pupils, and the Bible may be taught in the curriculum to non-Moslem pupils. Outside of the curriculum and outside of school hours there is freedom of religious teaching and influence and the teaching of the Bible to all pupils—Moslem and non-Moslem.

The schools are not required, as it was first proposed they should be, to teach the Koran and Moslem law as part of the curriculum to Moslem pupils but pupils who wish these studies will have to procure such instruction for themselves at home. On this basis the Mission Schools believe that they can continue their work and render their needed service.

METHODS FOR WORKERS

BY MAUDE EVELYN BRADLEY, PROVIDENCE, RHODE ISLAND

THE PARABLE OF THE GOOD SAMARITAN IN THE MISSIONARY SOCIETY

(Suggested by the "Parable of the Good Samaritan in College." Author Unknown.)

A CERTAIN woman from the country moved into town. Here she fell among critics who laughed at her clothes, and smiled at her hair dressing, and whispered that she had an inferiority complex, and departed, leaving her hurt and lonesome, longing for the kindly neighborliness of her former village. By chance a certain woman, the president of the missionary society, passing by that way, when she saw her, stopped and said, "What good judges my friends are," and she passed by on the other side. And in like manner another woman, who was the Chairman of the Program Committee, when she came to the place, and saw her, passed by on the other side, saying, "Surely she has nothing to give to us." But a certain follower of Christ, a loyal member of the society, as she journeyed came where the woman was; and when she saw the winsome face with the smiling eyes and sensed her lonesomeness, was moved with compassion and came to her in a friendly spirit, and talked of many things, binding up her wounds with love and pouring joy into her hurt heart. Then she took her to the missionary meeting at the church and introduced her to friends and made her feel at home. And the woman was much pleased and expressed her desire to tarry and become a member. Which of these three, thinkest thou, proved neighbor unto her that fell among critics?

And Jesus said, "Go, and do thou likewise."

"FROM ONE BOARD TO ANOTHER"

Every member of the newly appointed Executive Board in a Woman's Missionary Society received from the retiring Board a paper on which were typewritten the following:

"From One Board to Another"

A few questions to ponder as you face your new work

What part [should] [does] our church have in the missionary program of our denomination?

What part [should] [does] our society have in the missionary program of our church?

What is our church missionary budget?

What is our society [Foreign] [Home] missionary budget?

What are some of the special needs and present problems of our mission boards?

How can we, as a society in this church, help the boards meet these needs and problems?

What missionary textbooks are available for study in women's missionary societies this coming year?

What missionary program does our denominational Board suggest?

How should we raise our missionary budget?

What cooperative missionary programs and work are being sponsored by the women's societies in the churches of our community?

What does our society know about the missionary programs being worked out in other organizations in our church?

What can we do to interest and train new leaders in missionary work in our church and denomination?

A Missionary Story Contest

An afternoon's entertainment that delighted a large summer conference audience might well be adapted to a church or local conference program.

Around a realistic campfire, made by concealing electric light bulbs covered with red tissue paper in a pile of sticks and small logs, were placed eight low benches. A lovely background of green branches transformed the platform into a beautiful forest scene.

While soft music was being played, a leader dressed in white stepped into the foreground and announced that a band of story tellers was about to visit the scene. Each member of the band would, in turn, tell her favorite story. At the conclusion of the program, paper would be distributed and the audience could vote first, second and third choices, as to the stories which they had most enjoyed.

Then came the band of story tellers! Two were little mission band members; one an older woman; the others, young girls and women—members of Girls' Guilds. Each had been assigned a number and without introduction, one by one, they arose from their benches by the fire and transported the audience to lands far and near.

This program may be worked out in costume, each story teller dressed in the costume of the country about which she is telling. There are many adaptations which will suggest themselves to any interested in working out such an entertainment.

When the story-telling contest is announced, it should be clearly understood that the contestants are to select their own stories and submit in advance the name of the story to the committee in charge. The committee should prepare a large number of missionary stories in book, magazine and leaflet form, and place them in some

room or place convenient for those who wish to study or read them.

Intelligent Delegates

One of the great movements in the Church today is the increasing interest on the part of the members at large in the summer conferences. Thousands of young people and adults are enrolled every summer the country over.

One fact is startlingly clear in regard to these conference delegates. A surprising number of them arrive at the conference with no definite idea in mind as to what they are expected to do. Their interest has been aroused by the enthusiasm of some friend who has been sent in previous years perhaps. Again they may be the promising leaders-to-be in their church organization and are sent for further instruction and encouragement. They have a hazy idea of what the church expects of them when they return. This fault should be corrected.

Teachers, leaders or pastors should talk over the needs of the organization with the prospective delegates and should give some suggestions as to courses to be elected; they should give to them a realization of the responsibilities which will be theirs in the fall.

In many churches a dedication service for delegates has been held in connection with the mid-week or Sunday service. This may be made very impressive and has meant much in some of the places where it has been tried.

Girls—Missionaries—Prayer

It suddenly occurred to the leader of a young woman's class at one of the summer missionary conferences that a vast reservoir of intercessory prayer was within reach. Present on the grounds were missionaries from many foreign countries and home mission stations. Pressing her typewriter into service, the leader made many copies of a short letter which she put into the hands of the missionaries. This letter stated that each missionary had on her heart and mind certain leaders, individuals and specific needs

in her special field; that here at the conference were hundreds of girls who were getting a new vision of the possibilities of prayer. Why not bring the two together? Would the missionaries interested write down a few special names or state certain needs and pass the list to the class leader within a day or two?

Who knows the extent of the help which has gone out into the countries of the world through the intercessory prayers of that group of girls who went back to their homes with that prayer list?

We cannot all attend summer conferences or meet many missionaries personally, but does this story not suggest other methods along the same line to leaders of girls' groups? Why not ask for such a list from that missionary friend in Japan the next time we write? Why not ask the missionary guest at the state conference to give you such a list? Why not suggest that the girls try to secure such a list from people whom they know?

Poster Publicity

It is not necessary to be a skilled artist in order to make an effective poster. Surprising results may be obtained by trying some of the following suggestions.

Materials—Sheets of light weight colored cardboard, 22 by 28 inches, may be purchased for ten or fifteen cents a sheet in any paper or art supply store. If the large sheet is cut into two smaller ones measuring 14 by 22 inches, the poster is often more suitable than a large size.

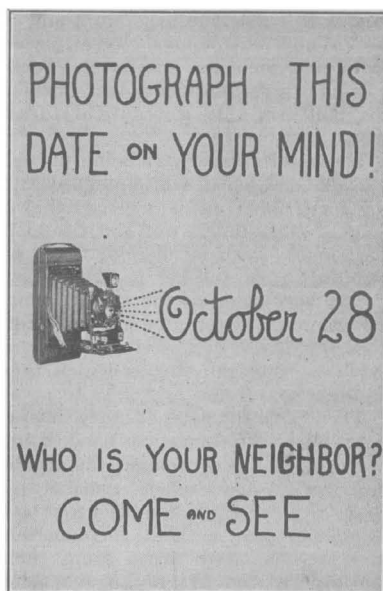
The beginner will find a #3 or #5 lettering pen of great help in printing the poster. These pens are sold in stationers' and art supply stores for ten cents.

Higgins' Waterproof India Ink costs twenty-five cents a bottle and comes in many colors. This is far more satisfactory than ordinary writing ink or water colors for the amateur.

Very striking posters are made by using a cut-out magazine illustration

or advertisement instead of a free hand sketch. Cut around the figure and outline with the lettering pen in ink. The effect is simple but attractive.

Silhouettes make good poster decorations. Trace around figures in magazines or books and cut the outlines from black or colored papers. Cut-out block letters such as the children make in their art classes at school are effective to use with these silhouettes.



Suggestions for Posters—Cut a picture of a radio with loud speaker from a newspaper or magazine advertisement. Mount at one side of the cardboard. Print these words beside it:

ANNOUNCING
A TRIP TO AFRICA
FOR ALL YOUNG PEOPLE OF THE CHURCH!

COME SUNDAY AT 6:15 AND "LISTEN IN"

Illustration—Picture of a Kodak.
Lettering—

PHOTOGRAPH THIS DATE ON YOUR MIND!
OCTOBER 24
WHO IS YOUR NEIGHBOR?
COME AND SEE!!

Illustration—A family group cut from magazine—back view as if they are looking up at the lettering.

Lettering—

OUR AIM FOR THIS CHURCH

MISSION STUDY { For
All
Ages

FIND YOUR
PLACE AND
ENROLL

{ Cradle Roll
Mission Band
Young People's Society
Young Women's Society
Young Men's Club
Church School
Senior Auxiliary
Church School of Missions

Illustration—The silhouette of full sized hammer.

Lettering—

NOVEMBER 5TH—8 P. M.

Keep This Date In Your Mind

HAMMER IT IN

6 Members of the Young People's Society
in a

MISSIONARY DEBATE

Illustration—The picture of a fountain pen.

Lettering—

OCTOBER 28TH

Write this date in your engagement
book! Our World Friendship

Institute starts that day.

You are wanted in one of the classes!!!

Illustration—A large key cut from silver paper.

Lettering—

THE KEY TO A GOOD TIME

Come to our

MISSIONARY SOCIAL

Wednesday, November 2d—8:00 p. m.

Illustration—The photograph of a "Real Boy."

Lettering—

Interest Him In Missions Today

And He

May Be

PRESIDENT OF YOUR MISSION BOARD SOME
DAY

Illustration—A picture of the Christ Child.

Lettering—

SEND WORD OF THE CHRIST CHILD
TO THE

CHILDREN OF THE WORLD
BY

Studying about } MISSIONS
Giving to
Praying for }



Illustration—A large cut paper magnet in a bright color.

Lettering—

RESPOND
to the

MAGNET OF MISSION STUDY

The Y. P. S. C. E. has planned a series
of programs on Africa for the
FIRST SUNDAY EVENING IN EACH MONTH

Illustration—Girl or woman with umbrella.

Lettering—

RAIN OR SHINE

It makes no difference to her for

SHE IS A W. W. G. GIRL

and it's Tuesday night

A WORD TO THE WISE!

Illustration—Picture of a large ship.

Lettering—

ALL ABOARD
Church School of Missions!
FIVE THURSDAYS IN OCTOBER
CLASSES FOR ALL AGES

Illustration— Trace around your own left hand and color with light orange crayon. Tie a bow of real ribbon around one of the fingers.

Lettering—

This little bow of ribbon so bright
Bids you remember that next Tuesday
night
You've a date here with us that
We are quite sure
Will a most pleasant evening
For you assure.

Announcements Extraordinary

Children love surprises—and so do grown-ups! Why not try some announcement surprises where interest in missions has seemed to lag a bit?

The Every Other Word Announcement

Write out your announcement on a sheet of paper. Then number the words as follows:

1 2 1 2 1 2 1 2
Do you Juniors like to hear a good
1 2 1 2 1
story? Well! Next Wednesday after-
2 1 2 1 2 1 2
noon at four o'clock some one is coming
1 2 1 2 1 2 1 2 1
here to the church to tell some fine mis-
2 1 2 1 2 1
sionary stories. And what do you think!
2 1 2 1 2 1 2 1
We are going to start a Junior club.
2 1 2 1 2 1 2
All of you are invited. Don't forget.
1 2 1 2 1
Next Wednesday at four o'clock.

Take two sheets of paper. Number one #1 and the second #2. On #1 write all of the words numbered with the figure 1 on your announcement. Insert blanks for #2 words.

#1

Do Juniors to a
story? Next afternoon
four some etc., etc.

#2

.... you like hear good
....? Well! Wednesday at
.... o'clock one etc., etc.

The announcement is read by two Juniors who have practiced a few times together so that they can read the alternate words clearly and with expression.

Arithmetic Announcement

After securing the attention of the children, the leader asks them if they are good in arithmetic. They will sit up and begin to take notice. Then the leader suggests that they follow her while she gives them a problem in mental arithmetic. They are not to answer out loud until she asks them to.

"Are we all ready? All right! Let's sit up straight! Suppose we start with ten. Multiply ten by two. Subtract five. Divide by three. Multiply by four. Add six. Subtract two. Add one. What's the answer? Twenty-five? Splendid! That's just the number we want at the missionary meeting next Friday afternoon."

Mirror Announcement

Hang a mirror in the vestibule. Drape it with cloth which may be pulled to one side. Over the whole place a sign reading, "If you look inside, you will see the picture of someone who is invited to come to the Mission Band meeting next Tuesday afternoon at four o'clock."

Partnership

Write the names of two girls or women on a slip of paper. Repeat until all of the members have been covered. Pin these slips up around the room. When members arrive for the meeting, they are asked to find the slip on which their name is printed and then find their partner whose name is printed with theirs. Partners are to sit together during the meeting, and are in duty bound to see that the other is present at the next meeting. If some member finds that her partner is not present at the first meeting, she must call her up, telephone or in some way invite her to come to the next meeting.

WOMAN'S HOME AND FOREIGN MISSION BULLETINS

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

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVE., NEW YORK, AND
FLORENCE E. QUINLAN, 105 EAST 22D ST., NEW YORK

Prepared by Mrs. S. S. Hough, Chairman, Committee on World Day of Prayer.

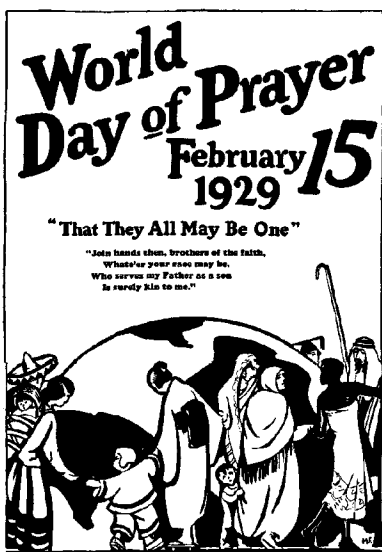
WORLD DAY OF PRAYER

February 15, 1929

THEMES:

1928—"Breaking Down Barriers"

1929—"That They All May Be One"



THE POSTER FOR 1929

A World Fellowship

The World Day of Prayer which is dated each year for the first Friday in Lent, is proving to be a most inspiring and ever-widening fellowship for the Christian women of all lands. Wonderful meetings of intercession held on last February 24 are reported from hundreds of communities of the United States, Canada, parts of

Europe, Africa, Australia, China, Japan, Korea, India, Syria, the Islands, South America, Mexico and Alaska. It is the one bit of service for the Kingdom in which all may unite, no matter how they differ as to education, language and race. We can cull quotations from but a few letters.

AUSTRALIA

"We, the Presbyterian Women's Missionary Association of New South Wales, are grateful to you for giving us the inspiration of joining in the Day of Prayer for Missions. The women of all the other Protestant churches united with us, and we had a wonderful day. It did us all good, and made us feel that we are out to win the world for Christ, and that the broad, upward look helps us all. We have decided to hold this united Day of Prayer annually."

AFRICA

"The call came to African women in the Congo. But how could they join in when their world is peopled only with the black and white races and the only land they know besides their own is 'the foreign country' of the white people? They are just beginning to break down the barriers between their own tribes—little do they know the need for World Fellowship. They must first be made conscious of the existence of women of other lands.

"The program planned and carried out in the presence of as many Christian women in Luebo as could crowd into our building—some six or seven hundred—was as follows:

"After the prayer of invocation led by one of the missionary women the portions of Scripture used in the regular program as a Confession of Faith was recited responsively and "All hail the Power of Jesus' Name" was sung. One of the native women led in a prayer of thanksgiving and confession. Then followed a short pageant.

"The wife of an evangelist was seated in front of her house paring her cassava roots. As she worked she told of the proposed plan for the World Day of Prayer as arranged by the white teachers. 'But,' said she, 'if we only knew what women of other races were like, then we could pray for them.' Her desire for knowledge was granted, and women of other races appeared to her. Each came in the native costume of the country represented, each one with an appeal for prayer, each one with a message as to the problems of women in that country. After each appeal the audience was led in prayer by a missionary or a native for the women of that particular race. There were taking part three native women and three missionaries representing Chinese, Japanese, Egyptian, Dutch, and African women. At the last, all of these came together on the stage and stood in a semi-circle while the audience joined with them in singing 'Blest Be the Tie that Binds.' A prayer of intercession and the native greeting, 'Life to you,' and the meeting was over.

"But they were all agog with excitement. 'Do those women really dress that way, and why did Kayaya wear that cloth over her face, and did you see Mamu's wooden shoes?' It was all new and different to these women whose lives are so drab and monotonous. How deep are the results? Was the spiritual lesson felt? Time will tell. The interest shown was certainly not feigned.

"The Christian women around Luebo are growing in their Christian lives and in their Christian work."

JAPAN

"It was decided to hold a union

meeting of the Christian women of Nagoya. A committee was appointed of five of the leading Japanese women of the five largest churches here. They translated the program, worked out the details, and sent out the invitations to twenty-five churches and chapels in Nagoya. The meeting was held in St. John's Episcopal Church, from one-thirty to three-thirty p. m. on February 24. Mrs. Hiroshi, chairman of the local W. C. T. U., presided. The work for women in other lands was presented. There was a season of prayer covering both local and world-wide needs.

"On Friday, February 24, we met in the large Central Methodist Church in Kobe and about two hundred women were present. Rev. Hinohara, pastor of the church, and Dr. DeForest, president of Kobe College for Women, spoke in a very earnest manner on the purpose of the meeting and the blessings of united prayer."

KOREA

"The World Day of Prayer has been a wonderful day here in Kunsan. The Month's Women's Bible Class closed on the 23d of February and of the seventy-two enrolled for the class about forty remained for the observance of the Day of Prayer, most of whom are needy and poor but made this sacrifice gladly. 'Nothing is more impressive or inspiring than a crowd of Koreans bowed to the floor in prayer to the Living God.'

"This class, with some missionaries, gave the entire day from nine a. m. to seven p. m. to prayer, praise and meditation. The village church observed the day with prayers in the morning and again at night, using the special program, which had been translated into Korean.

"This day spent in prayer has been most refreshing spiritually to missionaries and Korean Christians alike. It thrills us all through and through to think of the great chain of prayers encircling the globe and ascending to the throne of God on High.

"This year, the same as last year,

we followed the program which was translated and sent out to fifty places. It was observed in three centers in the city of Kwangju.

"We began keeping the Day at the Neel Bible School at five a. m. Prayers—then the school met at nine for prayers for one hour. We prayed for the different countries. The women seemed to catch a new vision of that tie, faith in Christ, which binds us together, to all the rest of the world.

"A beautiful incident was a poor woman who begs for her living, who was with us at one of these meetings. She attends our church and is a really and truly converted woman. She was sitting in the cold church with a few other faithful souls when we got there. This woman was once very wealthy. Her clan was a large and powerful one in the country and when she was married her trousseau was carried on twenty horses. But today everything is gone: childless, cast off, homeless, and can barely see. She is not quite totally blind, but is very nearly so. This poor woman at the end of the service when the offering was taken, came and put five pieces of 'cash' into my hand. When I begged her to desist, she said to me, 'You must accept it. I begged this on the big street this morning. It's all I have but I want to give it for the work.'"

CHINA

"I wish you could have seen the little rowboats full of women and girls pulling up to the landing in front of the chapel at the village of Kau this afternoon, and have watched the happy women, young and old, climb out and scramble up the canal bank to be welcomed by the earlier arrivals. I knew I would be called on to make a map talk and explain many points, for the knowledge of our Christians of conditions in other countries is very meager. Pretty soon there came a delegation of women seeking aid on the program and very soon we joined the other groups assembling for the World Day of Prayer. Some of the women preferred to fast that day, a

sincere voluntary token of their earnestness.

"Our Christian women wish to greet their sisters in America and other Christian lands and thank them for inviting those of the East to join in their ministry of intercession for world evangelization.

"We issued a 'Call to Prayer' which was sent to all our churches and schools in the Province of Canton. The program was adapted and translated and about one thousand of these were used. Five of the Christian schools of high school and college grades used these for their chapel hour. In three different districts of Canton general meetings were arranged for noon time, all in Chinese, instead of just the one general meeting, as was held last year. I imagine the total attendance at these three churches was about five hundred. We have not had reports from other parts of the Province but I am sure many of the churches and chapels joined in observing this Day of Prayer."

MEXICO

"We have for several years tried to observe the Day of Prayer. The program has been translated and adapted.

"We have in Mexico a National Union of Women's Christian Societies, interdenominational, through whom the program will be sent to all the women of Mexico. The motto of the Union is 'That they all may be one.' They have just held their annual meeting in the city of Aguascalientes and have made the *Antorcha Misionera* their official organ—so that in this way your suggestions will be carried over a very extended area.

"Thanking you very much for your interest in our country, and asking that you pray for us at this very critical time."

BRAZIL

For several years there has been an interdenominational Prayer League among the Christian women of Brazil. During the past year this League was reorganized into a Federation of

Brazilian Women, including five denominations. The chief object of the Federation is the promotion of prayer and the World Day of Prayer is enthusiastically promoted. A report has come telling of highly spiritual meetings attended by both men and women and held in many places, morning, noon and night on the Day of Prayer.

In Canada

The World Day of Prayer this year was more widely observed in Canada than on any previous occasion, and the opinion was expressed that we are just on the fringe of the possibilities of this movement for uniting the Christian women of the world in prayer. There is a growing appreciation of the meaning of the Day and its significance in the releasing of this great power of prayer for the establishment of the Kingdom of God in the world.

In Canada, as in other lands, this Day has been an evolution. In former days, these meetings for prayer were denominational, then national, then international, and are now world-wide. Canada is still a pioneer land and for this reason the program used in the past has been a suggestive one only, capable of adjustment to the needs of any community. It is true that some services are held in the great churches of the cities, others in towns and villages and rural communities, but as well out on the frontier in the isolated and lonely places, small groups of women meet in the schoolhouse which serves as a church, and sometimes it was only the "two or three" who gathered in the homes. The conduct of any elaborate service under these circumstances is, of course, quite impossible, but nevertheless by sharing in the program as arranged and adjusted to their needs, these women felt the bond of the great world fellowship of prayer with the other women of the world.

In Northern Ontario, which is a new section of an old Province, largely a mining area, there was great enthusiasm for the observance of the

Day and much gratitude expressed for the blessing which the meetings brought. This year, also, an additional number of meetings were held in the evening in order that the younger women, the business and professional women, might have an actual share in the observance of this Day. We believe that there will be considerable development this coming year of these evening meetings in order that a larger number of the class of women just mentioned might be included in our prayer services.

This year in a number of churches the foreign-born shared in the services and blended their voices in prayer for the new land that is now theirs and for the lands beyond the seas. In one city where twenty meetings were held, in nineteen of these the women of all nations had a part, and voices in many tongues were lifted to the All Father, adding greatly to the realization that it was a World Day of Prayer. There is pathetic significance in the plea of a little Russian woman who attended a service in Toronto, and on her way out remarked, "They prayed for every country but mine today."

There is in Canada gratitude for all the Day has meant in the past, and expectation that interest in the observance of the Day will grow. The two phases which we hope to emphasize this coming year are: further organization of more meetings for younger women, and an effort to gather into all of our meetings the women of many nationalities found in every community, that in this great fellowship of prayer we may find a common purpose in service for our own land and for the world.

EFFIE A. JAMIESON.

Breaking Down Barriers

The above was the theme for the Day of Prayer on February 24, 1928. That day marked a courageous spiritual adventure for hundreds of Christian women who discovered that to pray for the breaking down of barriers would avail little unless by faith

they were willing heroically to bridge the gulf of race prejudice and include in their service of prayer all who loved the Lord, regardless of race or color. Most sacred and enriching experiences were reported from places where white, black, yellow and many nationalities worshipped together.

At one such service seven nationalities took part. What did it matter that they prayed in different languages?

The following are typical of many reports:

From Indiana—"We had a union meeting, including the Negro churches, all taking an active part."

From California—"Five denominations took part in the program and two colored groups."

From Oklahoma—"We have several families of Syrians, Jews, Indians and Negroes who were included."

From Illinois—"Six white churches and two colored churches were represented. Women are feeling the need of more cooperative service and the kindly feeling between our colored and white people is growing. Praise the Lord."

From North Carolina—"Many of our missionary women are more sympathetic and tolerant with the Negro race now than a few years back. Such programs as 'Breaking Down Barriers' will help us a great deal to a better understanding, and to break down the barriers which hinder our fellowship with Christ."

From Virginia—"We had the colored folks to help in the service."

In Toronto, Canada, where services were held in nineteen centers of the city, many nationalities were included in each meeting. "They came from the Syrian hills, from Poland, Russia, Central Africa, Bulgaria, Finland, Holland, South Africa, Austria, Ukraine. How beautiful they were! What an inexpressible something they contributed! But deeper than all was the magic effect of praying *together*."

From Ohio—"I am enclosing a small offering, but it comes from a town which is the center of the Hocking

Valley Coal region where our industry has been paralyzed for three years by a coal strike, where scores of children are being fed by public charity each day. In view of these conditions we feel that our service, which was attended by both operators' and miners' wives, was a real success in cooperation."

From New York—"Catholic women shared in the observance of our Day of Prayer and several had part on the program, reading from their own Bible. Some Christian Scientist women attended also."

From Oregon—"On the Day of Prayer we decided to engage a religious worker for the Japanese in our community. He is to be a Christian Japanese."

Thirty Meetings in One City

An extended account of the observance in New York is given because it is rich in suggestions not only as to organization plans for a large city, but also because of the variety of group contacts which were made and which may be made in any community, whether large or small.

Early in December, 1927, a General Committee was formed to plan for the observance. Later a sub-committee for each of the districts—Manhattan, the Bronx, Harlem, Brooklyn, Queens, Staten Island—was set up. The Greater New York Federation of Churches and the Brooklyn Federation of Churches cooperated. Through the courtesy of the former, Mrs. William Edgar Geil, President of the Federation of Woman's Boards of Foreign Missions of North America, led the Family Devotional Hour broadcast at 8 a. m. from WEAf on the World Day of Prayer. Each of the sub-committees worked for weeks organizing their districts. Many preliminary meetings were held for spiritual preparation as well as for actual working out of details.

There were meetings in over thirty churches of various denominations where approximately 6,000 women united in prayer for the work at home

and abroad. As an expression of their love and devotion, nearly \$1,000 was contributed. These services were truly interdenominational, interracial and international. Not only were the large groups of women representative of many different denominations, but when leaders for the various meetings were chosen, care was taken that they also should represent different communities. At several centers prayer was offered in different languages—Norwegian, Swedish, Italian, Syrian and Greek. In some cases different races were represented and had definite places on the program. In one church the flags of many nations were banked against a mass of green. At another meeting, students of different nationalities now living at International House told the story of what missions had meant in their lives and to their nations. At the special service held at the headquarters of the National Board of the Young Women's Christian Associations, led by Mrs. John M. Hanna, President, representatives of Africa, Japan, Mexico, Australia and Latvia led in directed intercession. As a result of splendid cooperation between the leaders in two Manhattan churches and the chairman in Harlem, talented Negro musicians sang spirituals during the services in two of the white churches.

The committee in Harlem was composed entirely of Negro women. Elaborate plans were made and services were held throughout the day and evening in one of the largest churches. Luncheon and dinner were served so people could remain at the church the entire day. Three of the finest white speakers known to the Boards addressed the different meetings, one in the morning, another in the afternoon and the third in the evening, when there were between 600 and 700 present. It was truly a day of prayer and worship. Probably one of the most outstanding features of the services was the music; spirituals were rendered by the Negro choir as only they can sing them. In the afternoon the children had a definite part in the

program so that all shared in the observance. In addition to the services on the Day itself, a mass meeting was arranged for the following Sunday afternoon which was attended by nearly 1,000. At this time, Mrs. John M. Hanna, who is so vitally interested both in the World Day of Prayer and the whole problem of interracial relations, brought the message which was a fitting climax to the observance of the World Day of Prayer in Harlem. As a result of this first step in interdenominational cooperation, a permanent organization was formed in Harlem to help toward the working out of solutions to some of the problems of their own community and of the world.

Beside the women's meetings cited, there were other groups uniting in the observance in the various boroughs. A missionary service was held and special mention was made of the Day of Prayer at the noon hour in John Street Methodist Episcopal Church in the downtown business district, where luncheon is served for two hours every Friday for business girls who after their lunch have a devotional period. During the noon period 1,373 girls were served. Then on the evening before, the Business Women's Council, and on the Day, the Prayer Conference of this Council devoted their meetings to the Day of Prayer, following the program "Breaking Down Barriers." All of these meetings were under the auspices of the Friendly League for Christian Service.

Another group to whom the Day of Prayer is not so well known is the student group in New York. A beginning was made this year and the committee hopes that another year it may be more widely known and observed. Both at Columbia University and Barnard College there was special mention of the Day in the devotional services; at Union Theological Seminary Dr. Harry Emerson Fosdick referred to the world observance in the introductory prayer in the morning worship. At Teachers' College notices

were posted on bulletin boards and inserted in the college weekly bulletin.

At some of the Mission Board headquarters, services were held and the staffs of other Boards attended meetings in near-by churches. At the morning communion service and the noon-day devotional period at the Protestant Episcopal headquarters mention was made of the Day and special prayers were offered. Dr. Robert E. Speer spoke on interracial relations at a special union meeting held by the Presbyterian Boards of Foreign and National Missions and the Methodist Board devoted its regular worship hour to the Day of Prayer. At the meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, which chanced to occur on the Day of Prayer, a brief devotional service was held.

On the Sunday preceding the World Day of Prayer, during the question period of the Young People's Conference conducted every Sunday afternoon by Dr. Daniel A. Poling, President, International Society of Christian Endeavor, and broadcast over WEAF under the auspices of the Greater New York Federation of Churches, some one asked about the origin of the Day of Prayer. In answer Dr. Poling gave briefly the history of the Day telling about its beginning in 1887 as a denominational observance and its interdenominational beginnings a decade later.

Looking back, the committee rejoices in the observance of 1928; looking ahead it sees much to accomplish for the observance in 1929.

EDITH E. LOWRY.

Call To Prayer

FEBRUARY 15, 1929

There is a universal conviction that the deepest need of the church is for a new dynamic from "The Great Power House of God." The picture given in the 37th chapter of Ezekiel, strikingly illustrates this need of the Christian Church in our day. Over twenty million in our own country

claim to be followers of the risen Christ and yet, seemingly are so powerless in the face of her great world task! The prophet says, "The valley was full of dry bones." Numbers are not enough. Efficiency and organization are not enough. We read, "bone fits bone perfectly." They were clothed with flesh and skin, but "there was no life in them" until the prophet prayed: "O, Breath (or Spirit), breathe upon these that they may live." Then we read that the valley was filled with a mighty army for God. Isn't this our deepest need?

The representatives of fifty-two nations meeting in Jerusalem on the Mount of Olives, were brought to a deep and fresh realization of the place of prayer in accomplishing the spiritual task. Encouraged by the movement of prayer, they have issued a call to prayer to the Christian Church in all lands. The objects outlined are included in the cycle of prayer published on the little card, "A Call to Prayer" which is issued each year in preparation for the World Day of Prayer. A supply may be secured free of charge from your denominational mission board. Order immediately and distribute among the women of your church.

It is hoped that Christian women will use the cycle daily, not only leading up to the Day of Prayer, but throughout the year.

ELLA D. MACLAURIN.

CYCLE OF PRAYER

SUNDAY. For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

MONDAY. For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed, that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

TUESDAY. For a Spirit of Service. That the Church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

WEDNESDAY. For a Spirit of Unity. That the whole Church of Christ may desire and experience a new unity in Christ.

THURSDAY. For the Gift of Interpretation. That the Church may preach the eternal Gospel by word and life in terms that men and women of this age will understand.

FRIDAY. For Courageous Witness on Moral and Social Questions. That the witness of the Church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

SATURDAY. For a Deepening of Our Experience of God. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Prepare for 1929

The theme, "That They All May Be One," fittingly follows that of 1928. Its spirit should prompt every step in planning for the Day. Therefore, the committee appointed to plan for the service should include in its membership representatives not only of different denominations and the Y. W. C. A., but also different races and nationalities in the community.

Young women and students should be encouraged to plan for special meetings at night when large numbers of their group are free to attend. They will adapt the program to their own groups, adding colorful features which will add to the devotional spirit. Some communities have found a business woman's luncheon profitable, at which from fifteen to thirty minutes may be given to directed prayer.

The little children of any community will be thrilled by a special meeting of their own to pray for the children of the world—"Red and yellow, black and white." The service should be very simple. The children of each church may be brought to a central church by their leaders in a beautiful processional. Each church may represent one country, a member dressed in costume carrying the flag of the country represented. One of the group may tell a very brief story about the country and then all the children be led in prayer for the chil-

dren of that country. Songs like "Jesus Loves the Little Children," "We've a Story to Tell to the Nations" are loved by all children.

Wide publicity should be given to the Day by an early use of the poster in churches, store windows and other public places. Last year in one community large church Bibles, opened and marked at the Lord's Prayer and other prayers, were placed in store windows with a poster near the Bible announcing the place and hour of prayer.

Broadcasting stations, if approached early, may be glad to devote the morning family worship hour to the theme of the Day. Early announcements in churches, church calendars, bulletins, newspapers, women's clubs and societies should be made and continued until the Day.

In one community the Day was announced last year early in the morning by the ringing of church bells. In another city the women had a brief period of prayer in their homes at 6:30 in the morning as a preparation for the Day. In still another community groups of women visited the shut-ins and held a brief service before meeting at the church.

Copies of the Call and Program should be distributed to those who are temporarily or permanently shut in their homes or hospitals and they be invited to join in this united intercession.

The church where the meeting is to be held should be prepared with much thought. It may be made very attractive with plants, a large map of the world, flags of all nations, and the Christian flag.

Not Forgetting the Collection

The offering taken at the Day of Prayer service is fulfilling a beautiful and very needful ministry. The objects represent work which none of our boards could do alone, but together it is possible to accomplish a worthwhile service. The offering goes—

1. To carry on Christian work among that great army of migratory men, women and little children who harvest the crops and give to us our supplies of canned vegetables and fruits.



2. For the support of Religious Work Directors in government Indian schools. The government welcomes the service of interdenominational workers. Here is an opportunity of almost limitless possibilities among thousands of American Indian youth.

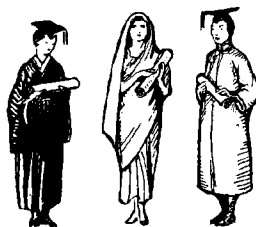


3. To provide Christian literature for women and children in non-Christian lands. What would our homes be without books or magazines? That is what millions of homes are in other lands. Literature is being translated and published for the homes of India, Japan, China and for Moslem women.



4. For the seven union Christian colleges for women in China, India and Japan, which have an enrollment of 1,200 students. Many young wom-

en have already gone out from them to serve their own people as Christian workers, teachers, doctors, nurses.

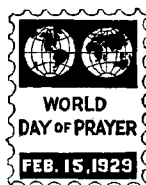


Let us plan to make our prayers issue in a practical evidence of our faith.

Supplies

1. The special poster, illustrated on these pages, is most artistic and attractive in color (red and black); fourteen by twenty-two inches, 10 cents each. Space is left at bottom for insertion of hour and place of meeting.

2. The little seals, also illustrated, will help to make the Day widely known, for you will want to use them on letters and in other ways; 25 cents per 100, \$1.75 per 1,000. An electrotype of the seal for printing on stationery or fliers may be had for \$1.00 from the Council of Women for Home Missions.



3. Program, "That They All May Be One"; \$1.75 per 100.

4. Sheet of Suggestions for Leaders, free with supply of programs.

5. "Call to Prayer" with Daily Cycle, free when ordered with program.

All these supplies may be secured from denominational mission boards.

Leaflets giving information concerning the objects to which the offering is devoted on the Day of Prayer may be secured, free, by writing to Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York, or to Council of Women for Home Missions, 105 East 22d Street, New York.



WORLD-WIDE OUTLOOK



NORTH AMERICA

Religious Gains in a Decade

DURING the last ten years (1916 to 1926), according to the Federal census, the various religious sects in the United States have gained 12,698,122 adherents; at the same time the value of their church buildings and their current expense budgets have increased over one hundred per cent.

In 1926 there were 213 religious bodies in the United States with 231,983 churches and an aggregate membership of 54,624,976 members, as compared with 200 denominations reporting 226,718 churches and 41,926,854 members in 1916, a gain of 5,265 churches.

The total church expenditures were \$814,371,529, as compared with \$328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, payments on church debt, benevolences, home and foreign missions, denominational support and all other purposes.

The value of church edifices in 1926 reached the total of \$3,842,577,133, as compared with \$1,676,600,582 in 1916. This item does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The churches range in size all the way from the Theosophical Society of New York, independent, with one church and fifty-five members in 1926, to the Roman Catholic Church, which had in that year 18,940 churches and 18,605,003 members, and which was the largest denomination in the country.

Baptist bodies, as a whole, ranked next to the Roman Catholics (18,604,998 including children) in total mem-

bership, all Baptist bodies having 8,440,922 in 1926, as compared with 7,153,313 in 1916. There were eighteen groups listed as Baptist bodies, including Northern, Southern and negro Baptists, Duck River and kindred associations of Baptists and "Two-Seed-in-the-Spirit Predestinarian Baptists."

The nine groups of Presbyterian bodies had an aggregate membership of 2,555,626 in 1926, as compared with 2,255,626 in 1916, the bulk of the membership being in the Presbyterian Church of the United States of America, which had 1,894,030 members in 1926, compared with 1,625,817 in 1916.

Methodist bodies embraced nineteen different groups with a total membership of 8,070,619 in 1926, compared with 7,165,573 in 1916. The largest of these groups was the Methodist Episcopal Church with 3,717,785 members in 1916 and 4,080,777 in 1926. Next came the Methodist Episcopal Church, South, with 2,114,479 members in 1916 and 2,487,694 in 1926.

	1928	1916
Seventh Day Adventists	110,998	79,355
Christian Church	112,795	118,737
Churches of Christ	433,714	317,937
Disciples of Christ	1,377,595	1,226,028
Greek Orthodox Church	119,495	119,871
Russian Orthodox Church	95,134	99,681
Congregational Churches	881,696	809,236
Latter Day Saints	606,561	402,329
Unitarians	60,152	82,615
Spiritualists	50,631	29,028
Universalists	54,957	58,566
United Brethren	377,436	348,828
Moravians	31,699	26,373

Chicago Ninety Per Cent Religious

FROM accounts of crime in the daily papers Chicago would seem to be the most wicked city in the world.

The following item gives us a different picture of this metropolis:

"Some of the results of a recent religious survey of this city, made by the Chicago Church Federation, are of such general interest and value as to deserve attention and study by Christian people of whatever faith. According to the report of the survey sent out by Walter R. Mee, executive secretary of the Federation, metropolitan Chicago is ninety per cent religious, a percentage not surpassed by any city of half a million or more in the United States. It may seem hard to reconcile this statement with the criminal records and conditions which exist here, and which have given the city an evil name everywhere. But Chicago has always been a place of paradoxes."

A Leper Conference in New York

THE American Mission to lepers, of which Wm. M. Danner is the efficient secretary, held a notable conference in the Fifth Avenue Presbyterian Church, New York City, on October 2d and 3d. Mr. W. H. P. Anderson, secretary of the Mission to Lepers, London, was present and spoke on "Lepers of the World." Missionaries, physicians and others conversant with the subject brought much valuable information and inspiration on the subject of the care and cure of lepers and on the Christian missionary work that is bringing health to their bodies and the peace of Christ to their souls.

Interdenominational Home Mission Meetings

DENOMINATIONAL leaders of eleven states arranged to meet during October to consider interdenominational fellowship and cooperation. The executive secretary of the Home Missions Council, Dr. W. R. King, counselled with state executives and leaders, to suggest new lines of action and encourage them in their great adventure of fellowship. Dr. King's itinerary included:

Kentucky at Lexington, Kentucky State Home Missions Council;
Wisconsin at Madison, Wisconsin Home Missions Council;
Minnesota at Minneapolis, Minnesota Federation;
North Dakota at Jamestown, North Dakota Council of Church Representatives;
Montana at Butte, Home Missions Council of Montana;
Washington at Seattle, Western Washington Home Missions Council;
Oregon at Portland, Oregon Church Executives;
Idaho at Boise, Home Missions Council of Idaho;
Wyoming at Cheyenne, Home Missions Council of Wyoming;
Colorado at Denver, Colorado Home Missions Council;
South Dakota at Huron, South Dakota Council.

The state Home Mission leaders invited the brethren of all denominations represented in their states to attend these interdenominational gatherings.

The findings of the National Church Comity Conference state:

We are advancing to a new era in which we will see free religious groups building not by competitive drift but by cooperative intention. We are today facing the question whether free churches in a free state can discipline themselves and develop a public mindedness which will temper the denominational consciousness and make of the churches a great, free cooperative fellowship bent on the bringing in of the Kingdom of God.

International Goodwill Congress

"MUST We Have War" will be the theme of the International Goodwill Congress in New York City on the tenth anniversary of the signing of the Armistice, November 11th, 12th and 13th, under the auspices of the World Alliance for International Friendship Through the Churches.

The major themes to be discussed are as follows: "Ten Years' Achievements in the Crusade for a Warless World," "The Unfinished Tasks Necessary for Enduring Peace," "The Immediate Responsibility of the United States of America," "The Mobilization of the Moral and Religious Forces of the World," "The Organization of the

Moral and Religious Forces of Cities, Towns and Communities," "Limitation of Armaments," and "Organizations for Securing World Peace."

Fred B. Smith is chairman of the Executive Committee of the World Alliance. Further information may be obtained from the headquarters of the Union at 70 Fifth Avenue, New York City.

An Italian—Negro Congregation

FOR a number of years St. Paul's Church, Philadelphia, housed an Italian congregation. Gradually the community changed, with the influx of Negroes from the South, and four years ago the church was turned over to a Negro congregation. Since that time the work has progressed, with some curious complications.

Last year, for example, when the daily vacation Bible school was organized, the Italian children of the community insisted on coming and sharing in the work with the Negro children, and the fact that they were required to receive instruction from Negro teachers did not disturb them. They also used the playground under the direction of a Negro pastor and other Negro workers.

These children of the city streets are ready to recognize merit where it exists, and to share in programs that seem worth while, without raising unnecessary racial problems.

Christianity or Bolshevism?

WRITING in *The Mission Field* for August, F. H. Eva Hasell discusses the future of the Canadian far west. "We were much struck," she writes, "when revisiting the districts where British, Canadian, Finn and Russian children all went to the same day school, to find how Bolshevik literature had increased. Even the Sunday-school-by-post children were receiving a newspaper printed in English at Toronto, telling the children not to put up the Union Jack, which they do each day outside the school, not to sing 'God Save the King,' and

on no account to join the scouts or the guides, because they were only being trained to fight against Russia when the next war begins. One of the Finns, aged eleven, wrote to the editor of the paper to ask 'How this foolish idea of God arose?' The editor replied that it was a myth made up years ago by the bosses to frighten the people into obeying them—they were told, if they did not, God would punish them! The Canadian and British children continued to read their Bible lessons in spite of the ridicule of the Finn and Russian children, who told them 'There is no God, and when you die you are put in a hole and that is the end of you!'

"What" asks Miss Hasell, "can be done for these children in rural districts? There is a shortage of clergy and lack of funds; no Bible teaching is provided in the day schools. Only the caravan workers can at present help these children in many districts. It is a race between Christianity and atheism or materialism: whoever gets in first gets all the children. The Bolsheviks tell the children to burn our papers. At one mining town we visited, full of Russians and Finns, they were showing the children a Bible with caricatures of all the Old and New Testament characters."—*The Guardian*.

LATIN AMERICA

E-angelical Forces in Mexico

THE National Convention of the Sunday schools and Christian Organizations of the Evangelical Churches in Mexico was held in July in the new Christian Church at Aguascalientes. The president, the Rev. Epigmenio Velasco, pastor of the Methodist church in Puebla said in his address:

"We are here to give public testimony to the entire nation, that far from being divided, as some have claimed or have desired, the evangelicals of the republic form one body in which dwells one spirit, the spirit of Christ."

In reply to the address of welcome,

Jesus G. Perez, pastor of the Congregational Church in Guadalajara, said: "Those gathered here have no political views of any kind. Privately we have our own ideas, and we are interested in the movements that are agitating our nation. And we are interested in the social movement because on the course which this movement takes will depend many phenomena of the national life.... We are citizens of this country which we love so much, and we desire its enlargement in every sense; but also we wish to be citizens of the republic established by Jesus, of that republic which knows no frontiers, where color does not count, where there is no distinction between rich and poor, where there is neither great nor small, where there are neither nobles nor plebeians, but where all are one in Christ."

Rev. W. A. Ross writes that the National Convention of the Evangelical forces of Mexico revealed Protestantism at its best. Representatives from all of the Evangelical churches attended. The convention lasted six days and is an annual gathering. There were 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200 interested persons.

The delegates came from 16 of the 28 states of the Mexican Republic and represented 13 religious bodies; not more than 20 were foreigners; all of the others were Mexicans.

There were men and women in the convention well prepared to take leadership. Their discussions, the papers they presented, their sermons, all revealed this. With few exceptions there is a spirit of harmony and brotherly love in this great Evangelical Church. They are now making their plans to be missionaries to the great untouched areas of the country, that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ.

Notable School in Paraguay

DR. FRED L. SOPER, of the Rockefeller Foundation, writes from Rio de Janeiro: "I recently had the pleasure of visiting the Colegio Internacional in Asuncion and found that the new school building is almost completed and the laboratory well under way. This school is making a notable contribution to the educational life of Paraguay." The edifice referred to is the Allen-Stone building, which cost \$75,000. It contains the administrative offices and classrooms, and is the best school building in Paraguay. Ohio women of the Disciples of Christ Church, which maintains the school, are raising \$20,000 to complete the Mary Lyon Hall, which is to be a dormitory for girls. There remains to be supplied a dormitory for boys, to cost \$75,000. This sum is sought through the Educational Advance in South America.

A Brazilian Woman Convert

IN CAMPINA GRANDE, Brazil, the Evangelical Union of South America, an English society, is at work, and Mrs. Briault tells the story of a woman whom she had visited and prayed for: "One night, the old lady could not sleep; she heard a noise in her room, and when she got up to see what the cause of it was, she found a big beetle eating her holy pictures. And she went back to bed and meditated upon it. 'Here am I worshipping these pictures,' she said, 'and these saints and they cannot even save themselves from the beetles.' She told me about this, and asked me what she should do with them, for she did not like to burn them. I said, 'You can wrap them up in a parcel and give them to me.' And she sent them to our house for us to dispose of for her. Now she and her two daughters, and two sons-in-law are all members of our church, and splendid workers for the Lord. The old lady cannot read, but she comes to the services and pays such attention to what is said, that anyone who goes into her little store has to hear the Gospel."

EUROPE

British and American Students

AN IMPORTANT conference of official representatives from the student Christian movements in the United States and in Great Britain met in London in July as the first formal step toward more active cooperation between Christian student groups in the two countries. The following preamble to the findings of the conference read: "As representatives of the Student Christian movements of Great Britain and Ireland and of the United States of America, and as members of the World's Student Christian federation, we believe that the most progressive and enlightened elements in the East and the West have become convinced that war should no longer be used as an instrument of public policy, but should be eliminated from the life of the nations as a social evil. We unanimously favor the adoption of the treaty to abolish war as an instrument of national policy and agree to carry to our movements the urgent request that they assist in creating a public opinion favorable to its adoption and application."

British Methodist Union

THE United Methodists, the Primitive Methodists and the Wesleyan Methodists of Great Britain have voted to unite in one body so as to bring organic union in 1933.

A final vote on union will be taken in each church in 1931, in 1932 the uniting conferences will hold final separate sessions and in 1933 for the first time the three conferences will meet as one.

The membership of the Wesleyan Methodist Church, including probationers, is 1,008,199, of the Primitive Methodist Church 220,806, and of the United Methodist Church 153,757. The smaller churches are relatively stronger in Sunday schools, the figures for Sunday school enrolment being 1,063,329 in the Wesleyan Methodist Church, 394,050 in the

Primitive Methodist Church and 242,866 in the United Methodist Church. The uniting churches have a combined strength of 5,597 ordained ministers, 54,971 local preachers and 25,826 churches.

The Evangelical Social Congress

THE thirty-fifth annual meeting of the Evangelical Social congress, at Dresden, May 29-31, aroused widespread interest by the discussion of the functions of the "social pastor." Dr. Herz, the general secretary of the congress, described the qualities which the clergyman needs to fulfill his duties in an industrial community. He must have a first-hand knowledge of the life of the workers in order to be able to judge independently and correctly their social problems and needs. His work must have a universal character, and he must have time and understanding for individuals from whatever social or political group they may come. Above all the pastor must fight with deep and warm devotion for the social welfare of the workers.

The Evangelical Social Congress was founded in 1890 by a group of religious leaders, politicians, and economists, among whom the foremost were Prof. Harnack and Friedrich Naumann. Its permanent headquarters is in Leipzig. The program of the congress is based on the assumption that the Gospel is the ultimate ethico-religious standard by which social problems are to be judged, and that in it there will be found the motive power strong enough to overcome the profound social tensions and antagonisms.

Persecution in Spain

EVANGELICAL Christians in Spain, even in these days, suffer much for their faith in Christ. Mr. P. J. Buffard, of the Spanish Gospel Mission, writes: "In Santa Cruz, persecution is worse than ever; a master builder and his son, have never before lacked work, but since their confession of Christ things have been getting increasingly difficult. In one week

alone he lost four contracts, simply because of his principles. The son has quite a gift for speaking. During Easter week we had no one to send to Santa Elena, so asked him to go, and we were told that splendid meetings were held; this meant losing one day's work, but he refused to be reimbursed. A blacksmith also, in this town, had lost nearly all his customers for the same reason."—*The Christian*.

Y. W. C. A. at Budapest

IN JUNE a Y. W. C. A. world conference was held at Budapest. "The Word of Reconciliation" was the theme. There were some extremely difficult questions to be faced both before the entire conference and in the world's committee. One of the most difficult is the relation of the Y. W. C. A. to the Roman Catholic Church. The conference called upon the national movements to study the question, and has undertaken to prepare a summary of the development of the inter-confessional position of the Y. W. C. A.

Christianity in German Schools

EIGHTY-THREE German neurologists and insanity specialists have united in an urgent plea that the young people of the public schools of Germany be not deprived of Christian teaching. "In the present lamentable struggle of political parties over the schools, attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We... earnestly warn against allowing the belief in Christ, even in the least degree, to lapse in the hearts of our youth, since it is this that is the real anchor in the storms in our times. The Christian religion is now, and will remain, the philosophy, the ethic, the socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as their sons, and who have taught us to recognize the nature and ends of Christianity in its infinite wisdom, truth, freedom and strength."—*The American Friend*.

Revival in Russia

DISCUSSING the failure of the Bolshevik anti-religious demonstrations, the Moscow "Pravda" reports an "alarming revival of religion in Russia." Church memberships are increasing instead of decreasing. Communists are singing in the choirs. Still other Communists, even chairmen of local "cells," are heading drives to collect funds to repair and build churches. It is foolish to believe that only old men and women attend church regularly. The anti-religious propaganda is proceeding very slowly, and the average clergyman in Russia is beginning to look happier and act more bravely in regard to giving religious instruction to the young.—*The Australian Christian World*.

AFRICA

Methodist Progress in Africa

THE report of the Committee on the State of the Church made to the South Africa Central Mission Conference of the Methodist Episcopal Church held in Johannesburg, contained the following statistics of progress in the four Bantu mission fields represented: "A decided growth has marked the work during the past four years. We began the quadrennium with 7,053 members, and have closed with 11,802. Likewise, at the beginning of the quadrennium there were 5,538 pupils in our day schools and we close with 6,499. In the Sunday-school at the beginning of the quadrennium there were 5,279 Sunday-school scholars and at the close there are 6,645. Also during the four years we have raised \$16,615 for self-support and \$1,037 for benevolence. In 1923 we had two ordained native ministers and we close with six ordained native ministers and two others who are on probation. We began also the quadrennium with 118 native workers, pastor teachers, evangelists, etc., and we close with 282, all of whom have charge of our work in villages in Portuguese East Africa and in the compounds in the Transvaal. At the close of this quadrennium we have

work in 278 distinct centers. This work is divided into nineteen circuits, twelve of which are cared for by the native ministers and evangelists. Churches and parsonages are being built by the native members without any outside help whatever."

Congo Conference on Missions

AN IMPORTANT missionary conference took place at Leopoldville, Belgian Congo, from September 16th to 24th. Protestant Missions, working in African territory with a coast line of 3,500 miles, participated and there were delegates from Britain, America, Belgium, France and Scandinavia, as well as government officials, commercial leaders, and educational and other experts. They discussed, in the light of modern conditions, such questions as "Government, People and Cultures of the African West Coast," "Health," "Education," "Moslem Problems," and "Land, Labor and Industry." Among those present was James L. Sibley, now engaged in important educational advisory work in Liberia, besides missionary leaders such as M. Anet of Brussels, Rev. A. W. Banfield of Lagos, W. J. W. Roome, the Bible Society's East African Secretary, Dr. T. S. Donohugh of the American Methodists, and Dr. Lerigo, the American Baptist secretary. A report of the conference will appear later in the REVIEW.

Christian Endeavor in South Africa

THE national English-speaking convention was held recently in Cape Town and the key-notes were Faithfulness and Witnessing.

The societies of the English-Speaking Union of South Africa are widely scattered, but the national convention brings together representative workers from all parts of the country.

There is also in South Africa a Dutch Reformed Christian Endeavor Union, composed of Dutch-speaking societies. Since the World's Christian Endeavor Convention in London, in 1926, these Dutch-speaking societies have decided to adopt the universal

symbol, "C. E.," in place of their former symbol, "C. S.," "Christlike Strewer," a literal translation of "Christian Endeavor" into the Dutch language.

In Wellington, the Andrew Murray centenary celebration was carried out largely by the students and friends of the movement. Dr. Murray was the first president of the South African Christian Endeavor Union, and was honorary president until the day of his death in 1917.—*Christian Endeavor World*.

A Visit to West Africa

WE HAD the privilege in Accra (West Africa) of visiting the Scotch Presbyterian Mission, where we learned of the union of the church groups of this mission, the Wesleyan Mission and the Basel Mission into one body known as "The Presbyterian Church of the Gold Coast." We also visited the "Prince of Wales College" at Achimota, of which the principal is Dr. A. G. Fraser, a most capable educator of wide experience, and the vice-principal was the late Dr. J. E. K. Aggrey, one of the ablest and most influential of the native leaders of Africa. The "Prince of Wales College" is a government institution, founded in 1924; it is an indication of the government's interest in education; it has four square miles of land and it is expected that approximately three million dollars will be available for site and plant, with an annual grant-in-aid from the government of \$150,000.00 which it is expected will be increased to \$250,000.00. The classes extend from kindergarten to graduate work with special emphasis on the practical sciences; the present student body numbers 250, and an ultimate enrollment of 750 is anticipated. Of the faculty of forty from abroad, the majority are university men, chiefly from Oxford and Cambridge. We were impressed by the general air of cleanliness, order, activity, and prosperity of the towns of the Gold Coast; the British officials have carried out their trust with evi-

dent wisdom and fidelity.—*W. Reginald Wheeler.*

An African Girls' Guild

IN THE diocese of Lagos, Nigeria, there is a very promising Girls' Guild movement operating at seven different centers, carried on by missionaries of the Church Missionary Society. The members are baptized girls who are able to read and who are over fourteen years of age. Recently at one of the centers experiments in outdoor preaching have been made. The girls marching in fours and singing proceed to a street corner. Three girls, running in advance, call out the heathen women and children who gather in large numbers. The girls then teach the children a chorus, and a talk by the training-class teacher follows. The crowd is then divided into sections and six selected girls of the guild teach a text to each group, and the missionary in charge finally closes with a talk and prayer.

Colored Missionaries for Africa

AT THE meeting of the Presbyterian Board (North), March, 1928, action was taken with reference to the appointment of colored missionaries to the West Africa Mission, which at its annual meeting in 1927 voted in favor of such appointments.

In harmony with the action of the Board the Reverend Irwin W. Underhill, Jr., and his fiancée, Miss Susan T. Reynolds, both of African descent, were appointed and assigned to the West Africa Mission. Mr. Underhill was educated at the University of Pennsylvania, Lutheran Seminary and Princeton Seminary. Miss Reynolds was educated at the University of Pennsylvania and the Philadelphia Normal School.

University for the Congo

THE Congo is to have a university. A grant of land has been obtained for that purpose. This will be the first university in the vast Congo country. It will be called "The Congo Christian Institute." The United

Christian Missionary Society has appropriated \$10,000 for the construction of the first buildings and for the initial expenses of the school.—*The Watchman Examiner.*

Andrew Murray Centenary

ON MAY 9, 1828, the one hundredth anniversary of the birth of the late Andrew Murray of South Africa, was celebrated with gatherings at Wellington. The life of Mary Lyon was not forgotten, since reading of her work inspired Andrew Murray to undertake similar work in South Africa, and he wrote to Mount Holyoke Seminary for his first helpers (1873).

Born of a Scottish father and a Dutch Huguenot mother, Andrew Murray was schooled in Scotland, received theological training in Holland, returned to South Africa, and began his ministry in the Orange Free State. His vision increased until his parish extended over all South Africa. As author he had a world parish, for he wrote 250 books in Dutch and English. Dr. Murray died in 1917 but the various branches of missionary and educational work in which he shared are still carried on with vigor and fruitfulness.

THE NEAR EAST

Bible in Bible Lands

REV. ARTHUR W. PAYNE writes from Palestine in the quarterly magazine published by the Hebrew Christian Alliance: "On our last missionary journey, we paid a visit to one of the Chassidim or orthodox colonies, where on the first occasion we had a very unfriendly reception. The attitude this time was quite different. Then a Hebrew Bible was bought and a little open-air gathering was held. This year has been one of wide circulation of the Scriptures in the cities and colonies of Palestine, particularly in Haifa and the surrounding district. On foot, on horseback, in train and carriages, in street and shop, in public building and private house, the Word of God has been given out. Visits have been made regularly through the

year to a large number of Jewish settlements, in which testimony was given by literature and by word of mouth. Besides these, opportunity has been given for witness in Jerusalem, and visits have been made to the new settlements on Mount Carmel and some different Yemenite quarters where Jews from Arabia have settled."

Religious Future of Turkey

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

Young Men's Moslem Association

THE desire of the Moslem world to create a new Islam and the wide-awake minds of its young followers is shown in a conference of young Moslems held at Jaffa in April, 1928, at which 120 delegates from all the towns and villages of Palestine met. The conference decided to create a Young Men's Moslem Association similar to the Y. M. C. A., which has played so large a part in the Westernization of the East. Now the Young Moslem Association has come to take

its place. They began their activities in Egypt, and they are spreading further and further afield. They want to cultivate their old national culture, to devote themselves to the uplifting of the masses, to the protection of the peasant and workers, to help to raise the social conditions of the poor classes in their countries, and to educate a new rising generation, which one day will show to Europe the new face of Islam.

The *Literary Digest* in its account of the conference makes the following statement: "This Moslem renaissance is in its first stage of development, it has great obstacles to surmount, there is still much inexperience among its leaders; but it has, nevertheless, to be watched closely by all who are really interested in the structural and psychological changes which Eastern society is undergoing today."

Gospels in Arabia

IN ARABIA, one of the most difficult countries for missionaries to enter, sales of 2,059 Gospels and Testaments were effected mainly through the efforts of the two doctors and a nurse at the Sheikh Othman Hospital, near Aden. These included 1,985 Arabic Gospels and 26 Arabic New Testaments. As the report points out the three great Bible Societies of the English-speaking World, British and Foreign, Scottish, and American, have since they began to operate unitedly circulated some 647,000,000 copies of the Word; but their work is very far from being completed. With a world population reckoned today at 1,849,500,000 it would seem that "more than half the world still lives in Bible-less homes."—*South African Outlook*.

INDIA AND SIAM

Freedom for Afghan Women

KING AMANULLA, who has returned home from a prolonged spectacular tour in the West, seems bent upon introducing radical reforms into the social and religious life of his country. The attack made by the

Amir and Queen Souriya upon *purdah* burst like a bombshell in the camp of Afghan Moslems. But this does not seem to have hindered King Amanulla in his efforts at reformation. Now His Majesty is said to be waging war against polygamy. As reported, by the *Amani-Afghan*, he announced to a gathering of the Afghan Government servants, that "polygamy was one of the chief causes of corruption, and that in future any government servant taking a second wife should tender his resignation." It is doubtful whether the Moulvis and Moulanas of Afghanistan will support this reform, as this would be contrary to their teaching that four wives are allowed to Muslims. But the influence of King Amanulla may be great enough to stifle opposition and to carry through this reform. The abolition of the *purdah* seems to mean that the Afghan women are at last coming into their own.

Religion in Bombay University

ONE of the points that emerged from the consideration of the Christian message in relation to non-Christian religions at the Jerusalem meeting of the International Missionary Council was that the great enemy of Christianity is not any one or all the non-Christian religions put together but the growing secularism and materialism of the world. Sincere followers of non-Christian religions are also alive to the growing menace to their religions that is offered by materialism. This belief has found curious expression in the action recently taken by the Bombay University, a purely secular institution, of appointing a committee "to consider and report on the question of the advisability of inculcating a theistic attitude in our educational system in general and in the affiliated colleges in particular." The resolution is somewhat curious in that it attempts "the inculcation of a theistic attitude" among students who profess religions such as the different forms of Hinduism, Islam, Jainism, Zoroastrianism and Christianity. It

will be a difficult task for any committee to evolve a theistic teaching which will be acceptable to the followers of these diverse religions. However, this resolution, accepted by the senate of the Bombay University, indicates the growing conviction in India of the great need there is in our present system of secular education for introducing an element of religion which will be a corrective to the materialism of this age.—*The Christian Century*.

Conversions to Hinduism

A CABLE from Bombay reports conversions to Hinduism of numbers of Christians following on the "conversion" of the former Nancy Ann Miller of Seattle, when she became the wife of the former maharajah of Indore. Investigations made by the *Indian Witness* of Lucknow, show that this cablegram was invented by some one to discourage American supporters of Christian missions in India. The only element of truth in the present report is that some Roman Catholics in Goa—a Portuguese possession on the west coast of India, embraced Hinduism under circumstances which reflect no credit on Hinduism. The government of Goa enacted legislation making child marriage illegal for Christians. Some of the Roman Catholic converts did not wish to give up that evil custom. Arya Samajists—a reform movement in Hinduism—who usually preach against child marriage were willing to compromise their principles to enlist converts to Hinduism, and a number of the offended Roman Catholics, yielding to their influence, embraced Hinduism.

"Movies" in India

MANY towns in India have cinemas where imported films from the west are shown. It is reported that the exhibition of American films, depicting certain aspects of western life, is not only undermining the "white man's prestige" in India but also tending to demoralize the East Indians. The Council of State—the upper house of the Indian parliament—adopted a

resolution asking for an inquiry into the censorship of films. A committee, appointed by government with Mr. T. Rangachari, an Indian, as its chairman recommended a small import duty on all films, including British, as a measure of protection to the Indian film industry now in its infancy. The judgment of the committee about allegations made that the cinema has been a factor in lowering the standards of sex conduct, is that they are grossly exaggerated.

Methodist Banks in the Punjab

METHODISTS have fifty-five thousand Christians on their membership rolls in the Punjab. Vocational education is being pushed and Christians are being followed into the new regions opened up by the growing irrigation schemes. If we can solve the village problem in the Punjab, socially, educationally and spiritually, we shall have the strongest Christian work in India. The province contains India's most virile people, and already they are contributing more for self-support per capita than any other of this field. An Indian district superintendent of the Punjab has the distinction of having established twenty-two Methodist agricultural banks in his district. These banks have changed the psychology of our people, and are already the nerve centers of a new life and a growing evangelism.—Bishop B. T. BADLEY.

Indian Demands Educated Wife

MR. ROSS WILSON, of Lahore, India, tells the following story: "A splendid Sikh student friend of ours was in, one evening . . . He graduated several years ago, and has now passed his examination for a government post. He was talking about his marriage. He said his parents refused to consider the girl who was well educated, that they had heard of, because she did not belong to the right caste. Others that they urged upon him, of the proper caste, were uneducated, and he said, 'Very well, if I am to have a wife with no ambitions, I

shall drop mine, and you need not urge me to go on with my Master's degree. I will marry the girl as you wish, but I will apply for a clerk's job." They gave over, because they did want him to have his M.A. degree. Now he has that, and he says he is entitled to a wife who will be a companion, and whose intellect he can respect. When I mentioned that the proportion was eighty to one, he said, "I know that, but I think I am now entitled to that one."

A Student Gathering

IN DECEMBER a significant international gathering is to be held at Mysore. The World's Student Christian Federation, which holds its General Committee once in two years, is planning to hold its 1928 Committee in India at the invitation of the Student Christian Movements of India. Probably the number of delegates coming from Overseas will be about 80 or 90; and in addition, a few outstanding representatives of Indian thought will be invited to share in their deliberations. Among those Indian leaders who have already expressed their hope to be present at the General Committee are: Mahatma Gandhi, Prof. Radhakrishnan, Principal Zakir Husain of Delhi, Sjt. Bhai Paramanand of Lahore.

Tracts for India

THE Christian Churches in India have established a chain of Union Societies which are producing Christian literature for Christians and non-Christians. Mr. Norman R. D. Pant in *The Indian Witness* gives an account of the distribution of tracts among the people of rural areas and describes it as "one of the most interesting kinds of evangelism." We quote below some of the incidents of a day in the country:

"Some amusing pictures abide in our memories. One is of an old man on a camel. We slowed down the car and one of us stretched out a hand to reach him with several tracts. He took them and with beautiful courtesy bowed low and gave us a hearty 'salaam.' We returned

his greeting with a like gesture of good will and he seemed greatly pleased.

"One rustic gentleman came along seated majestically and somewhat pompously on a diminutive pony. We took a chance with some of our tracts by throwing them to him, and looked anxiously and with considerable curiosity to see whether he would undertake the formidable task of removing himself from his seat in order to get the tracts. He did so with more alacrity than seemed possible and soon remounted and went jogging along reading as he went.

"A bullock cart full of people was upset when with one accord the occupants jumped out in a mad competition for the tracts we threw to them. Of this, too, we have a vivid picture that will not soon fade from our memory.

"One immensely encouraging feature of the day's work was that on the return journey we could not see even one tract lying on the road. Every one had been taken away. Often we saw them projecting from pockets or turbans or dhotis."

CHINA

Child Labor in Tientsin

WITH the endorsement of the Chinese Chamber of Commerce, Miss Lydia Johnson, a Y. W. C. A. secretary, and Miss Tao Ling have been studying working conditions among women and children in Tientsin. There are six large cotton mills and rug and match factories, as well as shipping and packing centers for nuts. "One notices the prevalence of child labor everywhere," writes Miss Johnson. "Most of the machinery I saw in the mills and factories, was made in Lowell, Mass. The spinning machines are especially designed in size to accommodate children. A child's small, deft fingers are preferred to those of adults. I saw tiny boys and girls not more than seven or eight years of age. They stand all day for twelve hours packing matches into boxes with incredible speed. Their wages in our money are five or six cents a day."

Bibles on Chinese Bookshelves

DURING the last decade millions of Scripture portions, New Testaments or complete Bibles, and tens of millions of Christian books and tracts

have been scattered far and wide throughout China and are lying on the shelves or in other places in the homes of the people. Rev. Joshua Vale calls for special prayer "that these books and tracts may, as it were, come to life and bear their witness just at this time when the voice of the evangelist and individual witness is more or less silent." The many instances in missionary history of conversion brought about by the simple reading of the New Testament give force to Mr. Vale's appeal for prayer "that the Spirit of God shall move those who have portions of Scripture or other Christian literature to take them down, dust them, and read them to the salvation of their souls."

Peking Union Medical College

A STATEMENT recently issued by the Rockefeller Foundation reads: "To one medical center the Rockefeller Foundation sustains a unique relation. In Peking, through a separate Board of Trustees, it has built and is maintaining a high standard, well-equipped, modern institution for teaching, research, care of patients, and the diffusion of knowledge about Western medicine, curative and preventive. It seeks to train leaders, to develop character, and to inspire high ideals of professional and social obligation. In spite of the clashes and conflicts with which China feels her way towards a new sense of nationality, the Peking Union Medical College carries on. For the recent academic year (1927-28) seventy-eight undergraduate medical students and twenty-one pupil nurses are enrolled as compared with sixty-seven medical students and fourteen pupil nurses in the previous year. In 1926-27 seventy doctors did advanced work in special courses or individually in the capacity of assistants."

The Harvard-Yenching Institute

THE trustees of the estate of the late Charles M. Hall have selected Yenching University, Peking, as a joint beneficiary with Harvard Uni-

versity in a bequest of \$2,000,000. Under the terms of Mr. Hall's will the trustees were given the discretionary power of selecting institutions in Asia which were making valuable contributions to education. Yenching was chosen as one of these and the Harvard-Yenching Institute of Chinese studies has been established with this university as its base in China. The purpose of the Institute is to promote both in China and America graduate study and research in the various branches of Chinese culture with the primary objective of encouraging the Chinese to study their own highly developed civilization in the light of scientific methods of research and to interpret this civilization to the West. Yenching will thus be enabled to offer graduate work to its own students and to those who come from other parts of China, in this manner strengthening the emphasis on Chinese culture which is one of the consequences of the Student Movement. The work of Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English and other European languages.

Friends of Moslems

THE First Annual Meeting of the Society of Friends of the Moslems in China was held in Shanghai on May first. Bishop Molony presided.

Bishop Holden, the first speaker, started off by saying that he holds a distinction few Christians can claim:—he built a mosque in Kweilin. The mission property was next door to a mosque and one night it burnt down, the mosque burning with it. At first the Mohammedans were quite angry, but when he offered to pay for the building of another they became quite friendly. Kweilin is the only city in his diocese containing any number of Moslems. There are 25,000 there, with six mosques to minister to their needs. The faith is not aggressive, but on the other hand it is very difficult to meet the Moslems. The Koran is only taught to those who are study-

ing to be *ahungs*. A few of the Moslems have become Christians. The senior pastor of the diocese is a converted Moslem, a Mr. Sung. This man was attracted by the high character of one of the earliest missionaries, a Mr. Bird. The persistent love revealed in the life of that missionary called Mr. Sung to be baptised, and become an evangelist, catechist, and priest.

Mr. Isaac Mason stressed the point that we must speak as friends of Moslems. It is splendid that there is so much in common in the following points:

1. Unity of God. 2. Divine omnipotence and goodness. 3. Doctrine of the future life. 4. Jesus Christ as one of the saints. They do not recognize His Divinity. 5. Jesus Christ as intercessor as no other saint. 6. Faith in the Book (Koran). Similar as our Bible,—the "Word of God."

In those things in which we are separated we must lead them cautiously as in the following: 1. The Fatherhood of God, which is the sublime truth of Christianity; 2. Jesus Christ, whom they acknowledge only in the human relationship; 3. Redemption through Jesus Christ, for they are trained to get it through other means; 4. Christianity the only true religion, for the Koran also has truth; 5. Denial of Mohammed as a prophet. There is another way.

We must show the excellency of Jesus Christ. It is most important that we should study Mohammedanism. We should know at least a little about it. In Chinese alone the Moslems have a wealth of literature. There are over three hundred books which are worth examining. It is absolutely necessary for one who is working among them to obtain a sympathetic knowledge of their literature and doctrine.—*Friends of Moslems*.

JAPAN—CHOSEN

A Dry Mikado

IN THESE days of discussion on prohibition in America, the following quotation from *The Christian Patriot*, an Indian magazine, is of interest:

"Whether in the West or in the East, Emperors and members of the Royalty have always been strong supporters of rare vintages and famous

liquors. We are therefore pleasantly surprised to learn that the present Mikado is a staunch teetotaler. No intoxicating liquor of any kind, it is said, is served on the royal banquet tables, and the Emperor's example is having a good effect upon the young men of Japan. It is further said that the palace guards, numbering about 300 policemen and all the palace servants, are total abstainers. This must be inspiring to temperance workers."

Friendship Dolls in Japan

THE children of America have done much to plant seeds of good will in the young of other countries. A letter from the headmaster of one of the large primary schools at Akazaki tells how the dolls were received:

MY DEAR AMERICAN GIRLS:

I am a headmaster of a city primary school. There are some thousand children and twenty teachers in our school.

Last spring, when the peach blossoms were blooming, how happy we were to greet the long-awaited-for messengers of peace from your country. The arrival of these lovely dolls, with blue eyes and curly hair, in Japan created great enthusiasm among our children, and a very warm welcome was given them. They were distributed among the principal primary schools and kindergartens all over Japan. Everywhere they were received with grateful hearts by millions of our children, and were made the objects of admiration and interest wherever they were taken.

A Million Souls for Christ

IT IS perhaps inevitable that materialistic ideas should invade Japan, and in this the Christian Gospel has to face a great hindrance, is the view taken by Rev. Toyohiko Kagawa. "Before this idea enters Japan," says Mr. Kagawa, "we must establish Christianity firmly in this country. It is better to sow seeds in good ground than in a thorny or a stony field. After materialistic Bolshevism has acquired some foothold in Japan it will be very difficult to do evangelistic work among laborers and peasants. Within a decade or so Japan may have more young men in-

clined to materialism unless Christian idealists will stand and fight against it.

"The One Million Souls Movement" is simply another name for a mass movement to meet this situation. If efforts are not made to meet this crisis the progress of the Gospel will be delayed about fifty years. This is the critical period of the history of evangelism in Japan.

Probably since the time of the Restoration during the Meiji Era there has been no period in Japanese history of thought so critical as the present, Mr. Kagawa thinks. But at the same moment the missions are withdrawing their forces. Though the churches are independent they are lacking the power to stretch out to reach the mass. If the missions withdraw their forces now there will remain in Japan about 370 to 380 independent churches, and their situation will be like that of Zoroastrianism in India, affecting only an area around Bombay. But if Japan could have about one million Christians then Japan would have an independent Christian constituency.—*The Christian Observer*.

The Power of the Press

AN INTERESTING work has been done for the past three years by Rev. W. H. M. Walton, an English missionary in Japan. He conceived the idea of a kind of newspaper evangelism and has carried it out successfully. In thirty lines of advertising space, taken at frequent intervals in the daily newspapers, Mr. Walton and his helpers have presented the claims of Christianity and the Christian attitude toward current questions. These brief articles have attracted wide attention, for in three years they have elicited replies and applications for literature from 17,000.

The Christian, London, makes the following comment:

"The work does not, of course, end with that. All possible efforts are made to link up the applicant with some Christian body in his own area;

while, if the district be an isolated one, a twenty-weeks' correspondence course is offered. This course provides a foundation for further personal acquaintance with Christianity. There are also other means of religious enlightenment available from the same source, and the whole scheme must be regarded as of great importance. The degree of literacy in Japan is very high, even among the rural population, and it is, therefore, obvious that "evangelization by print" is a ready means of carrying the gospel to the millions who are at present not within reach of a Christian missionary church."

ISLANDS OF THE SEA

The New Hebrides Need Help

SINCE 1839 the New Hebrides islands have been on the heart and conscience of the Christian Church. In that year, on Erromanga, John Williams and James Harris were martyred by the Erromangans in revenge for outrages perpetrated by sandalwood traders.

In 1858 John G. Paton went out from Scotland and after four years of unimagined suffering had the joy of seeing the gospel triumph over heathen superstitions and cruelties. In the seventy years that followed however there came to the islands white men who had not the interest of the people at heart, and the gospel has been engaged in what appears to be an unequal contest with forces which tend to destroy. The people seem to be slowly but surely dying out. A recent writer estimates that, while the population of the group amounted to 200,000 when the white man first came in contact with them, it is now barely 80,000. Is it inevitable that the natives of the New Hebrides die out? Is it a hopeless task to try and save them?

Rev. H. C. Matthew of Victoria, Australia, in writing of conditions there, continues: "Here is a great challenge to the Christian Church to save a people—to claim from the British and the French Governments

such an arrangement of control in the New Hebrides as will secure settled government, protection, and liberty for the natives, a settlement of the land question; and to carry on with untiring zeal and unceasing prayer the task of completing the evangelization of these islands.

"It is not too late to save them, but the task will require the united and persistent and self-sacrificing enterprise of all the forces already engaged in the work.

"Need these peoples die out? The missionary says emphatically, No. And quite recently the scientist said, No. After seeing them in their homeland and working for them in cooperation with the missionaries he set down his judgment. It is this: that, given the supervision of the Christian missionary and given the proper attention to the laws of sanitation and health, there is no reason why the New Hebrides should not be repopulated by their own people in the course of a few generations."

Hawaiian Centennial

THE Hawaiian Evangelical Association has just celebrated the centennial anniversary of the arrival of Hawaii's third company of missionaries in 1828 on the *Parthian*. Among this company Rev. Jonathan S. Green and his wife made a notable contribution to Hawaii. Mr. Green translated four books of the Bible into the Hawaiian language and became the pioneer wheat farmer on the island of Maui. During the first year of the American Missionary Association, 1846-47, the Executive Committee undertook cooperation with Mr. Green. His protest against slavery and any organization which tolerated slavery was so strong and so consistent that he refused, even in the heat of an Hawaiian summer, to wear cotton which had been raised by slave labor. The large crops of wheat and corn and potatoes which he raised on the slopes of the extinct volcano, Haleakala, were eagerly sought by the whalers who anchored in the harbor

on the south side of the island. Appropriations from the American Missionary Association never exceeded three hundred dollars a year, and that went for the employment of Hawaiian preachers, including help toward an Hawaiian missionary sent by the Hawaiian Christians to the Marquesas Islands.—*The Congregationalist*.

MISCELLANEOUS

World-Wide Y. W. C. A. Work

AT A meeting of a "Fellowship Forum" of the National Board of the Y. W. C. A. in New York on October 1st, reports were given and plans were made relative to the work in all lands. Mrs. Bessie Cotton, a foreign executive, who has recently visited Russia, said:

"I visited several factories where modernization has so far progressed that they provide nurseries for women workers with small children. But in general, conditions among the industrial population of Russia are better than among the peasants. The great problem of the Government is to get the peasants to use modern machinery. As for the young people of the land, there is a new attitude springing up which is of a definitely modern trend."

At its last meeting at Budapest in July the World's Committee decided to move its headquarters from London to Geneva, since most international negotiations are carried on through that centre.

The New Calendar

THE *Living Church*, in supporting the movement for a new calendar, whereby we would have thirteen months of twenty-eight days each, proposes that the extra day, the 365th, be designated "World Peace Day," instead of Year Day" as suggested in Cotsworth's plan. Says the editor: "Let it be celebrated annually in all civilized nations by appropriate demonstrations of international friendship and good will. Perhaps in this way the reformed calendar may, in addition to its purely utilitarian values, be

made the means of furthering the Christian ideal of 'peace on earth, good will to men.'"

As to the plan itself for the new calendar he says:

"The more we investigate the matter of a fixed calendar, with an equal number of equal months, each exactly divisible into an equal number of weeks, the more reasonable it seems. In the business world questions of paying labor, interest, accounting, dividends, and statistics would be amazingly simplified, as has already been proved by large concerns which have adopted the plan in principle. Ecclesiastically, the advantages of doing away with movable feasts, dominical letters, tables of precedence, and the like, are obvious, and the resulting simplification of the Church year would put an end to much of the confusion on this subject in the lay mind."

—*Evangelical-Messenger*.

OBITUARY

REV. ABRAHAM P. KRIEL, the founder and director of the Langlaagte Orphanage, South Africa, died on June 9th at Clansthal. Mr. Kriel was born in French Hoek, March 1, 1850, and was connected with the Dutch Reformed Church in South Africa.

* * *

EUGENE STOCK, D.C.L., for more than thirty years Secretary of the Church Missionary Society of England and the author of a history of that society and other volumes, died at his home in Bournemouth, England, on September 7th. He was ninety-two years of age and died as a result of an accident when he was struck by a motor bus. Dr. Stock was in business until he was forty years of age when he was appointed Secretary of the C. M. S. from which position he retired in 1906. During his tenure of office the number of missionaries supported by the society increased from 230 to 1,385.

* * *

MISS I. LILIAS TROTTER, the leader of the Algiers Mission Band, who went out to North Africa from London in 1886, fell asleep in Christ in Algiers, last September. She was a much loved and devoted Christian missionary, being proficient in the use of both French and Arabic. She was widely known through her remarkable Story-Parables and other Christian booklets for Moslems which were distributed in many lands.



BOOKS WORTH READING



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

Friends of Africa. By Jean K. Mackenzie, Mrs. Donald Fraser, M. D., Mrs. Frederick B. Bridgman and J. H. Oldham. Miss Mackenzie, Editor. Illus., map, pp. 250. Cambridge, Mass. 1928.

These four devoted friends and workers for Africa have produced a volume which, supplemented by Donald Fraser's "The New Africa" and Edwin Smith's "The Golden Stool," constitute the latest and most interesting set of books of recent years—all worthy books.

Mr. Oldham supplies the basic theme in a comprehensive view of the Continent which has been divided into six parts, as forewords to the chapters. Miss Mackenzie adds a literary and heart-moving charm, characteristic of all her writings. In chapter III Mrs. Donald Fraser inserts a fascinating account of her project method of teaching ignorant African women the rudiments of medicine and hygiene. Her celluloid doll, Tobias, is the leading actor in the play and acts in varied female parts to the amusement of all her readers and the enlightenment of her African women friends. Mrs. Bridgman deals with aspects of missions in the great industrial center of Johannesburg, with its mining problems and its laboratory of social amelioration.

As the volume confines its illustrations of work and people to those seen in American Missions, the volume loses the miracles of Livingstonia (except in Mrs. Fraser's chapter), the nation-making work of the English Church in Uganda, and the wonderful story of the British Wesleyans around the Gulf of Guinea.

H. P. BEACH.

Black Treasure. Basil Mathews. 114 pp. 75c cloth, 50c paper. New York. 1928.

Africa is a treasure house upon which the world has been drawing in very large measure, for its diamonds, gold, ivory, cotton, rubber, cocoa. For years the chief export was Africans. The author pictures the inhuman cruelties of the slave trade and tells how David Livingstone, Sir John Kirk, John and Frederick Moir, helped to overthrow it. He tells too of Africa's emergence into a new era, through the introduction of industrial civilization which is profoundly affecting old tribal organization, sanctions and customs. New problems have arisen and the conflict is on between those who, in the spirit of the former slave raiders, would exploit the African and those who by just dealing and kindly aid would benefit him and help him realize the potential that is in him. Illustrations are given of what has been done by Fred Bridgman in Johannesburg, South Africa, to better the industrial and social conditions, and by Alexander Fraser in the Industrial School at Achimota, West Africa, to train youth in useful trades and to develop Christian character. In Uganda, East Central Africa, a kingdom has been transformed from savagery to civilization by Christianity. The present king rides in a Rolls-Royce, but this is less significant than the organization of a welfare association by the young men of the kingdom to fight intemperance, to promote the social and economic betterment of all, to work at all times for the good of the community and to aim for the highest and best as taught by religion.

One of the most interesting chapters presents the story of Chief Khama of the Bamangwato tribe, in truth a king of men. He lived to the ripe age of ninety-three and was an ardent prohibitionist who drove from his kingdom those who sought to debauch his people by intoxicating liquor. He is said to be "the earliest prohibition ruler in the world." Another African of royal blood, whose life story is a romance, was Kwegyir Aggrey. He came of a race of warriors and was heir on his mother's side to five thrones. Born on the Gold Coast in 1872, he went to a mission school as a lad. He early became a true Christian and at twenty-one he went to America for further education, received degrees from Livingstone College and from Teachers' College, Columbia University. At the time of his death in 1927 he was associated with Alexander Fraser in the industrial school at Achimota, where it was hoped these two men would long labor together, one white and one black, for the uplift of the African.

One who reads this volume is convinced with Basil Mathews that the the African is Africa's greatest "black treasure."

GEORGE H. TRULL.

Christianity and the Natives of South Africa. A Year-book of South African Missions. Rev. J. Dexter Taylor, D.D., compiler and editor. pp. xii, 503. Lovedale: Institution Press.

Suggested by the General Missionary Conference of South Africa in 1912, and finally decided upon in 1925, three strenuous years have been expended in bringing together in excellent typographical form this first important African Year Book, equaling if not surpassing its predecessors in China, Japan and India. Practically all societies south of the Zambesi and Cunene rivers are here reported upon, though the many Separatist Churches of dissident Africans are dealt with in one brief chapter. Twenty-one authors supply 22 special articles upon a variety of subjects

affecting missions in their relations to the general work, to society, and to Government. Ray Phillips' "Social Work in South Africa," Dr. Taylor's "Vernacular Literature in South Africa," and Mrs. Jabavu's "Bantu Home Life," are perhaps the most notable of these articles.

The Second Section contains surveys of 44 societies laboring in the Sub-continent. Nine sending countries are responsible for these societies. America having 14, and Scandinavia and South Africa 9 each; while England is credited with only four—a number which does not represent the very large work done by British workers, especially the Wesleyans. The Roman Catholics were willing but unable to supply statistics—a failure for which Dr. Warneck long ago criticised them. The communicant membership reported is 497,542, though the Anglicans and Catholics, and other smaller bodies do not report. (The Census of 1921 gave the Anglicans 289,573 and the Catholics 63,179.) Statistics and estimates make it probable that the churches gave £213,000 for benevolent and current expenses besides gifts for education. Government and missionary figures show that 215,307 children are at school out of 939,563 of school age. No figures are given for the Christian Associations, school center and joint council committees, which are a relatively new but very important factor in the higher life of Africa. The total Christian community of Native Africans as given by the census is 1,605,356, and the editor estimates that the communicants number about 16 per cent of the native population. The pioneer societies, —the London Mission and their predecessors, the Moravians,—might have been reported more fully, but little space is given to any society. The American public would have liked a longer report also of our pioneer society, the American Board, and of the large work of the American Negroes under the African Methodist Episcopal Church and in the Separatist

Churches which sprang largely from an American root. Fuller reports of Lovedale and Tiger Kloof Institutions would have interested us.

The reviewer would commend the action of the General Missionary Conference in deciding upon the issuance of a year book on the triennial years when the conference meets, rather than yearly. Though it might thus prevent the publication of the proceedings of the conference itself.

H. P. BEACH.

Six Miracles of Calvary. Wm. R. Nicholson. 80 pp. 40 cents. Chicago. 1928.

This is one of the most valuable contributions to the literature concerning Calvary that we have seen. Bishop Nicholson has dealt with the following outstanding features of the story of the crucifixion: The Miraculous Darkness; The Rending of the Veil; The Miraculous Earthquake; The Miracle of the Open Graves; The Undisturbed Grave Clothes of Jesus, and Revivals to Life in the Calvary Graveyard. In each of these chapters, he has interjected the deepest spiritual teaching, and so told the remarkable story that the death of our Saviour takes upon itself a rich spiritual meaning for the reader. Many technical questions concerning the Crucifixion are dealt with and explained in a reverent way.

M. T. S.

A Harmony of the Life of St. Paul. Frank J. Goodwin. 240 pp. \$1.50. New York. 1928.

This should be in the library of every minister, Sunday-school teacher and Bible student. The references to Paul's life and work as narrated in the Acts of the Apostles are printed in one column and the passages which refer to the same events in St. Paul's Epistles are placed in other columns alongside of the historical references from the Acts. There are explanatory notes giving valuable information on the same pages with the Scripture quotations, so that the student can see at a glance all that pertains to the incident under discussion. There is

also a complete index to the Scripture quotations, which makes it possible for one to find any passage in which he may be interested, and see it in comparison with everything else pertaining to the life of St. Paul. An index of the places visited by Paul makes it possible to approach the story of Paul's life from the geographical angle and the index of persons connected with Paul's life which makes another approach possible.

This third edition was printed on the urgent request of Bible teachers who desired to have their students possess this invaluable compilation of information concerning the Apostle Paul.

M. T. S.

The English in English Bibles. J. F. Sheahan. 143 pp. Cloth, \$1.25; paper, 75 cents. Poughkeepsie. 1928.

Fourteen chapters of the Gospel according to Matthew are so printed that three versions are easily compared. The Rhemes of 1582; The Authorized or King James Version of 1611 and the Revised Version of 1881 are printed by interlinear method, so that the exact wording can easily be compared. The purpose of the book is to make a comparison of the exact words used in these three translations. It also has a good many notes on different subjects of interest to scholars, who are making a technical study of translations of the Bible. The book would not be of any value to the ordinary Bible student. The burden of the author's work is a defense of the Catholic Version.

M. T. S.

Windows of Asia. A. P. Richardson. pp. vii, 206 illus. \$5.

The diary of a tourist who has seen the usual sights met by the average round-the-world traveler. He describes these in excellent English and with a kind of acrid humor which tends to be supercilious toward the lands and peoples he has visited. He has almost nothing to say of missions, but his brief notices are favorable.

K. S. L.