

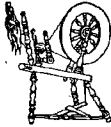
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# THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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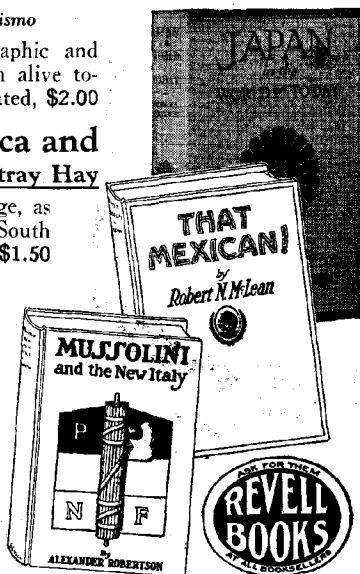
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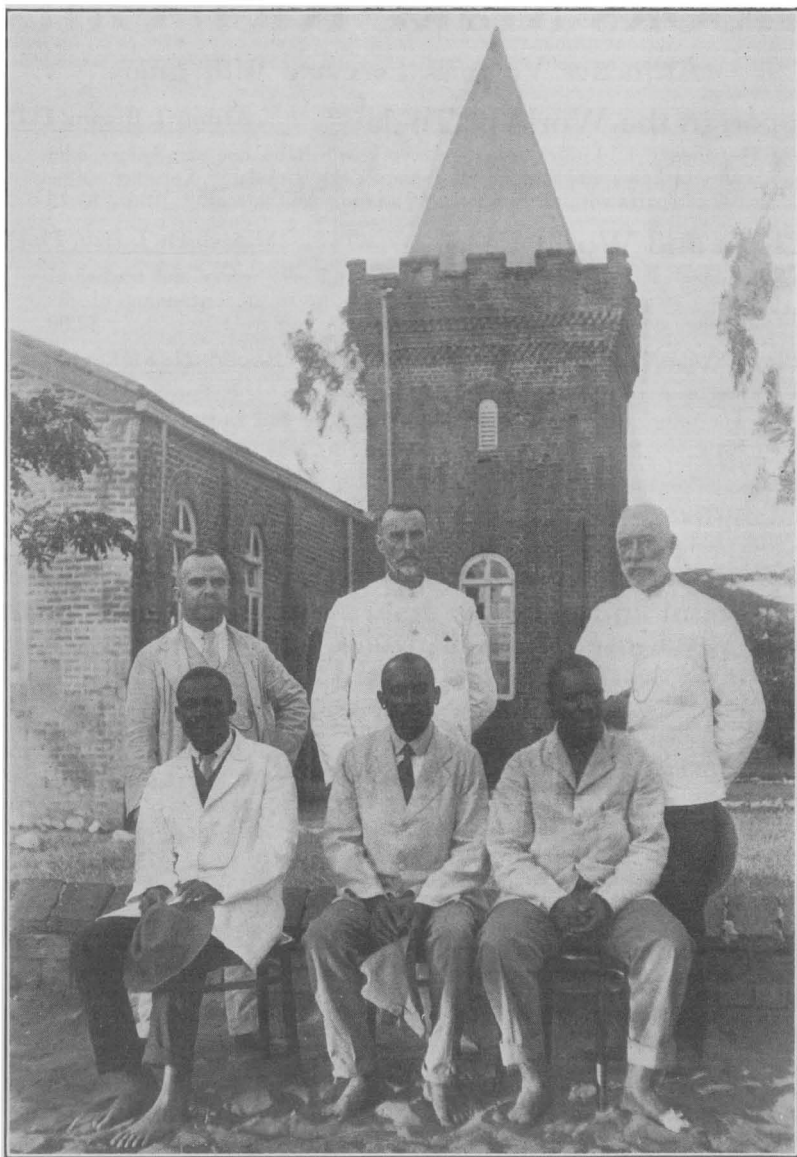


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*Photo by Dr. W. A. Elmslie*

DR. A. G. MACALPINE, DR. W. A. ELMSLIE, DR. ROBERT LAWS AND THE FIRST THREE  
AFRICAN PASTORS OF THE BANDAWE CHURCH, LIVINGSTONIA





# THE MISSIONARY REVIEW *of the* WORLD

## FIFTY-THREE YEARS IN LIVINGSTONIA

*A Remarkable Retrospect of Transformations Seen in Central Africa  
in the Life of One Missionary*

BY DR. ROBERT LAWS,\* EDINBURGH, SCOTLAND

**W**HEN one looks at the map of Africa today with its vast inland seas and mighty rivers having thousands of miles of navigable waterway and the names of many peoples depicted thereon, it is difficult to realize that the most of this accurate geographical knowledge has been attained within the past sixty years, and contrasts strongly with the blank spaced interior the map showed in the earlier school days of many now living. The leader in this geographical change was Dr. Livingstone, and his lonely death in Central Africa in 1873, roused the interest, not only of his fellow countrymen, but of the world, in

the country for which he had given his life.

As a monument to his memory, and to continue his work, the late Dr. Stewart of Lovedale, who had been with Livingstone on the Zambesi River, at the Free Church General Assembly of 1874 proposed that a mission, to be called the Livingstonia Mission, should be begun on Lake Nyasa, and in May 1875 the pioneer band, of which the writer was one, sailed from England, under the leadership of Mr. E. D. Young, R.N., whose special duty it was to get the small steamer, which had been provided for our use, safely transported and placed on Lake Nyasa.

Stanley had left Britain a fortnight earlier to begin that journey which was to clear up the source of the Nile, and reveal to the world the vast, winding length of the Congo and its great tributaries, with teeming populations living along these waterways presenting their mute appeal for the Gospel of Christ.

The Livingstonia Mission, on reaching Cape Town, had to charter a sailing vessel to take them with the sections of their

\* After fifty years' labor in Africa Dr. Laws has returned to Scotland. He was given an affectionate farewell from Blantyre. "In the grey dawn," says the *Record*, "a little group gathered at the station, commerce, government, missions were all represented—significant of the growing life of the young country whose doors he has been so largely instrumental in opening. He is the last of that band of missionaries which over fifty years ago claimed Nyasaland for Christ.

"Dr. Laws is broken in health, white of hair and beard, a little bowed and shrunken, but with the stamp of greatness unmistakable.

"The roads around Blantyre were filled with Africans going to their day's work: clerks, storekeepers, motor-drivers, artisans. To that old man sitting in the railroad train, more than to any other, is the marvellous change due that has brought these Africans out of the barbarism and ignorance of their fathers. He has proved that Faith works—that there is nothing that God cannot do in and with a man who wholly and sincerely surrenders himself. He gives all the glory to God."—*Editor.*

little steamer, and the two years' provisions with which they had been supplied, to the Kongoni mouth of the Zambesi River. There they built the little *S. S. Ilala* and proceeded up the Zambesi and Shire Rivers to the Murchiston Cataracts, where it had to be taken to pieces and transported by caravans of native porters to the upper end of the cataracts and there rebuilt, after which we sailed into Lake Nyasa on Oct. 12, 1875.

At that time, to the north, the nearest church or school was to be found at Khartum or Assiut on the Nile; to the west, at the sea coast; to the east, at Zanzibar or Bagamoyo on the mainland opposite; and to the south, northwards from Natal. Today all the great lakes have one or more missions at work on their shores, and various other missions are laboring along the Congo and its mighty tributaries, on the waters of which mission and trading steamers are now plying.

#### SLAVERY AND WARFARE

Our first voyage round Lake Nyasa, the northern part of which until then had been unknown, showed that it was 360 miles long, varying in breadth from sixteen to upwards of forty miles. Round the shores of this great inland sea we found many different tribes living, and learned of others on the hills inland. Kotakota on the west, and Losewa on the east sides of the lake, were the chief ports of the Arab and Swahili slave traders where they transported across the lake the slaves and ivory they had procured in the interior. Several dhows, built on the lake, were engaged in this traffic, and a later journey, to the west of Kotakota, showed the roads strewn with dis-

carded slave yokes, the slavers thinking there was not much chance of their captives escaping when so near that port. The horrors of this trade, and the sufferings and deaths entailed by it, can hardly be understood, and the callousness of the slave traders, even to their own interests, as well as to the sufferings inflicted, can hardly be credited.

Besides the wars stirred up between tribes by the slave traders to secure victims for themselves, we found a chronic state of inter-tribal war the prevailing condition during our early years on the lake. I have walked for hours through the ruins of burned villages and amid bleaching human bones. Along the lake shore, especially at the northern half of the lake we found many villages built on piles, where the people were living with their cattle, sheep, goats and poultry beside them. The animals had to swim ashore to feed, or grass and reeds were cut and brought off in canoes for their food when enemies were about.

On the hills to the west of the lake lived the Ngoni, an offset from the Zulus of South Africa, who by their war raids and cattle-lifting forays, kept the surrounding tribes in terror of their lives, where these had not yielded submission to them as their masters. The Ngoni often seized the boys and young men of other tribes, training them as warriors, and took the girls as wives and slaves.

The difficulty of stopping the slave trade on the eastern sea coast of Africa led to its being attacked in the interior and stopped on Lake Nyasa by two British gun boats placed there. This led finally to the taking over of the country as the Nyasaland Protectorate. The

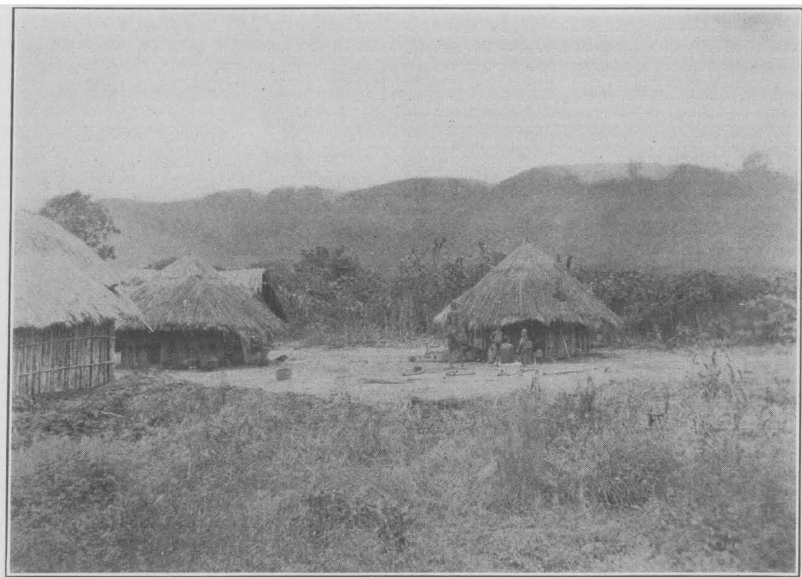


Photo by Dr. W. A. Elmslie

OLD TIME NGONI WARRIORS AS THEY APPEARED IN WAR DRESS

work of the missions, the gradual establishment of courts of justice, and the extension of legitimate commerce, led not only to the suppression of the slave trade but to the abolition of domestic slavery. With the *Pax Britannica* came the steady improvement of communication, and other conditions helping the advance of Christianity and of the people as a whole. Our first letters, written from the lake, were thirteen months old when delivered in Great Britain and our friends had heard nothing of us all the time; now, in normal con-

ditions there is a weekly mail service, and the first cable, laid to the Cape in 1879, has made telegraphic communication an every day possibility. The railway we found recently begun at the Cape in 1875, has now been carried across the Zambesi to Broken Hill and the Congo State, with ultimate objectives for its passengers, in the north at Cairo, and on the west at Lobito Bay. The journey from the Cape to Chitambo, near which Livingstone died, would have taken, in 1875 from six to nine months to accomplish with good



A NATIVE AFRICAN VILLAGE IN LIVINGSTONIA

reason to fear it might never be done because of the opposition of the warlike Matabeli; now Mr. Moffat, our missionary there, can cover the distance by motor car and rail to the Cape in five days.

Great as these physical changes are, the social, moral and spiritual changes which God has wrought among the people are greater still. Where formerly a native woman would not have gone alone from one village to another, and a man would not have gone without his shield, spears and club, now men, women and children go throughout the country with the almost confidence. The tribes formerly at war with each other are now living in amity, and many of those who formerly sought each others lives can now be seen sitting together as humble disciples at the Communion Table of their Lord and Saviour. The terror of witchcraft, as the source of accident and dis-

ease, is giving place to the knowledge of cause and effect, the sources of the common tropical diseases, their prevention and cure.

The spiritual darkness of former days, their fear of retribution from offended malign spirits, and the blank of the future have been illumined by the preaching of the Gospel, the knowledge of Jesus Christ as the Saviour of the believer, the love of God and the hope of heaven.

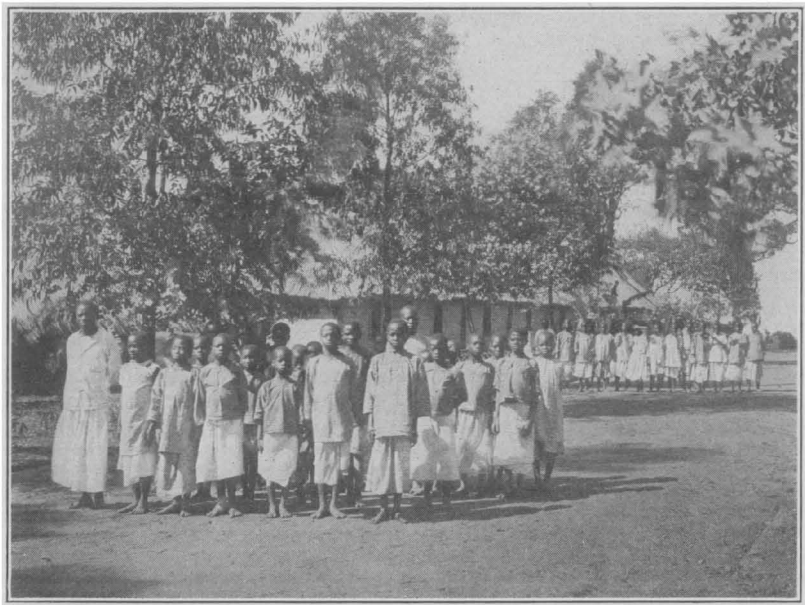
The work of the Livingstonia Mission has been carried on along four main lines, the directly evangelistic, the medical, the educational and the industrial, all having the common end of leading men to Christ and to confession of their faith in him by baptism, membership in his church, and the service of God and man. The one station of 1875 had become nine central stations in 1927, and con-

nected with these there are thirty-one congregations with thirteen ordained native pastors, 952 office-bearers, and 19,371 communicants, with over 10,000 catechumens looking forward to baptism after their two years' preparation and probation had been satisfactorily completed. This native church is entirely self-supporting, the people paying their own pastors and evangelists, as well as building their village schools. From the beginning they have taken an active share in the duty they recognize of propagating the Gospel among the people who have not yet heard or accepted it. Three years ago the Presbyteries of Livingstonia and Blantyre united to form the Synod of the church of Central Africa (Presbyterian), and this has been joined by the Presbytery of Mkhoma, of the Dutch Reformed church mission of the Cape. Its

membership exceeds 50,000, and at its next meeting the Presbytery of the mission of the Dutch Reformed Church of the Orange Free State intends to join the Synod.

The medical work of the mission has, in the past, opened the door for the entrance of the Gospel among opposing tribes, and has been especially useful for this purpose among Mohammedans. Its work is also a constant exhibition of what the spirit of the Gospel of Christ means by its care of the sick and suffering and the dying, who, in former days would have often been cast out to perish, or to be devoured by wild beasts.

In the industrial departments of the mission there are about 120 apprentices, each serving a term of five years. Many of these are the children of Christian parents who are thus being trained to useful occupations for the advancement



NEW TYPE OF WARRIORS—LIVINGSTONIA MISSION PUPILS IN TRAINING

of their fellow men and the good of the country. During the whole of their term, they are not only receiving technical training but are under Christian instruction and influence, and the majority of them, before its close, are either in the catechumens' classes or have been baptized and become members of the church. A good many at the close of their apprentice-

among those going to work in distant places, where no missionary was at work, with the Scriptures in their pockets and the love of Christ in their hearts, have proved themselves to be unpaid foreign missionaries of the native church. In one case, at least, this work was so effective that later, when a mission from America arrived there, a small congregation and



VILLAGE WOMEN AT THE MILL—POUNDING MAIZE INTO FLOUR.

ship go to South Africa, or the Congo State, led to these places by the desire to see something of the outer world and by wages four or five times greater than they could get at home. Some remain permanently in those places to which they have migrated, but most remit home part of their pay, and after a year or two return to become the native builders and carpenters in their own villages, and so help in improving the homes of their people. The earnest Christians

evening schools were ready to welcome their help and guidance.

The educational side of the work by its influence on the young, has proved most effective for the furtherance of the Kingdom of God. The one school of 1875 has now become 721 schools with 1,306 native teachers, and 18,464 pupils with the Central Institution at Livingstonia for the training of teachers, the more advanced work of training the native pastors, and for the medical training of Hos-



*Photo by Dr. W. A. Elmslie*

OLD WOMEN AT SCHOOL IN LIVINGSTONIA LEARNING TO READ

pital assistants and orderlies, who get their practical work in the wards and out patient department of the David Gordon Memorial Hospital at that station.

The value of the educational work, as an evangelistic agency, can be seen when it is remembered that every pupil receives a daily Scripture lesson and the influence of this permeates and regulates the work and aim of the school in the formation of the character of the pupils. The new attitude of the native to education is seen in the contrast between the early days, when the pupil expected to be paid for coming to school and the parents expected to be paid for allowing them to come, and the payment last year by parents and pupils of £1,090 (\$5,000) in school fees. There is an ever increasing demand for admission to the In-

stitution and the necessity for building a college, equipped with the necessary staff to meet this demand, is evident. By its means the training of the native leaders of the country under Christian influences and instruction would be assured, and the highly beneficial effect on the future of Central Africa would be incalculable. The opportunity for securing this is pressing now, and can only be neglected at our peril.

The influence of this educational work can be further understood by the number of pupils who pass through these schools, reading the Scriptures in their own vernaculars. Besides school books, and a very limited amount of other literature, the statistics of the Bible societies show how the Word of God, like leaven, is permeating the people. The Zulu Bible, pub-

lished by the British and Foreign Bible Society, is read and understood by many of the Ngoni. Into the Nyanja language the whole Bible has been translated, and the National Bible Society of Scotland have printed 31,000 Bibles, 73,670 New Testaments, and a total of 222,757 complete Scriptures and portions of Scriptures in that tongue. We are now faced with a demand for another edition of 10,000 Bibles. Besides these most of the New Testament has been printed in Chinamwanga, and most of the Bible in the Bemba tongues, while the whole New Testament has been printed in Yao, Tonga and Konde. It has been printed three times in Tumbuka, two of these editions being at the Livingstonia printing press, where also Mr. Crawford's first edition of the New Testament into Luba for the cannibals of the Congo was printed. Later, his translation of the whole Bible into the same tongue has been printed at home. This list by no means exhausts the

work of the translators, nor the provision made for saturating the minds of the pupils with the Word of God, which is able to make them wise unto salvation.

Though the details given refer chiefly to the Livingstonia Mission, with which I am best acquainted, it has to be remembered, that it is only one of the now many missions laboring for the extension of the Master's kingdom and the regeneration of Africa. To a greater or less extent, the methods adopted by the various missions have much in common, and all can tell of the blessing that God has granted on the faithful preaching of the cross of Christ, of the changed lives of men whose hands in former days were often imbrued in blood, and of the change in whole tribes from being turbulent disturbers of the peace of the country, to being industrious, peaceable citizens, seeking the good of their fellow men.

It is the Lord's doing and is marvellous in our eyes. To Him alone be the glory and the praise.

#### PROSELYTING OR SAVING

**W**E HEAR people who have not investigated missionary work say with a sneer, "How many *proselytes* are you getting?"

It isn't burglary to break into a house when the owner is inside asleep—if the house is on fire. It would be equivalent to murder not to. People who think missionaries are proselyting are badly informed. When eighty-five per cent of the children born have no legal parentage, it is not proselyting to establish Christian homes. Where people shoot and stab each other on little provocation, it is not proselyting to teach patience, love, pardon and good citizenship. Where intemperance and its baneful fruits reign, it is not proselyting to teach a normal life. Where towns of thousands of people exist with no religious instructor at all, it isn't proselyting to proclaim the Gospel of the Son of God. Where a group of patriots are struggling to the best of their ability to lift their native land out of the moral and intellectual mire into which she has staggered under her load of ecclesiasticism, it isn't proselyting to run to their relief. If it is, it is a plain case of proselyting from the devil, and that is what missionaries are for, and so plead guilty.

—*The Messenger, Guatemala.*



# JOHN R. MOTT—CHRISTIAN STATESMAN

BY FRANK B. LENZ, New York

**I**T HAS been said that every man has his adjective—but not so John R. Mott. It would be difficult to circumscribe him by grammar, rhetoric or epithets. Physically and morally he is large and straight and square. He is distinctly American with the evidence in his face of concentration, poise, peace, strength and earnestness. When in action there is no room to doubt the determination and will power of the man. Great physical strength and energy are revealed in his movements. He commands others because he has conquered himself and because he himself has learned to obey a higher Power.

Everyone realizes that he cannot be labeled or confined within sectarian limits. It is enough to say that he is a Christian and is loyal to Christ and His Church universal and so might be termed an "Ecumenical Christian." He deals habitually with intellectual, moral and spiritual essentials, and in that sense he might be called an "essentialist," rather than a "modernist" or "fundamentalist."

John R. Mott cannot be explained by analyzing his great administrative, intellectual and organizing abilities. There is a spiritual dynamic about him that brings things to pass. His greatest purpose in life is to discover and do the will of God.

Mott is a prodigious worker. Whether at home or in the office, on the sea or in the subway, he is busy toward purposeful ends. Yet he works without manifesting hurry or worry or impatience. So

completely does he lose himself in the causes of Christ that he takes no thought of time, space or handicaps. Problems exist to be solved. Crisis exist to be transcended.

He has frequently said that when a man lacks world-conquering power it is because he has been conquered by the world and not by Christ. In one of his addresses he says:

Come to Christ for the particular thing you need. Is it cleansing? He will make you clean. Are you depressed and discouraged? He will plant new hope in your breast. Are you weak? He will give you energy. Let Him flood your life, flood it, flood it, that you may say, "It is not I that liveth, but Christ that liveth in me." Let us rise in newness of life.

One of the remarkable characteristics of Mott is his ability to change men's attitudes from opposition and hostility to one of confidence and hearty support. This can best be explained by spiritual influence rather than on human grounds. Men's hearts are stirred by his appeals and their wills respond so that they are ready to follow his leadership.

"Mott is earnest and able, but he will never make a speaker," said Richard C. Morse, General Secretary of the International Committee of the Association about the time the young Cornell graduate joined his staff. Today, forty years later, while he makes no pretense to eloquence and rhetoric, he is unique for his ability to electrify an audience. While he never seeks merely to entertain his hearers, the deep, vibrant qualities of his voice, his poise and dignity, his choice of words and staccato sen-

tences and his commanding grasp of the subject, compel attention. He shows this power even when speaking through an interpreter on his extended foreign tours.

Mott is recognized as a masterful presiding officer. At the World's Convention of the Young Men's Christian Association, which met at Helsingfors, Finland, in 1926, he handled that audience of fifteen hundred delegates from fifty-two nations, day after day, with such superb skill and fairness that the meetings ended without a ripple and on schedule time. Thorough preparation, great attention to details and the selection of wise and capable associates are keys to the success of the conferences and assemblies over which he presides.

While Mott is not noted for his humor and does not have time to spend in telling jokes, those who know him intimately know well his keen relish for good stories, and his own ability to tell them.

### **Mott and Money**

One of the significant contributions that Mott has made to Christian progress is through his ability to convince men and women of social standing and large wealth, that it is worth while for them to invest large sums in great causes that will continue to bear fruit long after he and they are gone. The offerings which he recommends are not wild cat stocks, but "gilt edge" investments that build character, that bind together the races, nations and classes and that promote the Kingdom of God among men. He challenges people to give not paltry sums but large and sacrificial offerings. No one knows the number of millions he has raised for Christian work. He has helped to lift giving from the

level of a small, begging appeal to a dignified plane that commands the respect and confidence of the donor. Dedicated money is as imperative and as sacred as dedicated lives. If rightly used money is as truly a means of bringing in the Kingdom of God as preaching the Word of God. It is characteristic of Mott, that before asking for a gift he takes great pains in preparing the case thoroughly and spends much time in prayer before presenting it. Money raising for Christian enterprises may be regarded as an important and highly spiritual religious activity. Many of John R. Mott's best friends are those who have given him the largest sums over a period of years. Scores of donors have testified to the sacramental effect that their gifts have had on their own lives. The motive that animates the appeal and the purpose for which the money is used determine the character of the effort. Mott believes in sacrificial giving not, "until it hurts," but "until it feels good."

### **Mott in Print**

A large collection of books, documents, magazine articles, and pamphlets, have come from the mind and heart and pen of John R. Mott in the past forty years. Many of these are of a high order and of enduring value. The burning, vital messages have deeply impressed and moved large numbers in many lands. "Confronting Young Men with the Living Christ" or that striking pamphlet, "The Price of Leadership" (written over twenty years ago), will convince any reader that they were the product of no ordinary individual.

In all of his books there are passages which reveal wide vision and



DR. JOHN R. MOTT AND DR. DAVID Z. T. YUI AT JERUSALEM, MARCH, 1928

strength and character. Many of his volumes have been translated into other languages and are distributed widely, especially in the great university centers.\*

### War Work

As noble men of God in the monasteries of Europe kept the flame of the Christian religion alive during the Dark Ages, so other noble followers of Christ endured the trials of the arena of conflict and made Christ real in the midst of the appalling lusts and hatreds of the World War. It was heartrending to see the best manhood of the nations, march into the fiery furnace. Character was needed that would not burn or die, but this seemed almost impossible. Mott carried a cross day and night during those terrible years, but under his leadership were mobilized and intensified the moral and physical forces of the enlisted men. From the war zone he returned to America and asked for \$170,000,000 for the United War Work Campaign. The response was \$205,000,000, given because men and women knew the awful consequences if their loved ones at the front and in camp were not surrounded by some decencies and restraints of civilization. To keep men and boys from going to physical and moral destruction during the reactions following the terrors of battle, millions of dollars were contributed for work in debarkation camps, naval stations, rest billets and prison camps. Mott led this gigantic movement to hold men up to

the best, and to help make righteousness prevail. As head of the United War Work campaign, he devoted an energy and determination that was almost alarming to some of his associates.

The Christian religion was enlisted and was one of the few forces to return to usefulness. It was not submerged or destroyed, and the Y. M. C. A., with the help of a group of noble American laymen, was one of the chief agencies that kept religion functioning. This and other organizations acted as the good Samaritan among forty nations at a time when passion was enthroned, and in the midst of those years of pain, suffering and sorrow. As an expression of appreciation of the service rendered on behalf of the American soldiers and sailors, as well as the men of the allied armies and prisoners of war, the United States Government gave Dr. Mott a Distinguished Service medal, the French Government made him Knight of the Legion of Honor, and the Italian Government conferred upon him the Order of the Italian Crown.

### Influence on Youth

For forty years Mott has helped to keep the attention of the world riveted on youth. As international student secretary for the Christian Association he repeatedly circled the globe to push an aggressive campaign of evangelism among students in the great university centers of Asia, Africa, Europe and Latin America. He was one of the early student volunteers for Foreign Missions and for years he actively shared in the development of that movement. Later he conceived the idea of the World Student Christian Federation, and became one of its founders at Vad-

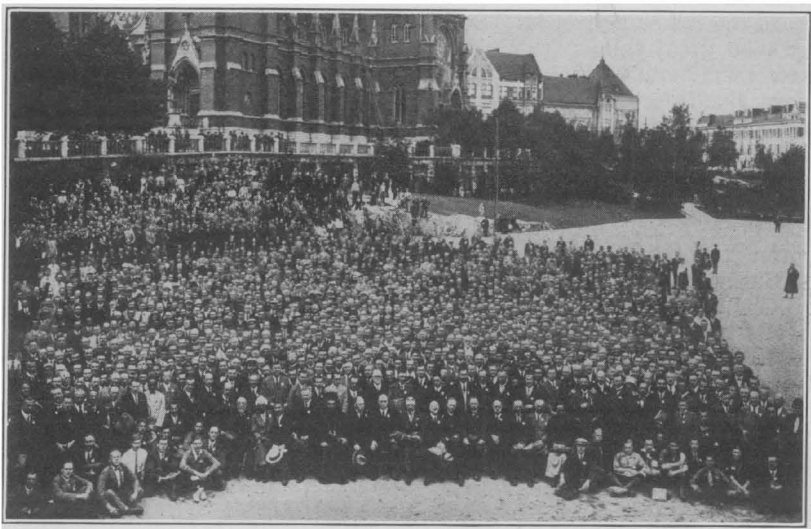
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\* Among his books are: "Strategic Points of the World's Conquest," "The Evangelization of the World in this Generation," "Christians of Reality," "The Pastor and Modern Missions," "The Future Leadership of the Church," "The Decisive Hour of Christian Missions," "The Present World Situation," "The World's Christian Federation" and "Confronting Young Men with the Living Christ."

stena Castle, Sweden, 1895. Students all over the world were thus united under the banner of Christ and the influence of the Federation has become so far-reaching that at present its work embraces more than forty countries, over 3,000 colleges and universities and a membership of 300,000. In recognition of his work for students, Yale University conferred upon

white people and the Negroes throughout the United States.

Curiously enough as Mott grew older he came to see more clearly the strategic importance of Christian work with boys and he turned his attention vigorously to strengthening the Association's program among those of the teen age. With characteristic emphasis he said: "Let us go into towns and



DELEGATES AT THE HELSINGFORS YOUTH CONFERENCE IN FINLAND, 1926

him the degree of Master of Arts thirty years ago.

Repeatedly Mott has said: "I have learned to trust youth." Since the globe has become his parish he has learned to trust them whatever their color, race or nationality. One of the most statesmanlike things he ever did was to establish a committee to promote friendly relations among foreign students studying in America. He also had a large part in launching the notable work of the Interracial Commission which promotes better racial understanding between

villages; into our cities and rural districts, with a living appreciation of the transcendent importance of getting hold of the boys. Let us all have a hand in this highly multiplying work—that of relating boys in their plastic years, their vision-forming years, their ideal-determining years, their habit-forming years—to the ever living Christ."

#### The Kingdom of God First

Gifted with qualities that would have made him a great statesman, educator, jurist, editor or business

man, John R. Mott has turned a deaf ear to the many appeals that would remove him from the field of distinctive Christian work. When he was a student at Cornell, more than forty years ago, he made a decision that completely changed the course of his life. One evening, coming in late at a crowded student meeting where the famous Cambridge University cricketer, J. E. K. Studd, was speaking, he heard the following words: "Seekest thou great things for thyself; seek them not." He heard little more, but this text led to a great soul struggle which resulted in his decision to turn his back on the law, the profession for which he was preparing. From that day he has done everything within his power to strengthen the Church of Christ and build the Kingdom of God on earth. To prove his loyalty to the new purpose to which he dedicated his life, Mott has refused business offers that would have given him a large income; he has also declined college presidencies and could not be persuaded to accept the high office of American Minister to the Republic of China which President Wilson urged him to consider.

"A man cannot be a Christian alone," he has repeatedly maintained as he has urged men and boys to avail themselves of the privileges of the church and to take up the responsibilities. Through him thousands of men have thus been led to dedicate their lives to the Christian ministry at home or abroad. The Association has been recognized as "an arm of the church" or "the Church's auxiliary" not as an independent organization.

Dr. Mott's devotion to the cause of Christ, above all other causes, is

illustrated by an incident that occurred a few years ago on a visit to Manila that lasted only thirty hours but was historic. He addressed a convocation at the University of the Philippines one afternoon, when the grandstand on the athletic field was filled with students and members of the faculty, and hundreds more were standing on either side of the platform. His subject was "Christ, as our hope in overcoming temptations." It was an unusual address for a convocation of the University but the students were very responsive. He impressed all who heard him as being on the Lord's business and not his own.

#### In International Affairs

Theodore Roosevelt described Mott as a man who had rendered most consistent, useful and disinterested service in the United States and in many other countries. Chief Justice Taft has said: "There is no one of the present day who has a greater world vision of promoting the better side of all men and more experience in fitting him to do so than Dr. Mott. Leaders in centers of influence the world over are familiar with his capacity and genius. This has made him a great agent in the progress of civilization."

When the degree of Doctor of Laws was conferred upon him at Princeton University in 1911, he was characterized as "a devisor of national and international agencies" and as "a traveler over four continents in search of room for work." Twice he was sent on political missions by President Wilson who regarded him "as one of the most useful men in the world." In 1916 he was a member of the American and Mexican Joint Com-

mission to settle the difficulties between the two countries and in 1917 he was a member of the Special Diplomatic Mission to Russia, headed by Elihu Root.

He has been decorated many times, for the distinctive services he has rendered. In addition to those already mentioned, he has received the Imperial Order of Meiji of Japan, the Order of Polonia Restituta of Poland, the Order of the Saviour of Greece, the Order of the Holy Sepulchre of Jerusalem and the Second Order of the Crown of Siam. He is probably acquainted personally with more crowned heads and leaders of State than any other living American. It has been said that before the war, he knew every prime minister in Europe.

Where in the history of Christian work, has any other man held five positions of major importance simultaneously? Dr. Mott has, at the same time, held the unique distinction of being president of the World's Alliance of the Young Men's Christian Associations, Chairman of the World's Student Christian Federation, Chairman of the International Missionary Council, General Secretary of the National Council of the Young Men's Christian Associations of the United States, and Chairman of the Institute of Social and Religious Research. For some years he was also Chairman of the Executive Committee of the Student Volunteer Movement and very active in the Foreign Missions Conference of North America. Any one of these positions would tax the capacities of an ordinary man.

#### Foreign Mission Activity

The foreign work of the Young Men's Christian Association re-

ceived its chief stimulus in the beginning from him. Its aim was to establish self-supporting and self-propagating associations in the strategic cities of foreign lands under native leadership. A network of modern buildings which serve as demonstration centers all over the world testify to the success of the enterprise.

Mott's activity in the missionary enterprise and his influence in organizing Christian forces in all lands led to his being regarded as one of the most constructive religious geniuses since John Wesley. His ability to unify and coordinate disorganized and unrelated forces has resulted in effecting large economy, in the reduction of overlapping, and in the minimizing of national and denominational friction.

The World Missionary Conference held in Edinburgh in 1910 was planned to develop a program of closer cooperation and unity among all evangelical churches. Mott at forty-five was chairman of the conference which brought together 1,200 delegates from all over the world. His work was so noteworthy that the University of Edinburgh conferred upon him the degree of LL.D. even before the convention was called to order. This conference ended the policy of separate action on the part of mission societies in their approach to the world task. Out of the conference there sprang a Continuation Committee, which "advanced by great strides the cause of international cooperation." As chairman of this committee, Dr. Mott drew together in area after area, national missionary councils, both in "sending" and in "receiving" countries. Those in China, Japan, India, North Africa and Eastern Asia and Latin America, by the

incorporation of the indigenous churches, became National Christian Councils. These in turn were united in a great new organization—the International Missionary Council, which last April closed its remarkable sessions at Jerusalem.

### A Great New Task

Recently Mott has resigned as General Secretary of the Association movement in the United States, but it is not that he may seek rest and settle down in the stuffy atmosphere of the study to reminisce about the past. He has resigned to make way for youth in

a youth movement. Having taken this step he does not hover around to become "Chairman of the Board" but he has already started on a tour of India in connection with his important duties as Chairman of the International Missionary Council—a task of such urgent character as to require the exercise of all his powers. He firmly believes that the Christian world situation demands that leaders everywhere "re-think, re-state, re-interpret and apply the Christian message, and, where necessary revise plans and methods." To this task he will now devote all his powers.

### THE SECRET OF SUCCESS

BY JOHN R. MOTT, LL.D., New York

**W**HAT is the secret of obtaining the men and the women needed and the money required for missions? In every land and among all peoples, wherever Christ is exalted as the *living* Christ, people see that He should have right of way in themselves and full control of all that they have or ever may possess. It is inconceivable that the *living* Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient to meet every need.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places *Christ was lifted up*, and in other cases He was not. In one case the conditions were complied with, and as a result He manifested Himself. Old things passed away, all things became new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

The only method that will bring forward workers who will stand the test in the day of trial and temptation, the workers who recognize that they receive their call not from man, and not from a dead Christ, but from a *living* Christ, and the only way in which we can obtain the money needed, and that will not bring greater dangers than now surround us, is *the lifting up of Christ*. We must hold Him up in our own lives primarily, in our homes and churches, conventions and conferences, in our board meetings and committees. We will say less perchance about the motives and about the methods, and more about Him, and we will leave Him free to work.

If we will let the living Christ stand out in the central place, then we will have times of refreshing from His presence.



# "I WAS IN PRISON AND YE CAME UNTO ME"

BY VINCENT J. STEFFAN

*Prison Chaplain-at-Large in America*

"SIT down, young man, and tell your story," said the warden of a western Penitentiary, as he looked into the eyes of his caller, the Rev. Vincent J. Steffan, one-time gangster and society's outcast, but now the Prison Chaplain-at-large of America. The story told by this visitor as to his rise from the depths of depravity to an honored place of an ordained Christian minister, brought out the warden's sympathetic response, for he himself had risen from a common guard to the highest position of authority. During the course of conversation, he said: "Prisoners should be treated with absolute justice; punished speedily when rules are violated, and encouraged and rewarded for good behaviour." The two were agreed that the old system of prison management with its corporal punishment, shaved head, striped uniform, and lock-step, is a relic of the past. The new system embraces unlimited privileges of correspondence, sports in season, entertainment and movies, free tobacco, and other privileges. Both systems, however, fail to produce true reformation.

The writer spent twelve years in prisons as a prisoner, and since his conversion has devoted his life to the ministry of the Gospel among the prisoners of America, "that they also may obtain the salvation which is in Christ Jesus, with eternal glory," (2 Timothy 2:10) with its accompanying cheer and inspiration to good citizenship.

I believe in all sane prison reforms. The old system of brutality was a crime against society, as well as against the executioner. The coddling or pampering of the prisoners is equally wrong. It fell to my lot to be punished frequently, while an inmate of prisons, and the reaction against brutish treatment was always bad. Much is being said about the contributing causes of crime: heredity, disease, and environment, but in my judgment men are in prison simply because they will lie, steal, cheat, and kill—hating the right and loving the wrong.

If the policy of prison management fails to rectify this wrong attitude toward truth and law, toward man and God, then the inmate is sure to be turned out upon society in a worse state than when he entered the prison. We cite a recent example. A released prisoner was placed in my care to secure his employment. To my astonishment, upon questioning the man, I found him very bitter against churches and preachers. He said, "A preacher sent me to the penitentiary, and held out against my securing pardon."

Here was a case of a perverted sense of justice. This fellow, in company with two other gangsters, had held up the minister at the point of a gun, relieving him of his valuables. Because the minister did his duty as a citizen, this criminal claimed that he thereby dishonored the God he represented. According to the criminal the minister should have failed to appear in court against him.

Having this perverted view of law and its enforcement, is the criminal hopeless? I believe he is not. The real remedy and vital need is the presentation of the Gospel of the Grace of God, with its supernatural power to save and to keep. Show me the man who has received Christ in his heart, and I will show you the man who is subject to discipline. "Christ is the end of the law for *righteousness* to every one that believeth." (Romans 10:4.)

The messenger of God to prisoners should be a man who knows the Gospel by regenerating experience, with ability to present it in a safe and sane way, and one who knows life in the "Big House," being familiar with the prisoners' ways.

In one of the principal eastern state penitentiaries, the lax methods of government, with failure to enforce discipline, resulted in such deplorable conditions that one of the officers said: "In those days we were not so much afraid of the prisoners, as the guards themselves during the grave-yard shift. Not infrequently, when addressing the prisoners, we were obliged to assume an apologetic attitude toward them, lest we hurt their feelings!"

A complete change was effected when a military type of system was introduced. In place of drug and booze traffic, with its horrible results, along with confusion and disorder, there was established order and discipline. This was brought about by the selection of a genuine leader who gathered about him an unusual class of men for his assistants.

This is a great need of our prisons throughout the country, and when it is linked with instruction in simple faith in God, through the

Lord Jesus Christ, a notable change in the prisoners' conduct takes place. When the prisoner decides the *son question*, while still serving time, not only is the *sin question* settled, but he becomes a model prisoner, and unconsciously prepares himself for the time of his release. He is able to start on a higher plane, with the Spirit of God in him and guiding him.

"I was let out of prison, and ye Christians befriended me," he should be able to say, for the great need at the present moment is a better feeling toward the man who has "served time." Nothing should be done to make it difficult for him to win an honest place among men. Surely the man just out of prison is entitled to a fresh start in life, without unnecessary prejudice toward him because of his past.

Our Prison Association aims to perform a duty which is incorporated in the Great Commission of our blessed Lord. Thus the friendless prisoner finds a friend who has faith in him. The Gospel is preached in penal and correctional institutions throughout the United States; Bibles, Testaments, Gospels, and suitable literature are freely distributed among these otherwise neglected men and women. This ministry has been owned and blessed of God in a marked way. Many outstanding cases of conversion, including that of notorious criminals, might be described. Interesting indeed are the workings of the Holy Spirit in the transformation of the lives of those hardened through sin.\*

\* The Vincent J. Steffan Prison Association, 804 Witherspoon Building, Philadelphia, Pennsylvania, will be glad to mail to any one interested a free copy of its quarterly leaflet, which gives in brief form a survey of its activities and prison visitations, also the story of a modern miracle of grace, as seen in the life of Prisoner Number 27975.

# THE CHURCHES AND WORLD PEACE

BY MRS. JEANNETTE W. EMRICH, New York

*Secretary of Commission on International Justice and Good Will, Federal Council of Churches*

*"The business of the Church is to make my business impossible."*

—GENERAL HAIG.

THE building of friendship, understanding and good will has a definite part in the new program of the church. Missionaries will have a difficult time in a country that dislikes America and that feels that we misunderstand it and are unjust in our attitude toward it. The building of world peace is a responsibility of the Church today. Is *your* church thinking seriously on this matter?

One effective method is to hold LOCAL STUDY CONFERENCES in which the leaders in the churches may directly face the urgent questions of the day and may share in framing the needed policies.

## Suggestions for Local Conferences

1. The conference should range if possible between fifty and one hundred members. Should more desire to participate, it will probably be better to hold two conferences in different sections of the city.

2. Should the conference much exceed fifty, it would probably be advantageous to divide into two groups for the preliminary discussions and tentative formulation of findings.

3. The Findings Committee should not exceed five; three in most cases will be able to do better work. They should be chosen with a view to their familiarity with the problems of world justice and peace, and to their ability to use accurate English, compact sentences and clear style.

4. The members of the conference should, if possible, be officially designated by their respective churches and should report back the findings and recommendations of the conference for church consideration and action.

5. The chairman of the conference, as a rule, should not be the chairman of the Findings Committee. He should help the conference to do its best thinking and be resourceful in securing equal participation by all in the discussion.

6. Local conditions must determine the period of the conference. If possible, it should continue at least two days. Discussion topics should be carefully selected and should not be too vague or too numerous for thorough work.

7. It will probably be better to frame two or even three findings on the point in question, in order that conscientious convictions may be adequately expressed.

8. The individual churches should be invited to send delegates, the number from each church being stated. Care should be taken that women and young people are adequately represented.

9. The syllabus of the Washington Study Conference on the Churches and World Peace, which was well fitted for its purpose, has been reprinted, and might well be used by regional conferences. Here are given a large number of urgent topics, presented in question form, calculated to stimulate thought and

discussion. The syllabus can be had in quantity at ten cents a copy.

[Address Continuation Committee, National Study Conference on Churches and World Peace, 105 East 22d Street, New York, N. Y.]

### Church Cooperation

In December the PARIS PEACE PACT, which is now before the world, comes before the Senate of the United States for ratification. All responsible nations have been invited to agree in solemn treaty to renounce war as a means of settling disputes.

It was signed in Paris on August 27, 1928, by representatives of the United States and fourteen other nations. Forty-nine additional nations have also been invited to sign this Peace Pact.

Its essential features are in the following two articles:

Art. I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Art. II. The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Secretary Kellogg has said: "In the name of the Government of the United States, I bespeak the continued support of every church in the present movement for the promotion of world peace."

Has *your* church signed the Memorial issued by the Cause and Cure of War or the Memorial issued by the Federal Council of Churches endorsing this multilateral anti-war treaty?

Broadway Tabernacle sent in a thousand signatures, practically all its church members signing.

The following is the endorsement given in the Memorial is-

sued by the Federal Council declaring our belief:

1. That war should be renounced and never again be resorted to by civilized nations as the means for settling disputes, enforcing national claims or seeking national objectives.

2. That war should be made a crime by specific provision of international law.

3. That the settlement of every threatening dispute, whatever its nature, should never be sought except by pacific means.

4. That even regarding disputes which the nations involved may not be ready to submit to arbitration or judicial settlement, they should nevertheless pledge themselves not to resort to war.

5. That solemn engagements pledging the good faith of the nations in these vital matters are essential to the development of the spirit of mutual confidence which must precede a general movement for thorough-going disarmament.

We therefore respectfully express to President Coolidge and the Senate our earnest hope and desire that the multilateral treaty for renouncing war as an instrument of national policy, now before the nations, may be promptly ratified.

If the Senate has not already passed on this question send in

a. Signatures from your group.

b. Ask your friends to sign.

c. Write a short personal letter to your two United States Senators in support of this Peace Pact.

[Printed copy of the Memorial may be secured by writing to 105 East 22d Street, New York, N. Y.]

A Four Weeks' Study Course of the Multilateral Anti-War Pact of Paris, called "The Proposal to Renounce War," is also available.

How well informed are the women in your church in regard to this great forward step to abolish war? You will want to know something of the background of the movement. You will want to be clear about the problems involved in the proposal. You will want to understand the real significance of the treaty when adopted.

[Reference books and pamphlets are suggested in this study pamphlet. Price 15 cents. Address Commission on International Justice and Good Will, 105 East 22d Street, New York, N. Y.]

Where can we secure a leader for such a course?

1. Your pastor.
  2. Your delegate to the Cause and Cure of War.
  3. From the International Relations Department of your local Woman's Club.
  4. The Y. W. C. A.
  5. League of Women Voters, etc.
- Read and discuss the following International Ideals of the Churches of Christ in America:

I. We Believe that nations no less than individuals are subject to God's immutable moral laws.

II. We Believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III. We Believe that nations that regard themselves as Christian have special international obligations.

IV. We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We Believe that Christian patriotism demands the practice of good will between nations.

VI. We Believe that international policies should secure equal justice for all races.

VII. We Believe that all nations should associate themselves permanently for world peace and good will.

VIII. We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We Believe in a sweeping reduction of armaments by all nations.

X. We Believe in a warless world, and dedicate ourselves to its achievement.

Do they relate themselves to the study material in your Home and Foreign Missions Textbook?

### BETWEEN WAR AND PEACE

What do you know about new methods? Under this question, the new technique that is being developed in the peace movement is considered in a handbook for peace workers, which is now on sale by Macmillan Co. Mrs. Florence Brewer Boeckel, the author, has spent a solid year on the book.

The following is from the chapter, "What you can do for Peace":

*"Radio.*—A radio school on international relations is being conducted by Mills College.

*"A radio forum has been one of the successful ventures of the Pennsylvania Branch of the W. I. L.*

*"The 'radio teas' are a special invention of the Southern California Council on International Relations in order that its members may make the best possible use of the half hour on Friday afternoons that they furnish speakers for a local station.*

*"Libraries.*—In addition to the extensive classified bibliography covering all phases of the peace movement, we find in this book an account of the 'International Mind Alcoves' furnished by the Carnegie Foundation; of certain traveling libraries; of the Handy Shelf of latest books on international relations; and of 'The Children's Tour Around the Globe.'

*"Armistice Day.*—A children's international party for the afternoon of Armistice Day is a brilliant suggestion that has come from Pasadena.

*"Ottawa, Canada, developed a shop-window display to show the desolation and waste of war and the economic interdependence that has followed the war.*

*"Good Will Day.*—The use of May 18, appointed by the World Federation of Educational Associations as World Good Will Day, varies from 'The International Night' arranged by the Lions Club of Rock Springs, Wyoming, to the 'Festival of Nations' in Southern California and the 'Dance of Nations' which the Cleveland Press promotes.

*"Memorial Day.*—The extension of Memorial Day observance to include the 'heroes of social construction' has become the practice in Cincinnati and elsewhere; 'Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and sufferings life depends, form an army larger than any fighting force of which history has record.'

*"Schools.*—The chapter on the promotion of international understanding through the schools and colleges is one of the richest chapters in the book. We will not minimize its importance by an attempt to give here any impression of its contents.

"The Church and Peace" and "Women and Peace" are two other very full chapters but they are hardly more important than the chapters discussing the relations

of commerce, labor, farmers, war veterans and young people respectively to the great issue of our time.

Part three of the book comprises what Mrs. Boeckel calls "Introductions to further study of influences for and against world peace." These influences include the efforts that are being made to organize the world for peace through the League of Nations, the World Court, the outlawry of war, arbitration and international law; and national policies affecting peace such as the development of our military establishment, the Monroe Doctrine, nationalism, imperialism and immigration. The nature and cost of modern war are freshly described. The book ends with the chapter on "What You Can Do For Peace," and the bibliography.

The book can be secured by addressing Mrs. Florence Boeckel, 532 17th Street, N. W., Washington, D. C. Price \$2.50.

An excellent "Discussion Outline on War and Peace" can be found in the *Epworth Herald* of July 7th. It will be found helpful in guiding a discussion, in locating the problem and arriving at the solution.

#### International Relationships and Missions

The following outline is offered by the United Christian Missionary Society, Indianapolis, Indiana, under the theme "Social Adventures with Jesus."

National relations and missions.

1. Discuss the national movements that have hindered or helped missions.
  - a. Persecution of early church by Roman and Jewish authorities.
  - b. The loss of prestige of the Roman Empire, 4th to 7th centuries.
  - c. The Crusades.
  - d. Mediæval wars in Europe.

- e. Colonial expansion. Compare English and Spanish American policy.
- f. Modern wars between Christian nations.
2. Are missions favored or hindered by peace?
  - a. In above list compare and contrast the Christian missionary with the Mohammedan missionary. The Buddhist missionary.
  - b. Is there any difference between policy of Catholic and Protestant?
3. Do missions really help make for peace?
  - a. Is a foreign missionary entitled to military protection from home?
  - b. Has Christian missionary activity prepared the way for civil wars in China? For the Indian national movement?
4. When missions means the sending of really superior people, called missionaries, to help those of inferior opportunities, are missions justified?
5. What is the real purpose of missions?
6. How do the religious affiliations of the people in a nation influence our attitude? Italy, Turkey, England, etc.

#### Peace Education in Your Church

What one church has done to cultivate International Good Will. Broadway Tabernacle (New York). Council of International Good Will.

An increasing conviction has come to many of the followers of Christ that they have a responsibility for the attitude of His Church towards International Relations.

ORGANIZATION.—The Council of International Good Will was initiated by Dr. Jefferson and held its first meeting on January 16, 1925. Its membership was made up of two representatives from each of the five large organizations in the Church; the Sunday-school, the Young People's Society of Christian Endeavor, the Women's Club, the Society for Women's Work and the Men's League. The

Church Committee and the Board of Trustees are also represented on this Council. The assistant pastor is likewise a member. A Chairman, Secretary and Treasurer, and a Secretary of Literature were then elected.

**A FOURFOLD OBJECTIVE.**—It is the Council's purpose to:

1. Encourage the study and discussion of international problems in the various organizations of the Church.
2. Establish a shelf of helpful books, for such study, in the Church library.
3. Assist in initiating and developing Armistice Day programs.
4. Influence the action of the Church membership on World Peace.

**EDUCATIONAL EFFECT.**—The Council was organized to meet monthly, on a regular day. Wednesday was chosen because of the supper group already meeting at that time. The value of these regular meetings of the Council to its members and through them to the organizations has been shown in many ways.

The Council has familiarized them with available literature from the Federal Council of Churches and other Church and peace societies and also with the output of material from denominational headquarters, and has informed them about national and international movements working toward World Peace.

It has encouraged reports of the members on the activities of the organizations which they represent and arranged for groups to take charge of such activities as circulating petitions and obtaining signatures to them; for example, the petition on the United States joining the World Court of International Justice, the petition on the limitation of the Naval Building Program, and the Memorial on the Briand Peace Proposal.

It has suggested subjects for meetings and activities suitable for the different groups in the Church and furnished speakers when desirable. All of the organizations have adopted the "Creed on International Ideals" and have endorsed the activities suggested by the Council.

**MEETINGS AND PROJECTS SPONSORED.**—Typical meetings headed by various clubs and societies were: Discussion of the World Court; Discussion of "International Ideals"; Discussion of the Fellowship of Youth for Peace; Discussion of a Trip Around the World; Discussion of Racial Relationship in the United States; Discussion of the Lausanne Treaty; Discussion of the Use in the Bible School of Songs, Poems and Stories with an International Point of View, calculated to bring about understanding and appreciation of the peoples of other lands.

**RESULTS.**—It would be impossible to enumerate all of the results of these three years of effort or to estimate how much of the result of information and education was due to the Council or to the other agencies in the Church or to the teaching from the pulpit. Certainly some prejudices have been obliterated, sympathies widened and horizons lifted—the effect of the organized effort of the Broadway Tabernacle Council of International Good Will.

#### **Methods for Children**

**FRIENDSHIP PROJECTS.**—Information can be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York, N. Y.

The story of the first project with Japan is told in a well-illustrated volume now under prepara-

tion. It will be ready the early part of 1929.

The second project with the children of Mexico ends this month (December). One result has been the writing into the curriculum of the primary schools in Mexico a course on World Friendship among Children. A reciprocal friendship project is planned for 1929. Mexico plans to send 49 beautiful exhibits of the Arts and Industries of that country, one for each state in the United States and one for Washington. They will be placed eventually, as were the Japanese dolls, in the children's museums in each state.

The third project has not yet been decided upon. Committees on World Friendship among Children are to be organized in other countries with the idea of a possible international cooperation on a project.

A Friendship Committee of the Church School was organized in the Church of the Heavenly Rest, New York, N. Y. This report of it was given:

*Class Organization:* Each class a Friendship Committee. Officers—Chairman, Secretary and Treasurer. Meetings—at close of Church School session subject to call of the chair.

*School Organization:* Committee of the Whole. Adult Chairman, Members made up of the Class Chairmen. Subject to call of the chair, meetings to be held after the Church School session.

*Report of Work:* Twelve bags to be sent to our friends the Mexican

school children. Six boys' bags and six girls' bags. Classes to organize by grades, each grade to take a bag. One committee to provide the money to purchase the bag, the other to provide the gifts. Type-written lists of gifts, copied from the March *Everyland*, were given each Chairman. All gifts to be brought in on May sixth and packed ready to send by the committees at the last meeting.

*Educational Work:* Each Chairman in order to interest the group must be able to explain the project and also to tell some interesting facts about Mexico. The Chairmen under eight years of age can ask an older boy or girl to help them. The boys and girls over eight must do the work themselves.

#### Program Materials

"Eighteenth of May." History of its Observance as Peace Day, by Lyra D. Trueblood. Washington, American Peace Society, 1915. 12 pp. 5 cents.

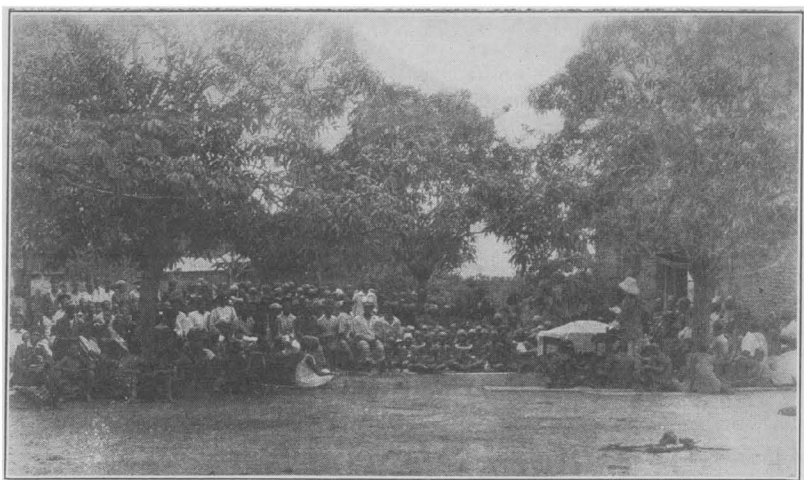
"A Model Assembly of the League of Nations." New York, League of Nations Non-Partisan Association, March, 1927. 9 pp. 5 cents.

"School Exercise for the Observance of the Eighteenth of May." Arranged by Fannie Fern Andrews. (Boston, American School Citizenship League.) 4 pp. No charge.

"Suggestions for Peace Programs in Schools, Colleges and Other Peace Meetings." Sixth Edition, 1927. Philadelphia, Committee on Peace and Service, Philadelphia Yearly Meeting of Friends, 1927. 6 pp. 2 cents.

"The World Today." 1928. 12 Maps especially prepared by James G. McDonald of the Foreign Policy Association, 18 East 41st Street, New York, N. Y. Price 10 cents. These are necessary and valuable in the study of any country. An excellent one of Africa will prove helpful this year.





AN OPEN AIR COMMUNION SERVICE IN ONE OF THE BANZA MANTEKA OUTSTATIONS IN THE BELGIAN CONGO

## AFRICAN LEADERSHIP FOR AFRICA

BY REV. JOHN E. GEIL, VENTNOR, N. J.

**T**HE new and changing Africa is confronted with social, economic, political and religious problems. The Christian Church is, or should be, especially concerned about the last of these which calls for Christian evangelism and education. A godless civilization and a Christless religion will never save Africa from decay and destruction. A form of religion without knowledge and without power and a smattering of learning without stability of Christian character will not help, much less save, Africa. It is one thing to release a people from their religious moorings and superstitious and heathenish rites and customs and another thing to keep them from drifting on the rocks without chart, compass, pilot or haven.

The hope of Africa and of the world today is in Jesus Christ and His saving power and grace. To

bring men and women everywhere to Jesus Christ is the supreme business of the Christian Church. Men and women are needed who can and will teach and preach and live the Gospel. These teachers and preachers of the Word with all its saving power and fulness must not be simply a few "foreign" missionaries who are scattered here and there, but natives themselves who have received and appropriated the gospel message and are fully prepared by nature, training and a divine call to propagate it. It therefore becomes a matter of considerable importance to know to what extent we have such leaders and to what extent we may have them.

Not many of the sons and daughters of Africa have become great religious leaders or attained to prominence of any sort in the eyes of the world. However, in any

just consideration and estimation of Christian native workers in Africa we must keep in mind the fact that we are for the most part dealing with immature Christians of the second or third generation who were poorly prepared for the reception of the Gospel with all its exacting and revolutionizing demands. They deserve to be judged and estimated by the same standards which are applied to other races at the same stage of development. We can hardly expect them to possess in large measure all the virtues and graces but it is a satisfaction to find them in possession of many of them and to know that they have the capacity for becoming good Christian workers and leaders. The eternal Spirit of God is brooding over and working in the hearts and lives of Africans, bringing them from savagery and barbarism to lives of usefulness and service for their Master and for their fellowmen. This transformation from darkness to light which is taking place at an unprecedented rate is attended with opportunities, problems and dangers which demand the closest attention and best effort of the Christian Church.

It has become evident to Christian statesmen and educators who have studied Africa that enough attention has not been given to native leadership without which Africa cannot progress or survive. Without saying that evangelism has been or can be overemphasized it is safe to say that in some instances, perhaps in many, too much effort has been put forth in getting people into the church and not enough in taking care of them after they are there. Educational and institutional work of the right kind and in the right proportion,

whether regarded as a part of evangelistic work or apart from it, is absolutely necessary to conserve the results of evangelistic effort. Evangelistic work itself is limited in kind and extent to the supply of well-trained native leaders and workers. Because there has been a lack of proper balance and proportion in mission work in Africa, the Christian Church is facing glorious opportunities with deficient and defective leadership. The universal cry is for more leaders and workers while the rank and file of the native church are groveling in the dark in the midst of delusions, snares and pitfalls and the masses remain unsaved. Materialism, atheism, Mohammedanism, Catholicism, and nationalism are saluting and beckoning. False prophets and such as would do them hurt and harm are springing up in the name of the Lord and are deceiving the very elect.

In attempting to point out what seems to be a weakness and danger we are not unmindful of the splendid work which has been done. In the Belgian Congo where the work was begun fifty years ago among an animistic and primitive people, who seemed to be and were declared by some to be hopeless, there are now evangelists and teachers of ability and power who are filling large places and carrying big responsibilities. Much of the church work is directed, controlled and supported by the natives themselves. They have also a large share in carrying on school and medical work. One native of ordinary intelligence and limited training began and established a new work in a new section which was far removed from his own country and people and for a number of years carried it on alone

in the face of opposition and persecution. Natives have with credit to themselves looked after the work of stations while missionaries have been on furlough. The pity of it is that there are not more of these faithful and efficient workers. May it not be that we have at times been too much concerned with the applause which comes from reporting converts, that we have found it easier and

Spirit of God and their own resources. We dare not be content to have simply helpers, assistants and agents, but we must press on towards the goal of the high calling which is to be found in a body of men and women who are numerous enough and resourceful enough to meet the needs of the Church in every way. The greatest need of the Christian Church apart from the abiding presence of the



A GROUP OF NATIVE WORKERS IN ATTENDANCE AT ONE OF THE REGULAR MONTHLY MEETINGS OF THE BANZA MANTEKA CHURCH IN THE BELGIAN CONGO

pleasanter to push out into the beyond rather than to confine and apply ourselves to the exacting task of training leaders, that we have preferred to be masters rather than advisors and counselors, that we have over-emphasized the inexperience of the natives and failed to recognize and utilize their worth and capabilities? The natives are seeking light and help but are not demanding places of trust and leadership. In fact they must be forced to rely upon the

Spirit of God is for native leaders who are well trained and thoroughly Christian and will raise up to themselves an intelligent, well-to-do, strong body of men and women who as laymen will constitute the backbone of the church and share in the bearing of its burdens, and in the providing of a Christian environment which will uplift and ennoble character.

It is generally recognized and admitted that the native of Africa is not inherently deficient in the

essential qualities of Christian leadership. The few leaders whom we now have point to the many whom we might have. It has been said that the discovery of one diamond indicates diamondiferous soil. The native of Africa who has become a new man in Christ Jesus has a passion for souls and for service based upon the urgency of the Gospel, he has organizing ability and a capacity for administrative work, he has a retentive memory and the power to acquire knowledge quickly and correctly, he has a capacity for friendship and skill in dealing with men and situations, he has unlimited patience, indomitable courage, tenacity of purpose, a sense of humor, fluency of speech and an intense religious sense which shows itself in deeds and not creeds. If the soil is properly tilled and the right seed is wisely sown, there is no part of the world where we can count with greater certainty on a mighty return than amongst the pagan and animistic tribes of the so-called dark continent.

It might be well in this connection to review briefly the life and work of Simon Kibangu who originated the "prophet movement" and showed in a wonderful way the capacity of the native for leadership.

Simon Kibangu was an obscure member of the church who was not suspected by anybody of having qualities of leadership. He claimed to have a revelation from God with instructions to preach and heal. He began this work in a near-by village but was soon obliged to confine it to his own village where he was visited by multitudes who flocked to him from far and near in quest of healing and help. He enlisted the confidence and services

of teachers and members of the church who assisted him in the singing of Gospel hymns and in the offering of prayer which preceded his work of healing which was done in the name of Jesus of Nazareth and was attended by violent shakings on his part and on the part of all who followed in his train.

Much of the teaching of Kibangu and of those who pretended to share with him in his divine commission was good. Fetishism, witchcraft, polygamy, drunkenness, dancing etc., were forbidden and in many instances were given up. Prayer and praise and worship were encouraged and enjoined. Those who were to share in the great deliverance which was coming must get right with God through the forsaking of their evil ways and unite with the church and continue steadfastly in the prophet's teaching and in prayer. When the movement was suppressed by the government and the prophets and their main supporters were carried into exile their last words of admonition to their followers were that they should not weep or lament for them but watch and pray and wait without wavering and without doubting.

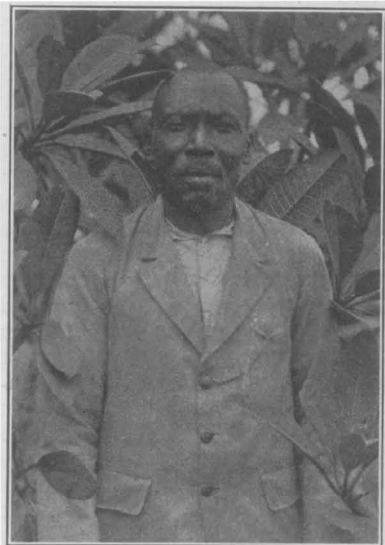
Apart from a few sections in which the prophet movement developed an anti-white feeling, it has been highly beneficial to evangelism and the work of the church. The revival on the Congo is due largely if not entirely to the prophet movement. While the prophets have necessarily disappeared and with them the outward manifestations of the movement except such as cannot be distinguished from the work of the church, yet the parting words of the prophets linger in the minds and hearts of the people who are awaiting the promised deliver-

ance from all oppression and in accord with the instructions of the prophets are seeking to prepare the way of the Lord through church membership. Whether consciously or unconsciously the church has profited from the work and teachings of the prophets and the awakened interest and enthusiasm which has resulted therefrom in the work of the church and kingdom. To be sure reaction will follow sooner or later and the lasting benefits will be determined not by the number of children of deluded hopes who have been admitted into the church without a change of heart and life but by the extent to which we have been enabled to bring them into the full light of the Gospel and guide and establish them in the truth as it is in Christ Jesus.

Whatever else Kibangu may have been he was a great and successful leader who secured and maintained on his own account until his downfall and banishment (which were doubtless brought about by his growing fame and popularity and indiscretions and excesses which resulted therefrom) such a following as no man, white or black, ever had in the Congo. Yet he was a man of ordinary standing in the church and town and unsuspected of having qualities of leadership. Who can say what the church has lost in failing to find, train and employ a man of such gifts and powers? There are many natives in Africa with latent qualities of leadership which through Christian education should be mobilized and capitalized in the work of the church and kingdom.

Kibangu had a brother by the name of Ntwalani who also became a prophet and was recognized by

Kibangu as being a true prophet and as such had a following second only to that of Kibangu. With a big following he marched one Sunday morning into a village in which the writer was holding special meetings. As evidence of his high calling and commission he began to shake violently evidently expecting to arrest the attention of all the people and put himself in



JOSHUA WAMBA

A ransomed slave and one of God's great good men who is giving himself unselfishly to proclaiming the freedom wherewith Christ makes free.

charge of the meetings leaving the missionary and his party to stand idly by in wonder and amazement. In remonstrating with him I was told that we missionaries ought to rejoice and be glad to see him and others doing so effectively the work of the Lord which evidently we had wanted to do and had been unable to do, at least in such a large way. He said we had given them the word of God and now they were using it effectively as we had

taught them. An old medal chief and his advisors whom I was trying to persuade to keep out of the movement and away from it used the same argument. He insisted that the prophets were actually doing what the missionaries had been wanting to do and had been trying in vain for years to do. Certainly it was of the Lord and worthy of our support. Why should not the Lord grant deliverance to them through their own leaders and entrust His work to them even as he did to the Israelites?

The great need of Africa today is for leadership which is competent and Christian and the great work of the missionary is to assist in the speedy production of this leadership. If the country is to be saved for Christ and His church, missionary work must at least keep pace with scientific, commercial and industrial progress. Atheism does not thrive in Africa except amongst certain of the white population. The African has a faith in God and a zeal for God which need only to be tempered by a true knowledge of God to make him a fearless and effective worker. It becomes the church to free him speedily from the shackles that

bind him and lift him up to higher planes of purity and service where he may exercise to the full all his God-given powers. Indigenous Christianity such as Africa needs and must have must be propagated by the natives themselves. If missionaries fail in the finding and developing of men and women who can be entrusted with the highest positions and carry on the work of the church in its entirety they fail utterly and completely. The success of a missionary today in Africa is not to be determined by the number of years of service which he has had, or the hardships which he has endured, or the number whom he has added to the church roll or by his popularity as a speaker or writer but by the number of competent native leaders whom he has discovered and trained and put to work for the Master. It is a sad fact which is becoming more generally known that great powers of self-propagation lie latent in African churches—powers of leadership and initiative which, if evoked, confirmed and utilized would enable the church to enter the wide-open doors and possess the land which the Lord our God has given it.

#### **SOME AFRICAN PROVERBS**

In order to understand the wisdom of a people, it is necessary to study their proverbs. Here are some African proverbs that show wisdom, brevity and force:

"The weasel has pride, the snake having gone out of its hole" (When the cat is away, the mice will play).

"Pots are made while the clay is in good condition" (Make hay while the sun shines).

"The cow licks the one that licks her" (Kindness brings its own reward).

"The potter eats out of a broken kettle" (The shoemakers' children go worst shod).

DR. C. E. WEST.

# LOOKING THROUGH CHINESE EYES\*

BY TIMOTHY TINGFANG LEW, PH.D., Peking, China

Dean Faculty of Theology (1921-6) Yenching University, Peking  
President of General Board, China Christian Educational Association

**F**OUR factors in the situation in China have important bearing upon the future policy of missions and the Christian Church in China. Many of the elements are temporary, even fleeting, but four promise permanency and growing power.

First, *the nationalized youth*. Nationalism has become a passion and almost a religion, replacing time-honored systems of ethics and religious faiths. It commands the whole activity and becomes the center of the absorbed attention of the younger generation. Textbooks have been gradually but steadily revised and new ones have been written to embody this thought of nationalism. Games, plays are being devised to educate the little tots of three or four to illustrate this central theme. Normal training given to teachers also makes this note predominant. Children now begin their day's work standing at attention with bowed head before the picture of the national hero, hear his last will read, and some aspects of the political doctrines of nationalism are expounded by their teachers. School principals who are not nationalists are removed.

It was only twenty years ago when a few quiet writers of textbooks incorporated into these texts the stories of how China lost her harbors, foreign concessions, and all other grievances. People wondered why the movement for the

restoration of China's rights has made such headway in China today. Some sophisticated people generously give the credit to the Russians, not knowing the quiet influence of textbooks which the youth of the last twenty-five years have studied in their classrooms day in and day out and the labor of the school masters in China. If we fail to appreciate this factor, we shall be taken unawares.

The second factor in the present China situation is *the organized mass*. Often has the question been raised when foreigners discuss various movements in China: how much does such-and-such movement affect the coolies or the farmers or the day laborers? Until recently the answer has been "Very little—a few students or returned students stir up all the trouble." But the situation is changed. It is far easier now to make the mass know and care than might be supposed.

Organization of masses to act *en bloc* is not at all "a new invention imported from Russia"! We have had that for the last 300 years. It was that weapon with which the Manchu rule was overthrown. The only difference is between the secrecy in the past and the openness in the present. In the next few years one may witness the rapidly organized laborers, farmers, coolies in working units, efficient and powerful, subject to influence of suggestion, useful to demigods, yet with

\* Excerpts from an address delivered at the Thirty-fifth Foreign Missions Conference.

great possibilities for progress and welfare of the nation if they come under good influence.

The third factor in the present situation is *the popularization of the technique of propaganda*. The first two factors could not have the hope of effective accomplishment were it not for the adoption of the new technique of propaganda. The Chinese have learned how to adopt a platform, how to state things simply and with effectiveness, so that those who run may read, or those who are slow may be impressed. They are taking the things out of devious logic and are handing them out to the people through efficient salesmanship. In a remarkably short time they have achieved some wonderful results. In a few years the conquest of China by different ideas will bring about intensive mental warfare in Chinese minds.

The fourth factor in the present situation is *the rising authority of the committee system*. In the last twenty years Chinese minds have gone through three distinctive changes of authority. The imperial system of government centered all authority upon the imperial ruler, from whom a hierarchy of officialdom resulted, the members of which derived their authority from him. Each member in the group derived his authority from the one next above him. The authority of officialdom together with the authority of seniority of age in families and village system rules the life of the people.

But recently a third form of authority has gradually been tried out and takes the place of individual leadership, that is the leadership of committees or of a committee of leaders working together as a group, each watching

the other. Such a group may have all the defects of autocracy and is not free from many of the defects of inefficiency, but it is nevertheless achieving results.

All these four factors will have important bearing upon the missionary work in China, and, therefore, we cannot discuss our future missionary policy profitably without constantly keeping these four factors before our minds.

In missionary work we have developed a set of standards, methods and technique to deal with different situations. They are perfectly logical and correct, but China is going through a period of transformation and social and spiritual revolution. The application of remedies to wrong conditions, according to customary normal methods, does not bring the desired results. The insistence upon such application without variation is harmful. For example, in normal conditions, a student in school, and especially a high school student, has no business to meddle with politics. His duty is to study; to strike for political reforms is, according to normal judgment, to be prohibited and severely dealt with. But China is not in a normal condition. The high school boy in China may, in certain cases, have not only the right but the duty to take part in the national politics.

Bearing in mind the powerful factors in the Chinese situation and the dangers that are lurking around, may I outline a few of the directions in missionary policy which we may profitably discuss in our study of the situation in China? They represent roughly the desires and hopes of many thoughtful Chinese Christians who are true friends of missionaries



and the missions, as well as loyal members of the Chinese Church.

First, education for "home constituency" should take a new direction. It seems to me that the time is ripe to initiate a new program for missionary education, more thoroughgoing in the change of emphasis than any of the splendid effort already made so far. Try to educate the home constituency on the principle of spiritual interdependence between the East and the West. Shift the emphasis from the principle of paternal sympathy and aid to that of fraternal coöperation and mutual endeavor to build up a family of nations in the Kingdom of God.

Second, *the period of missionary training should be lengthened.* Every missionary sent out to China should have adequate training in democratic citizenship and the technique of practical application of Christianity in social, industrial and political problems. Longer furlough may be helpful, during which scholarships should be provided for further study, and deputation speaking should be reduced to a minimum.

Third, it may become necessary that every missionary in China should either become a naturalized Chinese or temporarily renounce his foreign citizenship. If we hope that Christianity will really help the birth and growth of a new nation in China, as it is the chief hope of the Chinese today, then whosoever engages in Christian work in China in the next few decades must be imbued with the hopes and enthusiasms for her national program and be able to help to guide and to correct the abuses and wrong tendencies by a vigorous application of Christian principles. The passionate cry of the

Chinese today is not merely, "What shall I do that I may be saved?" but also "What shall I do that our nation may be saved?"

Fourth, the Mission Boards should continually take a very firm stand on the rigid application of Christian principles in international relationship and try to help China to achieve success in her struggle to obtain an untrammelled development, social and national. A study of the sentiment of the Chinese Christians may be helpful to those who have to make decisions at home to find out some of the lines that would indicate the procedure to be taken.

Fifth, in mission and church government immediate beginnings should be made to change the whole program *from the basis of oversight to the basis of cooperation.* The position of a missionary in the field should be changed from that of the teacher to that of the coach of an athletic team. Every part of the program and policy should give help to the movement of the indigenous church. A coach directs the team, yet he is not the captain. When the team wins the game, the coach is not asked to go to the platform to receive applause, but when the team goes wrong, the coach is the first name mentioned. But everybody knows that the team owes everything to the coach and the coach is absolutely indispensable so long as there is a team that needs coaching.

Sixth, *in financial help the basis should be changed from that of gift to that of sharing.* There should be three kinds of missionary aid. The first is aid both in man power and in finance; second, only man power without finance, that is to say, without finance beyond the salary of the person; the

third, only finance without man power. All these three types will be needed. They should be equally respected and supported without discrimination. The third type may be increasingly important. The principle of no representation without taxation is a right and safe rule to follow in normal human relations, but in the missionary situation in China for the next few decades, the best way may not be the normal and human way, but the supernormal—the divine way. In the transitional period of mission devolution this may be required by the exigencies of the situations.

Seventh, *coordination, combination, unification in different forms of missionary activities are more imperative than ever*. Only real good work will stand the storm of nationalism and public opinion. Truly great institutions which can do really good work, so good that beyond the reach of average Chinese endeavor, will have little to fear for the opportunity of service.

The lesser great will surely have a hard time. It may be necessary for the mission boards, in the next few years, to help the missionaries to make decisions which they may find it difficult to make in the field.

Eighth, *be prepared to make radical adjustments*. There are many adjustments ahead of us. Try to make adjustment just a step ahead of the situation that demands it. Do not wait until compelled to do so. In order to sense such a situation, when an adjustment is profitably made, perhaps it may be useful and helpful to you that more frequent opportunity will be given to the voice of Chinese leaders. Let them be heard not only in the mission field but also in America.

Dr. Timothy Lew is connected with several national organizations in China, including the National Christian Council and the China Christian Education Association. He is a representative Christian Chinese, a minister of the Chinese Christian Church, and a member of a family which has had five generations of baptized Christians, a family which has given a total of 105 years active service to the Church with missionaries.

#### THOUGHTS FOR THE THOUGHTFUL

"Missionaries can explain their religion. The hard part is to explain their civilization."—*Muskogee Phoenix*.

"Justice demands that those unfaithful to the fruitful vines must not keep the vineyard."—*The Watchman-Examiner*.

"Without risk there would be no courage; without free choice there would be no character."—*Dr. John Howard Melish*.

"Our people are rubbing their eyes, they are standing on tiptoe, and with outstretched hands are crying, 'We want to see Jesus.'"—*C. Y. Cheng, of China*.

"No chemical process, however startling and wonderful, is so marvelous as the change wrought in a human being who has been regenerated, born anew through the divine agency."—*The United Presbyterian*.

# A VISIT TO BABYLON AND ITS JEWS

BY REV. S. B. ROHOLD, F.R.G.S., Haifa, Palestine

*Pastor and Superintendent of the Evangelical and Medical Mission to Israel*

**M**ESOPOTAMIA is the land between the Two Rivers, the Euphrates and Tigris; the land of the Arabian Nights adventures, Haroun-el-Raschid, his splendor, and the "Thief of Bagdad." Some called it the "Cradle of Mankind." Archaeologists, by their research and excavations conjure up a history and civilization long before the time of the Pharaohs. Even the great Assyriologists bow before the wizards of the Chaldean philosophy, civilization, art and science.

But it is the Diaspora in this ancient land that demands our attention. The burden which the Lord laid definitely upon our hearts, urged us to undertake a missionary journey to this land.

That strange voice, "The People and Not the Land" which disturbed us at the International Jewish Missionary Conference at Budapest last year has not yet left us. "Seek ye out the lost sheep of the house of Israel." Is it true that there are great and important Jewish centres with no definite specially qualified witnesses? In this land of such importance, is there a community of such vital historic interest, 200,000 Jews, entirely forgotten for centuries? To our sorrow we found that such was the case. Missionaries who are laboring among the Moslems, Chaldeans, Sabeans and Kurds have borne testimony to such Jews as they have met, but there has not been any definitely organized Jewish Mission in Mesopotamia.

As early as April 8, 1924, the

great Hebrew Christian missionary, Dr. Joseph Wolf, visited Bagdad, and in 1844, Dr. Henry A. Stern, another Hebrew Christian, paid it a visit. The fact that no definite qualified Jewish missionary was stationed there, led us to make it a special matter of prayer and to bring it before loyal friends of Israel. The response was so wonderful and definite that we realized we were in harmony with the divine will.

To undertake a definite pioneer work at such a great distance, divine aid and careful preparations are required. The transportation of large quantities of literature over the wide desert; many obstacles had to be overcome before we could settle the date of our advance. Much prayer went up to God on behalf of our venture of faith and to this we attribute the victory.

When everything was settled for our departure, we learned that cholera had broken out at Babylon; smallpox started in Syria, and then the Wahabis began their attack on Iraq. All the forces of the Evil One seemed to be against us, but they were miserably confounded.

While every Christian or Jew who has read the Bible knows that the Jewish people were led away into captivity in Babylon, the part the Jews played there, their history from that time till this day has seldom been appreciated. In the Talmud, Babylonia is referred to as "the land of Israel." The life of the Jews in Babylon, where

Nebuchadnezzar placed them after his conquest of Judea, and where they remained in increasing numbers for fifteen centuries, whatever the conditions were, the lot of the Jews could not be called unhappy. The policy of dealing liberally with the Jews adopted by Nebuchadnezzar and followed by his son Evil-Merodoch, who released Jehoiachin, the captive King of Jerusalem, and exalted him above the other kings that were with him, seems to have been continued (2 Kings 25: 27-30). It was here that the Babylonian Talmud was created and the Jewish Code established. It was here also where the Rosh-Galutha, the Exilarch, or Prince of the Captivity played such an important part in the life of the Jews of Babylon. He was recognized as the head of the Jews in Babylon and the adjacent countries, who could trace his descent by direct male line from the royal house of David, taking precedence because of this over the Patriarchs of Palestine, who could only trace their descent by female line. The position he occupied in the Persian Court was that of fourth in rank from the King himself. His power over all the Jews was almost that of a sovereign over his people. They had their schools and academies, they were merchants, agriculturists, cultivating their own fields, exporting their own grain, vines, dates, sesame, figs and vegetables. They were their own shepherds, cowherds and fatteners, hunters of animals, fishermen, even muleteers, leading caravans. In fact, they lived their own natural lives.

Thus we have here a special Jewish community, an ancient one, with all the traditions from the exile to this date such as does not

exist in any other part of the world, having a full knowledge of its history, environment and traditions. In attempting a definite missionary enterprise among these people, pioneering needed very careful preparations and wisdom from Above.

We invited the Rev. Arthur W. Payne of Haifa, and the Rev. Elias Newman of the Irish Presbyterian Church, Damascus, a Hebrew Christian and a Gentile Christian to accompany us. We left Haifa on April 18th and went via Nazareth, Tiberias, crossing the Jordan and reaching Damascus in the afternoon. We visited the Chief Rabbi who informed us that he was a pupil of my father many years ago in Jerusalem.

We left on our 615 mile journey across the great desert, in the beautiful six-wheeled Pullman car of the Nairn Eastern Transport Company. The desert was crossed by automobile for the first time by Mr. Norman Nairn of Australia and two companions in the spring of 1923 and in October, 1923, he inaugurated a regular service with Cadillac cars. In May, 1927, the present six-wheeled cars inaugurated a direct passenger service between Damascus and Bagdad, each car accommodating fifteen passengers. It took us only 30 hours going and 24 hours coming back, including the stops made for meals. When that enterprising Hebrew Christian, Dr. Wolf, visited Bagdad in 1824, it took him 64 days from Aleppo, whilst that other Hebrew Christian, the Rev. Dr. Henry A. Stern and his companions, in order to cross the desert from Damascus to Bagdad, had a caravan of 450 camels, leaving Damascus on the 17th September and reaching Bagdad on the 19th

of October after many privations.

In Bagdad we got into touch with the Christians who were expecting us. The two secretaries of the Y. M. C. A., Mr. Donald Munroe and Mr. Harold Lampard, were keenly interested and through them we secured the assistance of a young converted Shiah. We gave ourselves to visiting the Jewish quarters and institutions and acquainted ourselves with the city and its neighborhood. From the beginning we found a ready reception everywhere from all classes of the community. We realized that in order to carry out a thorough investigation we must secure the cooperation of all the missionaries. We arranged to invite the missionaries to a round table conference. The following were present: Mr. and Mrs. Hope of the British & Foreign Bible Society, Dr. E. I. Barney, the Rev. and Mrs. Fred J. Barney, Mrs. M. D. F. Thoms, Dr. C. Staudt, the Rev. and Mrs. Rose, the Rev. A. G. Edwards, Mr. Donald Munroe and Mr. Harold Lampard, the Rev. Arthur W. Payne, the Rev. Elias Newman, and the writer. The Jews in Bagdad have greatly increased since the war, and their number is estimated at from 100,000 to 150,000. There are large Jewish communities at Mosul, Basra, Hilleh, Kut; in fact there is scarcely an important city or town in Mesopotamia where there are no Jews. They have many schools which accommodate, according to the Anglo-Jewish report, 12,500 children. Many others attend the mission schools. In the American Mission one third of the boys and one fourth of the girls are of the Jewish faith. The missionaries would welcome any recognized society that will send a representative to work among the

Jews of the city. Several offered to distribute literature among the Jews, especially as there is such a large proportion of Jews who are members of the Y. M. C. A.

The Jews soon learned of our presence and we received many invitations to their schools and homes, to synagogues and institutions. Every morning some of us went out to distribute literature, whilst others visited schools and institutions under the guidance of a judge and another notable Jew. At one school we found over 800 children assembled in the yard where they sang songs and gave recitations in Hebrew and Arabic and even in English. The Alliance Israelite, in their boys' and girls' schools, have over 3,000 pupils. In one school we had the privilege of examining the children. We wrote a Hebrew text on the blackboard and a scholar analyzed it grammatically and gave the roots of every word. In another class Mr. Newman wrote a text from the New Testament on the blackboard in English and one of the boys made the analysis and then parsed the words.

It would be impossible to give a description of the different homes and institutions we visited, as well as of our journey to the great and intensely interesting ancient Babylon, the great rivers Euphrates and Tigris with their floods, the beautiful palm groves and wonderful hanging gardens. The impression made upon us while passing the sites of Akkad (Gen. 10) and Ctesiphon, Nebuchadnezzar's fortified palace, driving around the ruins of the inner walls of Babylon, visiting the excavations at Babylon, the marble pavements of the Sacred Way that led to the shrine for the worship of the god Marduk,

the curiously inscribed walls of the palace of the great Nebuchadnezzar and his father, the huge ruined hall where Belshazzar made that great feast when he saw the writing on the wall, is indescribable. But perhaps nothing impressed me so much as the view of the "Waters of Babylon," the river Euphrates with its willows, the exact picture given in Psalm 137.

Leaving the ruins we felt, seeing that all the words of the prophet concerning Babylon had been literally fulfilled, that God's promise concerning the future of Israel will also surely be accomplished. For God's time to favor Zion must come soon.

In Makkattam, the great Shiah city of Kathamien, with its wonderful golden dome, we had fellowship with Brother and Mrs. Edwards, and we visited nineteen large synagogues, nine schools and many Jewish homes.

One of the leading Jews invited us to meet him in his home, a beautiful palace on the Tigris, shaded with willows and palm trees. The Tigris running close by, in flood, there was a platform from which one could bathe and cool off in the morning and evening, a luxurious petrol launch all ready for use, servants all around. The owner wanted to know our aim, and we explained it to him. We told him of the movements of Israel in the land of their fathers. He was very much interested, and we asked him if he would like to go to Jerusalem and build himself a home there. The old man pointed, and said: "Can you bring that river to Jerusalem, where I can build a house, and have these willows and palms?" We pointed out to him that at present we could not bring the river to Jerusalem, the power to do

so was not given to us, but we could heartily recommend to him the fountain of Living Water, whereof the man who drinketh will never thirst again, and which is at the same time the Bread of Life and the Life-giver. We also told him of the city and its river and trees under whose leaves there is the healing of the nations. The son, who was discussing some of the prophecies, said, "Sir, if you can give that Living Water whereby my dear father can renew his youth, I will give you half of what we have, yea, I will give you all that we have." We told him that this gift is of God, and could not be bought for money or a price. The old man pointed out to us that because of the sins of Israel, the Temple was destroyed, the symbol of national independence and three things had departed which could not be regained in spite of all efforts—wisdom and joy and rest had departed. The old man was very keen, and said, "Do you know that one young Jew went 'to seek his brethren' and he was sold as a slave to Egypt, and suffered much?" We immediately pointed out to him that after the sorrows and time of slavery, he became the greatest in the land and we would to God that we could be sold in order to become the feeders of the people, and we also pointed out to him how this Joseph was only a type of the greater Joseph, the son of David, who was the Messiah of Israel. We also told him of the love of Christ implanted in the heart of St. Paul, who wished himself accursed for his kinsmen, his brethren after the flesh.

Visiting another Jewish home, our host said: "We must have been mad when we rejected Jesus, who spoke the most wonderful wisdom

ever uttered by man." "Yes," he continued, "by this mad act we have lost our independence and all wisdom has departed. Instead of the nations of the earth coming to us to learn wisdom, we fill the Gentile universities—where we are not wanted—and our heads are stored with the garnered knowledge of this artificial world, which is not true knowledge and which does not lead to happiness." We were very greatly impressed and said, "Friend, it is quite true, but why do you not begin anew?" He answered sorrowfully, "We are tied and bound by many chains, traditions, environment, conventions and by many so-called friendships. In fact, we live an unnatural life which is sapping our very life blood so that we have no strength left in us to break our fetters." We told him the words of Jesus: "If the Son shall make you free ye shall be free indeed."

By the invitation of the Secretary of the Y. M. C. A. we gave a lecture on "Modern Developments in Judaism." The lecture was attentively listened to; one Jew wanted us to remove the blame from the Jews for the crucifixion of the Son of God, which we told him we could not do. More than this, to do this would not help the reconciliation of Israel with God through the Son of God.

Not only were we kindly received by Jews of all classes, but the heads of some institutions and schools requested us to help them to obtain Bibles. As most of the schools are orthodox, and the textbook for Hebrew is the Bible, thus they need thousands of Bibles, which we promised to secure for them.

We were also received by the notables of the land. His Majesty,

King Feisal, kindly and graciously granted the writer an audience, and personally we felt deeply grateful for that gracious reception extended to the writer, realizing the aroma of goodwill. His Majesty was extremely kind.

All through the journey we had to the full experienced the gracious extension of the divine favor and protection.

What is our duty towards the 200,000 Jews in Mesopotamia? It is true we have distributed 1,500 New Testaments and 11,500 portions, books such as "Jesus Is Coming," St. John's Gospel in Hebrew with notes by Dr. Horton, "How Shall I Know Him?" "God and the Universe," etc. We have also made arrangements and left large quantities of literature with the Rev. A. G. Edwards who is to carry on distribution at Hilleh and particularly in his missionary boat on the Euphrates. We also left literature with Brothers Munroe and Lampard of the Y. M. C. A. and parcels of literature have been sent to Bro. Willoughby at Mosul. Literature has been sent to Basrá and also left with Mrs. Hope, who is greatly interested in the conversion of the Jews. But what about a definite continued testimony? All the missionaries agree that such a witness is needed. What is our duty? We left Mesopotamia with a vision of the possibilities existing, the glorious work that can be accomplished there, and also with a greater burden. If ever there was a Macedonian cry, "Come over and help us," we realize it here. We can truly say that the field is white unto harvest, where are the laborers? What can we do to wake up the Christian Church to look up and see and hear the "Call of God"?

## PREACHING IN ANCIENT BAGHDAD

BY REV. CALVIN K. STAUDT, Baghdad, Iraq  
*Missionary of the Reformed Church in the United States*

**B**AGHDAD affords a fine opportunity for preaching the Gospel. The people hunger and thirst after the truth and are glad to hear one who interprets religious life in a helpful way. It is a thrilling privilege to preach the Word of God in Baghdad, in the very center of the Moslem world, and at one time the center of culture, influence and power.

Baghdad woefully needs the gospel message. The city is in the throes of awakening. The use of mechanical force and scientific knowledge is breaking down the old Moslem order of things. The last chapter of a long paragraph of the history of this city is coming to an end and a new paragraph, which is very different, is being written. The old religious conceptions are breaking down and something is needed to take their place. The evils of the West are entering by leaps and bounds. The dance hall and hotel life, the liquor shop, the uncensored movie, are being introduced without a protest and, sad to say, are accepted as signs of civilization.

In this transition period men and women lose their bearings. They become confused, mystified, unsettled; they grope for the truth, which they think lies in the new. Many begin to read science and philosophy; some seek guidance in Bahaiism or one of the occult religions; and we are glad to say, that others are anxious to hear the Gospel of Christ. A remarkable illustration of this is the Sunday evening service in the

American School for Boys. To this service young people of all religious creeds feel free to come, and the attendance has been beyond all expectations. The service is held on the balcony of the court of the school. There is nothing to attract the people save the preaching of the Gospel; for there is no pulpit, no choir, no stained glass windows—nothing, in short, to make it churchly except a Bible and hymn books. Not even a cent is spent on this service, either for preacher, janitor, heat or light. It is carried on as a part of the school program, as extension work one might call it.

Without advertising or making any effort to induce people to come, the attendance has steadily increased until now it scarcely ever falls below 100, having reached the high water mark of 200 on Christmas night. And this is in spite of the fact that we must worship in the cold, with feet on an icy cold marble floor, with nothing but a canvas curtain to protect one from the bitter winds when the weather is freezing.

Who comes to these services Sunday after Sunday? Some are students in the higher classes, some are Syrians, Armenians and Egyptians who have been educated in our mission schools or in the University of Beirut. Others are from different schools of the city—both teachers and pupils, and many others are educated young men in the employ of the Government or in the professional world.

It is a group as intelligent as



one can find in an average American church. All have a knowledge of English so that they can easily follow any sermon. Religiously, they are Moslems, Jews and Christians (non-Protestants). These come for no other purpose but to learn the way of life and the way of Christ. It is a great privilege to preach to this intelligent group in these days of transition. Now or never is the opportune time to lead them to Christ. Many are helping to make history.

Picture an evening audience as it was the other night. On the front seat sat two Moslems, graduates of a university and teaching in the government schools. Behind them were two or three rows of lady teachers in the government schools. Behind them were a group of students from our own and other schools. Scattered among them and all along the two sides were the older young men who belong to the *effendi* class. In that same audience were representatives of two of the sacred cities of the Shiah Moslems, and a native woman who has her Master of Arts degree from Columbia University. All who attended the service were natives, except an American archeologist and three missionaries who were passing through Baghdad.

This audience is composed of men and women who are alert, up-to-date, seekers after knowledge and anxious for the truth. Some time ago I incidentally made reference to the suggestive title of a book called "Adventurous Religion," which, I said, I never had a chance to read. At the close of the service a Shiah Moslem from the holy city of Kadhmain came up to me and said, "I have that book and I shall be glad to give it to you." The following week he brought the book which he had read and underscored.

Three weeks ago I received the following letter from a man who had come for the first time:

"Mr. ———, an esteemed friend of mine, advised me to attend your weekly lectures, and I have been fortunate to hear yesterday your speech and have to inform you with great pleasure that I was much pleased of it, and blamed myself for not attending your lectures before. Your yesterday's lecture reminded me of your religion which I was about to forget.

"You have stated at the end of your lecture yesterday that your speech on the coming Sunday is 'How Christ Is Our Door to God.' I request that your lecture on Sunday after next be How to prove that there is God, with the remark that the man (or men) whom you are addressing and who does not believe in any religion and denies God's person and believes that this world is being developed by nature, may find Him.

"This lecture will perhaps abolish my doubts, for which I shall ever remain thankful."

#### SOME AFRICAN PROVERBS

"Do not begin the meal before the water is boiled" (Do not count your chickens before they are hatched).

"It is better to turn the enemy back on the hill than to drive him out of the village" (Prevention is better than cure).

"He weeps with one eye" (He is insincere).

"You kindle a fire and leave it" (You are a talebearer).

"A thief catches himself" (murder will out).

"Anger is a warmth which lights itself."

"Scarcity lives in the house of the quarreler."

—DR. C. E. WEST, in *The Other Sheep*.

# WORLD PROBLEMS AT BUDAPEST

BY WILMA DUNTZE, JERSEY CITY, NEW JERSEY

**S**HORTLY after sojourners to Jerusalem had turned homeward with its enriching experience another world gathering brought together over three hundred women from almost two score countries met at Budapest as seekers after Christ's way in all realms of life. The usual barriers of language, distance and creed were surmounted in this meeting of representatives of the Young Women's Christian Association. The hostess city was struggling to find new life and hope after its war-torn years. Although heads were high there, countless hearts were heavy with bitterness and disillusionment. Here was one example of the almost untouched fields of political, economic and social activity that cry for Christian understanding and new daring. The sessions at Budapest deepened the conviction that when from the Mount of Olives Jesus said: "Go ye into all the world," He must have visualized not only geographic distance but every major aspect of human life. That conviction carried the delegates into facing practical issues and methods for a constructive program.

It was unmistakably evident that the power and personality of the "Man of Galilee" gave direction and vitality to the delegates. The program was based on Bible study, deep searching into the aims and methods of the Association in all parts of the world, and on information, from social and economic scientists, on national and international situations. Stronger

than any difference of opinion or outlook was the realization that the spirit that binds the separate Associations into a world unity would be great enough to lead the way through the most perplexing problem.

Christianity is being stifled by the impact of the mechanistic system and materialism. The stubborn problem faced by the women at Budapest was: "Who can better bring the needed oxygen than the Christian disciples who dare to be practical and see the problem in terms of the gripping economic structure that must be controlled or do the controlling?"

By means of a questionnaire circulated among Y. W. C. A. members in all countries for over a year, some very revealing things were discovered showing that Christ's ideal for human life is still violated under the present social and economic system. The progress made point by point, country by country, in facing and undertaking constructive programs in behalf of each social and economic principle involved was charted. That document became a thermometer. It was taken as a working tool for the next two years to be a guide and gage of progress in this field of human relationships.

At Jerusalem it was said: "The task of the Christian Church is to create a Christian civilization *within which all human beings can grow to their full spiritual stature*. It is its duty to acquire knowledge by which the conditions which imperil such growth may be removed,

and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice."

Budapest answered: "This means that we cannot rest from giving our best thought and endeavor to alter in every country such situations which are still known to exist as: long hours of labor; women and children toiling at night; small children employed at the sacrifice of their future; unsanitary, unsafe and unhealthful work places; unregulated periods of unemployment throwing their greatest burden on those least able to bear the strain; failure to recognize the reciprocal contributions and right to share in the control of production by labor and capital; unaroused consumers who assume no responsibility for knowing and exerting their influence on the conditions under which things are made for their use."

The women who were at Budapest looked on the charted information revealed by the ques-

tionnaire and said: "We have done this.... but have still left undone.... We will return to our people and carry our purpose further. Our first responsibility and theirs is to *know* better what the actual application of these general principles involve and how our modern industrial system affects all factors in human society. We will have courage to look longer, to seek further, and include within our vision if need be things that hurt, hurt until they compel us to do something about them. We are unrestful about these things as we more fully realize that they are part of our Christian responsibility. We *will* go on. Any other course would be to deny our greatest Teacher. There is no nation that is not affected more or less by this problem. What effects one affects all. We must face the problems and the solutions together. In so doing we will realize a bond and unity of purpose that will draw us closer than any experience known in the past."

#### A SPEECH BY A NATIVE TONGA TEACHER

*Supplied by a Senior Methodist Minister in the Missionary Review, Australia*

**I**T IS said that men have made efforts to change all kinds of material into gold, but have not accomplished it. The Christian religion is chemistry, and the men who are employed in this service are the missionaries. It has the power to change all things into gold. Previous to the introduction of this religion into Tonga we could not accomplish anything; but ever since the missionaries commenced their work, Tonga has been able to convert all things into gold. The land is a golden land; the pigs, yams and nuts all are changed into gold. We have got riches through religion, both temporal and spiritual. Religion enriches one's soul, it changes one's nature, fools are made wise, the dead are brought to life, we have peace with God, and it is certain that we shall gain eternal life.

Let us work, therefore, that it may reach other lands yet in darkness. Money is necessary to pay for the vessel, clothes, and food of the missionaries.

Let us give our money, for the temple is not yet erected in all lands.

## MISSIONARY HEROISM IN ALASKA

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

SOME years ago at the call of God, a physician gave up a fine practice to go to Point Barrow, within the Arctic Circle, the most northern mission station in the world, where he was to open a hospital. On the way he was asked to stop at a station farther down the coast, where mission work had been carried on for several years, but had been abandoned.

With his wife and child he sought shelter in the remains of the old missionary residence, which proved to be so uninhabitable that the natives disdained it. "If we have plenty of coal for the winter we can get along," the wife said. But the last steamer came, and without the needed coal. When the wires carried news to New York City of their extremity they were urged to return to the lower Pacific coast for the winter. "Shall we go?" the missionary asked his wife. "No, let us stay!" she said. And he agreed. Then they prayed. God could make their winter service possible, they were sure.

And God did, in a most unexpected manner. A belated coasting schooner was driven to seek shelter perhaps one hundred miles south of the cold missionaries. At the dock the Captain saw a pile of coal. "What is that?" he asked. "Oh, that is the missionaries' coal," he was told. "The ship which was to take it to them had to leave it here." "What!" roared the schooner's owner. "The missionaries are without fuel? Then I must take it to them, even if the winter is upon us." And he loaded a dozen tons on the deck

and beat his way back to the freezing missionaries, who were determined to stay by their work, because the Eskimo needed them.

Time passed. The physician and his wife went to desolate Point Barrow, where the thermometer often tells of sixty degrees below zero. A part of the doctor's work was the making of long sledge journeys for scores and even hundreds of miles, to the igloos of the natives who had sent for him. On one such trip the ice on which the sledge was traveling broke up, and the little party found itself marooned under the lee of an iceberg to which clung a bit of fairly smooth ice. The shore was far away, and rescue seemed impossible.

"Take your shirt and place it as a signal of distress upon that ice peak!" the doctor said to a companion. "Why, that would be useless!" he was told. "There is no one within one hundred miles!" "But put up the signal," he was urged. "Then let us pray to Him whose servants we are."

The flag of distress was flown in the face of a desolate coast. Early in the morning it was seen by two boys, reindeer herders, who had left the sheltered tundra, far inland, contrary to the orders of those in charge of their government herds; they wanted fresh fish, so disobeyed the command. They looked through a spyglass—a cheap affair sent out by an American mail-order house—and recognized the peculiar fur coat of the doctor at Point Barrow. Leaving the herd, they hastened toward

Point Barrow, sixty or seventy miles distant. When more than half way to their destination they were confronted by a raging torrent which they had forgotten; this was the spring flood fed by melting snow from the interior. They could not cross.

Sadly they agreed that the doctor and his party were doomed. But as they walked along the bank they surprised a company of migrating Eskimo, in their boats, who had camped by the side of the stream. The boats were manned, the journey was made safely, and the missionaries were saved from the ice floe. "Didn't I tell you God would take care of us?" the doctor asked.

That time the house at Point Barrow was there when he approached it. But there came a day when, on his return from another sledge trip, nothing but ruins greeted him. The house had burned during the night, and the brave missionary wife had been compelled to seek shelter, passing barefoot and in her night clothes, through deep drifts of snow.

Simply the missionary told of these things. Then, longingly, he said: "And how hungry I am to get back to my people, among whom I hope to die!"

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One who heard the consecrated man's words thought of a missionary and his wife of whom the late Dr. Charles L. Thompson used to tell. They went to one of the Aleutian Islands for service; they had sought a hard field, and it was given to them. There bravely they met not only privation, but the awful loneliness that came when their babe died. A little later, on the visit of the one steamer a year that came to their little outpost, Dr. Thompson sought to comfort them in the brief hour of his stay. As he left he said, "Is there anything I can do for you? Ask freely just what is in your mind." "Of course they will ask to be sent back to their friends at home," he thought. And he was prepared to grant their request. His amazement, then, may be imagined, when the bereft mother said, "Oh, Dr. Thompson, let us stay here among our people!"

#### A SELF-EXAMINATION

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make this nation Christian if all Christians gave their prayers and efforts and money toward it as I am doing?
3. How long would it take to make disciples of all nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or ask of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.

J. CAMPBELL WHITE.



## TOPICS OF THE TIMES



### PEACE—TEN YEARS AFTER

**P**RACTICALLY every nation of the world was involved in the Great War that started in Europe fourteen years ago. The losses inflicted can never be measured, nor can we estimate what might have been gained if the fabulous amount of money, the mental energy and the millions of lives had been devoted, as sacrificially, to the ever-present spiritual conflict to win the world to Christ and to enlist these forces in His constructive program.

What progress has been made since the signing of the Armistice ten years ago? It is not difficult to note national changes—the revolution in Russia with the continued struggle between anarchy and atheism on the one side and idealism and religion on the other; the civil war in China, with the spread of Sun Yat Sen's nationalistic program and the establishment of a central government by the Kuomintang at Nanking; the rise of the Gandhi Movement in India and the increase in nationalistic spirit; the encouraging progress in Persia and Mesopotamia, the change of government in Arabia, and the establishment of a new republic of Turkey with modernization in education, industry, laws, customs and religion; the new boundaries and new political regimes in Greece, the Balkan States, Austria and Germany; the granting of self-government to Ireland and the remarkable Fascisti movement with practical dictatorship in Italy. Africa shows many signs of progress under European control. Great Britain, France and Belgium have been fighting their way back to economic normalcy under many difficulties. The most noticeable effects of the war in

North America have been the experiment in Prohibition, the upsetting of former moral standards, the increase in lawlessness and the great growth in material prosperity.

It is easy for pessimists to look at the world and see only growing suspicion, selfishness and unrest, threatening still further and greater conflicts. But there are encouraging signs of progress toward international peace and goodwill. The many peace conferences and treaties, such as the Locarno Treaty, the League of Nations, the World Court, the Washington Conference on the Limitation of Armaments, the Paris Pact for Outlawing War, and the Universal Religious Peace Congress, all these are evidences of the desire for peace among the nations. The Near East Relief, after over ten years of life-saving service for hundreds of thousands of children in former Turkish territory, is now preparing to close many of its orphanages. But the service rendered to the sufferers and for peace and goodwill is immeasurable.

In the Church and worldwide Christian missions there are causes for alarm that are overshadowed by evidences of progress. The churches are too largely neglected and the rationalistic and materialistic spirit has entered disturbingly into faith and life. Missionary gifts are far from commensurate with the need or with the ability of Christians to give. But many strong movements are working to promote Christian unity and missionary service and are seeking to foster peace and to promote Christ's Way of Life in industrial and social contacts, in national and international dealings. There are not only interdenominational religious conferences,

but Inter-racial movements, Church conferences on Faith and Order, the World Alliance for International Friendship, International Fellowships, Conferences on Pacific Relations, school children's Friendship Bags and Dolls, and hundreds of other enterprises and organizations to promote understanding and goodwill. The International Missionary Council at its Jerusalem Conference has entered on an enlarged program to develop the indigenous Christian Churches and National Christian Councils in every foreign mission field. This program emphasizes loyalty to Christ and His teachings, dependence on the Spirit of God, and the placing of responsibility for carrying out Christ's program on the National Christians in each country as their Christian leaders are developed.

It would be illuminating, and possibly disconcerting, if we could see our own hearts and lives from the viewpoint of Christ. What progress toward the establishment of His Kingdom of peace and righteousness would we discover? How far has the purpose of the coming of Jesus Christ into the world been accomplished? How nearly have His followers completed what He "began to do and to teach"? Some things have been done for which we may thank God and take courage but a vast amount yet remains to be done. So vast a task challenges every Christian to devote every dollar, every talent, every hour, unselfishly to its completion. What progress the next ten years will show depends on God and how far men are ready to live and work in harmony with Him.

#### ENCOURAGEMENTS IN CHINA

**W**HILE peace and stability can not as yet be said to characterize China, the situation has vastly improved during the past year. The capture of Peking by the Nationalist forces has practically brought to an end the revolution. After seventeen years of struggle, the country has been brought under one govern-

ment, with General Chiang Kai-shek inaugurated at Nanking as president of the Republic on October 10th (National Independence Day). The appointment of a strong cabinet promises an enlightened and progressive government. Several members of the new cabinet are Christians, the most outstanding and clear-headed of them being Dr. C. T. Wang, formerly a Y. M. C. A. leader, who has taken the portfolio of Minister of Foreign Affairs. Recently there has been much less evidence of radical Russian influence and more readiness to cooperate with European powers in the revision of treaties. The inauguration of the new president was attended by great patriotic demonstrations with but little disturbance. President Chiang is regarded as not only an able general but as a man of conciliatory spirit who will seek to promote peace in China and harmony with foreign governments.

The vice-president of the Republic and Minister of War is General Fêng Yü-hsiang, the famous "Christian General"—a much discussed and not clearly understood character. Progress is being made in reaching an understanding with Japan and there is hope that the unequal treaties with all foreign governments will be replaced by those that recognize the rights of China to a place of equality among the nations.

At the same time that news came of the inauguration of President Chiang, a dispatch was received telling of civil warfare in Kansu, the large Province in the extreme northwest with 10,000,000 inhabitants, one-third of whom are Moslems. These Moslems rose in insurrection and as a result 200,000 are reported slain by the Chinese troops who, being better armed and disciplined, proceeded to burn and plunder villages and to slaughter the inhabitants. Leighton P. Rand, a China Inland missionary living at Lanchowfu, writes that multitudes who have survived are destitute of food and clothing, and the meagre crops have been destroyed. This in-

surrection, following the terrible earthquake last year, the heavy rains of the spring, and a summer drought, have brought millions face to face with starvation. The insurrection seems to have been crushed, but multitudes are starving. Here is an opportunity for Christian service.

During the many months of disturbance in all the provinces, the Chinese Christians have carried on the work of churches, schools, and even hospitals wherever possible, with sacrifice and fidelity. Many foreign missionaries have now returned to their stations but the whole work will be conducted on a new basis, with much greater responsibility resting on the Chinese Church. Revivals of interest in Christian teaching are also re-

ported from many quarters. Miss Jennie V. Hughes of Shanghai, writes:

The revival continues to grow. In our Bethel Church, and in the chapels where services are held every night, not a Sunday passes but that souls are "born again." There is also revival in Ningpo. The people came from the outlying towns and villages, over the mountains, some walking forty to sixty *li* on their little bound feet, (if they were women). Three thousand were saved during the twenty-nine meetings and we are planning to hold a Bible conference there.

We look for a truly wide spread spiritual revival in China when the Chinese Christians realize that only Christ and His Gospel can save their land and people from degeneration and can inspire leaders with the true spirit and power for service.



HELP OBSERVE GOLDEN RULE SUNDAY, DECEMBER 2D,—MFETS A GREAT NEED

One thousand children in the Near East Relief Orphanage in Asia Minor, Syria and Greece, portray the Golden Rule binding the world together. On International Golden Rule Sunday, December 2d, we are asked to eat an orphan's meal and to make an offering that they may have some food.





# METHODS FOR WORKERS



## METHODS FOR JUNIOR MISSIONARY WORK AND WORKERS

MRS. ARTHUR W. RIDER, Los Angeles, California

THE best thing in the world is work and the best work in the world is work with children." We may add: The most interesting and best dividend-paying work with children is missionary work.

WE HAVE two most fascinating Junior studies this year—Africa and Alaska, antipodes geographically and otherwise. About the only similarity is that both begin with "A." Neither country is so well known to the boys and girls as Japan, China or even India. This provides the element of exploration into practically unknown fields which is always intriguing to Juniors.

With the wealth of material provided it will be solely our fault if our Juniors are not "on tip toe" throughout the entire study of these colorful countries. For the Africa study, two books have been chosen: "In the African Bush" (Schwab) and "Camp Fires on the Congo" (Springer). For Alaska, "Under the North Star," (Gladfelter). Read both books on Africa, select but one for teaching, say "The African Bush." Major on that, weaving into it striking parts of the other as well as material gleaned from other sources used in your personal preparation. Juniors are critical. They recognize the difference in teaching that comes from a small over-night spring supply and that from the well-stored reservoir of information and preparation. Review "African Adventure," "The Lure of Africa," "Thinking Black," "Uganda's White Man of Work," and all David Livingstone material. Be familiar with the

Stanley expedition, Chinese Gordon, as well as more recent and thrilling adventures.

### Tried and Timely Suggestions

1. Decide early and definitely which study you will use in your Sunday-school missionary work and which you will reserve for the Juniors in your Church School of Missions, or School of World Friendship as it is commonly called. As you have six or seven successive and longer periods in the latter work, the African study would seem preferable.

2. Plan your number of sessions and decide which chapter or chapters, with elaborations, will be used at each session. In no other department is it quite so necessary to "Plan your Work," and, as nearly as possible, "Work your Plan."

3. Order all supplies for your work as teacher or leader, and all general supplies, early. Arrange them in special closet, cabinet or shelf space.

4. As teacher your notebook should be complete before beginning the study. In fact two notebooks—one similar to the one you plan for the pupils to make and your own personal notes—larger, fuller of special pictures, newspaper and magazine clippings, lists of music, special stories, etc., for use in teaching. A teacher should really do everything she re-

quires the pupils to do and *do it first*.

5. Plan some project. Have it definitely in your own mind and work toward it, but keep it concealed or camouflaged sufficiently for it to seem to come spontaneously from the group toward the close of the study.

6. Juniors like hard tasks. They play hard. When they work, they work hard. There is danger in planning and giving them work that is too easy, rather than too difficult.

7. Visit the day schools of this grade. As far as you deem advisable, parallel the methods. For the most part methods used five days in the week are feasible and good on the seventh.

8. Interest some boys and girls of college age in assisting you. It is surprising how alert and well posted they are and what initiative they have. It will also prove the saving "Expulsive power of a new affection" to some of them.

9. Plan definite handwork, with samples, materials and helpers ready in advance.

#### Junior Church School of Missions

Plans vary. Usually the Juniors hold their sessions simultaneously with the rest of the church school. Sometimes this study is substituted at the regular Junior Church hour. Local conditions decide the matter. Personally, I prefer the first plan.

Having decided upon Africa, for sake of illustration, plan definitely for the number of periods, usually six, and time allotted each period. Appoint a committee of Juniors to select a school song and slogan. Meet with them and offer suggestions. One group used as slogan, "The Kingliest serve the most" and "Help Somebody Today," for the song. Both were used at every session. The Boy Scout Pledge—"Do a good turn for somebody everyday" was kept before them, especially stressing kindness to foreigners—in cultivating World Friendship. The song was used in many ways—antiphonally, girls humming

and boys softly whistling the chorus, etc.

Organize the group into squads or "tribes," giving each an African name. Appoint a leader or "Chief" of each tribe. These should wear felt arm bands with tribal names upon them. Each group or tribe should be assigned some definite work, such as "Map Makers"—"Posters and Publicity," "Platform and Room" (Maps, charts, chairs, blackboard, etc. in place—song books on seats). Other tribes could care for the music or help plan the dramatizations; as the work develops, other needs will arise. Much depends on the time and place of meeting and the equipment.

A secretary is needed, with some unique way of keeping the registration and attendance. Last year as we were going on a long voyage, we used a "Passenger List" (showing and explaining one). Two large cards or poster boards were used—one for the boys and one for the girls. At center top of each was a large, colored ship. Each sheet was divided into sufficient spaces for name of each boy and girl going on the voyage with a small ship sticker by each name. Below each name the six or seven small squares were uniformly marked off. When John Smith was on time he was given a gold star—if tardy, a blue one. A simple uniform award may be given those reaching a standard of attendance announced at first meeting—probably five of the seven sessions. A colored foreign post card or Copping's "Hope of the World," (five cents each)\* is appreciated and sufficient. Foreign stamps may be given to the boys, if they have the "craze."

A good pianist is absolutely essential. The piano should give all signals. The pianist in addition to the regular music should be able instantly to strike up a chorus or verse of a song, or march as the leader requires. Tardiness, fussiness, fumbling for music are absolutely not to be tolerated. These are a few of the things that

\* Can be obtained in any missionary bureau or Sunday-School supply house.

enable us to do all things "decently and in order."

#### General Suggestions

To introduce the study, if you have not already used it, especially for the younger juniors, give Margaret Applegarth's story, "The Artist Who Forgot Four Colors," showing toward the close the large, beautifully colored Copping picture, "The Hope of the World" (60 cents). Call especial attention to the African boy in the picture and sing quietly, "Black and Yellow, Red and White, they are precious in his sight," or (if familiar) the song verse used in the story.

*Maps:* For the Junior Map Study. The map of Africa resembles the human ear. Have on a good sized black-board, a well drawn ear. (Call on an artist friend if necessary.) Draw faintly through the ear the true outline of the map. After you have introduced your study of the Dark Continent (asking questions as to why it is so called and receiving information as to new ways to lighten it—(air-planes, steamers, radio, tourists, etc), while still talking, trace the faint map outline with chalk that has been soaked a full hour in sweet milk. The damp line dries almost instantly and with two or three bold strokes the ear is erased and presto! Magic! the real map remains. This map may be used again and again or washed off if black-boards are limited.

A large map of Africa may be drawn or cut, with David Livingstone's picture in center. A few lines representing a heart may be drawn about the head, recalling that Livingstone's heart is buried in Africa. Tell the story and give his motto—"Anywhere, provided it be forward." [A good map of Africa may be purchased for \$.45. A small packet of pictures (\$.15) comes with this if desired. These are to be colored and placed on map as story progresses.] A product map may easily be made—Juniors love this. One of plasticene or flour and salt, colored or not. Individual maps (\$.25 a dozen) may be given the children

and their denominational territory and stations traced. A sand map may be used with more profit by juniors than by smaller children. One denomination had ten stations on the Congo. The juniors made a fine map on a large inclined sand table. The Congo was very plain and the ten stations, each as a mound, was placed along its banks. The hard names had been printed, read and learned. After the second lesson the junior song that year, "Send the Light" was sung and five girls and five boys marched about the sand map, placed a small lighted candle on each station, naming the station. Turns were taken till all had the opportunity and a circle was formed and simple sentence prayers were made, asking God to indeed "Send the Light" and let them be Light-Bearers, through their prayers and gifts. The illuminated map was a success and sixty-five boys and girls could name and locate their denominational mission stations. A similar plan could be used for "Camp Fires on the Congo."

For notebooks that year, the teacher cut small (about four by six inches) maps of Africa out of black paper. The group used these as patterns in cutting the white filling sheets. One page or sheet was filled each study period and when completed a special hour was given to tying or clamping them together, an informal "palaver," and simple refreshments.

*Villages.* Next to a map, a village is of most interest and importance. Homemade villages are enjoyed most but one can purchase for fifty cents the Bradley Cut-outs for either Alaska or an African village and fill in with other things. For instance, make first a heathen village—letting the juniors do most or all of it. Ask some one to point out the schoolhouse, kindergarten, hospital, church, etc. None of these things can be located. Tell why. Then after a missionary arrives, these are all added in succession with the suitable small flags. Tell interesting stories or incidents while this is being done, showing what education

and evangelization has meant. In case of hospital and Red Cross work, give the medical mission part of your study. Children will eagerly improvise a clinic. "Peep-boxes" and transparencies may be made for individual villages.

*Flags.* For atmosphere, strings of flags of all nations may be used for platform decoration. The United States and Christian flags should always be on the platform. Give the story of the Christian flag and the salutes and pledges of allegiance. Every boy and girl will doubtless know these. They never tire of their use. Sing "America the Beautiful," "Your Flag and My Flag," "Fling Out the Banner," "Onward Christian Soldiers," in this connection. Put a Christian flag on a hill just outside of your sand board map or village, relating how the natives who do not know the days of the week look for it and when they see it, instantly drop all work and go to the church. A small Christian flag may be made of the three colors in muslin, (perhaps having the pieces and red cross cut in advance). These are mucilaged together and the flag pasted around a small skewer and stuck in good sized button mold. This is very substantial for sand board and village work.

*Music.* To replace the silly street and jazz songs with fine music is our privilege and duty. What an opportunity in missionary hymns! Heroes! Rhythm! Challenge! All so appealing. Only three suggestions; memorize, illustrate, dramatize. This is the golden memory period. Select a few good hymns. Taboo all jazz and silly songs. Juniors love the great hymns of the church. This has been tested many times. For your hymn illustration, first give the story of the hymn. There are several inexpensive books on hymnology. Because of "Africa's Sunny Fountain," you may still like, "From Greenland's Icy Mountains." It is easy to secure the story of Reginald Heber's writing this hymn. Easy to illustrate because of the numerous beautiful advertisements, railroad and

steamship folders which may be cut and suitably arranged for each two lines of the hymn. For those west of the Rockies, Alaska folders are readily available. "We've a Story to Tell to the Nations," "In Christ There is no East or West" and very many hymns lend themselves readily to dramatization. The boys and girls will quickly suggest ways of doing this.

*Dramatizations:* These may be "made up" or purchased. The more impromptu or original they are for this type of work, the more value. Dramatize a crude African school, with its cartons (saved by the missionaries) for desks, broken slates, a pencil broken in thirds, a few torn books, etc. This is a true picture given recently by a returned missionary. The children would naturally suggest sending books, tablets or slates, crayolas, pencils, etc. Perhaps as leader you have had this in mind from the first. Some such expression should always follow the presentation. Psychologists tell us that when we create a desire or a good impulse in the child and give him no outlet to express it, we do him a moral injury.

The boys could have a Palaver House and Palaver—African style. They might discuss the white man and his ways, the missionary and changes wrought in their village. The witch doctor might come in and deplore his loss of power because of the white doctor. Surprise awaits a leader who has never tried this. Impersonations of missionaries and explorers; monologues, dialogues, debates, all are good. *Avoid mere talking.* Juniors want action. Remember the injunction: "Avoid repression, do not attempt too much impression, and remember that we grow by expression."

*Pictures:* Again pictures! "An ounce of picture is worth a ton of talk." Gather from all sources, provided they are good pictures. Two picture sheets on Africa (\$.25 each) are provided. Packets of smaller pictures. Magazines, from the *National Geographic* to *Saturday Evening Post*, provide wonderful covers and pictures

for posters and notebooks. Even the daily papers often have African pictures. Let the boys talk of "Big Game" and Roosevelt's party and turn it to what we are hunting. Wonderful posters! A poster contest is allowable; posters advertising the meeting; a large picture of Livingstone or some noted missionary or explorer on an easel with "Guess Who" underneath. Fine stereopticon slides, even "movies" are available. Postcards and your own Balopticon. The writer saw a junior boy give in this way the Livingstone family sitting room—the father, mother and son grouped in the early dawn before David was leaving. The father handed the son the Bible for the final family prayers. David read the 121st Psalm which is called the "Livingstone Psalm" to this day. Space forbids many other helpful suggestions. There is a game, "Across Africa With Livingstone." Many simple ones may be devised.

*Books and Stories:* Of Livingstone, Mary Slessor and many other heroes and heroines, there are books and stories without number. Write your denominational Board and Literature Bureaus. An excellent reading contest is provided for the Crusaders (Baptist Juniors), perhaps others. This is the reading craze age. Get these lists, have traveling libraries, consult the juvenile librarian in your public library. Keep a record of books read; have a book review by a boy or girl. One Junior group dramatized an entire Home Mission study book in one evening.

*For Your Encouragement!* Often the smaller schools and churches do the best work. Out of most meager equipment, marvelous handwork has been evolved. Save everything. Your African call drums may be finely made out of pasteboard mailing tubes (for the boys). The slips of heavy paper in your shredded wheat boxes are just the right weight for cutting figures (children, men and women, nurses, etc.) for Alaskan and African villages. Color as desired, dress up with the bright linings saved from Christmas

envelopes. This keeps the girls busy and happy. Even fashion sheets and catalogs furnish wonderful material for enterprising lads and lasses.

One last, large *DON'T*. Avoid dwelling on the grotesque, crude and uncanny customs of the African life and people. Do not make too sharp contrasts between blacks and whites tending to create the superiority complex in Junior boys and girls. This is a barrier to world friendship. It was a puzzled South African who said to a missionary who had constantly preached, "We are all God's children," "But is God himself not white?" Before the perturbed missionary could reply the African ventured, "Perhaps we brown people are his step children."

#### SOME METHODS FOR ADULTS

BY MRS. J. B. LIPPARD, Philadelphia, Pa.

##### Making Attendance Possible

Another pastor's wife, on entering a new field, found a sad little group comprising the Women's Missionary Society. The majority of the church members did not even know of the existence of the organization. She at once altered the wording of the brief and monotonous announcement made from the pulpit. "The meeting of the Women's Missionary Society will be held next Tuesday. Every member is requested to be present," was changed to read, "Every woman in the congregation is requested to be present," and attractive posters were hung in the vestibule. Later one was put in the Bible classroom, then in the ladies' rest room and lastly a larger poster was hung in the nursery. Mothers could not well bring their babies to the missionary meeting, so she found one or two capable young women willing to offer their services for the hour. A poster of a smiling young nurse amusing a child announced (again in the nursery) that babies would be cared for during missionary meeting. In another society the mothers themselves took turns caring for the babies in their own homes during this hour.

One church finds it best to hold the Junior Missionary Meeting at the same time as the women's meeting. While the boys and girls are absorbed in their program in one part of the church, the mothers are within call, free to enjoy their meeting.

Another church has begun to hold its meeting in the morning on Thursday, an off-day with most housewives, each bringing a box lunch and staying for the sewing guild in the afternoon. They can be home, after two meetings, by the time the children return from school.

#### **A Good Program**

Posters, personal invitations, telephone calls, even offers of automobile rides to and from the meeting will all fail if the program is uninteresting or if the sympathies of those attending are not aroused for the cause. Amusement alone will fail. A theatrical entertainment, good music and even food will pall soon. We are satiated with such attractions in this day. Hearts and sympathies must be touched, needs made known, conditions described, our own responsibility emphasized. In other words information is absolutely essential to inspiration.

Pictures, letters from the field, encounters with missionaries or better still native Christians themselves, map and globe studies, curios and products from mission lands—all these help but they must all be presented in as fresh and attractive a manner as possible.

#### **Surprises at Each Meeting**

One society, after using the regular programs prepared by its own board, introduces a "surprise" at each meeting. At the beginning of the year when the officers are elected a Surprise Chairman for each meeting is appointed. This gives ample time for preparation. One time a grab bag appeared. Objects from different countries were wrapped in small parcels and each woman was allowed to take

one from the bag. On opening it she was asked to tell what it was, from what country it came and how it was used. If the objects have recently been studied about in the programs this is easy and interesting, but if not, a short description of the object may be written and attached to it, to be read by the holder.

A portrait gallery is another pleasant surprise. Picture frames and cardboard with the names of missionaries written inside or on the back may be handed about and the holder asked to tell all she knows of the person. Or the missionary and her work may be described on the frame, and the holder asked to name her. Missionary puzzles may be played by piling photographs of missionaries on the table, their names forming another jumbled pile. Each member is asked to match as many names and pictures as possible. Photographs of mission institutions, hospitals, schools, churches, etc., may be used in the same way.

A pleasant surprise is the introduction of a real missionary or some one who had lately toured one of the fields, to give a brief talk or to answer questions.

A song of some foreign country well and sympathetically rendered is an effective surprise.

Unfamiliar scripture verses, bearing vital missionary messages, or related to the program or objective of the meeting sometimes causes astonishment. "Is that really in the Bible?" "Did Christ say that?" are questions that lead naturally to more careful Bible study.

A display of the flags of foreign lands and an explanation of their origin and meaning may form a unique feature. The story of the new rainbow flag of China, the happy thought of the Rising Sun of Japan, the sturdy bravery of the black men of Liberia in adopting a flag as much like that of America as possible all hold thrills and compelling interest.

# WOMAN'S FOREIGN MISSION BULLETIN

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

## HAVE ANY BEEN OMITTED?

In at least one denomination of our Christian family it is the custom, after the Communion Service, to inquire: "Have any been omitted in the distribution of the Bread"? We are reminded of the words of Dr. Wordsworth: "Verily if God has made the human mind a thing demanding food and satisfied by its feeding, so does He provide for it daily bread worthy of an arch angel."

Yes, the heavenly manna comes to us in unfailing supply, not only in the Book of all books, but in the rich treasures poured forth from thousands of consecrated pens in volumes of fragrant devotion; in critical illumination of the truths of the Book; in parable in daily life; in the report of great service; with the tingling moving beauty of the poet; all this for our feasting and for our nourishment and for our growth until the board groans before us with these gifts of God for our mental growth and spiritual nourishment.

We may well question: "Have any been omitted in the distribution of the Bread?" The answer comes clearly—not only those outside of Christian nurture but many among those who bear the name of Christ and who seek to follow His steps, yet are so weak that their mental and spiritual growth is retarded for lack of this daily bread. Among all of these we put the women and the children first—the gentle mothers in mission lands, where, surrounded by false ideals and low moral standards, they find nothing fit for their children to read. The evil one is busy supplying unwholesome bread for these who are coming out of illiteracy and ignorance, literature which is wasteful or harmful and poisonous. We must hear the Master's voice more clearly, "Give ye

them to eat." The possibilities of Christian ideals in the home of a child, with a book in its hands suitable to its comprehension, cannot be overestimated.

The Christian activities on the mission field make a glorious record. Beside the primary foundation in the work of preaching the Gospel, is the next pillar of the Temple, the establishment of Christian education. They have established ninety-nine agricultural establishments to help the people secure more food for their bodies; sixty-eight homes for lepers minister to the suffering of the most loathsome sort, while millions of treatments are given in mission hospitals. From the beginning the missionary has been a translator. Have not doctors of Divinity translated works of theology and philosophy into the vernaculars—but "the little child in the midst" has he been omitted in the distribution of the Bread?

To remedy this lack the Committee on Christian Literature for Women and Children on Mission Fields has been specializing in publications suited for the mental capacity of the woman in the home and the little child. The Master Himself who taught His great truths in parable form must surely smile on the efforts of the missionary who takes time from her busy tasks to write a story for little children which will illustrate some phase of Christian living, or who translates a book with a high motive, who edits a magazine with pictures and puzzles and contests for the older child, a magazine which has a foundation of Christian truth but which gives the material in form so attractive that the cheap harmful competition of unrighteous books is more than met.

Does one consider a cook book a Christian document? It may well be

when a missionary in Japan writes the American recipes which are in such demand, but leaves out all calls for wine and brandy which abound in the ordinary book on American cooking. China, too, wishes to learn foreign cookery. Who is to supply the book which includes only the ingredients that will be wholesome? Pandita Ramabai, that distinguished Indian Christian woman, published a cook book, having opposite each recipe a Bible verse and reference. How far its influence went we cannot tell, but we know that three Brahman

but rich and poor, officials and soldiers devour them, until they are worn to tatters. We can with confidence claim that almost one million are reached with this distribution of the Bread of Life. Oh for an endowment to reach the 99,000,000 beyond! The resources of this magazine are limited, and this Committee has been able to give only \$1,200 this year, which worked out per capita would make the cost for each child one half of one per cent. It is like the miracle of the loaves and fishes.

The very name of India carries with it the thought of Oriental splendor. The mines of Golconda; the rubies and pearls of the royal carpet; the romantic history of the Kohinoor; the magnificence of the Durbars all combine to make the child of India love its gems and jewels, and dream of their magnificence even in the humblest village street. What then more appropriate for the name of a magazine for young people than *The Treasure Chest*—which brings out monthly the choicest stories of Indian lore, the lives of heroes and prophets of Hindustan, the gems of its ancient literature, the joy of service, and above all the glory of the King of kings. Small wonder is it that *The Treasure Chest* is subscribed for by people of international note. Rabindranath Tagore has been a subscriber since the beginning and has written a poem for its pages; the Begum of Bhopal, that highly honored Mohammedan Queen, takes it for her granddaughters, beautiful lively young girls of the new age of India. A Brahmo Samaj school subscribes for twenty-five copies, while mission schools rely on it for supplementary work.

The writer had the privilege at the Triennial Conference of Woman's Boards held in Philadelphia in 1912 to propose that we enter upon the publication work and use the syndicate idea to spread the work. It is wonderful how this idea of having a syndicated form of magazine published in several of the vernaculars is spreading. Editions of *The Treasure*



AN ILLUSTRATION OF THE SOWER

families were won by the Christian message on its pages.

It is pitiful to see the trash which is flooding Japanese bookshops when there is so little reading matter that is attractive and pure for the thousands of factory girls. We see how the story of "Pollyanna," translated by a Japanese girl, while laid aside from active duties by illness, can be a real tonic in conditions like these.

"Have any been omitted?" There are said to be one hundred million children of school age in China! For them we have begun the distribution of bread. Today 95,000 copies of our little magazine, *Happy Childhood*, go out into the provinces of China, and not only the boys and girls read them



*Chest* appear in Marathi, Tamil, Urdu, and others in Hindi and Gujerati are just issued.

Reverently God has been marvelously opening a way for this work. Take the question of the need of the Turkish people. The magazine which we have begun to publish in Constantinople comes at a time when the Turks are waking up in marvelous fashion. The abolition of the face veil, the adoption of western headgear for the men in place of the traditional fez, the sanctioning of the Christian calendar are all indications of a new spirit, and now, most marvelous of all, comes the proclamation of the substitution of the Roman alphabet for Arabic characters, with the promise of the head of their people that in two years simplified lettering will be used throughout all of Turkey! Next to the simplification of the Chinese ideographs comes this opportunity for a wider education to those who have been hindered in the past by the immense task of mastering the very rudiments of an education. Into this situation the Committee on Christian Literature for Women and Children have entered with a magazine for women and children to be published in Constantinople which bids fair to meet an immediate demand for something to read, the cry of the children the world over and something in the new alphabet.

One thousand dollars a year is required to put this magazine on its feet and a wonderful investment in international friendship can be established.

The latest activity of the committee is helping a magazine for young people, *The Friend of Youth*, published in South America but having subscribers in Cuba, Mexico and Spain as well as in many of the Latin American Republics. Can there be any better gift of friendship with the Latin American peoples than this international friend?

Lindbergh flew with a message of good will to Mexico and the attitude of the Mexican people changed over

night from hostility to friendship with the United States. The message carried by *The Friend of Youth* magazine may well prove another potent force which will bind the hearts of the next generation on this side of the world with a loyalty to America which will not be *Latin* nor Anglo-Saxon but Christian.

Zorhut says: "The extent of a palace is measured from east to west or from north to south, but that of a literary work from the earth to heaven." The aim of this Committee is indeed to build character which shall mount from earth to heaven.

CLEMENTINA BUTLER.



AN ILLUSTRATION FROM "HAPPY CHILDHOOD"

#### Mary Craig Peacock

October 23, 1928, marked the passing of a radiant personality, the home-going of Miss Mary Craig Peacock.

Miss Peacock's home was in Torresdale, Pa. She has been chairman of the Wilson College Conference since its inception, chairman of committees on both the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

In every avenue of life she has reflected the spirit of the Christ she served and the abundant life He came to bring.

# WOMAN'S HOME MISSION BULLETIN

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

Any man who has a religion is bound to do one of two things with it

**CHANGE IT—or SPREAD IT**

If it isn't true—he must give it up

If it is true —he must give it away.

—Robert E. Speer.

## FEDERATED STUDENT COMMITTEE

### History and Summary of Work 1921-1928

The Federated Student Committee has functioned very successfully as a clearing house for representatives of missionary boards and other religious agencies which approach women students. The following summary will answer the numerous inquiries that are received from time to time in regard to its composition and activities.—EDITOR.

The Federated Student Committee is an informal group for consultation and cooperation in religious work among women students.

I. *Beginning*—An invitation from the Committee on Student Work of the Federation of Woman's Boards of Foreign Missions to the Council of Women for Home Missions to send representatives to attend a joint meeting. Such joint meetings were held for a year or so. Later, the Council formed the women members of the then-existing Committee on Recruiting into a Committee on Student Work. Representatives of the other agencies cited below were soon invited to the meetings. The Federated Student Committee met for the first time on January 25, 1921.

II. *Meetings*—Held three times a year—September, January and May.

III. *Constituent Bodies*—The following are the constituent bodies which make up the Federated Student Committee. The channel or department through which the cooperation operates is indicated.

1. Federation of Woman's Boards of Foreign Missions of North America—Student Committee.

2. Council of Women for Home Missions—Committee on Student Work.

3. Council of Church Boards of Education—the women members of the University Committee.

4. Young Women's Christian Association—Student Department of the National Board.

5. Student Volunteer Movement—the women representatives of the Movement.

6. Student Fellowship for Christian Life-Service—the women representatives. (This group no longer sends representatives to the meetings.)

Such women student secretaries of denominational boards as may possibly not be included under 1 and 2, may also be members of the committee.

The executive secretaries of the Federation of Woman's Boards of Foreign Missions, of the Council of Women for Home Missions, of the Cooperating Committee for the Women's Union Christian Colleges in Foreign Fields, of the Committee on Migrant Work and of Religious Work for Indian Schools are members of the committee.

Notices and minutes are sent to all members of the committee and minutes to the secretaries of the Council of Church Boards of Education, and to such denominational secretaries of Boards of Education as may express a desire for them.

Any member of the committee is free to invite any appropriate person to a meeting of the committee as a guest.

IV. *Finances*—Each constituent body is asked to pay ten dollars a

year to cover expense of notices and minutes. The calendar year is the fiscal year.

#### V. *Work Accomplished*

1. Cooperation of Church Board representatives with Y. W. C. A. student conferences through

(a) Preliminary letter of suggestions to every Church Board representative attending such conferences.

(b) Findings of these Church Board representatives concerning conferences attended are a basis of discussion and planning for future conferences.

2. Endorsement of Union Christian College Campaign in 1921 (with cooperation of Y. W. C. A.) to help secure Laura Spelman Rockefeller gift. This cause has been promoted continuously since then.

3. Endorsement of the work among Farm and Cannery Migrants (now entitled Migrant Work) done by denominational boards through the Council of Women for Home Missions.

4. Promotion of Church Team visits.

5. Study of giving among students. Much time was spent on this study and considerable research work was done. While many interesting facts were brought forth, it was found that definite information was difficult to obtain.

6. Extensive research work was done through the Rural Department of the Y. W. C. A. on students in rural communities and much interesting data was made available.

7. Recent meetings have been devoted to the study and discussion of various student problems, such as

(a) Recruiting for the foreign mission field.

(b) Elements in the present-day appeal of foreign missions which are especially interesting to students.

(c) The religion of the present-day student.

(d) What the Church means to my generation.

(e) The Church we face and its problems. Discussion based on a number of papers by students.

#### VI. *Future Theme*

January—Problems in church work, government and policy which particularly affect women in the work of the Church.

### WHY A CHRISTIAN WOMAN SHOULD BE INTERESTED IN CIVICS

BY MARGARET TUSTIN O'HARRA

1. In order to find out "How Democracy Works Out as an American Experiment."
2. Because she lives in a land where home-making is an art.
3. Because by so doing she helps to develop a higher social order and a better public spirit.
4. She should be interested in developing people who practice citizenship automatically.
5. Because she will be helping to develop a thinking group, working together for better homes, better schools, better streets, pure foods, better industrial conditions, playgrounds, better recreational opportunities, including moving pictures, and everything for the betterment of childhood.
6. Because it develops higher moral standards, which always lead to deeper religious and spiritual feelings.
7. Because the political life of the United States affects world relationships, and therefore affects the progress of Christianity.

### WHAT WE NEED AND DO NOT NEED

Standing beside the grave of the Unknown Soldier President Coolidge said:

We do not need more national development;

We need more spiritual development.

We do not need more intellectual power;

We need more spiritual power.

We do not need more knowledge;  
We need more character.

We do not need more government;  
We need more culture.

We do not need more law;  
We need more religion.

We do not need more of the things that are seen;

We need more of the things that are unseen.



# WORLD-WIDE OUTLOOK



## NORTH AMERICA

### An Inter-Racial Experiment

**T**HE November issue of the Methodist *World Service News*, described the experience of Dr. Oxnam, now President of DePauw University, when he was in charge of "The Church of All Nations" in Los Angeles. His success in obliterating racial lines and fostering brotherhood was marked. Here are two samples. The Buddhists of that city had erected a temple. Through friendly relations with the Japanese, Dr. Oxnam was invited to deliver the address on Buddha's birthday. "We met in the temple," he says, "and I sat with the Japanese consul, watched the eager folk who listened to the ritual and the ringing of the numerous bells, and deeply appreciated the courteous attention they gave to the address delivered by one who was a 'foreigner' to them. Then I returned home to tell my people about it." And again he writes: "A Japanese child was run over on Seventh Street. I called and brought a bouquet. With all the courtesy of the Sunrise Kingdom, the little mother accepted the gift. The father was profuse in his appreciation, and the loyalty of both since that hour has been inspiring." Of his helpers in that church, he says: "We sought to employ only those as staff members who loved people in addition to necessary qualifications. It had to be a love that leaped across racial barriers."

### Broadcasting Judaism

**I**N BROADCASTING Roman Catholicism, Protestant denominations, Christian Science for the propagation of their forms of faith, The United Synagogue of America sees its

opportunity of getting on the air for a similar purpose, though it has more in mind the removal of ignorance as to just what modern Judaism is. Hence every Wednesday evening one may hear through WEAJ representatives of every wing of Jewish faith, Orthodox, Reformed and Conservatives in all their variations. Christians will find it a convenient means of getting a synagogue service at its very best, since unusual efforts have been made to maintain a high standard in these presentations.

### Results of Indian Missions

**I**N THE *Problems of Indian Administration*, the report of a survey made at the request of Secretary Work of the Department of the Interior, an interesting distinction is made between the long-time and the short-time view of missionaries. The investigators feel that many missionaries are inclined to measure things by what can be done in their own lifetime of service and that, therefore, they are more easily discouraged.

Our Indian work has been very fortunate in the fact that all the early missionaries to the Dakotas have taken the long-time view. Today, when the second and third generation is growing up, we are reaping the fruit of their consecrated work; but we in turn must also have faith enough to believe that those coming after us will reap the harvest growing out of the seed which we are sowing.—Rev. Rudolf Hertz, *Missionary of the American Missionary Association*.

### Mormonism Today

**F**EW people realize the seriousness of the Mormon situation in America. The Utah Gospel Mission to the

Mormons in its quarterly, *Light on Mormonism*, gives ten outstanding great facts about Mormonism:

1. There are now over 600,000 Mormons, of the two main kinds—both dangerous.

2. About 142,000 square miles of territory are dominated by Utah Mormonism, besides many smaller centers elsewhere, into which they spread.

3. Utah Mormonism has over 2,000 emissaries out proselyting, organized with officers in eleven districts of America and several abroad.

4. These emissaries teach untrue doctrines, contrary to the Bible and reason, and dangerous in their effects.

5. They get approximately 10,000 proselytes from nominal church members yearly.

6. Mormonism has doubled in twenty-five years; largely because we have not taken care of our own people.

7. The real cure is teaching the Mormon people the true Gospel and Bible in place of their system of errors; and warning everybody intelligently about Mormonism.

8. Mormons are trained against attending Christian church services, and cannot be evangelized by ordinary methods, as has been proven by sixty years of such effort.

9. Hence the necessity of a traveling work, like the Utah Gospel Mission, taking the message to the homes by voice and print, with every detail specially adapted to the peculiar need.

10. In spite of apathy and other great hindrances, the results of this work have come, to Jan. 1, 1928: 400,000 at meetings, over 400,000 house-to-house calls, 34,000,000 pages of Gospel print used, 32,000 Bibles sold and given, etc. Probably nine-tenths of the work done was in homes otherwise unreached and unreachable by other methods.

#### Hebrew Christian Alliance

A SCHOOL of missions was held by this Alliance during the summer at Winona Lake.

The Hebrew Christian Alliance of

America is an organized body of Jewish men and women who believe Jesus Christ to be their Lord and Saviour, the promised Messiah of Israel according to the Scriptures. The Hebrew Christian Alliance stands for a brotherhood of a twice-exiled people. First, because we are a part of homeless Israel, wandering among the Gentiles; and, second, because our attachment to Christ Jesus—the stone rejected by the Jewish builders—has made us rejected stones also. Our nation has cast us off.

Its membership includes Hebrew Christians of all denominations and an international organization has been formed with which nineteen national organizations have affiliated.

Traditionally the Jews believe Christianity to be an idolatrous religion, anti-semitic in its spirit and history. But the members of the Hebrew Christian Alliance, a visible and tangible body of believers in Christ, demonstrate that Christianity is monotheistic and has its roots in Messianic Judaism: that Jesus is the promised Jewish Messiah, according to the Scriptures. When Jews find the members of their own race believe these things and are lovers of their people, they (the unconverted Jews) are influenced and encouraged to examine for themselves the claims of Christ. Many Jews are, as Nicodemus of old, secret searchers and some even secret believers; and when they hear of the Alliance of Hebrew Christians they are encouraged to make an open confession of their faith in Christ. These are encouraged to join the Alliance for active service.

#### Feathers and Paint—the Gospel

THE *Presbyterian Survey* for November has as a title, "Take Our Feathers and Paint, but Give Us the Gospel." Its author reminds us that work for the Indians was the first Presbyterian mission work, before the division into Northern and Southern branches. The present Southern Presbyterian work for them is for two tribes. This home mission work

has been worth while. Oklahoma is its main center and the original Presbytery has grown into two more. Though it is commonly believed that the Indian is a dying race, those in Oklahoma are not dying out. Government statistics show that one tribe, the Choctaws, e. g., have increased 1,200 when the total is about 28,000. One of their number says: "We have lawyers, doctors, merchants and bankers among us. There are a number of us in the Congress of the United States, and a number occupy other places of prominence. We have the benefits of Christian civilization and will be here for years to come."

#### Lost in Alaska

**H**ERE is a picture of Alaskan life. An Eskimo boy started out last November to get willows, but it snowed hard that day. His dogs spied some reindeer, made after them and finally got away from him. In his efforts to catch them, he went farther and farther from home. When he decided to give up the chase he had only a hazy idea as to where he was. He walked over the tundra until night overtook him, when he happened upon a patch of willows where he camped over night. Fortunately he grasped his ax before the dogs escaped and with it he chopped wood for a fire. He had three matches in his pocket and with the second one he lighted a fire which he kept going through the night and so did not freeze. His mother and the neighbors sought for him that night in vain. Near noon the next day they brought him in on a sledge, as he was six miles from home and almost exhausted. When asked whether he was not very much frightened during the night, he replied, "No," for when he prayed he received the assurance that all was well. Many similar cases of hardships and real danger are told of the Christians in going to Christmas-eve meetings and other festivals, when clothes are frozen stiff upon them, while ears and toes are also frozen.

#### LATIN AMERICA

##### Mexican Catholic Petition

**T**HE controversy that has set the Roman Catholic church in Mexico in opposition to the government seems to be on the way to solution. A petition bearing nearly two million signatures, presented to the Mexican congress by Catholics, outlines a program for changes in the Mexican constitution and in the laws regulating religion which, if carried into effect, will satisfy the church. The demands of the Catholic petition are three:

"Recognition of the existence of different religious bodies, faiths, and creeds; recognition of the separation of church and state and interdependence of both; and no legislation by the state in church affairs."

General statements such as these require careful definition, the state can regard it as clear victory to find that the church is ready to renounce these long-claimed privileges: the right to the direction of education, including the national schools; government aid in the enforcement of vows taken in the religious orders; subventions by the state for the aid of Catholic schools; rights to hold property and conduct industries (reserving only the right to possess such property as is absolutely necessary for carrying on the affairs of the church); and recognition of Roman Catholicism as the state religion. If the Catholic Church will give up these claims, and if it will consent to a regime in which all religious bodies stand equal before the law, it may find a basis under which it will be free to carry on its activities,

#### King of a Haitian Isle

**T**HE Ile de Gonave, lying off Haiti, has a population of some 10,000, all of them Negroes descended from the first slaves brought over by the Spanish. They are little removed from the state of savagery of their ancestors, with the voodoo cult their main religion. An enlisted man of

our Marine Corps, Faustin Wirkus, was stationed there a few years ago and for two years was the only white man on the Island. He did for the people all that he could as an enlisted officer, and when they saw that he sought only their welfare, they elected him as their king, and address him as "Your Majesty." The office of king carries with it that of high priest of the voodoo cult. A mission had been started previous to his coming, but had been abandoned. King Faustin I was instrumental in the return of a white missionary, and the natives are being converted to Christianity rapidly. While everything is primitive with no modern machinery, King Faustin has been content to remain there because of the success attending his efforts to help the Negroes. In a sense he is a missionary King.—*Christian Endeavor World*.

#### A Barber Evangelist

**REV. R. R. GREGORY**, secretary of the Caribbean Agency of the American Bible Society, writes of a new group of believers at Supia, Colombia, a town in a mountain region practically isolated from the outside world. He says:

"Five years ago one of our colporteurs, in company with a missionary, visited the place. Several Bibles were sold, and an acquaintance was made with a number of very friendly people, including a barber who was a regular reader of *El Mensaje Evangelico*, published at Cali, in the southwestern part of Colombia. Later this barber and his son visited Cali and Medellin, and bought not only Bibles and song books, but other evangelical literature. He also secured ten subscriptions to *El Mensaje Evangelico*. The reading of this paper stimulated Bible study.

"The barber shop became a gospel center, and the barber and his son, Emilio, became the expounders of the Word of God. When Emilio married, the little group interested in the study of the Bible found a home open to them and a more congenial place for their discussions and Bible readings."

#### An Argentina Problem

**A** REPORT on the steady increase in the population of Argentina and of the high civilization in the greater part of the country concludes that "civilization does not spell christianization, nor even evangelization. Some of the worst evils are winked at by modern civilization and some of the worst sins and vices are fostered and fondled in its lap.

"Perhaps the most pressing need in Argentina from our evangelical standpoint, is the thorough evangelization of the rural sections. Though much remains to be done in the city and town areas, much is being done, and the churches established in them must be trusted and encouraged to launch out boldly in reaching their immediate neighbors. But the great problem is how to reach the farmers and the workmen scattered over the country districts. History proves that in Canada, Australia, New Zealand and the United States, the cities have drawn on the rural districts for the powerful men and women to tell them how to live. These great men and women were cradled in the Christian homes, Sunday schools, and churches of rural communities. Argentina still lacks, to a large extent, this vital contribution to its national life. In most country districts scores of its young manhood spend their Sundays at the country saloons, drinking, horse racing, gambling, and being polluted morally."—*Neglected Continent*.

#### EUROPE

##### Historic Methodist Conference

**T**HE Conference at Liverpool last summer assures the union of the three Methodist bodies of Great Britain, and an Enabling Bill will be introduced in the next session of Parliament. In addressing the Conference, Rev. E. A. French asserted that as a divided Methodism had stressed its differences, so a united Methodism would stress its common faith. A united Methodism would help toward a more effective evan-

gelism. Sir Robert Perks, in seconding the union resolution, said that he earnestly believed that the result of this union would be to set the country on fire again, and bring such a season of spiritual prosperity that they would forget the differences that have separated them in recent years. In the presidential address, Dr. Lightley said: "When all reservations have been made it will be conceded by all that there is nothing quite as important as this question of religious experience for us as a Christian community. Whatever of distinction may have been won by us in the religious world for generosity, organization, preaching power, or social service, our outstanding contribution to the Christian Church as a whole has been our testimony that this is the goal toward all else must tend, and the final test of a Church's success." It was Wesley's new experience of the indwelling Christ in the soul which set England on fire at the birth of Methodism. Without this there would have been no Wesley hymns as we know them, and in simple truth no Methodism at all.

#### Armenians in France

**DOCTOR CHARLES SAROLEA**, Professor of French Literature in the University of Edinburgh, makes the statement that three million aliens are residents in France.

"Of these three million aliens," he says, "perhaps the saddest are the Armenians, of whom there are altogether about 60,000—20,000 of them in Paris and 12,000 in Marseilles. Most of them arrived in France completely destitute, fresh from scenes of horror they can never forget. Sometimes only one or two members of a family managed to escape the Turkish massacre. In the Oddo camp at Marseilles, where 1,000 of these unfortunates live, their conditions are sad in the extreme. About twenty families live in each hut, and are only separated from each other by thin partitions of sack-

ing. M. Barsoumian, an Armenian pastor, works among his countrymen at Marseilles and holds meetings in a Salvation Army Hall loaned for the purpose. The average attendance is about one hundred, and a church is being organized.—*The Bible in the World.*

#### German Missions Progress

**T**HE Leipzig Missionary Society reports a very satisfactory year, having been able to reestablish work in its former fields in Africa and India. The Director, Dr. Ihmels, visited both fields and returned with enthusiastic reports about the progress of the work. During the time when German missionaries were not allowed in Africa, the work was cared for by the Augustana Synod of America. Now both groups work in adjoining fields, the Americans taking Iramba (Arambo) and the Germans the rest of the former territory near the Kilimandjaro, Tanganyika. There are now in the German field over 13,000 Christians and 2,248 inquirers. In one place, Madshame, Dr. Ihmels took part in the dedication of a church erected without aid from abroad—not only without financial help, but also without direction in the building operations. The example of this native congregation is being imitated by others. The Leipzig missionaries are encouraging the natives to make the church truly indigenous, not only allowing them to develop a native style of architecture adapted to the African landscape, but also fostering the adaption of everything typically African, not anti-Christian, to the life of the Africans who have become Christian.

In India, the Leipzig Mission is the lineal descendant of the first Protestant missions, begun under Ziegenbalg and Pluetschau more than two hundred years ago. During the war, the Lutherans of Sweden nobly cared for the bereaved mission stations and eventually established the Tamil Evangelical Lutheran Church. The Swedish Missionary Society restored to the



Germans the real estate, schools and stations that belonged to them and the Germans ceded to the Tamil Church the church buildings and pastors' dwellings. The Leipzig Mission has reentered upon its work with renewed vigor, showing a rare adaptability to the present circumstances. They have now 25,938 Christians. The majority of the baptisms took place in the Swedish part of the field. These Tamil Christians have contributed rupees 51,037 to self-support. The theological seminary, which was always noted for its excellence, is maintained jointly by the Swedish and the German societies.

#### **Bible Reading for Italian Catholics**

**A** MOVEMENT in Italy to make the Gospels known and read has, as a papal endorsement, an incident occurring in 1903, quoted in *The Christian Irishman*, from the *Osservatore Cattolico* of Milan. In 1903 the Pope received a deputation from the St. Jerome Society for the Circulation of the Gospels, which asked for a blessing upon their work. Pope Pius X granted their request, saying: "Willingly do I bless it with my two hands and my whole heart, because I am certain that it is doing the greatest good, and has already been blessed by God. The more the Gospel is read, the more is faith revived. The Gospel is a book which is profitable for everyone and for all things. I, who have lived among the people, know well what are their special wants and tastes. You seek to circulate the Gospel; it is well done (Brevissimo!) . . . I bless the members of this Society and all who devote themselves to a work so holy as the circulation of the Gospel."

Now twenty-five years later, an astonishing movement among Italian Catholics is reported. A society has been formed among orthodox Roman Catholics to promote the reading of the New Testament led by three clerics of distinguished learning. The Society held a Congress last May which received regrets from nearly all the Italian Bishops, while Cardinal Gas-

pari, Secretary of State, transmitted the Pope's blessing. This year they are urging that the Gospel be read at Mass both in Latin and in Italian.

#### **Russian Communistic Youth**

**A**CCORDING to the *Komsomolskaya Pravda*, during the five years of this Youth Movement it has organized about 2,000,000, and has grown to be an indispensable part of the Soviet social life and of the communistic education of children. But there are 'difficulties in its path. The general aims for which the Communistic Party and the Komsomol are working must be made clear and dear to the children. They must be educated in a spirit of collectivism and social life. The children have not yet forgotten the old superstitions that their parents have taught them. The older pioneers must continue this work even among the adult population; of course they must not use coarse measures, mockery, etc., in this work. What a contrast this, to American work for children and youth!

#### **AFRICA**

##### **Cairo University Success**

**P**ROFESSOR J. A. ADDISON, who has been a recent lecturer at the American University at Cairo, states this objective in a recent article in *The Cathedral Quarterly*. "The American University was founded to reach and train Moslems, and especially Moslems of the upper classes in whose hands lie the immediate future of Egypt. Against all prophecies and beyond all expectations, it has succeeded. For apparently not only does the University want Moslems but Moslems want the University. Last year its numbers doubled, and of its 315 students more than half were Mohammedan."

##### **An "Ethiopian" Governor's Welcome**

**D**R. LAMBIE, the United Presbyterian pioneer in Abyssinia, leader of the Sudan Interior Mission, has been invited into Southern Abyssinia by the same Governor Beroo

who ten years ago invited him to come as the first missionary to Western Abyssinia. On arriving, worn out with their journey, they were driven to prayer as to where to seek an abiding place. Soon this answer appeared. "A company of fine gentlemen, clothed in spotless white, riding fine mules, foot-soldiers by the hundreds, and in the midst, on a magnificent mule, with silver and gold trappings, and sitting very straight and dignified, was Governor Beroo. We were going to get off our mules to salute him with proper courtesy, but he motioned to us not to do so, and gave us his right hand . . . . He came that afternoon with a big company of men, and drank tea with us. He sent for us early the next morning. Up to this time I had never said one word about our wanting to open a mission in Sidama Province . . . . He asked us how many huts we wanted, and of what size, and wrote them down in his little book, and said that they should be built . . . . God had touched his heart, and had heard our prayers, and thus the way had been opened for this great province to hear of the Glad Tidings of Salvation."

#### **Earnest African Evangelists**

**W**HAT gives the greatest joy to Mr. and Mrs. H. A. Wentworth, of the Africa Inland Mission, is, they say, "to go to a service and take our seat with the congregation. To see and hear those young evangelists take complete charge of a meeting is uplifting. To hear them conduct the testimony meeting, to listen to their remarks between the testimonies, now a word of exhortation, now a word of encouragement, repeating this promise and that promise; to hear them plead with their relatives to accept the path to God's village, exposing the old life with its fear, superstition and filth, and showing the profit of the new life in Christ Jesus, is indeed cause for praise. Four years ago we had but one out-school, today we have ten. The Gospel is preached in these ten villages six days a week. Some of

our evangelists walk eighteen, twenty and twenty-two miles every day."

#### **A Gorilla Chapel**

**A**S ONE enters the new brick chapel at Elat, in the Cameroun Mission of the American Presbyterian Church, one sees a new phase in evolution from gorilla to spiritual man. When Mr. Culbertson was visiting the mission and went elephant hunting, he brought back a gorilla, a forest baby which cried and clung to him, riding on his hip in true black baby fashion. When he drove his motorcycle, the baby rode the spanker seat, his arms around his master's waist. On the arrival of the American steamer, one day, Mr. Culbertson sold the baby and with his sale price as a basis, built the much-needed chapel where now are held morning prayers and mid-week meetings and, on afternoons, a school for those who want to learn to read God's Word.—*The Drum Call*.

#### **"Hartzell Hospital," Kru Coast**

**R**EV. WALTER B. WILLIAMS, Methodist missionary on Kru Coast, Liberia, Africa, writes: "The Bishop directs us to start building 'Hartzell Hospital' on this station (Nana Kru), not at some far distant day, but now. Funds have been arranged for by the sale of Hartzell Academy in Bassa to the government. This puts new life into all of us. The last month, therefore, proved to be a busy one. The farm received unremitting attention. Much cleaning and planting were done. The boys' kitchen, a mud and thatched building already tottering to its fall, was pulled down, and on the site a two-room iron house was built by our own students. The smaller room forms the kitchen for the boys; the larger one a recreation and study room, with tables and benches and good lights. All hands are carrying sand to the top of 'Hospital Hill' for the concrete mixing." Friends of Bishop Hartzell and friends of the work in Liberia are planning to contribute to the funds for the new hospital through money sent in care of

the Board of Foreign Missions, 150 Fifth Avenue, New York.—*Christian Advocate*.

#### "Captain of the Men of Death"

**T**HIS title might rightly be claimed by sleeping sickness in Africa, but in recent years great progress has been made in its mastery. Physicians may be interested in this quotation from a British medical periodical, where an English Baptist medical missionary is referred to:

Perhaps the most brilliant work on sleeping sickness has been the successful treatment of what was formerly regarded as a fatal disease. This has been due to the elaboration of drugs which, when injected into the blood-stream, are fatal to the trypanosomes without at the same time being lethal to man. An arsenical compound known as *atoxyl* was first found to be effective, but was superseded in 1921 by the introduction by Miss Pearce of *tryparsamide*. The most important work on this drug and its action on the trypanosomes when they have invaded the brain and central nervous system has undoubtedly been done by Dr. Clement Chesterman, of the Baptist Missionary Society at Yakusu, and his pioneer work in this direction is regarded as a standard among those who are devoted to a study of this subject. From Dr. Chesterman's work we now have a sure indication, not only for the dosage of the drug and the mode of administration, but also for the mode of action and ultimate effect.

#### The King of Wam Pamu

**T**HE *Heidenbote* (Basel) contributes an interesting note on its encouraging work in Asante, the generous Christians in its field and the King Opong Yan in Wam Pamu, who is friendly to the mission. A missionary, Schaefer, tells how the king carried him a distance of over 200 kilometers from one station to another in his own automobile. On leaving the missionary, he presented to him, as a greeting to the Basel Mission, a gift

of 10,000 marks, which constituted one third of the sum needed for the erection of a mission station in Wam Pamu. Five men had to carry the gift, since it consisted of copper currency! The king excused himself for not giving the whole sum, saying he would have it ready when the missionary came back!

Like others of his own race, the king is inclined to drunkenness and in his struggle against his sin, seeks the advice and help of the missionary. When the English representative was calling on the king, the latter was so drunk that he could not arise to pay his respects to the representative of the British government. The latter was so disgusted that he immediately drove away. This sobered the king and he hastened to the house of the missionary and implored him to use his good influence with the English official to obtain the latter's pardon. At the same time he made a vow by his fetishes to abstain totally from drink in the future. He has kept his vow for quite a long time, but he needs the prayers of Christian people to overcome his vice and to be led to Christ.

#### A "Heart of Africa" Daniel

**S**CARCELY less heartless than the story of Daniel's lion's den is this situation which confronted a "Heart of Africa" mission convert living under a cannibal chief. The convert, named Zebu, had become an evangelist and his abilities were so marked that his chief desired him to accept the headship of a subordinate tribe. This he declined, regarding it a greater privilege to preach the Gospel. Living near his superior, his praying angered the head chief because he held that his prayers broke the spell of witchcraft ceremonies; so the chief declared, "I'll thrash it out of him." Native flogging is on this wise. The victim is laid on the ground, face downward, and one man holds his hands and a second his feet while the cruel hippo thong descends on the quivering back. Zebu asked one favor,

that hands and feet might be free. "We'll see," said the chief grimly. "It depends on whether or not you can keep still." He lay unmoving to receive the stroke, but in the pause that is customary after each lash he rose to his feet and cried: "Hallelujah! I accept it for Jesus' sake," and then he lay down again.

#### A Turkey Doctor's Romance

**I**N QUOTING a college president's words to his students, "that if they chose to be missionaries, they must leave romance behind and expect 90 per cent drudgery," Dr. Cyril Haas comments thus: "Mission work 90 per cent drudgery and no romance! With me this whole business has seemed like 90 per cent romance and no drudgery; the romance of fierce struggle against daily difficulty; of facing hazardous tasks and critical adventures; of trying to play the man, eager, alert, aware, in the daily round, in the common task; of trying to train to modern service an ancestral brain, and 'to lift the weight of unnumbered years of dead men's habits, methods and ideas.'" Then he quotes as his own Prof. James' words: "We must make new energies and hardihoods continue the manliness to which the military mind so clings. Martial virtues must be the enduring cement. The martial type of character can be bred without war."

#### NEAR EAST

##### To Modernize Islam

**AHMED SAHIB BEY**, a notable Moslem magistrate of Calcutta, India, the founder and chairman of The Islam Educational Society, recently paid a visit to Turkey. He was traveling in Moslem lands in order to observe and investigate all the changes and recent developments in the Moslem world, and write a book on the subject. He had already visited Egypt, Palestine and Syria. In an interview with one of the editors of *Vakut*, a Turkish newspaper, he said:

The aim of the Islam Educational Society is to modernize Islam. The num-

ber of Moslems who are performing their religious duties is decreasing because of the extreme formalism in prayer and worship. The educated people all over the Moslem world are finding it impossible to perform all their religious duties. The only reason for such a situation is that we are bound too much to the exact performance of rituals. The aim of religion is to teach us principles. It is necessary to interpret these principles according to the times in which we live. My sincere conviction is, that if we want to revive the religious life of Moslems, we must put an end to these rites and ceremonies, we must eliminate the bowings, prostrations, and standings in prayer, and make it consist rather of an inner humility.

##### Work for Jews in Damascus

**A** NEW building was dedicated recently to the service of God among the Jewish people of Damascus, Syria. The work among Jews in the ancient city is carried on by the Presbyterian Church in Ireland, which sent its first missionary in 1846. In the early years a good deal of pioneer work was done by Irish missionaries and also by American United Presbyterians as well as by Anglicans through the London Jews Society. Through an arrangement for which none of the present generation is responsible, work among Christians was taken up. The result was that the work among Syrian Christians was emphasized at the expense of the work among the Jews. A few years ago the Presbyterian Church in Ireland, recognizing its duty to Israel, decided to push its Jewish work, and gradually withdrew from the work among Syrian Christians. There are many witnesses among the so-called Christians of Syria; but it now is the only mission at work among the Jews in the whole of French Syria.

##### Jerusalem Y. M. C. A.

**S**ECRETARY A. C. HARTE writes of the ceremony of laying the cornerstone of the new Y. M. C. A.:

All the Oriental churches were represented, as well as the Protestant churches. The consular service was well represented. The High Commissioner, Field Marshall the Lord Plumer

laid the cornerstone and gave the address emphasizing the need of the spirit of brotherhood. The Syrian Metropolitan read the Gospel in Aramaic, the language of Jesus.

#### **A Lebanon Insane Retreat**

**T**HE humane work of the Lebanon Hospital for the Insane is appreciated by Moslems, even though under Christian missionary auspices. One reason for this may be seen in the story told by its former medical superintendent, Dr. Wolff. He describes a great cavern, said to have been the hermitage of St. Anthony, who imparted healing merit to the insane in his day. "There was one patient who had been lying quite naked under a huge stone, his feet and neck in iron chains. For twelve days he had been confined in that position, in the fearful darkness of this awful cave, the walls of which were running with icy water. No wonder that these wretched victims often breathe their last at this place." It was to prevent patients from being treated in this inhuman way that the Friends' Foreign Mission Association established their unique institution on the slopes of Lebanon.

#### **Christian Women in Persia**

**T**HE segregation of sexes is very pronounced in Persia," writes Rev. W. Wilson Cash, "and the rule of the veil is strictly observed even among schoolgirls. Imagine, then, the change when women come forward for baptism, as many of them do. Some are married women and undergo all kinds of persecution in their homes. The husbands disapprove of their change of faith, and every effort is made to induce them to recant. The unmarried girls are more fortunately situated, and are able to find Christian husbands, thus laying the foundations for Christian homes. These women enter the life of the church with all the zest of the men. They take their share in all that goes on, and fearlessly declaring themselves to be Christians. They are

found today as teachers in schools, hospital nurses, workers in welfare centers, weavers in carpet factories, silk weavers, and in other walks of life. They take their share in evangelism, visiting the sick in both hospitals and homes, and in their simple way they bear testimony to their neighbors of the faith they hold."

#### **An Opening Wedge into Afghanistan**

**T**HE contract for the construction and maintenance of all the railways in Afghanistan has been awarded to a Berlin firm. Preliminary work under the direction of German engineers will be undertaken shortly. Thus this "land of rocks and stones and sanguinary feuds" is evidencing the value of the Amir's European visit. "It is interesting to note," says *The United Presbyterian*, "that although Afghanistan has always been closed to travel of Europeans, and particularly of missionaries, three American missionaries and an Indian were permitted to travel to Kabul this summer by private car without any special difficulty. In view of the fact that our Punjab mission borders on Afghanistan, this even may be of significance."

#### **INDIA AND SIAM**

##### **Gandhi and Indian Women**

**I**N AN article upon "Freedom of Women in India," the famous Indian sage says, of the seclusion and isolation of Indian womanhood:

"We want the women of our province to be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra, and Madras in an essentially Indian way, avoiding all attempts of Europeanization; for while we hold that a change from enforced seclusion to a complete Anglicization would be like dropping from frying-pan into fire, we feel that purdah must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, if we want

them to be excellent managers at home, helpful companions of their husbands, and useful members of the community, then the purdah, as it now exists, must go."

#### British Commission for India

**L**AST September this Commission started on its second visit to India. Their task is to advise Parliament as to what changes it should make in India's present form of government. While the Legislative Assembly (India's House of Commons) voted to boycott the Commission on its first visit, it has now decided to cooperate with the Commission. Seven of the nine provincial assemblies have also decided to work with the Commission. As opposed to this friendly movement of India, the Home Rulers have prepared a report which would give Indians virtual independence.

#### Indian Outcastes and the Church

**W**ITHIN the last forty years about ninety per cent of the converts to Christianity have come from the outcastes. When these, to the number of some 3,000 a week, are gathered in by all denominations into the churches, it is obvious that the teaching and pastoral care of these new Christians must be of first importance in Indian missions. It also shows the tragedy of the Methodist appeal years ago for new workers, when they declared that 150,000 outcastes, desiring to enter that Church, had to be refused because they had no adequate supply of missionaries to oversee this work. The Church Missionary Society's surveys show that in many districts, one worker has as many as twenty villages with Christian congregations under his sole care, the survey showing that the needs arising out of the mass movement may be summed up in one word—education.

#### Cost of Moslem Baptism

**R**EV. J. T. PERKINS of the Methodist Mission in Hyderabad, tells of a Moslem who believes in Jesus but who is afraid to become a baptized

Christian. Mr. Perkins writes: "He is afraid that if he becomes a Christian, he will lose all his property, which consists of two villages. Nor is his wife willing to become a Christian. The moment he is baptized, she will be divorced from him, according to Mohammedan law, and he will not be allowed to look upon her face. Even if she would consent to live with him after his baptism, Mohammedan law would hold her as living in adultery. This makes work among Mohammedan families very difficult. We do not wish to break up their families."

#### Languages of India

**"A** MONUMENTAL work, recently completed, has two features of special interest to those concerned about the Bible being made available in all tongues. In his linguistic survey of India, Sir George Grierson has listed 179 languages and 544 dialects in the Indian Empire, excluding the Madras Presidency, the native states of Hyderabad and Mysore and Burma [approximately one-fifth of India omitted]. For the purpose of comparison, the Parable of the Prodigal Son was translated into all these languages and dialects."—*Bible Society Record*.

#### A Living Advertisement

**A** PIECE of medical mission work much appreciated by the villagers in and around Montgomerywala, Punjab, India, is being run by a worker of the Church Missionary Society. All sorts of ailments are treated at this little dispensary, while operation cases are passed on to the Society's hospital at Multan. One woman who came for treatment required operation, but the fear of both herself and her husband led her to refuse to go into the hospital. However, after gentle persuasion she consented. The operation was successful, and the patient returned to her village a bright and happy woman, telling her Moslem neighbors of the kindness shown to her in the hospital, and dispelling the fear of the other villagers who pre-

viously were afraid to go for treatment. "She was a splendid advertisement," says the missionary-in-charge."

#### Siamese Mission Centennial

**I**N DECEMBER the celebration of the hundredth year of Protestant missions in that country will take place. This work began under the settled ministry of American Board representatives, Dr. Bradley and Mr. Caswell, tutor to the King, and in recent years has been conducted almost wholly by American Presbyterians. The work has been one of slow progress among the Buddhists, though very successful among the Lao animists of the north. While communicants number less than 5,000, the influence of missionaries upon the development of the nation has been very significant. The centenary celebration in Siam itself aims to show the people how great progress of higher kinds has been made in a century. A pageant, street parades, and exhibits of various sorts, together with meetings addressed by speakers in English, Siamese and Chinese, will be leading features of the occasion.

#### CHINA AND TIBET

##### A Notable Chinese Testimony

**O**NE of the greatest warriors and statesmen of the last century in China was Marquis Tsêng. His daughter was permitted by him to decide whether she would become a Christian only after a thorough study of the question by her and his approval of her findings. It led to her conversion and later to the founding of what is now The Girls' College at Changsha, of which she is the devoted head. In an article by her upon "The Changed Women of China and Their Need of Christ," found in the *Church Overseas* for October, is this brief excerpt as to the changed outlook on life:

The women are beginning to realize that they have in them individual personalities which need developing, and vocations in life which must be worked out. The seeking of freedom, for self-expression, self-development and self-as-

sertion is evident everywhere. The demand for higher education, for public professions and universal suffrage is the outcome of this realization. In short, women have discovered the vast possibilities of life, and they will not be satisfied until they have lived it to the full extent.

#### China's Disbanded Troops

**T**HIS is one of the greatest of the nation's civic problems just now. Chambers of Commerce have sent the following telegram on the subject: "In order to prevent these disbanded soldiers from drifting into banditry, appropriate work should be provided so as to convert them into productive laborers, thereby hastening the development of industry and bringing peace to the people." General Fêng has ordered a subordinate general to establish a factory for one of the army units to provide them employment, arguing that since these soldiers have sacrificed themselves for the sake of the country, they should be given regular service training in factories so that they may earn a living at home during their lifetime.

#### The "Christian General" in Honan

**A** CHINESE writer in *The China Weekly Review* (Sept. 1) tells in detail of what this much debated General has done within the past year for the province over which he has ruled. More than 200 miles of motor roads have been built or improved; public parks have been laid out in Kaifêng and Chêng-chow—partly in order to do away with gambling and prostitution—the latter city's park having a public playground, public library and people's school; houses for the poor have been erected, one of them a vast building with 6,000 rooms which is already partly completed; commerce has been greatly furthered by dredging and reopening the Chia Lu River; and the opening of schools for farmers who constitute two-thirds of the population has been undertaken. These schools are making education democratic and are imparting a knowledge of mathematics, music, the

National language, as well as practical subjects. Fêng's eulogist says: "He loves people and people love him. It is this mutual love which leads him to administer, and to administer successfully and satisfactorily . . . . He disciplines his troops well, so well that he is often regarded by them as their father. So without any remuneration but only with a bit of bare bread, they stick to him very closely and faithfully." In social ways he is also a benefactor, through farmer and labor movement committees, turning bandit lairs into model districts, erecting social halls for laborers and for farmers. Thus he illustrates his private motto, "Not to be ministered unto, but to minister."

#### Papal Missionaries and Nationalists

ACCORDING to the Kuo Wên news agency, a high Peking ecclesiastic has received a cable from the Pope giving instructions that, since a great part of China's unequal treaties with Foreign Powers has to do with religion and churches, he wishes all the members of the Roman Catholic Church to give up their rights as derived from these unequal treaties and obey the Nationalist Government in China. He thus agrees in this position with Protestant leaders of many societies.

#### Hangchow College Closed

MISSIONARY colleges in China are in extreme anxiety, anent the government requirements as to their religious status, if they are to continue. In the *North China Herald* of July 14th is a statement by President Fitch which shows the position of the men primarily responsible to the Chinese for the college. The trustees, however, decided against the Government requirements and the college was closed. While stating to the Chinese public the strong reasons beneath the trustee's decision, he adds the following:

The Field Board of Directors, the faculty and myself, have concurred in holding an opinion contrary to that of the

trustees in one respect. Regardless of the relative merits of the required and voluntary system of religious instruction, we have felt that since missionary effort in China was for the time being so closely associated with the unequal treaties, it would be better to yield to the demands of the Central Government at least for the time being, in order to help heal the wound that is in the popular consciousness and to accept limited opportunities of service, rather than to close down our work.

#### Upon "the Roof of the World"

A BIT of cheering news comes from the Moravian field in Lesser Tibet. Walter Aboe writes:

"The Mission here is fortunate in receiving the sympathy and support of the Commissioners who are appointed to administer this district. This support is of the highest importance as it conduces to friendly cooperation in the best interests of the people. The impact of Christianity is having its effect on their general outlook on life. The blind adherence upon Lamaistic dogma is being replaced by a mood of inquiry as to the reasonableness or otherwise of the doctrine and superstitions which hitherto were accepted without question. The task of making Christ known to these demon-tormented hill-men is desperately hard, but in spite of failure and defeat we press on to ultimate victory."

#### In Peril in Tibet

IN THE *Australian Christian World* we read the following account of a perilous homegoing from China:

"A China Inland Missionary, Mr. J. T. Mathewson, in company with a German and an American, made a ten-months' trip, full of peril, from Kansu Province in China to Kashmir, in safety. These men lived as Tibetans, barely escaped beheading, faced starvation and robbers, and by the help of Mohammedans, and Mongols, Tibetans and British, got through, and Mr. Mathewson is in Melbourne, after being reported dead in August last year. "In perils oft" is quite a Pauline experience.



## JAPAN AND KOREA

Tokyo Y. M. C. A.

**I**N JAPAN the Association was recently thrown into a position of the utmost importance by the Premier's appeal to all classes of people to unite in guarding the youth of the nation from contamination. He appeals especially to religious bodies to assist in the building of character in the young. Recently Prince Chichibu, heir to the throne, paid the Tokyo Association the honor of a visit of several hours. New "Y" buildings have been erected in Osaka and Yokohama, while the Tokyo building, toward which the citizens of Tokyo have already contributed \$300,000, when completed, will be the finest plant in any Oriental city.

### Suzuki in Tokyo Slums

**T**HIS worker began years ago in the slums of a factory district near Tokyo, inhabited by some 80,000 workers. Here are some of the things he says about it:

"At night we gathered together in an empty lot the poor children, and told them stories to interest them based upon the Bible, and so tried to teach them the meaning of a straight life. After the children's meeting, we taught the Gospel of the true God to the young people. We taught them that religion is not the possession solely of those blessed with leisure and money who wear fine clothes and live in grand houses and have ample time to attend church and means to give alms and do works of charity; but that poor people, like ourselves, who need much time to earn a living and have to make a real sacrifice to go to church, who know what want is in maintaining themselves and their families and cannot give money to the Church as they desire—that such as we can find comfort and strength and light in religious faith. We taught, above all, that Christ who dwells with God in the highest had for our sakes lived the poorest life, and that He waits to give peace without stint and

wisdom and power to the poor. To this we witnessed with all our might.

"In time the meeting in the empty lot became one in a tent, one in a hired house, and now we possess rented land and a sizable building. Now we can proclaim the gospel freely and peaceably. Last June we held the fifth anniversary of our settling. We believe that Christ has commanded us to labor until these 7,500 poor friends of ours have decent homes and live without fear of hunger, and until they all desire to come to our Lord, and dying to sin, live in Him to righteousness."

### Chinese in Korea

**L**AST Spring an evangelistic campaign among immigrants from China was undertaken by a few missionaries and Chinese associates. Some eighteen Korean cities and towns were visited for from one day to a week or more. The Chinese were mostly from Shantung Province. Koreans had been praying for this campaign and they willingly offered the evangelists the use of their churches. In practically every place the Chinese were responsive; they attended the meetings and willingly received tracts and in several cities a number of those interested in Christianity gave their names. In Fusan a building has been rented and a member of the party was left to conserve the results. The reflex blessing received is thus described in part: "The evangelistic trip was unique in that it was not only a time of preaching the Gospel, but also a time of receiving a blessing through contact with the Korean churches. It was an inspiration to see those huge Korean congregations who, out of poverty which seems to be as dire as that of the poorer Chinese, build their own churches and pay the salaries of their own pastors. Once a year or oftener, more than half the membership come together in smaller or larger groups at their own expense to be instructed in the Word of God—this at least being true in Northern Korea."

### Evangelism and Revival

**T**HE Korean Christian community today numbers over three hundred thousand, a much larger proportion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest has greatly increased. The spirit of prayer is especially marked. Power from God is working among the people. At Yandukwon, the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and the movement spread. — *Church Missionary Gleaner*.

### ISLANDS OF THE SEA

#### Vacation Bible Schools in Manila

**T**HERE is a snap-shot of one of them. "A regular slum district it was. Half an hour before class time the children were there. And such an array! Clean children and dirty children, neat children and ragged children, big children and little children, children clothed and children with 'never a stitch' on, but children all, waiting for their teacher. When he arrived, the fifty or sixty children flocked inside, the cleaner, better dressed children on the front benches, the others shyly filling up the space behind. (Even that told its story—the effect, already, of the two weeks

of school.) Ere long the inside space was full and every window and the door were filled to overflowing with grown-ups looking in. The singing was 'fearfully and wonderfully' done, but it all had a redeeming feature—"it was enjoyed by all." And here was what their teacher said of the work: "What a great responsibility and privilege has been mine, in leading those children to Christ. I decided first of all that they should see Christ in me. A hard thing, of course, to do, but thank God through Christ, for His grace to overcome."

#### Filipino Lepers' Generosity

**O**UR Government is doing much for the unfortunates of the Culion Leper Colony, and is being ably seconded by missionaries. One of them says of the lepers, that there never was a more generous people, according to their means, than members of the Leper Church. Aside from paying a janitor, a deaconess, furnishing every deceased member with a simple coffin and procuring items of special diet for the sick, they sent \$25 to the American Bible Society, a like gift to the American Leper Association after they had heard of poor unfortunate leper outcasts in other lands whom no one had as yet cared for, and \$10 for the Manila Union Theological Seminary. It is also their custom not to let a cured member go away without a few dollars in his or her pocket; and special prayer is offered for them that God will keep them and open a way for them in the world outside the colony.

#### Australian Methodist Missions

**T**HE Methodist Missionary Society of Australia report, for 1927, their missionary force as 37, with 12 lay missionaries and 35 missionary sisters who have oversight over and participate personally in work in the South Sea Islands, India and Northern Australia, and includes day schools, workshops, technical schools, agriculture in actual practice, as well as the care of 1,141 churches and over 580 other

preaching places. Church members number 37,075, with 28,025 catechumens. Attendants at public worship number 159,833. Surely this relatively small force cannot be idle.

## MISCELLANEOUS

### Religious Peace Conference

**D**URING the latter part of September, 124 members of many religions assembled at Geneva to plan for a Universal Religious Peace Conference in 1930. There were Hindus, Buddhists, Confucianists, Parsees, Jews, Christians, Jains, Shintoists, Zoroastrians and others in the group; yet they acted together with a remarkable sense of unity, and voted unanimously to proceed with their plan. Three main questions will come before this Conference: (1) What is each religious group doing in peace education and promotion? (2) What can each religious group learn from the methods of other groups? (3) How can all the religious groups co-operate in creating international good will, and how could they act unitedly in face of an actual war crisis?

### The Jews and Jesus

**C**ONSIDERABLE influence favoring Jesus is being exerted by Dr. Klausner's *Jesus of Nazareth*, first published in 1923. Coming from as full-blooded Judaism as anywhere exists, and though not an approach to Christianity, it is read widely by Jews, three editions of the Hebrew original having been exhausted. It probably has had a wider circulation than any volume of equal size in modern Hebrew. An English translation has been sold extensively among American Hebrews, and French and German translations are being prepared.

With this attitude of intelligent Jewry favoring an increase of knowledge of the historical life of Jesus, with its wondrous teaching and power, our problem is how to convince the Jew that adherence and allegiance to the Person of Jesus are essential steps

in hastening the Kingdom of Heaven. A greater knowledge of their problems on our part; a keener sympathy and interest in their trials and hopes; removing the shock arising from our directing charity directly toward them by showing our reasons for so doing, and thus causing them to understand the impulse leading them to a genuine Christian life—these are possible steps toward the true help of our Jewish brothers that have been suggested.

### Bible Society's Output

**F**OR the first time in its history the American Bible Society has issued more Bibles and portions than the British and Foreign Bible Society, foremost in the number issued per annum. During the last year they published 10,034,797 volumes, whereas the British Society up to March 31, 1928, had issued 9,936,714 volumes. Its Annual Report, recently published, has been very favorably noted by missionary secretaries and others.

## COMING EVENTS

UNITED STEWARDSHIP COUNCIL, Rochester, N. Y. .... Dec. 3-4  
FEDERAL COUNCIL OF THE CHURCHES, QUADRENNIAL MEETING, Rochester N. Y. .... Dec. 5-12  
NATIONAL INTERRACIAL CONFERENCE, Washington, D. C. .... Dec. 16-19  
COUNCIL OF CHURCH BOARDS OF EDUCATION, Chattanooga, Tenn. .... Jan. 6-8  
HOME MISSIONS COUNCIL, Atlantic City, N. J. .... Jan. 8-10  
CONFERENCE OF THE CAUSE AND CURE OF WAR, Washington, D. C. .... Jan. 14-18  
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, Detroit .. Jan. 15-18

## PERSONALS

DR. SAMUEL K. HUTTON, of Poole, Dorset, England, has been made secretary of the oldest Protestant missionary society, that of the Moravian Churches. He was born at Kilkeel, County Down, Ireland, in 1877, the son of the Rev. Robert Hutton. He took his medical degrees to qualify as a medical missionary, and in 1902 took charge of the Okak Mission Hospital on the Labrador coast where he remained until 1913. He is the author of two books on life in Labrador—"By Eskimo Dog Sled and Kayak," and "Health Conditions and Disease Incidence among the Eskimos of Labrador."

DR. JOHN R. MOTT, having retired from the General Secretaryship of the American Christian Association, begins his duties as representing the Jerusalem Conference and the International Missionary Council, by making a journey through Europe, India, Burma, Ceylon, Siam and the Philippines, China, Korea and Japan. His object is through conferences to aid in the coordination of missionary operations in all fields. He is accompanied by Mrs. Mott, his daughter Eleanor, and his secretary.

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THE REV. ARTHUR E. HARPER, principal of Moga Training School, has been granted the Kaisar-i-Hind medal, by the British Government, for his work for village teachers in India. Mrs. William H. Wiser of Mainpuri, another American Presbyterian Missionary also received the same honor because of social service work among village Christians.

\* \* \*

CHARLES A. GUNN, of the Presbyterian Architects bureau in China, and Sam Dean of the Truth Hall School of Engineering Practice, Peiping (Peking), were recently awarded Second prize of \$2,000 for designs and plans for a new building for the Metropolitan Library of that city. The Library was made possible by America's remission to China of further payments of the Boxer indemnity.

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THE REV. R. M. HOPKINS, D.D., who has been engaged in religious education since 1900, and since 1922 has been Chairman of the Council of Religious Education, is now the General Secretary of the North American Section of the World's Sunday School Association. As Vice Chairman of the Program Committee of the recent Los Angeles Convention he exhibited qualities that commended him to delegates to that Convention which it may be, had an attendance of 7,600. Its statistics show an enrollment of 32,677,611 in the Protestant Sunday Schools of the world.

\* \* \*

DR. AND MRS. S. M. ZWEMER, in their recent tour of India in the interest of Moslems, report that they visited 24 cities, met 19 study groups in which 704 persons were enrolled, gave 353 lectures and addresses, and traveled 8,900 miles by rail or motor.

#### OBITUARY

FRANK THOMAS who for more than thirty years had exercised a width of influence through his sermons that few

have attained passed away on Aug. 18, 1928, in Ragaz, Switzerland. He was a member of the World's Committee of the Y. M. C. A. from 1913-26 and its Vice-President from 1920-26.

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J. M. PATTERSON, LL.D., until October 1st, a Secretary of the Presbyterian Board of Foreign Missions, with headquarters in St. Louis, died on Sunday, October 28th, at De Queen, Ark., after a long illness. At the time of the union of the Presbyterian U. S. A. and Cumberland Presbyterian Churches in 1907, Dr. Patterson, then a Secretary of the Cumberland Board of Home Missions, was called to the work for the Foreign Board.

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SAMUEL RHEA GAMMON, who died on last Fourth of July, was one of the missionary statesmen of the Southern Presbyterian Church. Born in Virginia in 1865, graduating from King College and at Union Theological Seminary, Hampden-Sidney, Va., he went to Brazil in 1889, his station being Campinas, in the State of Sao Paulo. In 1891, owing to yellow fever ravages fatal to some of the missionaries, he went to Lavras, where he and his devoted wife built up what is now Gammon Institute—a school with the finest property in the State, and housing over 500 students taught by a staff of over forty teachers.

When Dr. Gammon was buried all the business houses of Lavras closed their doors, as did all the schools of the city, including the College of Our Lady of Lourdes. Even the movies and a passing circus had no shows that day.

\* \* \*

DR. C. A. R. JANVIER, principal of the Ewing Christian College at Allahabad, died in India on Saturday, November 3rd as a result of injuries received from a fall. He was the son of a Presbyterian missionary, Levi Janvier, and was born in Abington, Pa., sixty-eight years ago. He was graduated from Princeton College in 1880 and from the Theological Seminary in 1884. He sailed for India in 1887 and after fourteen years returned to America and became pastor of the Holland Memorial Presbyterian Church, Philadelphia. In 1913 he returned to India to take the presidency of Ewing Christian College. At one time he was editor of the *Indian Standard* and of the *Christian Treasury*, a vernacular paper, and was the author of several historical missionary volumes. For his distinguished work as an educator Dr. Janvier received the Kaiser-i-Hind medal from the Indian Government.



## BOOKS WORTH READING



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

**Our Asiatic Christ.** Oscar MacMillan Buck. 181 pp. \$1.25. New York. 1927.

This is an appealing book. The style, born of the fact that the chapters were first prepared as lectures, adds to the force of the appeal. The author writes from the standpoint of one who loves India as the land of his birth and boyhood and profession. It deals with a country which, with the rich heritage of the past, faces confusedly the new day. It deals with a Christ, who, Principal Fairbairn declared, is "the only Oriental that the Occident has admired with an admiration that has become worship, and the only name the West has carried into the East which the East has received and praised and loved with sincerity and without qualification." A sense of proprietorship is one of the most interesting phases of the shifting attitude toward Jesus that is now apparent among non-Christian educated Indians. The author quotes with approval the statement that religious thought among educated Indians today is dominated by the personality of Christ; that among educated Hindus hostility to Jesus Christ is a thing all but unknown. To the Christian teacher it is a new experience, a thing full both of awe and of inspiration, to stand before his class of Hindu students and know that between him and them reverence for Christ is common ground. The public press of India today teems with manifestation of this changing attitude.

To students of religion in that most religious of countries this book will prove very interesting. In the first chapter the attractiveness of Jesus to the new intelligentsia of India is presented. The remainder of the book

deals with the implications of this attractiveness. The author presents certain characteristic principles fundamental to the religious life of India and discloses how perfectly Jesus typifies these principles and how more and more non-Christian Indians are using Him as their ideal personified. These implications, or ideas, are contained in the well-known Indian words: "Ahimsa"—negatively, the principle of non-violence, positively, the principle of active beneficence; the concept of "Yoga"—the inner discipline of life leading to the high purpose of service and sacrifice; the idea of "Jivanmukta"—the realization of God in this life, and the final concept of "Ananda"—the blessedness of spiritual union with the Divine. Of all these Jesus is the perfect fulfilment.

The author realizes that this acceptance of Jesus by the East does not involve the acceptance of Christianity. To the Indian claim that Christ will shine alongside the great teachers of India, not dimming their light; that the stars and the moon get along well together, the author replies, "There is the heart of the whole thing. How bright is the Christ? Is it the moon-rise or the sunrise in India? If Jesus is but reflected light, then Hinduism will surely hold Him in their sky and He will be added to the many. If He is the Lord of the Day, then it is indeed the dawn and the inevitable paling of the stars. It all depends upon the vitality of the Christ; a light in the world, or the Light of the World."

W. I. C.

**Gentlemen—The King.** John Oxenham. 96 pp. Illus. \$0.75. Boston. 1928.

This little volume, scarcely larger than a vest-pocket edition, is yet an

almost complete Life of Christ. Written in simple, unaffected blank verse, the message of each chapter is, at its end, crystallized for the reader in a lyrical gem of great beauty and important truth. In the twelve short chapters the Master walks with all His divine and human traits unfolding, through boyhood and youth, with their natural games and pleasures, into the sterner years of The Day's Work. We see Him tested and tried "as you and I at times are sorely tried" and "as you and I have never yet been tried." We travel with Him through the "tiresome years," sharing the road with Him "through good and evil weather." We share, too, His anguish as He faces the foe and storms the heights that lead to Calvary, until we see Him, Broken—but not Beaten, at the Crossways. No passage in the little volume is more exquisite in its lyrical beauty, more tender in its spiritual appeal than the verse which concludes "The Cross at the Crossways":

"To every man there openeth  
A Way, and Ways, and a Way,  
And the High Soul climbs the High Way,  
And the Low Soul gropes the Low,  
And in between on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way and a Low,  
And every man decideth  
The Way his soul shall go."

The story ends with The Crowning Wonder of the Resurrection, reversing the judgment of the Cross, and the triumphant Paean, "He is Risen," drowns forevermore the sad Dirge of Calvary.

John Oxenham is known to the American public through his other books and "Gentlemen—The King" should meet with an enthusiastic reception from all who love deeply devotional and inspiring verse.

M. E. A. C.

**What Next in National Missions?** William P. Shriver. 238 pp. 60 cents paper, \$1 cloth. New York. 1928.

There is life in this book. It makes stimulating reading. Although the author claims that the most fruitful

materials for missionary study are not in this book or any other book, but all about us—yet he makes his volume very challenging.

Of course the most important data for Home Missions is to be discovered in community situations which are near by, and with which we grapple at first hand. The problem of the country church brings up the question of a tragically changing civilization. A visit to the home of a Polish mill worker in a textile factory in Passaic, New Jersey, will heat the mind with burning questions concerning the social order. The great underlying issue in this and a dozen other problems is: How Christian is our Civilization?

Because Home Missions is changing there is the opportunity to point out a new way of living and of dealing with these vexing issues. This the author does in his suggestive chapters on Learning to Live Together; The Dominance of the City; Undergirding Democracy; A New Crusade. The general conclusion is that the function of the Church is to extend the Gospel of Christ in all its fulness, and the service of Christ in all its implications. This dynamic program is outlined in these new and arresting chapters from the trenchant pen of Dr. Shriver. This is a book to grip the mind and capture the heart.

J. F. RIGGS.

**China Year Book—1928.** Edited by H. G. W. Woodhead, C.B.E. 1,447 pp. Price, \$12.50. Chicago. 1928.

Each year this compendium of information on China becomes more comprehensive and more indispensable. China is not only great in itself but is becoming increasingly great in its influence on the life of the world. Every phase of China's life today concerns the Christian who has made the World Mission of Christianity his own. If our missionary forces twenty years ago could afford to ignore large areas of China's life and thought while they gave themselves with singular devotion to the simple

task of acquainting individuals with Jesus Christ, such concentration of interest cannot be commended now. Christ must not only become the possession of individual Chinese, changing their life and thought, but He must become influential and dominant in every activity and relationship, economic, social and political. For this reason one welcomes the China Year Book because it offers that encyclopedic information which every statesman of Christ's Kingdom needs.

To produce this comprehensive and reliable work of reference must have been a herculean task beset with extreme difficulties at this time. Notwithstanding, the work, as a whole, reaches the high standard set by previous volumes.

The "General Information" of the first chapter presents the geographical, geological and climatic conditions of the country, then proceeds to the languages of the people and to the people themselves. Following are chapters on mines and minerals, revenue and trade statistics, public health and medical events, river conservancy, currency, communications, railways and roads, posts and telegraphs, etc. The outlying districts of China proper are given special treatment in Chapter IX and are particularly valuable because of the summary there given of recent developments, political and commercial. In the light of our present interest in extra-territoriality, the registration of mission schools and the unequal treaties, one welcomes chapters on Public Justice, Education, Treaty Revision, Concessions. The industrial condition of the country is adequately portrayed in four or five chapters on Shipping, Labor, Finance, Trade and Commerce.

Over one hundred pages are given to the Nationalist Movement and to problems arising out of recent political changes. Unfortunately, the editor's inability to conceal his own intense feelings on the recent political developments undermines one's confidence in the interpretations given. A

more disinterested and detached presentation by the Chinese themselves, rather than by some foreigner, would increase the value of many sections of the book.

Of considerable importance is the chapter on "Who's Who" in China which is a series of Chinese biographies. This Year Book should be useful to every student of China and to every missionary administrator.

M. T. STAUFFER.

*Roads to the City of God.* Basil Mathews. 12 mo. 117 pp. \$1. New York. 1928.

This popular story of the recent Jerusalem missionary conference precedes the larger reports just now from the press. This brief interpretation of the spirit, ideals and achievements of the conference offers spiritual stimulus and encouragement to Christians the world over. The Lord Jesus Christ, His message and work, were magnified at Jerusalem and new missionary methods to meet changed conditions were advocated without change in principle or goal and with loyalty to His teachings recorded in the New Testament. This report shows how disciples of every race and nation are united and their equality in the Church of Christ is recognized.

*The Korea Mission Yearbook.* Edited by F. E. C. Williams, Gerald Bonwick and M. L. Swinehart. Maps and statistics. 12 mo. 238 pp. Christian Literature Society, Seoul, Korea. 1928.

Korea Missionary information has formerly appeared in the Japanese annual volume; this is the first year book devoted wholly to Korea. It is well done but lacks some useful information for reference, such as an index, and an alphabetical list of missions, stations and missionaries. The first one hundred and thirty pages takes up the work by denominations rather than by sections or stations and the last one hundred pages is devoted to articles on independent or union institutions. This first annual will be especially useful to workers on the field.

**Africa Today.** Mary A. Jefferys. Pamphlet. 63 pp. New York. 1928.

These suggestions for leaders of young people's mission study groups are very valuable, practical helps in organization, worship, study and discussion and activities.

**Life on the Highest Plane.** Ruth Paxson. Three volumes. 8 vo. \$2.50 per volume. New York. 1928.

These are unusually clear, comprehensive and spiritually instructive Bible studies of God's plan of redemption for mankind. Miss Paxson has been a missionary in China for seventeen years and has been especially blessed in her Bible classes for missionaries and Chinese Christians. She draws all of her authority for her teaching from the Bible as the Word of God. Any one who follows through these studies conscientiously and prayerfully should emerge an intelligent, strong, spiritually-minded Christian.

In her first volume Miss Paxson studies Man as he was created, and as he came under the dominion of sin. She presents Christ as He undertook, by His incarnation and atoning work, to free man from the power and penalty of sin and to bring him into the enjoyment of God's Life of Victory.

The second volume studies the Christian—the believer in Christ and in whom Christ dwells. Here she shows the way of victory over sin and the results of the sanctified, Spirit-filled life.

The third volume describes the effect of the Holy Spirit, cleansing, filling, controlling and empowering the believer.

Fourteen diagrams help to present these truths to the eye. We know of no better studies to form the basis for Bible class work or sermons on this most important of all subjects. Miss Paxson's wide reading, prayerful study and rich experience are made available to many who can here derive benefit from them.

**In the African Bush.** Jewell H. Schwab. Maps. 12 mo. 130 pp. 75c. New York. 1928.

In her stories of Africa for junior boys and girls, Mrs. Schwab has given valuable material with which to interest children in their black brothers and sisters across the sea. In the second part of the book she suggests how to use this material in ten programs. All who study these pages will be instructed, and many will be deeply interested by the intimate pictures of village and mission life. Teachers will be helped by the very practical suggestions for study.

### NEW BOOKS

**Law or War.** Lucia Ames Mead. 288 pp. \$1.75. Doubleday, Doran & Co. New York. 1928.

**Madness of War.** Harold S. Brewster. 261 pp. \$2. Harper & Bros. New York. 1928.

**Silver Slippers.** Temple Bailey. 360 pp. \$2. Penn Pub. Co. Phila. 1928.

**Shadow and Substance.** George W. Needham. 199 pp. \$1.25. Bible Institute Colportage Assn. Chicago. 1928.

**Short Papers on Church History.** Andrew Miller, 2 vols. 7s. 6d. each. Pickering & Inglis. London. 1928.

**Under Frozen Stars.** George March. 302 pp. \$2. Penn Pub. Co. New York. 1928.

**Walking with God.** Harvey Farmer. 32 pp. 25c. Bible Institute Colportage Assn. Chicago. 1928.

**Annual Report of Seoul Station—1928.** 15 pp. Y. M. C. A. Press, Seoul, 1928.

**American Baptist Foreign Mission Society Report—1928.** 284 pp. New York. 1928.

**Baptist Missionary Society Report—1928.** 197 pp. London. 1928.

**American Baptist Home Missionary Society Report—1928.** 184 pp. New York. 1928.

**Anti-Saloon League Year Book—1928.** Compiled and edited by E. H. Cherrington. 224 pp. 75c paper, \$1.15 cloth. Anti-Saloon League of America. Westerville, O. 1928.

**Year Book of Missions—American Board of Commissioners for Foreign Missions.** 68 pp. 35c. Boston. 1928.

*(Concluded on third cover.)*