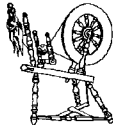


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PERSONALS

REV. JAMES I. VANCE, D.D., of the Presbyterian Church in the United States is the newly-elected President of the Foreign Missions Conference.

* * *

MRS. RICHARD HURST, a Methodist, has been elected by the Federation of Women's Boards of Foreign Missions to succeed the late Mrs. E. C. Cronk in the Department of Children's Work.

* * *

CHARLES K. EDMUNDS, for twenty years President of Lingnan University (formerly Canton Christian College) and more recently Provost of Johns Hopkins University, has been elected President of Pomona College, California.

* * *

JAMES HARDY DILLARD, President of the Jeanes and the John F. Slater Funds, and Julius Rosenwald of Chicago have been honored with the 1928 awards for improving race relations granted by the Harmon Foundation.

* * *

JOHN D. ROCKEFELLER, JR., has given \$250,000 to the Northern Baptist Convention to be applied on its current year's budget for home and foreign missions, and in addition he has offered another \$250,000 conditionally, to equal, dollar for dollar, any increase over last year in the unified budget receipts.

* * *

REV. E. STANLEY JONES, D. D., author of "The Christ of the Indian Road," has been elected a delegate to the Methodist General Conference at Kansas City by the North India Conference.

* * *

YANG YUNG CHING, a third generation Christian, who has held various posts in the diplomatic service and was in 1926 Chinese Consul-General in London, has been elected President of Soochow University.

* * *

MISS YI FANG WU, a member of the first class graduated from Ginling College (1919) and who has been studying in the United States since 1922, has been elected President of her Alma Mater, to succeed Mrs. Lawrence Thurston.

* * *

The following Committee was appointed at Atlantic City to represent the Foreign Missions Conference on the Editorial Council of the REVIEW: Rev. Wm. P. Schell, Secretary of the Presbyterian Foreign Missions Board (chairman); Mrs. William E. Geil, President of the Federation of Woman's Boards of Foreign Missions; Dr. William Bancroft Hill, Committee of Reference and Counsel of the Foreign Missions Conference; Rev. James H. Franklin, D.D., Secretary of the American Baptist Foreign Mission Society; Rev. Henry Smith Leiper, Secretary of the American Board of Commissioners of the Foreign Missions.

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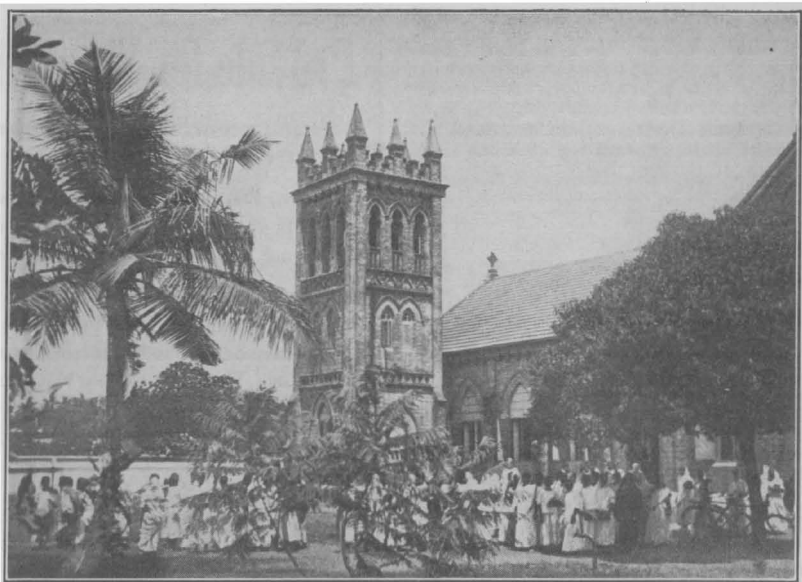
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PRODUCTS OF CHRISTIAN MISSIONS IN INDIA



FIFTY YEARS OF MISSIONS IN INDIA

BY REV. J. J. LUCAS, D.D., Landour, Mussoorie, U. P., India
For Fifty-seven Years a Missionary of the Presbyterian Church (U. S. A.) in India

THERE is a great contrast in the extent and scope of Christian missionary work in India fifty years ago and now. Then the missions in Bengal, Bombay, the United Provinces, Central Provinces, Rajputana and Punjab had established no industrial and agricultural institutions and colonies as part of their activities.

There were a few mission presses here and there, most of them hundreds of miles apart. These were begun and carried on by missionaries primarily for the purpose of printing the Scriptures and books and tracts in the vernacular. The printers in those early days were the boys and men who had been gathered as children into orphanages during times of famine.

It was not then the policy to carry on schools for teaching trades to Christian boys. Such schools, so common now, were considered outside the purpose for which missionaries came to India. Indeed, in those days, the only justification for any mission schools was to turn their students to Christ and lead them to an open confession of Him as their Lord and Saviour. If schools failed in

this they had no reason to exist as mission schools.

Well do I remember the debate on this subject by missionaries from all parts of India at the Missionary Conference held in Allahabad, December 1872, when Dr. S. H. Kellogg of the North India Presbyterian Mission contended "that the primary object of Christian missions was to save souls." The Baptist missionaries from Allahabad, Agra and Delhi agreed with him, saying that "secular education is not the work of the missionary." They urged with great earnestness that none of the Apostles or founders of the Church in its early centuries had founded schools and colleges for the conversion of non-Christians; that the Roman Empire was a difficult field and yet it was won by preaching; that the fewness of converts from schools and colleges, not in one mission but in every mission, demonstrated that schools for Hindus and Moslems, without fruit in conversion, had not the sign of the approval of the Lord of the Harvest.

An answer to these objections was voiced by William Miller, then

a young missionary, principal of the Madras Christian College, to the effect that in our mission plans there should be a place for the plough and harrow, for diggers of canals as well as for great evangelists; that India is not the Roman Empire with its synagogues and its colonies of Jews, saturated with the teachings of the Old Testament, men speaking Greek as well as Hebrew; that our schools and colleges are not to be judged by their immediate effects; that it is a mistake to attempt to reap when it is the time to plough and sow, that the plough is to be judged by its fitness to break up the ground and not by whether it can do the work of a mower or reaper; that the aim of Christian missions is to bring India, the whole nation, to Christ, so that Christian thought and influences will enter into the lives and character of the people of India, as they do in Europe and America; that God works slowly and by means adapted to the end, and so as fellow workers with Him we must adapt our means, whether plough or reaper, to the ground we find in India.

Principal Miller won the day in that Missionary Conference in Allahabad. Since that memorable debate fifty-five years ago, the missions in India have more and more founded and defended their schools and colleges on the grounds stated by Principal Miller and illustrated in the college of which he was principal for many years. The old-time controversy on this subject is now heard rarely in missionary conferences in India. While most missionaries make it their aim to win their students to an open confession of the Lord Jesus, yet such confessions are so very few

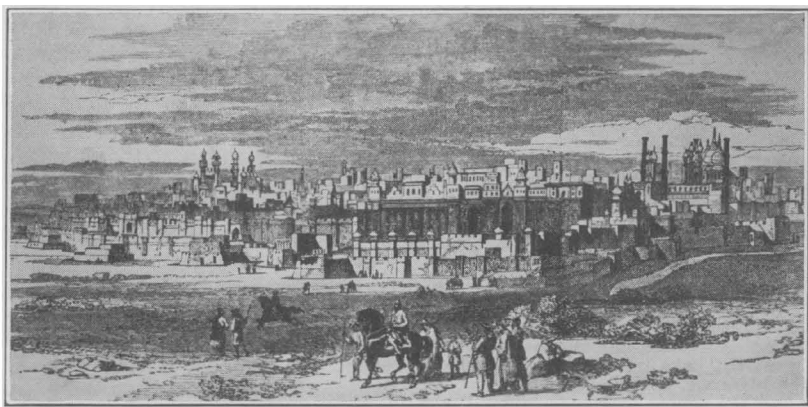
that the defenders of schools and colleges are forced to rely largely even now on the arguments urged in 1872. Principal Miller, in that long-ago address in the Allahabad Conference, did not fail to utter a word of warning that whenever the time to reap came, as it was sure to come, it would be disastrous to attempt reaping with the plough and harrow. Missionaries in India today are echoing that word of warning. After all these years the time of plowing and harrowing among the educated classes has passed or is rapidly passing, and we need now to hear the Holy Spirit interpret and apply the message spoken so long ago: "Say not ye—there are yet four months and then cometh the harvest? Behold I say unto you—Lift up your eyes and look on the fields, for they are white already to harvest."

Dr. Stanley Jones has gone again and again from one end of India to the other speaking to thousands and thousands of the educated classes, many of them old students of mission schools and colleges, and he prophesies a mass movement of this class, turning to Christ as their Lord and Saviour. Some five or six years ago I heard Dr. Jones speaking under an awning to a gathering of Hindus, Moslems and Christians. He spoke of the death of Christ on the Cross as the supreme unveiling of the love of God. It seemed to me that as he spoke he himself was suffering though imperfectly, yet suffering because of his fellowship with the sufferings of Christ. At the close, when the meeting was thrown open, a Hindu Vakil of the High Court arose and said that he had been a student for years in a mission college and had often heard of the death of Christ but, speak-

ing out of a heart deeply moved, he said: "It has come to me now as a new message." And yet, after all these years, that old student, beloved by his missionary teachers, has not taken up the Cross and followed Christ. He is still honored and known only as a Hindu. He stands for a great multitude of the educated classes in India who are outside the Church of Christ. And why? Not because they have not heard the message of Christ dying on the Cross for our sins. That

is it because the leaders in the Church in India have failed to speak the very message which Dr. Stanley Jones spoke that night with such travail of soul. One of them, Dr. Kali Charan Chatterji, has put on record that it was this very message which broke down his pride of heart as a Kulin Brahmin and constrained him to glory only in the name of Christ.

There was no lack of love in the heart and life of the Apostle Paul and the evangelists of the early



From an old copy of *The Foreign Missionary*

THE CITY OF LAHORE, FIFTY YEARS AGO

message has been spoken in mission schools and colleges all over India for fifty years and many more, spoken not only by teachers but by evangelists of the spirit of John Forman and of his father, founder of the first mission school and college in the Punjab, an unwearied bazaar preacher as well as teacher; preached by saints and scholars, Indian and foreign, witnessing by word and life to the message of the Cross, not only in schools and colleges but in hospitals and asylums for the blind and lepers, as well as in times of famine, plague and pestilence. Nor

Church for the Jew and Greek, whether learned or lowly, and yet the apostles and evangelists of that day had to face with sorrow the fact, as we have to face it today in India, that very very few of the learned and leaders of the people are turning to the Cross of Christ as the one place of refuge for the sin-stricken and sorrow-stricken heart. Mr. Gandhi says that he turns for consolation to the "Bhagavad Gita." In an address to the Calcutta Missionary Conference in July 1925 he said:

"Not many of you, perhaps, know that my association with Christians—not Christians so-called, but real Christians

—dates from 1889, when as a lad I found myself in London, and that association has grown riper as years have rolled on. In South Africa, where I found myself in the midst of inhospitable surroundings, I was able to make hundreds of Christian friends. I came in touch with the late Mr. Spencer Walton, Director of South Africa General Mission, and later with the great divine, Rev. Andrew Murray, and several others . . . In an answer to promises made to one of these Christian friends of mine, I thought it my duty to see one of the biggest of Indian Christians, as I was told he was—the late Kali Charan Banerjee. . . . His simplicity, his humility, his courage, his truthfulness, all these things I have all along admired. . . . Well, I am not going to engage you in giving a description of the little discussion that we had between us. It was very good, very noble. I came away, not sorry, not dejected, not disappointed, but I felt sad that even Mr. Banerjee could not convince me. This was my final deliberate striving to realize Christianity as it was presented to me. Today my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility, that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount. Not that I do not prize the ideal presented therein, not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me, but I must confess to you that when doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the Bhagavad Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies, and if they have not left any visible and indelible effect on me, I owe it to the teaching of the Bhagavad Gita.”

What is to be said to this? The answer was spoken by a young convert from Hinduism who told me that a very learned Hindu had once asked him this question: “Why did you become a Christian? Could you not find in our religious books all the teachings of the Gospels?” The young convert replied: “I may find in them some of the teaching of the Gospel but I cannot find Christ in these books.”

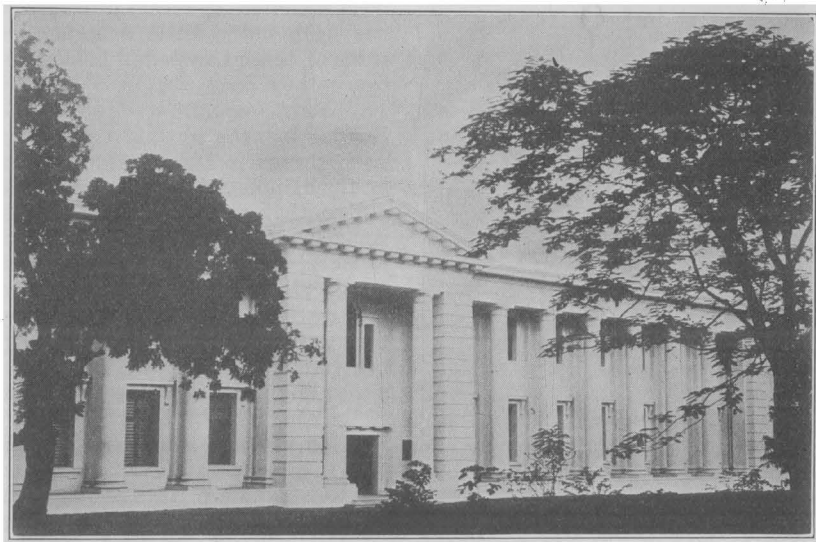
Hindu Attitude Toward Christ

The attitude of Hinduism fifty years ago was quite different from that of Mr. Gandhi and of this learned Hindu. Then on the streets of many cities in North India the Christian preacher was opposed, some times with violence, by pandits and people. That day has largely gone by. The pandits and learned Hindus today are searching their Vedas, Upanishads, and Bhagavad Gita to find in them the teachings of the gospels. They are ready to give Christ a place—a large place—among their many deities and incarnations, like Rama, Krishna and Buddha. Often, in the Chauk of Allahabad in 1871 and 1872, I saw great crowds of Hindus and Moslems filled with anger as they heard the name of Christ put above every name. Their wrath so threatened mob violence that the magistrate passed an order, not forbidding bazaar preaching, but fixing places wide apart where the Hindu, Moslem and Christian preacher would be allowed to preach, each restricted to the place assigned to him.

That day when it was necessary to have police protection for the Christian preacher has largely passed, and one reason is the changed attitude toward the Gospel of the leaders of Hindu and Moslem thought. There is not now the open, angry assault on the Gospel, because it is thought to be full of deadly terror. Today the leaders of Moslem and Hindu thought claim that there is nothing new in it; that its teachings are found in the Vedas, Bhagavad Gita and the Koran. They do not now contend that Christ is unworthy of praise but that Rama, Krishna and Buddha are equally worthy, or more so.

During a Parliament of Religions, held some years ago in the Mayo Hall, Allahabad, one day a large painting was placed on the platform, picturing the founders of the great religions—Buddha, Confucius, Krishna, Mohammed and Christ. The Hindu painter had put a halo over the head of Krishna. That picture with Christ not filling the first place showed Krishna as the one who had led captive the

But this is partly because he is really ignorant of the teaching of the Koran concerning Jesus—that He was born of the virgin Mary; that He is called the sinless prophet, the only one so called in the Koran; that He is called the Spirit of God; the Word of God; that He ascended to heaven without dying and is coming again in great power and glory. This teaching of the Koran concerning Jesus,



THE SCIENCE BUILDING OF THE WOMAN'S COLLEGE, MADRAS, INDIA

heart of the pandits and Hindu leaders. It is Krishna who, in the Bhagavad Gita from beginning to end, is pictured as the supreme deity. This is the book to which Mr. Gandhi flees for consolation.

The attitude of Indian Moslems to Christ has also largely changed in these fifty years and more. Then the maulvi would spit on the ground when the deity of Christ was preached, and even now the uneducated maulvi of the village mosque thus shows his abhorrence of what he thinks to be blasphemy.

the Moslem in North India fifty years ago ignored or had forgotten. Learned Moslem converts (and there were a goodly number in those early days) men like Maulvi Imaduddin and Maulvi Safdar Ali, as well as missionaries, by voice and pen, have opened the eyes of the educated Moslems to the teaching of the Koran itself concerning Christ; and thus those days of angry controversy in North India are passing away.

Many years ago the Arya Samaj then a small Hindu sect, issued a

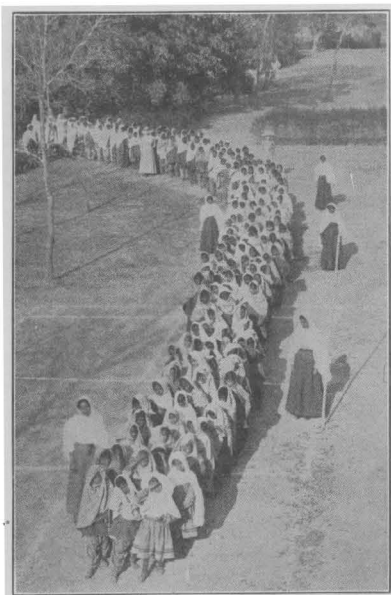
tract *Isa Pariksha* (Jesus Examined) putting on its cover a caricature of Christ on the Cross and within the cover a worse caricature of His life. The missionaries and Christian community were tempted to appeal to the magistrate to suppress this defamatory caricature, and went to

sect within the Hindu religion, and are still the most aggressive opponents of Christ and his Church in India, yet today they would not reprint that tract, certainly not with the approval of their educated leaders.

Influence of Christian Literature

Many Christian tracts and books have been published and sent out all over India by missionary and tract societies. In recent years there has been not a little criticism of some of these tracts and books, because they have shown a lack of *sympathy and appreciation of the Hindu incarnations and of the good things in the religious books of the Hindus*. While some of the old controversial tracts have been revised by Dr. Yohan Masih, Moderator of the United Church of India (North), yet most of them are reprinted today, with a few changes, just as they came from the hands of their writers, fifty, sixty, and seventy years ago. One of them, the "Dharm Tula," written seventy years ago, is still sold by the thousands, and is called by Rai Bahadur N. K. Mukerjee, Secretary of the North India Christian Tract and Book Society, one of the best sellers. This tract of about forty pages has won more Hindus to Christ than perhaps any book or tract in the Hindu language.

There came a time in the preaching of the Apostle Paul when he turned from the wise men of Greece, "wise after the flesh," to those who were "weak and despised"; nor did he turn in vain for those churches in Europe founded by him were made up of "not many wise men after the flesh, not many mighty, not many noble." Fifty years ago and more the



INDIAN GIRLS OF THE UNITED PRESBYTERIAN MISSION BOARDING SCHOOL AT SLALKOT, PANJAB, RETURNING FROM PRAYER MEETING

Mr. Knox, (afterwards Sir George Knox of the High Court) for advice. He said: "Let them alone, a prosecution will only give a free advertisement to the tract." What happened? The Mohammedans of the city Chauk took the law into their own hands, perhaps *lathis* also, and drove from the bazaar the hawkers of this tract, saying that the Hindus had defamed their sinless prophet, Hazrat Isa. Although the Arya Samajists have now grown to be a large and strong

churches in North India were made up largely of a few converts from the higher castes, and of children of the orphanages of the great famines. The places of worship and the houses of the Christians were largely in the mission compounds. At the annual meetings of missionaries in those early days they gave thanks for the baptism of a few Brahmins here and there. There are fewer baptisms of Brahmins today, certainly fewer in proportion to the number of missionaries and evangelists than in those days. In these later years baptisms by the hundreds and thousands have been almost entirely from among "the weak and despised." Not one in a hundred of those baptized is able to read at the time of baptism and not one in a hundred earns more than ten dollars a month, most of them not even five.

The government census of India, 1921, reported there were 4,464,395 Christians in India.

Roman Catholics, 1,733,487.
 Syrian Christians, 791,298.
 Anglicans, 387,180.
 Baptists, 438,565.
 Presbyterians, 243,535.
 Congregationalists, 122,252.
 Methodists, 199,037.
 Quakers, 1,016.
 Salvation Army, 88,668.
 South India United Church, 65,457.
 Protestant denominations and "sects not returned," 153,644.

In 1871 there were 488 Protestant foreign missionaries in all India, while in 1921 there were (according to the Missionary Directory of 1926) 4,029 foreign missionaries. Under the head of "Indigenous Christian Workers" the Missionary Directory of 1926 gives 13,543 men and 5,346 women as engaged in work that is pastoral and evangelistic.

According to the government census the number of illiterate

Christians in 1881 was, 887,694; and in 1921 was 3,580,019, of whom 1,697,344 were males; and 1,882,675 were females.

The government census table tells a sadder tale, if that were possible, concerning the illiteracy of Hindus and Moslems. The number of illiterate Hindus in 1881 was, 158,841,634; and in 1921, 202,288,837; and the number of illiterate Mohammedans in 1881 was 46,889,098; and in 1921, 65,508,172. The number of illiterate females in India in 1881 was 111,332,927; and in 1921, 150,807,889.

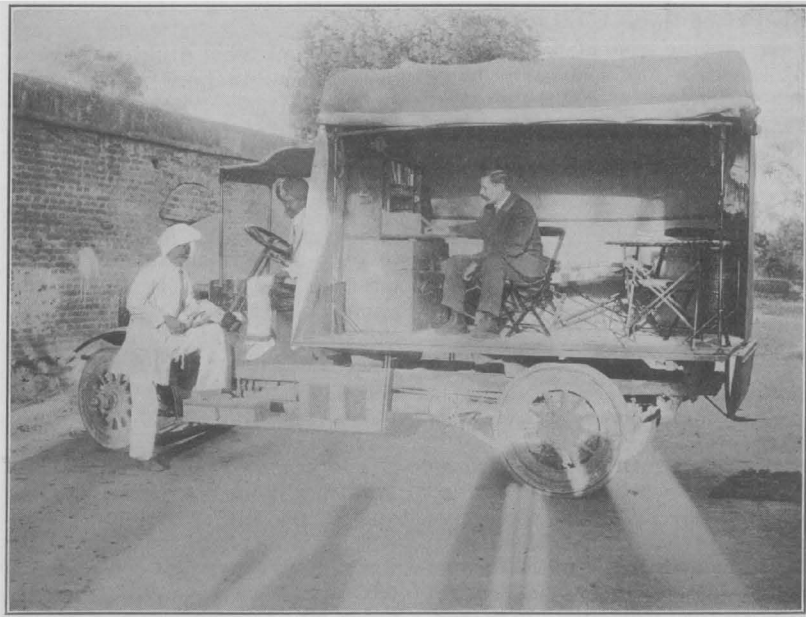
At a conference in Lahore thirty years ago a missionary was reluctant to speak on the subject given him—the message from statistics—saying that statistics did not appeal to him. That night he remembered how his Lord looked upon the multitude "because they fainted and were scattered abroad, as sheep having no shepherd," and his heart was smitten, that facing the tens of millions in India having no shepherd, he had not been touched deeply enough to get a message for the Christians and students gathering the next morning in the hall of a Christian college. That night he got a message for himself, and the next day for the Christian students of the college.

The people of India, Hindu and Mohammedan, are more divided and distracted, more like sheep without a shepherd today than they were fifty years ago. The unity which has been sought in recent years by non-cooperation with the things which are considered foreign has thus far failed; the doors of service of Christ among all classes, high and low, are still wide open. To the Church of Christ is committed the Word of God

which can bring healing to the mind and a newness of heart. Dr. H. C. Velte, forty-five years a missionary, spoke recently to the members of a large mission which has wrought in India more than ninety years, founding his message on the words of Paul the aged to a young missionary—"Be urgent: in season and out of season."

There must be urgency in our preaching. We must learn to plead with men. Preaching the Gospel must become a great passion; we must agonize in prayer with God if souls are to be won. We must become possessed of a great

passion to win this people for Christ. Oh that today here in India we might enter upon a new age of preaching. Let me say to the young men and to the young women who have recently come out: Of all the gifts you covet, the gift of love only excepted, covet most the gift of prophecy—"the gift of preaching"—the gift, is it not, of interpreting, applying and conveying whether by voice or pen or life, in communion with the Holy Spirit, to the hearts of our fellow men, whether in Asia, Europe or America, the Word of God which liveth and abideth forever.



A MODERN EQUIPMENT FOR MISSIONARY ITINERATION IN INDIA



A PARADE OF "HOLY" FAKIRS AT THE HOLY HINDU FESTIVAL

AT THE HOLIEST HINDU FESTIVAL

BY REV. HOWARD E. ANDERSON, Saharanpur, India

Missionary of the American Presbyterian Church

CROUCHED in the dust with a sea of humanity behind, beside and before us, we watched the parade of holiest fakirs on the holiest day of the *Kumbh Mela*, the "Festival of the Pot of Nectar." * It was hot; the leather blinders bordering our sun glasses were moist and binding. One three-hundredth of all the people of densely-populated India were gathered together on the banks of Mother Ganges, where she emerges from the Himalayas at Hardwar. They came to bathe in her sacred waters, and multitudes did bathe at all times of day and night. They surged along the shore, they

swarmed over the pontoon bridges improvised for the occasion, they streamed up the hillside behind, everywhere people, people, and more people. Good-natured, gentle folk, they were, jostling each other and tumbling over one another. There were wrinkled, decrepit old women, alert lads from the schools, stalwart farmers, curious devotees with painted foreheads—a kaleidoscopic cross-section of that most intangible and inexplicable system of society, Hinduism.

It is said that in the early days, the demons fell to quarrelling with the gods for possession of the nectar of immortality. The struggle became so intense that, in order to preserve the precious liquid, the

* *Kumbh Mela*, Hardwar, India. March 15 to April 15, 1927. This gathering occurs only once in twelve years.

gods hid it for twelve days in four widely separated spots, three days at each place, Hardwar, Prayag, Ujjain and Nasak. Thus it comes to pass that every twelve years the *Kumbh Mela* is held in each of these sacred spots. But in Hardwar today there is little or no memory of the sacred vessel with its efficacious oil; all eyes are on the waters of the blessed river, which is believed to be equally efficacious and is more adored.

The parade seemed endless. The rays of the tropical sun directly grew hotter and more oppressive. I tried to shift my cramped position, only to encounter an angry thrust from a stick, for I was obstructing the vision of some one behind, and that some one was fiercely intent upon seeing. At regular intervals one of the fakirs would raise the familiar chant, "Victory to Mother Ganges," and others would catch the strain and carry it on, until we could hear it echo and re-echo through the crowd like ever-widening ripples upon the surface of the water. It was no battle cry like the call of the warrior-minded Sikhs of the Punjab, no ringing challenge such as the publicly repeated creed of the Moslems; rather it sounded forth the plaintiveness of endless multitudes of people through endless centuries of time, singing in spiritless, traditional tones, the praises of the river they revere.

We looked for hope in the faces of these mendicants, and saw only dullness, and for life we found only languor. They had renounced all, had given up land, home, family, even clothing, and wandered over the face of the earth with no possession, no desire, no ambition. People honored them, but they cared naught for this adoration:

the crowds showered copper coins upon their heads; but the fakirs did not so much as look up. Aimlessly they filed past, hundreds and hundreds of them, but with no light, no zeal, no interest; the perfect embodiment of the ideal of renunciation. They were completely unclothed.

Early that morning there had been a rush to be the first to enter the sacred pool, and thirty-six were crushed to death in the jam. The corpses were taken a little ways down stream and cast into the river, but the ceremonial bathing continued unabated. These three dozen fortunate ones had attained by an opportune accident the goal of every true Hindu's heart. They had died on the very banks of the Ganges.

We mingled with the crowd freely, occasionally making way for an ambling elephant with its tinkling bells and brilliant trappings, and less frequently for a squawking motor, so strangely out of place in these surroundings. Near the water's edge the streets narrowed into lanes, which curved between forbidding stone walls, and then poured forth their flow of human beings onto the broad steps leading to the river. Only those who had put the shoes from off their feet could descend those steps.

How intent they were, this multitude of the sick, blind, halt and withered — how oblivious to their surroundings, how bent upon one thing! Eyes had they, but they saw not; ears had they, but they heard not, for them but one thing mattered, and that one thing at last lay before them.

Our thoughts went back to the pool outside the Sheep Gate at Jerusalem, when we saw the emac-

iated form of a hopeless cripple borne upon the shoulders of his son. The crowd made way in gentleness and understanding. The invalid's back was bent double, his head hung limp in front; no one knew how long a time he had been "in that case." Perhaps he had been often to these waters.

The crowd understood, but there was Another who mingles amongst

some one say to his companion, "There goes a man with the book about Jesus Christ."

And how they did like to argue! Not with the fierceness of the follower of the Prophet Mohammed, but rather with shy subtlety, as one who would entangle you in your talk. Time and time again some one would raise a question as we paused to show our wares—



INDIAN PILGRIMS WAITING FOR A SACRED DIP IN "MOTHER GANGES"

the maimed who frequent the Bethesdas of this world. He understands far better, and upon his lips are the words of entreaty: "Wouldst thou be made whole?" followed by the words of enabling, "Arise and walk." Ears have they, but they hear not, or heeded not that Voice.

We carried gospels in our knapsacks and sold hundreds. All seemed to know what they were before we spoke. More than once as we passed along we overheard

Matthew in green, Mark in red, Luke in blue, and John in golden. The questions were always suave and polite, with their sting hidden beneath a soft surface. Usually a champion of our cause would retort from the other side of the crowd for the sake of an enjoyable conflict of wits. Perhaps he was acting entirely in pretence, or it may be that he had a timid twilight faith like Nicodemus. One never knew. Of one thing we could be sure, he had had some

chance contact with the Lord of Life, either in the school of his childhood when his parents saw that the best education was to be had in the Christian school, or he had heard the Word in the open or



A BOY AT THE FESTIVAL

in a wayside chapel, had read a pamphlet picked up in passing, or a Scripture portion received from a colporteur upon the railway platform. Somehow in India's colorful mixture he had caught a contact that provided him with information for the noisy guns of street debate. Others would join in, and

soon there was a lively discussion under way, giving us the opportunity to withdraw quietly before the police came to disperse the gathering because of its congesting effect upon traffic. How wise was that premier pioneer missionary when he said: "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." When there is real work to be done and time is precious, it is well to "shun profane babblings" and "foolish and ignorant questionings."

Occasionally they would not let us go. One such took my arm and led me off to a side street, keen of eye, quick and nervous of gesture. His head was closely shaven and he wore a distinct castemark on his brow. He could speculate by the hour on any question you chose. When I remonstrated that it was lunch time, he pressed me to eat with him. I knew he did not mean it; he would rather have cut off his right hand than eat with a Christian, but I humored him and consented to exchange a question with him. Just one. His was first, and to my delight it was the same as that question of old, "How can Christ, being the son of David, be also the Son of God?" My answer did not satisfy him, as I anticipated it would not. Then I propounded my question for him: "How, sir, do you gain salvation from your sin?"

He smiled upon me benignly, and proceeded to analyze my question for the benefit of the standing audience. "You wish to know how does mankind gain salvation," he said.

"No, indeed," I replied. "How do you gain it?"

"Oh," he said, "you mean, how does one get salvation."

"Not at all," I answered. "But how do you personally attain that goal?"

But it was hopeless. He would not accept the individual implication of my question. His mind dwelt entirely on generalities. He could not comprehend particular

light. Rather do they experience a certain exhilaration in publicity. It was merely that he had been nursed and reared in a philosophy of abstraction, and knew not the meaning of the concrete, least of all of the personally concrete. I have heard a child of eight or nine repeat platitudes about the proclivities of mankind in the abstract.



A HINDU FAKIR OBTAINING "MERIT" BY SWINGING HEAD DOWN OVER A FIRE

instances, except perchance as hypothetical illustrations bearing on a principle to be presented or defended. Last of all could he (or would he) grasp the question as being a simple inquiry into the realm of his own experience that should be answered by a testimony of actuality. Nor was it because of a reluctance to lay bare his inner life in the marketplace; men of his social sphere know no such thing as privacy, and feel no backwardness about being in the lime-

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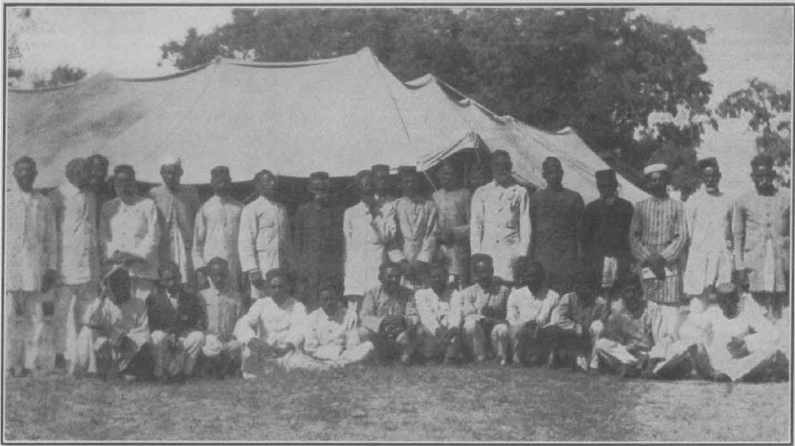
I left him still trying to define my question, but crestfallen because, though hopelessly blunt, I had somehow pricked his bubble of argumentation. As I waved him a good-natured goodbye and started off, he was jangling with a bystander as to the existence of sin, and if it is universal. The light was beginning to return to his dazed countenance as he again launched out upon the familiar sea of theoretical speculation. My question had not been answered,

had not even been faced, but was abandoned as the foolishness of a foreigner who could not understand the mysterious working of the Oriental mind.

I paused at a brass shop to look at some of the vessels used for carrying the precious Ganges water home, where it is sprinkled at weddings, funerals and other auspicious occasions. A snappy-eyed boy of twelve approached me and asked me to open to John 10:

young man standing behind him. It was his big brother about to give the little fellow still another cue.

Here was a vivid example of the very thing Christ meant. "I came to cast fire upon the earth." Within the breasts of these ardent youths, poring over the pages of God's word in order to wrest therefrom some verse of accusation, within their breasts the fire of restlessness has been kindled, and it simply will not be quenched.



NEW HOLY MEN OF INDIA—THIRTY CHRISTIAN PREACHERS IN CONFERENCE

8 and read it out loud. The challenge in his high-pitched voice was undisguised. "All that came before me are thieves and robbers." What did I think of such summary treatment of many of India's great and good sages? Before I could compose my smile and answer he was at me again with another reference, Luke 12: 49. "I came to cast fire upon the earth." Is that the mission of a Prince of Peace?

I began to marvel at his familiarity with the New Testament, when I overheard a whisper and caught sight of a nudge from a

Another man followed us for miles and every time we offered a gospel to the people he pleaded with them not to buy. He could not leave us alone. There is the potentiality of a Paul wrapt up in some of these enflamed lads. Still a third, a strapping, square-shouldered fellow in scout uniform, thundered at a villager who had taken a complete New Testament, magnanimously reimbursed him the cost of the book, and then carried it away in triumph. Christ came to cast fire upon the earth and not to administer an opiate.

A MISSIONARY'S MOTIVES TODAY

BY REV. R. A. HUME, D.D., Auburndale, Massachusetts
For Fifty Years a Missionary of the American Board in India

A CENTURY ago the American Church knew only the darkest side of the religions of non-Christian peoples. In a brotherly spirit they rightly began to send them Christian missionaries. Today scholars, searching the non-Christian sacred literature, written five thousand years ago, exhume from them a few fine spiritual words about which not one Hindu in a thousand knows anything. Those rare words are quoted in the West as *specimens of modern Hinduism*, and some among the astonished and admiring West exclaim, "What wonderful spiritual truths these Hindus possess!" The inference is drawn that the commands of the Lord Jesus Christ are not applicable today and the missionary spirit is weakened. The assumption is that, not a missionary spirit, but a broader *estimate* is to be desired today toward non-Christian religions.

What are and what should be missionary motives for Christians today? One motive should be a sympathetic desire and readiness to *share with all men* the best that we ourselves have—not only our material, educational and economic advantages, but also our spiritual advantages. The Lord Jesus made sharing spiritual knowledge and privileges His great aim and said that this should be a chief characteristic of His disciples. The Christian's greatest spiritual possession is personal fellowship with the Lord Jesus Himself. Manifestly that is impossible for people

who do not know and so do not experience life with Christ.

If a river is broad without being deep, its flow has little driving power. A river that is narrow but deep, has a driving power that is great. Similarly men may be broad in their religious ideas and sympathy; yet such breadth usually supplies little intensity of conviction, little self-sacrifice and not much activity for the good of others. The main thing which men need is *power* gladly to serve other men.

We read in the opening words of the Epistle to the Hebrews (Moffatt's edition), "Many were the forms and the fashions in which God spoke of old to the fathers by the prophets, but in these days He has spoken to us by a Son." These words plainly imply that while it was God who gave the fathers their earlier limited religious teachings, those needed to be supplemented by His revelation in and through His unique Son, the Lord Jesus. Christ Himself thus described the relation between earlier spiritual revelations and His own revelations: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil" (i. e., to fill fuller). In other words, God's revelations are progressive. Earlier teachings are preparatory to the fuller teaching of Jesus Himself. He taught that this progressive character of His teaching would go on. For He said to His disciples, "I have yet many things to say unto you, but ye can-

not bear them *now*. Howbeit when the Spirit of Truth is come, he shall guide you into all the truth. . . . He shall glorify me: for he shall take of mine and shall declare it unto you."

In these words Christ plainly implied that His influence would become more plain and more powerful. He did not teach that He could ever be equaled or eclipsed. On the contrary, His last command to His disciples was, "Go and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even unto the end of the world." At another time He said: "Heaven and earth shall pass away but my word shall not pass away."

Yet the chief characteristic of the Christian faith, is not merely that the teachings of the Lord Jesus are supreme, but that *His* personal power is supreme. The sad thing about men is not that they do not know enough but that, unaided by Christ, they have not the power to do what they know they ought to do. This is the universal experience of men, even of those who really desire to do right. I cannot be good as I want to be. "Who will rescue me from the body of this death?" said the Apostle Paul. . . . "I thank God through Jesus Christ our Lord."

This expresses the experience of multitudes of men. A modern poet puts the common experience thus:

"We *know* the path our feet should pass,
Across our hearts are written Thy decrees.

Yet now, O Lord, be merciful to bless
with more than these.

Grant us the *will* to fashion as we feel;

Grant us the strength to labor as we know;

Grant us the purpose, ribbed and edge
with steel

To strike the blow.

Knowledge we ask not, knowledge Thou
hast lent,
But, Lord, *the will*—there lies our
bitter need,
Give us to build above the deep intent,
The deed, the deed."

Christ's chief service to men everywhere is His gift of spiritual power. Men's sad and universal experience of spiritual weakness, inability to be and to do what theoretically they desire to be and to do, is echoed by some of India's religious leaders. One earnest Hindu scholar, after his return from a tour in Britain and America, wrote: "India is suffering not from lack of light, but from lack of power." Yet some who pride themselves on their mental breadth imagine that because multitudes in India have a vague desire for spiritual life, they have all they need. In India, as in America, what all men need is an experience of the supreme blessing which Christ can give. They need the consciousness of being brought and kept by Christ in loyal devotion to God, the Father of all. Yet without both intellectual and spiritual knowledge of Christ how can one in India gain such a consciousness!

It is the frank conviction of devout Hindus that Hinduism has declined by four descents from its pristine estate and is now in a fourth and debased condition called the *kaliyug*. The most earnest among those Hindus, who know something of Christ, frankly say that they believe that Jesus is the most advanced spiritual leader of mankind, not only in His teachings, but in His spiritual power to strengthen men to be and to do what they know to be desirable and right.

This is true everywhere. Therefore as the motive for an earnest Christian man in America should

be to devote himself to effort for the spiritual development of his native land through Christ, so we should try to help men in *all* lands to enjoy the help of the supreme religious Leader of mankind.

Unless Hindus come to know the Lord Jesus Christ how can they receive His help! They cannot come to know Him without brotherly aid from those who know and follow Him.

In religion, as in every other sphere, the proverb is true, "the good is the enemy of the best." No business man or teacher acts on the principle that the old way is good enough for him and for the world. The best, the very best, is rightly deemed essential for every one. Every advertiser tries to make every one believe that a newer garment, some newer article, some new arrangement is for his good. The imperfect, though once the only available good, is the enemy of the best. Beyond question the Lord Jesus Christ is the very best spiritual helper of the soul. Therefore you and I should try to help every one to know and accept Him as Teacher, Saviour and Lord.

Aside from this unquestioned principle that good men should and do desire and try to share all their privileges, we have Christ's plainly expressed wish that those who know what His wishes are should place before those who do not know Him a sympathetic teaching of His desire.

He said, "Other sheep I have which are not of this fold, them also I *must* bring, and they *shall* hear my voice, and there *shall be* one flock and one Shepherd." And again He said: "Go and make disciples of *all* nations."

The desire and purpose of the

Christian disciple to please his Lord is immensely strengthened by the assurance that such effort is what will most gratify our Lord. The Lord did not reprove repentant Peter by the sea of Galilee, but only asked, "Peter, honestly, honestly do you love me?" The disciple answered, "Lord, thou knowest all things, thou knowest that I truly love thee." The Lord replied in effect: "The proof will be not in your words, but in your life. If you truly love me, feed my sheep and my lambs."

Christ's sheep are all over the world; some are in His acknowledged flock, but many are not. About these other sheep Jesus still says: "Them also I *must* bring; and there *shall be one* flock and one shepherd." Let not those who take the Christian name and those who profess to be loyal to Him, disallow His wish and say, "Non-Christians really do not need Christ. Their own religions are good enough for them."

The strongest missionary motive is developed, not solely by obedience to His last command, but by devotion to Christ's own missionary motives. In deep love there is necessarily a reciprocal action between souls. But the deepest reciprocal action is most felt by the one who has the highest nature. In the reciprocal relation of mother and child, which one gets the greater satisfaction? Of course it is the mother. *She suffers* for her child. The child suffers nothing for its mother. Day and night, awake or asleep, fresh or tired, meeting other duties or watching her child, it is love for her offspring that controls that mother's thoughts, feelings and entire life. It is not so much the child's love for its parent as the mother's love

for her child which is the most blessed feature of the relation.

Yet when the child is so developed that its chief motive is the unselfish effort to do something for "dear mother," what language can express that mother's bliss!

Like that is the relation between our Father God and our Lord Jesus Christ and all His human children. "Can a woman forget her sucking child? Yea, these may forget, yet will I not forget thee," say our Father and our Lord. When Christ said, "He that hath seen me hath seen the Father," He expressed the unspeakably blessed truth that our Father God is like our Lord Jesus Christ. Therefore, since our Father and our Saviour love every human being with an infinite love, whenever any one tries to carry out his Father's and his Lord's wish by helping some one to appreciate and to reciprocate that Father's and that Saviour's love, he thereby adds to the joy of his Lord. No higher privilege can come to any Christian than to hear in his heart his Father saying: "In thee I am well pleased." No higher motive can come to any Christian than an intense desire to make his Lord glad and there is no higher privilege for a Christian than to prove love to that Lord by feeding the Lord's sheep and lambs. Christian brother and sister, let us add to the joy of our Lord.

It was necessary for the Lord Jesus to endure the Cross and its unutterable shame. Yet it is that Cross which has immeasurably glorified Him. It is still a Cross which exalts and attracts men to Christ, who is the power of God. It is a psychological principle that "love's strength standeth in love's sacrifice, and he who suffers most

hath most to give." The Cross is the peculiar, the unique characteristic of the Christian faith, that which develops the matchless power of *spiritual gratitude*. The heroes of the non-Christian faiths, like Gautama, Buddha and Confucius, taught some noble truths, but they did not suffer death for their followers. So they develop and receive little or no power of *gratitude* from their disciples. Every other motive for the missionary spirit and for missionary effort is immensely strengthened by the deep, deep dynamic of loving gratitude to the Lord Jesus for what He suffered for us.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing so divine,
Demands my soul, my life, my all.

OVER HERE—OVER THERE

We have sent some men and women
Over there.
Sent them with our prayers and tears,
With the promise that the years
Would not find you in arrears,
Over here.

Now we have some men and women
Over here,
Who are languidly depending
On the other fellow sending
What those folks should now be spending
Over there.

Are you numbered with these slackers
Over here?
Will you let it be your fault
That our splendid work should halt
While your money lines a vault
Over here?

Every missionary toiling
Over there,
Is a substitute for you—
Don't withhold his honest due,
Get a little broader view,
Over here.

—Mrs. Clara Alden Pettengill.

AREAS UNCLAIMED FOR CHRIST*—II

BY ROBERT E. SPEER, D.D., New York City

Moderator of the Presbyterian Church in the U. S. A.

The World's Unevangelized Desires

LET us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world where Jesus must be made known. In Frazer's "The Golden Bough," there are many indications of human longing across the ages, so many of which have expressed themselves in forms similar to some that we hold most dear in our Christian faith. In all these expressions of longing and desire in human hearts, we see the groping after that which only Christ can bring, the hunger for the Bread that came down out of heaven from God. As Trench would have said, these are out-reachings toward "the Desire of all Nations," their unconscious desire. What are the non-Christian religions but the attempt to put into language these great longings of the hearts of men? They are questionings. The answers that the non-Christian religions have given have turned those longings back upon themselves or have trampled upon them or deadened the spiritual natures of the men of Asia. As Dr. William Newton Clarke said, they have been an incumbrance on the highest nature of man, so that thousands of men in Asia today are better than their religion. On the other hand where Christianity has gone men are inevitably inferior to their faith. Mr. Gandhi is morally superior to Krishna. But what man is superior to Christ?

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. It is best expressed in a letter from Dean William Hung of the Yenching University in Northern China, where he says:

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, political fascism, and moral iconoclasm."

Mr. Hung refers to the educated group. The great mass is less affected, but even in the mass a change is coming, and perhaps too fast. We are facing a world where our modern secularistic interpretation of nature is standing

* Conclusion of an address delivered at the Student Volunteer Convention, Detroit.

over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfil, but to destroy." Our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have Life, Bread of Life, Water of Life. I am come not to destroy but to fulfil."

Churches in Non-Christian Lands

Again think of those great areas of need which call to us out of the heart of our sister Christian churches in the non-Christian world on whom the burden of the unreached world primarily rests. God has many agencies through which He works. He uses many movements and organizations of men and nations and all the forces of life. The State is one of His instruments as truly as the Church. Much of the work of building a righteous and happy world is to be done by Christians in other activities than those of the Church. While the Church must inspire, it is not meant to constitute the economic or political body of organic action. But we must recognize that the fundamental task, which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. The churches abroad covet and claim our larger and not our lesser help. Many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian churches themselves desire no more cooperation from us. I venture to say, deliberately, that you cannot cite one responsible or authoritative utterance of that kind from any of the Churches in the

mission field. Whoever has spoken in this way had no commission from any of these churches. We know the hearts of these fellow Christians, and they know our hearts, and they know as well as we that the task is too great both for them and for us combined. So far from feeling adequate to carry out that task themselves, never was there a day when more authentic and appealing calls were coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellowmen around the world. What St. Paul saw at night, in his vision of the man of Macedonia asking his aid, is nothing to what you and I can hear by daylight from every land today.

I have here, for example, an expression of what the Congregational churches in Japan said to the American Board when several years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves, asking that foreign missionaries stay:

"(a) Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

"(b) For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough-going Christianization of Japanese culture, which is central to the culture of the Orient.

"(c) Because of the need of a medium for continuing friendly relations between Japan and America. We believe

that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

A little over a year ago, at a conference with the Church of Christ in Japan, the largest Christian body in Japan, this was the last of the resolutions put in our hands to bring back to the Church and the students of America:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teaming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"And there is need, as well, for extensive strengthening of our school staffs by the addition of trained, qualified teachers. The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy and the prayers and the active participation of American Christians encouraged to the fullest extent possible."

For South America there is no more representative Christian man on the continent than Erasmo Braga of Brazil. Last January he said to the Foreign Missions Conference of North America: "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

One other word, one of the most persuasive, comes from our friend Dr. K. T. Paul, a brave and independent spirit in India. There is no man more possessed with a right and true national spirit for his people, nor any man more competent to go his own way in representing Christ in India. Here is his statement to the students of the

British Empire with regard to the continued need and desire of the Indian Church for all the help and cooperation they can give:

"Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition, by India, of Christ and willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British churches to come forth and to serve as He served.

"The mass movements," he goes on, which the Churches of the West established demand still in their care "the lives of some of the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

He proceeds to call for Western educators and says that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore the missionaries will no longer be needed. He says:

"Their life and their service are still needed. Missionary responsibility can be discharged only through the human personalities sent out to the field. I do not know of any church in India which can entirely dispense with such a witness . . . We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.

"While we need you, we are not idle. We are thinking and working, too. We have nothing to offer but gratitude and friendship, still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Unoccupied Areas in Christ

Last of all, let us remind ourselves of great areas that are waiting for you and for me today in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America:

there are great unoccupied fields in Jesus Christ. A friend has said, in a penetrating analysis of the religious problem that we are facing in our colleges and universities today, that there are two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good, living God. As for himself, he said he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, we have all there is of it now and as the years go on it will probably shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us today and forever.

There is need of richer and deeper and ampler conviction. Some say that all that is necessary is "the spirit of Jesus" or "His way of life." Those are mere verbal phrases; they do not mean anything, unless there is a content to them. What is that content and how great is it? Who is this Jesus of whose Spirit we are speaking? What is the content and what are the sanctions of this Way of Life? What is the power by which it can be anything else than a dead metaphor and a hopeless mockery? The moment we ask ourselves the inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of

the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises in contacts with a world forever alien and hostile to Christ. Mr. Kagawa said in Japan a year ago:

"What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining in Japan faster than Christianity is gaining. The Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or, if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. Economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and 60% of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back today into our lives, with the old elemental simplicity of Him who actually touched lepers with His hand and who lived with the poor and told His disciples that they must take up their cross and come after Him.

There is a call to a new and a richer adventure in consecration. Last week a tablet was unveiled in New York to the memory of Dr.

John Williams, who was killed in Nanking last March by the lawless elements in the Southern army. He died without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is his name and the date of his martyr's death, and beneath are the words:

"Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us today? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier

of a new world is not far away. It is not the frontier of a new year of time alone, but the frontier of a new life of love and fidelity and sacrifice, a life that shall set forth, from this day, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what Jesus Christ by His life and His death and His resurrection began.

Speak, Lord, for Thy servants are listening. Here in the hush and the quiet of this moment we wait for Thee. Make us aware how near Thou art to us. Help us to hear Thy voice speaking to us. Help us now. Give us grace and strength to take these lives of ours and lay them in Thy hands that Thou mayest make them pure, that Thou mayest make them strong, that Thou mayest use them to finish the work which Thou didst begin and to bring in at last the new heaven and the new earth wherein dwelleth righteousness.

THE CHURCH IN THE WORLD

BY BISHOP WILLIAM F. McDOWELL, of the Methodist Episcopal Church

I SUPPOSE we always need to make special effort to keep our best purposes to the front and our noblest spirit in control. The Church of Jesus Christ constantly tends to enlarge the number of its interests and activities; to add new rooms to the house in which it lives. It constantly tends to increase the number of altogether useful things to which it is devoted. All the more reason why it should give special care to the preservation of its supreme purpose and to make sure that it never allows its dominant note to become secondary or feeble. The Church of Jesus Christ is the primary organization for carrying forward in the world the saving purpose and passion of Jesus Christ for the world, and its largest duty is constantly to give Him a saved and saving Church. We may do a thousand useful things, but unless we are doing that, we are not at the true center of our lives. It is doubtful whether just now Jesus Christ has a saving Church in any full, large measure anywhere.

Moreover, the Church of Christ needs to be constantly making the modern world spiritual and moral. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing and moralizing of the modern world is our plain task. For the achievement of this we must "light fires in cold and unlit places" where men and women dwell. We are not set to save old phrases or new, old forms or new, but in a real, modern, large and living way to save a living world for the Eternal Christ and His purpose. What we are doing is not good enough for Him. Our fathers did not do it well enough before us, and we are not doing it well enough now. We must come anew into creative fellowship with the living Christ that we may render to Him a kind of service that He deserves in this day of grace.

THE CROSSROADS CHURCH AT THE CROSSROADS

BY REV. JAY S. STOWELL, Philadelphia, Pa.

Director of Publicity, Board of Home Missions and Church Extension, Methodist Episcopal Church

IN A sense probably never before true, the 100,000 Protestant rural churches of America are at the turning of the ways. They are being tested as never before by rural conditions unique in our history. All of the difficulties which affect rural life in general are theirs, and they have a few peculiar problems of their own thrown in for good measure.

The American rural church is a unique institution. It is a product of the frontier, and as such it has played a most important part in our national history. If it is to continue to do so it must adapt itself to radically new conditions. For the first time in our national life we face frankly the question as to whether the open country church is to continue to exist at all, and if so, under what conditions.

The question at issue is not whether religion will remain in or disappear from our rural areas. Rural dwellers are still going to believe in some kind of a God, and they are going to adopt some sort of a religious interpretation of life. Rural people everywhere and in all ages have done that. The question relates rather to the future of organized religion in rural America. Is the church at the crossroads doomed, like the little red schoolhouse, and, if so, have we anything to put in its place to do, in terms adequate to the needs of the present generation, the thing which it did in the past?

The answer to this riddle has not yet been made clear. For-

tunately, in seeking a solution, we have, as a result of surveys begun by the Interchurch World Movement, and later carried on by the Institute of Religious and Social Research, and of many other independent studies made in recent years, more comprehensive data upon the status of the rural church than have before been available. Upon some matters we are no longer obliged to guess, but even this mass of data must be used with caution, as most of it has been assembled under categories handed down from the past, and one thing is becoming increasingly clear, namely, that the old categories are inadequate. Unless we can interpret the present situation in new terms made necessary by new conditions in rural life, we shall still be baffled, regardless of the amount of data we assemble.

The open country church of the past was at times a rather crude affair. Its buildings were often cheap and unsightly, its equipment meager, and its leadership poorly trained, but with all its limitations it dominated the religious, social, and, to a large extent, the intellectual life of its time. Its theology and its interpretation of life were accepted even by the sinners of the community who transgressed its moral precepts.

The actual influence of the rural church today is an unknown quantity. We still lack sufficient facts for measuring it. There are indications, however, that it is waning. We have sometimes talked

about our godless cities, but all our studies indicate that interest in the church as revealed by church statistics is declining faster in rural areas than in cities. The actual percentage of church members to population is considerably larger in our cities than in rural regions, and the more distinctly rural the church is the smaller is the proportion of church membership to population.

Even this, however, is not an infallible test of the influence of the

rural church. Including in rural America all communities of less than 5,000 population, which is the custom in dealing with rural church matters, there are 73,230 town and country communities in the United States with a total population of 55,999,970. Of this number 35,793,333 persons are listed as living in the open country outside of towns and villages.

This town and country area is served by more than 100,000 Protestant churches, of which 65,000



A RURAL PASTOR WORKING TO MAKE GOOD ROADS—AN ESSENTIAL IN RURAL DISTRICTS

church. An intensive study of one rural New England county showed that, while the ratio of church membership to population had remained constant for about thirty-five years, actual church attendance had fallen off fifty per cent in that time. In general, attendance is a better gauge of genuine interest in the church than is church membership, but no adequate figures are available in the matter of church attendance as it relates to our rural populations.

We do have some rather interesting general facts about the

are located in hamlets or in the open country, and the balance in towns or villages. These 100,000 churches have a total membership of about 9,000,000. In other words, *while there are 27,000 more town and country churches than there are town and country communities, there are six persons in our rural areas outside of the membership of Protestant churches for every member.* To complete the picture, a still further deduction should be made, for of the 9,000,000 members, more than 2,300,000 are classed as nonresident or inactive.



RECREATION SUPERVISED BY A CHURCH IN A RURAL COMMUNITY

A further analysis shows that the ratio of membership to population does not remain uniform throughout the town and country area. In towns (from 2,500 to 5,000 population) 24.3 per cent of the population is included in church membership. In villages (from 250 to 2,500 population) the ratio is 22.8; but in hamlets and open country places (representing one third of our total national population) the percentage of church membership to population, (in spite of 65,000 open country churches), is but 13.1 per cent. To put it the other way around, 87 per cent of our population in the open country, or in small hamlets, or a total of 31,000,000 persons, is not connected by membership with any Protestant church, although a very large percentage of that total represents a normally Protestant constituency.

We hardly need further proof that the churches of the open country and rural hamlets are failing to minister effectively to our rural dwellers; yet other proof is avail-

able, for the study reveals that there are more than 20,000 rural churches which have no Sunday school, and 10,000 town and country communities in the United States entirely without Protestant churches of any sort. There are 33,000 other communities that have churches, but no resident pastors, and 16,000 more that have churches and pastors, but no pastor giving full time to a church. In terms of people, *we have more than 39,000,000 persons living in town and country communities in no one of which is there a resident pastor giving full time to a particular church.*

The matter of fractional pastors is one of the most difficult problems with which the church must deal. Taking the complete totals there are 60,000 rural pastors to minister to 100,000 rural churches, and to 10,000 other communities in which there are no churches at all. Less than 40,000 of these preachers, however, give their full time to the work of the church. The other 20,000 are

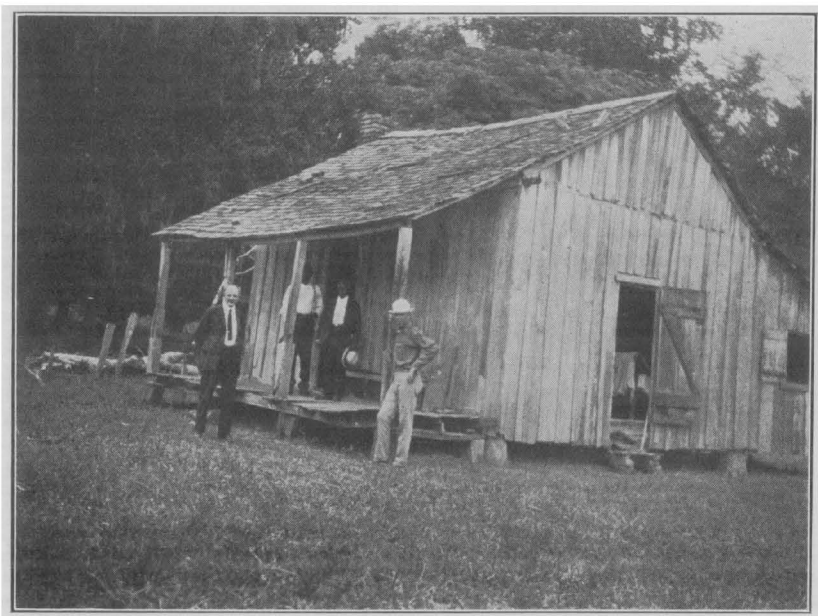
farmers, laborers, or teachers, or are engaged in some other occupation which takes most of their time and energy.

Of the 60,000 rural pastors 15,000 serve two churches each; 9,000 have three churches each; and 9,000 more serve four or more churches. The pastor's time is thus divided, first by other occupations, and second among several churches. Seven out of every ten town and country churches share their pastors with other churches, and half of the remaining number share them with other occupations. Were we to press the matter further we would discover that many of these already much-divided pastors are further limited by the fact that they have had little or no formal training for their work.

We have been speaking of national totals and averages. As a

matter of fact, conditions are not uniform in different sections of the country. In the South, for example, nearly three quarters of all the people living in town and country areas are to be found in open country communities. In fact, 70 per cent of all the open country communities of the United States are in the South. The type of agriculture predominant there seems to favor the development of that sort of rural life. Naturally, as a result, the South is the home of the open country church, and also of what is commonly known as the "circuit system."

That system makes it possible for a man to care for four or five, or even a larger number of churches, visiting them once or twice each month. Preaching is thus emphasized, and the social and educational ministry of the



THE "MANSE" OF THE PASTOR OF A RURAL NEGRO CHURCH

church is often neglected. As a matter of fact, only four churches in a thousand in the rural South have a full-time resident pastor. Curiously enough, also, the men who have other work besides the ministry serve just as many churches as those who give their full time to the ministry.

In the Middle West, as contrasted with the South, open country communities are reduced to a minimum. This section is dominated by village and town life, less than two per cent of the people residing in open country communities. The village church is dominant in this section, which is also best supplied with churches, only six per cent of its rural communities being without churches.

In New England three fourths of the total population live in cities, and one half of the remainder lives in towns of from 2,500 to 5,000 people.

Judged by communities, the range states of the West are the most inadequately churchied sections of the country. In this group of states extending from Montana to Arizona *one half of all the communities involved are entirely without Protestant churches.* A rather large Roman Catholic and Mormon population is one factor in this situation. The Pacific and Northwest regions are also poorly churchied. However, they have a larger proportion of churches with full-time pastors than other sections.

The Church and the Farmer

While conditions thus vary from section to section, and even from community to community, yet, taking the country as a whole, the church is reaching the farmers

less effectively than any other large group in our population. Some reasons for this deplorable fact are more or less obvious.

Of great importance is the fact that in the regrouping of rural populations the church has been less systematic and less effective in adjusting itself to changed conditions than have some other rural institutions. When the public school at the crossroads was discontinued a bus picked up the children and carried them to the consolidated school somewhat further away. When the open country store died a natural death the farmer got into his flivver and drove to town for his groceries without complaint. But, when the farmer's church went out of business, no welcoming hand of invitation was extended from the town or village church, no provision was made to carry the farmer's children to the town Sunday-school, and no substitute was provided close at hand. In a day when good roads and six-cylinder autos have enlarged the possible reach of all our institutions the town and village churches have, except in isolated cases, failed to measure up to their opportunities or to accept the challenge of this new situation. Some of the more prosperous farmers have found their way to the town and village churches, but in general the town church has not reached out to serve the farming populations effectively.

Here we must pause to emphasize this new factor of distance annihilation, since to disregard it would be fatal. The country church came into existence at a time when the radius of a rural community was measured by the length and strength of a man's legs. Later that radius was extended to fit the

stride of a horse, which in turn was limited by the depth of sand or the roughness of the road-bed. Today two new factors must be reckoned with, namely good roads and the automobile.

Over extended rural areas the outstanding problem of religious organization so far as it affects the farmer is one of extending parish borders and regrouping population units. This involves two important elements, the breaking down of psychological barriers, so that the farmer will feel as free to go to the town church as he now feels free to attend the town motion picture theater, and the re-thinking and re-arrangement of local church programs. The "larger parish" idea, already an accomplished fact in many individual communities, must be more widely disseminated and put into practical operation.

Once more, however, we must move with caution, lest we be misunderstood. The "larger parish" plan, with a town or village church as the center of operation, is not a return to a sort of glorified circuit system. It does involve a pushing out of parish borders to include often as many as four or five, or even six or seven rural communities, but, to be effective, it must also provide for a diversified staff to do the work, so that all the communities involved shall have personal contact with the different specialists on the staff.

This point of the necessity of a diversified staff for rural work is so important that to overlook it is to overlook the very key to the solution of our problem. Here we come amazingly close to the heart of the rural church matter, or the rock upon which it may founder. The rural church today is suffering

grievously from an over-exaggerated preacher hypnosis. It affects all our thinking, and we tend to study our problem and seek a solution for it on the tacit assumption that it is really a job of securing and adequately distributing a preaching ministry. That, like other half truths, is a most dangerous error. Possibly some lessons learned from our experience with city churches should be considered here.

The Country Church Program

Several years ago we waked to the fact that on a program of preaching twice each Sunday and a mid-week prayer meeting our downtown city churches were dying in many communities where the populations were steadily increasing. The situation was so desperate that we studied it with care, and arrived at several conclusions. Among others we decided that the running of a city church was a task too large for any one man, no matter how competent he might be, and that few men were trained to direct effectively the different aspects of a well-rounded church program. Having once established this idea we began to hire church secretaries, parish visitors, directors of religious education, boys' club workers, girls' club workers, social case workers, and the like. As a result the retreat of our churches from down-town city areas was checked, and the effectiveness of their ministry greatly enhanced.

Some such idea must be carried over into our religious program for rural fields, namely, the importance of a diversified ministry. In the past we have often felt that the rural church was too poor to

afford the diversified program and leadership which the needs of the situation demanded, but the larger parish plan increases the supporting clientele of the parish at the same time that it extends its responsibility. It insures a united program for a larger area; it diverts some of the money now used to provide several preachers toward the support of religious education workers and other workers with young people; and, not least in the scale of benefits, it brings the larger resources of the town and village to the help of the religious program for the more sparsely settled farming areas roundabout. In general, the future of rural America, so far as organized religious expression is concerned, would seem to be rather largely in the hands of the town and village churches. If they fail the farmer now the failure will be a serious one.

There are two main ways by which the town and village churches can measure up to their new responsibility. One is to bring the people into the centers, or to induce them to come, and the other is to carry a religious ministry into the countryside. Both of these methods will have to be followed, for different situations demand different treatment. Fortunately, many experiments are now being made.

At East Bridgewater, Massachusetts, a church bus makes regular trips, bringing both children and adults into the church and Sunday school. Many other church buses are now in operation in the East, and on westward to California. Not only are buses provided on Sunday, but also on special occasions, and, during the summer, these buses bring thousands of

boys and girls into daily vacation church schools each morning, and return with them at the close of the session.

The bus, however, is not the complete answer to the situation, even in those places where it can and should be used, for the extending of the limits of the parish. There must be other contacts than those which can be made by a bus driver, and the pastor alone is rarely adequate to the task, although under the inspiration of a great new idea many pastors have discovered that they could crowd more work into what they already had considered a full schedule. The very enlargement of the parish brings to the fore the necessity of a more carefully worked out program. Thus the East Bridgewater church found that it was necessary to enlarge its corps of religious education workers and expand its program in order to care for the people whom the bus brought. There was no point in providing a bus unless there was something worth while at the church when the boys and girls arrived.

The Need for Trained Workers

The conviction is growing upon religious workers everywhere that one of the chief tasks of the church is to provide religious nurture for the youth of the community. Likewise it is increasingly clear that this work must be directed by trained workers. In the past rural fields have been largely deprived of such trained leadership because of the expense involved. Under the new plan of grouping several communities and treating them as a unit in matters of program it becomes feasible to provide trained workers who can at least assist communities in organizing their lo-

cal work for children and young people, and in training and giving continuous advice and help to the local leaders who carry it on. Not only is this plan feasible, but it is already being carried out in many communities in widely separated states where trained workers are giving continuous supervision to the religious education program in from five or six up to fifteen or twenty different communities.

of their time without salary, often at considerable personal inconvenience to themselves, to this work. These individuals were not picked up at random. Instead they were carefully selected persons chosen because of their fitness for the task. In addition they were given the benefit of extended special coaching for the work, and the program of the twelve schools was carried out under the personal sup-



BRINGING THE COMMUNITY INTO CONTACT WITH THE CHURCH—A SUNDAY SCHOOL AUTO-BUS

In one small section of rural Illinois during a recent summer, as a result of the efforts of one such paid worker, twelve daily vacation church schools were conducted with a total enrollment of 574 pupils. These schools were all carefully planned in advance, and that they were helpful and popular with those who attended was demonstrated not only by the personal testimony of students and parents, but by an amazingly high percentage of attendance as compared with enrollment.

In these schools fifty-two volunteer teachers and assistants gave

ervision of the one who had originally planned them.

Seventeen of these volunteer workers were public school teachers with normal school training, and seventeen others had college training, nine being high school teachers with college degrees. Four high school graduates were used, and fifteen pupils from junior and senior high school classes were used as assistants.

This program is accomplishing more than the brief recital just given might suggest. This work is not only bringing nearly 600 rural boys and girls under expert

religious training and teaching for a few weeks each summer, but it is by that very process setting a new standard for the religious training of youth which lifts the Sunday-school work and the week-day religious training work of the entire year to a new level. Workers are trained as the work progresses, and there is left behind a growing army of young men and women who have caught a new vision of the meaning of the church in a rural community, and who have some pretty clear idea of how to go about the task involved. In other near-by communities vacation schools and other advance movements looking toward better religious nurture for youth spring up through the contagion which the work generates. This area is located close to the University of Illinois, and throughout the year students are brought singly and in groups out into the rural communities to help with the religious and social programs.

One might cite this achievement as an illustration of what volunteer labor can accomplish, but that would be but half of the story, for it is volunteer labor, plus a trained and capable leader who has a plan, knows how it should be worked, and is capable of inspiring others with something of her own vision. Could we multiply such programs of work over the country we would be able to secure the coöperation of many who are waiting only for someone who will show them a worth-while task, and then make them really see and believe in its importance.

Preachers must have a large and permanent place in any program of rural religion, but no one who has been trained primarily as a preacher and who thinks and

works in terms of preaching will ever be able to do the sort of thing for rural boys and girls that a trained worker in the field of religious nurture can do. Such a worker must be thoroughly grounded in educational methods, and be familiar with educational materials and skilled in curriculum building, and in handling actual work with boys and girls.

The Church and the Youth

Because human nature is what it is, the greatest opportunity of the Christian Church is with youth, and there is the outstanding rural challenge of today. This amazing need will never be satisfied by multiplying churches, nor by hiring more preachers. It can only be met by extending the parish boundaries of churches already in existence, by organizing the work in larger units, and by employing teachers of religion who will think of their task in terms of religious nurture rather than of preaching. These workers must be trained, and they must be paid. Many of them will be women.

One of the most hopeful experiments along this line is in Tompkins County, New York, where the churches of Ithaca, the county seat, have become interested in the rural areas of the county, and are supplying five or six full-time workers for the extension of the church's influence in rural areas. These workers visit in the homes, organize and conduct Sunday-schools, direct daily vacation church schools, and do club work with boys and girls.

The development of this plan is unique. It was due largely to the initiative of Professor Ralph Felton of Cornell University. The work was preceded by a survey of

Tompkins County. That survey revealed the surprising fact that seventy-seven per cent of the children in the rural communities studied were not attending any church or Sunday-school. In one entire school district but one child was connected with any Sunday-school.

The significance of this work in Ithaca lies largely in the fact that it is a clear-cut case of the recognition on the part of town churches of their responsibility for extending the ministry of the church to the outlying rural areas which have so frequently been overlooked by the churches at the center.

The experience at Ithaca has also taught a new lesson about interdenominational coöperation. All of the workers in Tompkins County are hired and paid by individual denominational churches in Ithaca, yet they go out as part of a united plan for the county, and with the backing of all the churches. Denominationalism is rarely mentioned and never stressed, and the work moves forward with enthusiasm and with the common purpose of building Christian character in the lives of the boys and girls of the county. The natural way in which denominationalism has sunk into the background here serves to raise the question as to whether the facing of a large worth-while task is not exactly the incentive needed, and in the long run the most powerful one toward interdenominational comity and coöperation. Certainly rural America will never be saved religiously by denominational competition. Possibly the path toward unity can best be paved by facing a great task together, and what greater task does the Church face than to provide an adequate and perma-

nent religious ministry for rural America?

Some Conclusions

Several things, then, seem to stand out rather clearly.

First, rural America as a whole is so badly served religiously as to cause us serious national concern.

Second, the church at the crossroads, except under unusual conditions, cannot maintain itself as an effective, independent community agent, but must either cease to exist or be maintained as a part of a larger parish unit.

Third, the solution of the problem will never be found by multiplying the church buildings or preachers, but in supplementing the work of the preachers with a new type of worker specially trained in the religious nurture of youth.

Fourth, whichever way we look for deliverance, the solution of our present problems depends upon the coöperation and help of the town and village churches which must devote cold cash either to assist in the support of rural religious workers, or to the bringing in of people from the outlying sections to the church.

If the town and village churches accept this responsibility, and *if* the work can be organized in large units, so that a superior type of leadership may be made available, we shall have little cause to worry, even though many of the churches now at the crossroads disappear altogether. The word to ponder is *if*, for some of us have it in our power to change that *if* into an established fact so far as our own neighborhoods are concerned.

NOTABLE CONQUESTS IN LATIN AMERICA

A CONTRAST—AFTER FIFTY YEARS*

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

Educational Secretary of the Committee on Cooperation in Latin America

THERE are not a few indications that the last half century of Evangelical Missions in Latin America has witnessed notable conquests. Some of these may now be noted:

1. The battle for civil rights has been fought and won in practically every one of the twenty republics, and the inspiration and encouragement back of the movement have very largely originated with evangelical leaders, though the fight itself has been waged by liberal statesmen. Fifty years ago, not one of these republics had written liberty of worship into its constitution, the cemeteries were open only to those who had died in the faith of the Roman Catholic Apostolic Church, and the marriage rite could be performed only by a priest of that communion. Even evangelical workers, marrying on the field, were obliged to have their union blessed by some friendly priest in order that their marriage

might be legal. Today, more than half a dozen of these twenty nations have demanded and secured constitutional separation of the Church and State, and even in those that have not gone so far, in practice, if not before the law, all faiths have equal rights.

2. The Roman Catholic Church itself has benefited by this contact with evangelical Christianity. Although obscurantism and bigotry still exist, especially in the smaller and more belated countries, the spirit of opposition has been somewhat tempered. Better and more frequent sermons are being preached from Roman Catholic pulpits, evil practices have been curbed by the authorities of that Church itself, and much inherent good has been revealed and developed. Accretions of past centuries, in some cases due to contact and fusion with autochthonous religions, have been brushed away, and the Church stands out purer and better because of this cleansing process. Schools, hospitals and dispensaries have been opened and strengthened by both Church and State. Public and flagrant idolatry of hideously scarred and blood-stained images has diminished. Versions of the Bible, or portions of it, have been prepared in the vernacular, with the authority of the Church, and made available to at least a limited circle of readers. The morality of the priesthood, until recently almost entirely composed of foreigners—in the ma-

* It is difficult to present a comprehensive and intelligible survey of evangelical work done in Latin America during the past half century, within the limits of a brief article. Complete data are unavailable, since no history of that work has yet been written. The immense extent of territory also complicates the situation, and the missionary meets problems which do not emerge in other lands. Here he does not deal with ancient nations of the Orient, nor with ethnic religions whose adherents are attracted to Christianity as to something new and widely different from their own faiths. On the contrary, he deals with modern and virile nationalities of the Occident, whose special religious problems result from an unavoidable conflict with, and because of the past influence of, the hierarchy of a branch of the Christian Church itself, whose religion has become static and does not eventuate in right living. In Latin America it is not so much the problem of indoctrinating youth as the reindoctrination of that which is obsolescent and decadent. This must be kept in mind as we review the past fifty years of evangelical effort in the American republics of Latin origin, and glimpse what the future may have in store.—W. E. B.

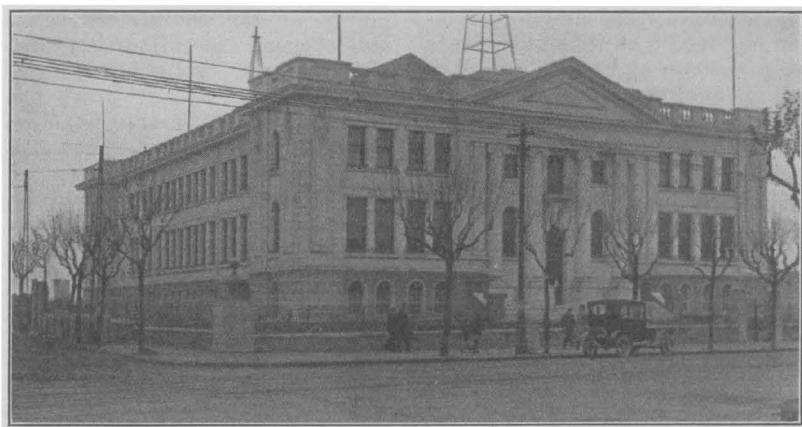
jority from the convents of Spain, Portugal and Italy—has improved, and a greater number of native-born young men of a higher social class are now offering themselves for holy orders.

A missionary in Guatemala, referring to this impact of Protestantism on Roman Catholicism has recently written as follows:

"We have seen Roman churches that had been without church seats and piano for generations adopt them because we did so. Forty years ago there was but

presence and work of evangelical Christians.

3. The numerical increase of the various evangelical groups, while not all that many would desire, has nevertheless, been sufficient to prove that Protestantism is not an exotic plant, as many would have us believe—a product of colder nordic climes transplanted to the more tropical Latin atmosphere, where it is doomed to wither and die—but that, on the contrary, it



A MODERN PROTESTANT MISSIONARY BUILDING IN LATIN AMERICA

The Crandon Institute, a college for women built by the Methodist Episcopal Church, South, in Montevideo, Uruguay

one little monthly religious paper in Guatemala; now there are many, and that means reading, thinking, opinions, reform, Protestantism. Before our hospital started there were no trained nurses and no one knew what they were for. Since then they have founded three nurse schools, but all three have failed because they eliminated the moral and spiritual element. . . . The prospectus for an industrial college was scarcely in the hands of the then authorities till a large governmental industrial school was projected and is now well under way, though it, too, has the defect of the nurses' school."

These changes have come about gradually and almost imperceptibly but they are none the less real, and in large part are due to the

has taken deep root and become thoroughly acclimatized during this half century.

Fifty years ago there were but the mere beginnings of evangelical work in a few of the leading countries. Chile was first entered by an evangelical missionary in 1845, under the "American Foreign Christian Mission," and the Methodists began work in Chile and Peru in 1877, under Bishop Taylor. Permanent work in Spanish in Argentina and Uruguay was established by the Methodists about sixty years ago. The Presbyter-

ians began work in Mexico in 1872, and were followed by the Methodists in 1873 and the Baptists in 1881. Chile and Guatemala were also entered by the Presbyterians in 1873, and two missionaries of this same communion left Colombia, which had been entered in 1856, and began work in Venezuela in 1897. Ecuador was not entered until 1900, and then by Methodist missionaries who went from Chile to open schools in the capital of that republic. In Brazil, which was entered by the first Presbyterian missionary in 1859, there were but a few foreign workers half a century ago, just setting about the organization of small and scattered groups that have since developed into a nation-wide movement that now numbers about a million members, adherents and friends.

While no definite statistic of the number of professed evangelical Christians of fifty years ago has ever been made, it would be safe to say that there was not over one thousand in all Latin America—excepting of course, those of foreign blood who may have been residing in these countries at that time. Even modern exact statistics are difficult to secure. The movement is so many-sided, operates under so many different conditions, in the various countries, and over such a vast territory, that the results are often unseen and pervasive, rather than concrete and visible. Nevertheless, certain studies have been made, and from them we may deduce the present approximate number of evangelicals.

According to the report made to the Montevideo Congress in 1925, there was then in South America, a total communicant membership of 125,000, with over 100,000 in the

Sunday schools, working with a force of more than 1,700 foreign missionaries. If we add to this estimate the evangelical population of the countries of the Caribbean Central America and Mexico, it is probable that the number of communicants would be doubled. The membership of these churches includes representatives of all classes of society—bare-footed workmen on the great estates of the interior; humble, illiterate artisans of the cities; the merchant and his fellows of the rapidly emerging middle class, and prominent professional and political leaders. Rio de Janeiro, Brazil, which has come to be one of the principal evangelical centers of the Latin world—exceeded, possibly, by Paris, alone, in the extent of its Christian work—has more than 100 preaching points, one of its churches reports a thousand members, and there is a Pastors' Association of sixty members. Chile, which fifty years ago could not have had more than a dozen missionaries in the entire republic, now reports some sixty in the capital alone. The contrast has been well summed up by a missionary in Guatemala, who wrote as follows, in 1922:

"In 1882, as a measure of safety against fanaticism, the president had an armed guard walk on either side of the one missionary, and that in the streets of the national capital. Today, it is difficult to provoke even a remote villager to throw a brick at one for religious reasons. In those early days, a tract was likely to be crumpled up and thrown back at the distributor. Now, in streets or train, hands are stretched out and all Protestant literature is eagerly received. Liberals welcomed us then, but frankly told us that they were not fools enough to believe our religion. Now, many of these men are being baptized and most of them are sending their daughters to our Girls' School to get our religion. Then, it was almost impossible to secure a congregation. Today, there are more than five

hundred and as many more potential ones, and one may travel on foot across the inhabited part of the land and stop, morning, noon and night, with a Protestant congregation. Then, we were everywhere considered as destructive elements, —anti-Roman, if not anti-theistical. They have now awakened to the fact that Protestantism is splendidly constructive on the side of all that is best. We were outcasts, and only outcasts who had nothing to lose would come to us. Now the intellectuals are being baptized, the best people have us conduct their funerals and weddings, and in advertisements, at times, the very significant note appears, 'Protestants preferred.'"^{*}

4. The educational work of evangelical missions in Latin America is almost in its entirety an outgrowth of the past fifty years. Very few of the schools now in existence were founded before the beginning of the last quarter of the nineteenth century. Protestant effort at first was purely along evangelistic lines, and schools came later.

Mackenzie College, in Brazil, which now enrolls about fifteen hundred students, grew out of a primary school founded in 1871, and the college itself was not planned until twenty years later. The "Instituto Inglés" in Chile, with primary and secondary courses, was founded in 1876, and its sister institution in the same city, "Santiago College," in 1879, while the "American College" in Buenos Aires was founded as late as 1913, and the Lutheran College of the same city even more recently.

So far as history records there was no school exclusively for girls, in all Latin America, before the beginning of the last quarter of the past century.

The founders of the first schools no doubt had in mind the giving of literary training to all who would

accept Protestant religious instruction; but other objectives have emerged as the years have gone by. Some introduced new educational ideals and methods, which have served as models for an entire country. The results have produced what might be called a mass tolerance for Protestantism. Others have specialized in providing education for the children and young people of the evangelical community, where such children suffered persecution because of the religious convictions of their parents, and still others have excelled in the giving of commercial instruction and have thus had unusual influence in business circles.

These schools have struggled to give a Christian education worthy of the ideals of their founders, and, amid untold difficulties which can never be sufficiently appreciated by their supporters in the homeland, hundreds of consecrated Christian teachers have written their lives indelibly into the hearts and characters of thousands of attractive, lovable young people. The final end of their teaching has been education rather than instruction, the training of the heart rather than the mere imparting of knowledge, and because of their influence there has come to many communities, a broader and deeper understanding and appreciation of the content of true religion.

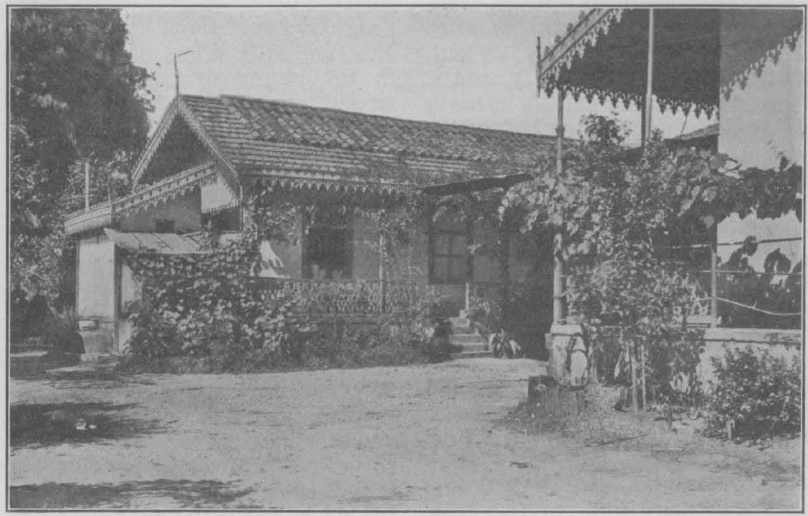
5. The evangelical churches of Latin America have been slow to recognize and stress the social implications of Christianity. However, the content of the message has greatly broadened in more recent years, and there is now an increasing tendency to emphasize the social part of the general program. Fifty years ago no form of medical missions had been estab-

^{*} Edward M. Haymaker, in *The Presbyterian Magazine*, May, 1922.

lished. Now there are forty-eight medical missionary centers in forty-four cities, in eleven of the twenty countries in Latin America. These centers work through eighteen hospitals, thirty dispensaries and clinics, and four visiting-nurse centers, operated by twenty-three doctors and thirty-six nurses. The evangelical hospital in Rio de Janeiro, organized, controlled, and financed by Brazilians, is one of the best equipped and most preferred

ing oligarchies have seen their power broken, and, in some countries, men of the middle class have won their way even to the presidency. Students too, have organized within the past few years, in some cases have combined forces with the proletariat, and are making their united strength felt in matters of Church and State, as in all social movements.

Practically all that has been done toward the suppression of the



WHERE MACKENZIE COLLEGE, OF THE PRESBYTERIAN CHURCH, BEGAN

institutions of its kind in that great city.

What is known as the feminist movement is a development of the last twenty-five years. Equal rights are now demanded for both sexes, and the Red Cross and similar organizations have greatly benefited from the awakened activities of the women. Organized labor, with its demands for the formerly suppressed working-man, was unknown thirty years ago, but its successes have brought immense help to all those who toil, the rul-

drink evil, has been due to the initiative of representatives of evangelical Christianity, and a number of strong enthusiastic organizations, in strategic centers, now carry forward this work.

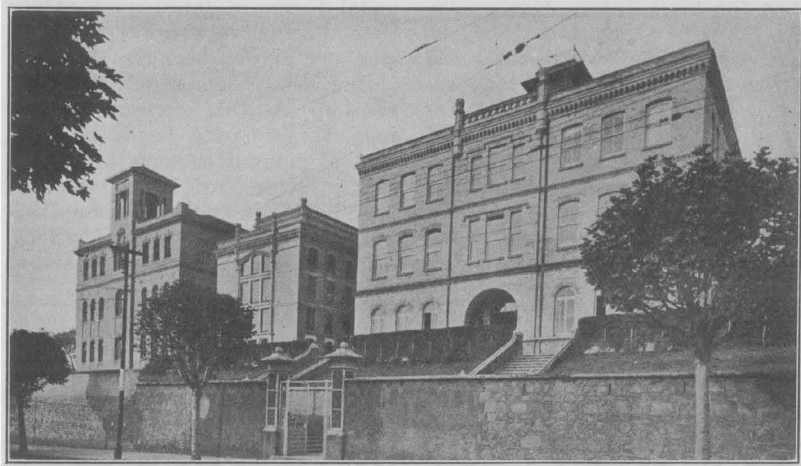
Interest has more recently been aroused on behalf of the many thousand lepers who wander unchecked through city streets or along country trails, and the Rockefeller Institute—while not an evangelical institution, yet certainly one that does Christian work—has virtually stamped out

yellow-fever, and its present efforts give promise of finally overcoming hook-worm and similar diseases peculiar to the tropics.

6. In the circulation of clean, helpful, as well as directly Christian literature, it may be said that all that has been accomplished during the past half century is very largely due to the efforts of evangelical missionaries. More than one hundred religious periodicals are now published under evangelical auspices, some of them

—are training others, and the foreign worker is confidently looking forward to the time when he may be able to turn over to national forces entire responsibility for the work.

8. Help for the submerged Indian masses did not enter into the plans of evangelical forces fifty years ago. Even that which is being done today is tragically inadequate to the needs of these millions of fellow Americans—as pagan as were their forefathers when Co-



MACKENZIE COLLEGE, SAO PAULO, BRAZIL, AS IT IS TODAY

union enterprises, and a number of union evangelical book-stores, located in strategic centers, give themselves to the production and dissemination of books and other literature that build up rather than destroy character.

7. Fifty years ago trained national workers were almost totally lacking. Today, there are more than 2,000 in South America alone, and Institutes, Bible schools, training schools for deaconesses and nurses, and theological seminaries—if not in each country, at least in each great area

lumbus first looked on the shores of America. Yet, considerable interest has now been aroused in the problem, a number of missions have been organized—in one country there are now fourteen where three years ago there was but one—and it is hoped that steps may soon be taken to organize and co-ordinate these various bodies, and carry forward a continent-wide work which shall bring to the hundreds of widely-scattered tribes the benefits of Christianity.

9. The outstanding characteristic of evangelical work in Latin

America, as developed in recent years, is the fact of wholehearted cooperation between the different missions and boards. Cooperation in Christian work has come to be the rule in most mission fields, but it may be said that Latin America leads all others in this respect. A half century ago such cooperation was altogether unknown. Then it was rather a marathon race between representatives of the different boards in an effort to preempt what were considered choice locations for their future work. Today, many of these same locations have been voluntarily abandoned in the wider interests of cooperation. Primary responsibility for evangelization and other forms of Christian work has been accepted by individual boards in a number of regions and countries—as in Mexico—although this has sometimes meant a new allocation of forces and the turning over to other communions the churches and schools which had cost years of labor and many lives.

In all the principal regions, students for the ministry are now being educated in union seminaries, and narrow sectarianism in the future ministry is thus made impossible. Some of the outstanding educational institutions, both primary and secondary, are carried on under union auspices, thus mak-

ing it possible to establish in a certain region or country one strong school, which honors evangelical Christianity, rather than a number of weak, raquitic organizations which would do it no credit. Denominational names on church buildings tend to disappear, giving way to the general name of "Evangelical Church," with the distinctive name below and in parenthesis. In the Dominican Republic, four Boards have united in a work which embraces all the usual forms of missionary activities, and the workers for this mission are chosen because of fitness rather than denominational connection. All this cooperative work in Latin America heads up in a central committee with headquarters in New York City, which in turn has close and vital connection with strong, self-determining local committees in the various important areas.

The leaders of evangelical work have no doubt made many mistakes during the past half century. They have sometimes followed false trails and occasionally found themselves in a *cul-de-sac*. But, on the whole, the movement has been steadily forward and evangelical missions today stand out as the one great gift to Latin America from Great Britain and the United States.

A BIBLE JUBILEE IN BRAZIL

LAST year the Jubilee of the American Bible Society Agency in Brazil was celebrated. The three months, from September 7th, Brazil's National Independence Day, to December 4th, Universal Bible Sunday, offered the opportunity and favored the suggestion that the Jubilee celebration take the form of a con-

secutive daily reading of portions of the Scripture, united daily prayer, and efforts to place in the hands of the largest number of persons possible copies of the Scriptures. The publicity given to this plan awakened widespread interest. A total of 285,000 copies of the Scriptures selected were used, chiefly in Portuguese.



TOPICS OF THE TIMES



Conferring at Jerusalem

WORLD missionary conferences have been milestones to mark missionary progress. Some have been more; they have been great dynamos giving new impetus to missionary ideals and methods; they have rejuvenated, if not revolutionized, missionary work.

The first interdenominational conference was held in New York (May, 1854) and the second in London (in October of the same year) to consider the united task and the common problems. These small gatherings initiated the movement for closer fellowship in the task.

Next came the larger Liverpool Conference in March, 1860. Here the whole world field was studied, with reports as to the needs and the methods that had proved most successful. The result was a clearer conception of the magnitude of the whole enterprise.

Third came the Mildmay Park, London, Conference in October, 1878, with larger representation from Britain, America and Europe. This conference studied the fields more particularly and reported the progress made in their evangelization. The result was a deepening of interest, a keener appreciation of the need for wise statemanship and generalship in order that there might be a united advance.

In June, 1888, the first truly representative and adequate conference was held in London. Reports

were given as to the achievements of modern missions and as a result the home churches were aroused to a sense of their responsibility and the great victories of the missionary enterprise.

A still more important international and interdenominational conference was that held in New York in April, 1900. This was attended by representatives of more than 200 societies and by delegates from all parts of the world. It was a demonstration of the essentially missionary character of Christianity and the unity of the undertaking. This conference convinced the world that the missionary enterprise is not to be ignored but is worthy of more adequate support. The importance of women's work was also more fully recognized.

Ten years later, in June, 1910, the World Missionary Conference in Edinburgh brought together the largest number of missionary specialists ever gathered in one place. Here the science of missions was emphasized and native Christians from the churches on the field were given a larger place on the program. The result was a great impetus to cooperative work and to the development of the Church on the field.

The war interfered with plans for the next general conference but an American Convention was held in Washington in January, 1925. This was less important as a milestone and for the power it gener-

ated, but served to give impetus to the study of world-wide missions and regained some of the ground lost through the war and by the mistakes of the Interchurch World Movement. It was a convention rather than a conference.

The present year is marked by another important world missionary gathering. Its personnel is more limited in numbers but the delegates are carefully chosen and include a larger number of Christian leaders from churches in non-Christian lands. This conference is now meeting on the Mount of Olives, Jerusalem, March 24th to April 8th. Two thirds of the delegates from the mission fields are members of native churches. Here the enterprise is viewed less as a missionary undertaking and more as indigenous—a task for the Church that has been established in each country.

The Christian Church was founded over nineteen hundred years ago. Today native churches are found in all parts of the world. The question is now not so much "How will European and American Christians evangelize these non-Christian lands" as "How will European and American churches cooperate with national churches in other fields to help them grow strong and to strengthen and enlarge the Church of Christ in their own lands."

With this purpose in view the conference will carefully consider the following questions:

(1) What is the essential character of the Christian message and the Christian life as it should be found in Africa and Asia as well as in America and Europe?

(2) What are the true aims and most effective methods in Christian education that will develop an intelligent church membership and trained leaders in each country?

(3) How are the younger churches, established by missionary work, to be re-

lated to the older churches that established them? What is the relation of finances to administration? Shall foreign missionaries retire from control of work established and supported by mission funds?

(4) What is the relation of race to fellowship and control? Should race make any difference in the position that a man or woman should hold in industry, in government, in society or in the church?

(5) How can international and interchurch cooperation be developed so as best to fulfil the task of world evangelization and to build up a truly Christian Church?

On each of these general topics specialists have prepared papers which have been printed in pamphlet form and distributed to the delegates.

The growth of the non-Christian nations in self-consciousness, and the development of the churches in these lands in a sense of personal responsibility and self-government, make this meeting in Jerusalem of great significance. Christians in all lands may well unite in earnest prayer for God's guidance in these deliberations and conclusions and for His blessing on the delegates as they return home to face old problems and new difficulties with greater faith and courage and in a more adequate way.

Dr. Robert E. Speer is to write for the REVIEW the story of this Conference and Milton T. Stauffer, and a number of Christians from the various mission fields, will give their views of the problems discussed and their relation to the great task of winning people of all nations to allegiance to Jesus Christ.

The Church and the Jews

IS THE Church neglecting its responsibility for giving the Gospel to the Jews? At the meeting of the Home Missions Council at Cleveland in January, a

resolution was presented requesting the Administrative Committee to cooperate with the International Missionary Council in calling a conference of representatives of the Christian Churches of the United States and Canada to consider their responsibility for the religious welfare of the Jews. The only opponent to this resolution is reported to have said:

"When it comes to going to the Jewish people and trying to get them to give up their faith, the background of our own religion, I would have no faith in such a program. Their modern church is influenced by ours; they sing the same old religious songs and worship the same God. I would say to a young Jew who has left his synagogue: 'Go back to your rabbi and your synagogue, and the God you and I hold in common.'"

This declaration is heralded by the Jewish press with unqualified approval. *The Jewish Tribune*, in commenting on the utterance, regards it as an example of "real" good will, and says: "The first step to good will is the realization of and emphasis on those vital points upon which Christianity and Judaism agree, and not upon inconsequential dogmatic differences."

Has the Christian Church a ministry to the Jews or are they to be excluded from her universal mission? If the New Testament is accepted as an authority, the answer is unequivocal. Christ Himself devoted His entire ministry to His own race. His "marching orders" specifically enjoined His disciples to "begin at Jerusalem." Many thousands of Jews became followers of Christ before the messengers were scattered to other lands by persecution. Even there

the apostolic program was to give the Gospel "to the Jew first."

From this position the Church through nineteen centuries has never wavered. Her mission to Israel, it is true, has often halted, or its execution has been half-hearted, or what is vastly worse, has been prosecuted by barbarous and unchristian means. But through all there has been a conviction that Christ and His Gospel are for the Jews, and that without Him their destiny cannot be complete.

Have we come to the time when the Jew no longer needs Christ and what He offers to all other races? Has the Gospel which was proclaimed to the Jews in apostolic days no significance for the Jews of today? Has salvation at last come out of Zion?

No one acquainted with modern Jewish conditions, or with current Jewish literature is under any illusions as to the real situation. The late Rabbi Blau, a few years ago, in deploring the tragic departure of his people from the ancient faith, said:

"What greater tragedy than the life of a people that has lost its God! And there is no new Sinai from whose thundering top the God of our fathers may speak to His backsliding children."

And Dr. S. M. Melamed, the brilliant editor of the *Reflex*, says in the January issue:

"At least half of the Jews today no longer observe the rabbinic law . . . One must be blind not to see that Judaism is being derabbinized daily. Of the four millions of Jews in America, not more than ten per cent observe rabbinic law, and their number is diminishing daily . . . It is obvious that

throughout the world the days of rabbinic Judaism are numbered."

Would any representative of a Christian missionary organization have the wandering Jews of the world turn back to this? They themselves know better. Judaism has been tried and found wanting. No message from the synagogue today can satisfy the Jews' hungry heart. When earnest Jews everywhere are searching eagerly for spiritual satisfaction, shall the Church founded by the Jews' Messiah pass by Messiah's people?

It is not a question of trying to get Jews to give up their faith. Most of them have none. Neither is it a question of making Baptists or Methodists, or Presbyterians of Jews. That does not greatly concern those who know the Jewish situation in America today. The supreme problem is to *bring Jews face to face with Jesus Christ*. He alone can vitalize their faith. He alone can enable them to fulfil their mission. He alone can recover for them their lost glory.

If we are to hold with the Jewish editor that all this is "inconsequential," then the Christ who is inconsequential to the Jew must be equally inconsequential to the Christian. Then missionary effort on behalf of any people is a blunder and even an affront. We should not merely send the Jew back to his rabbi and his synagogue, but the Moslem to his mullah and his mosque and the Hindu to his idols and his temple.

In a very real sense the presence of the Jew in our midst presents a test to the Christian Church more searching than can be found in any other part of our work. The test is primarily as to our attitude to Christ and His Gospel, and then

supremely as to what we regard as essential to the Jew as to the Christian.

J. S. C.

Missionary Promises

THE missionary meditates more than others over the *missionary promises*. These are the most astonishing and inspiring utterances in the whole world. Use has blunted the edge of our wonder, and only by an effort can we dismiss dull associations and grasp the unfailing optimism of the Bible.

The greatest literary miracle in the world is the unity of the Bible, and its hope for the conversion of all nations. Its writers belonged to one of the smallest and most exclusive races in the world; its books were written at different times, by very different men, and amid various tendencies, and yet they all introduce us to a King who is to establish a world-wide and age-long Kingdom. The hope of the conversion of the whole world lives in the heart of the whole Bible. The strongest utterances came from the prophets when their land was in ruins.

The same spirit pervades the New Testament. Its great, oft-recurring words are outgoing—teach, call, heal, say, go, etc. The Beloved Disciple, even when a prisoner in Patmos, and in a day when heathenism was triumphant everywhere, wrote as if he already heard the tread of the coming millions of Gentile converts hurrying on to the mystic Zion, the seat of Him who is "the Desire of all nations." He saw his divine Master going forth conquering and to conquer and crowned with victory. The missionary lives in the spiritual ozone of such truths.



METHODS FOR WORKERS



HOW TO UTILIZE THE PUBLIC LIBRARY IN OUR MISSIONARY WORK

BY SALLIE E. COY, Westerly, R. I.

We have heard of the farmer who, after having driven an old-time Ford for some years, bought a Buick. He drove forty miles in low gear, heating his engine and getting no speed, trying every scheme he could think of by using his feet to get into high gear but without success. At last he met a man who showed him how to shift gears, telling him to use his hands as well as his feet.

Our missionary organizations are built for both speed and power, but often fail of achievement because we do not make use of the facilities at hand.

Fifty-six per cent of the total population of the United States and Canada live in public library service areas, according to a recent survey made by the American Library Association, yet only two volumes per capita are issued from public libraries during a year. "There can be but one reason for this situation and that is that public opinion is still uninformed of the value and comprehensive service of a good public library."

How may these libraries be more widely used to promote better methods for missionary societies? From observation it appears that many missionary organizations are making comparatively little use of the tremendous asset which is theirs for the asking in the public libraries.

There are three ways in which our missionary organizations may more fully utilize the public library:

1. As a medium for the circulation of missionary books.
2. As a laboratory or workshop.

3. As a factor for Americanization. Let us consider each of these in turn.

As a Circulation Medium.—We are interested in getting the missionary ideal across both to the members of our churches and to our communities; the library may assist in circulating books of missionary interest. Some may say that they have tried it and the library will not cooperate. While a library cannot do all that the various groups of its patrons request, there are certain things that the public may reasonably expect of its library, and which most librarians will do if requested.

Book Lists.—Most librarians will be glad to compile lists of material available on certain subjects. For instance, if this year you wish to know what your library can furnish on China or India, on modern industry, child labor, race relationships, international relationships or aliens in America, give your librarian several days' notice, and good lists will undoubtedly be forthcoming.

Special Shelves.—If your group is to make a thorough study of a special topic, ask that books covering your subject be collected and placed on special shelves marked for your group, and held for a limited time.

Collections of Missionary Books.—Some libraries maintain regular collections of missionary books. If you can show sufficient use of these books your librarian will be glad to arrange for one. The great advantage of having such a collection in your public library is that it attracts many readers who would not dream of borrowing books from a church library. This has been proved again and again.

When you know the books that you especially wish to have in a mission-

any collection submit the list to your librarian and some will be purchased—probably not all. In making up the list consider the books your library already has along this line that may form the nucleus of your collection.

Many of the following fairly recent books will be found in the average public library and may be used on your list:

Christianity and the Race Problem—Oldham.

The Church and Missions—Speer.

From Immigrant to Inventor—Pupin.

Shepherds—Oemler.

The Glass Window—Furman.

The Christ of the Indian Road—Jones.

A Daughter of the Samurai—Sugimoto.

The Soul of an Immigrant—Panunzio.

We Must March—Morrow.

African Clearings—Mackenzie.

Autobiography (Labrador)—Grenfell.

The Cost of a New World—MacLennan.

No collection of missionary books will be altogether complete that does not include some of an inspirational nature, for the love of Christ is the compelling force of the entire missionary motive.

Marks of a World Christian—Fleming.

Jesus and Our Generation—Gilkey.

The Manhood of the Master—Fosdick.

The Meaning of Service—Fosdick.

What Peace Means—Van Dyke.

What Christ Means to Me—Grenfell.

The Christian Basis of World Democracy—Latourette.

The Jesus of History—Glover.

Many other books of this sort will be found in the average public library and are worthy of a place in your collection.

You may secure a missionary reading list from your denominational headquarters, check it with your library catalogue, and then present it to your librarian. In requesting books, have full information if possible—title, author, publisher, price.

Deposit Stations.—Many rural churches and those not easily accessible to a public library can arrange to act as a deposit station for the nearest library. A number of missionary books may be borrowed for an extended time—someone in the church acting as librarian.

The Library as Laboratory

As a workshop, where all of the latest tools and instruments are available, the public library is an invaluable asset to the missionary society. In preparing programs, pageants or posters, one cannot afford to ignore the help which the library offers. There are many ways and many books which would prove useful, but only those are here listed which have been tried again and again and have proved themselves of value.

Many times, in developing a program, we find that we lack the information necessary to complete your cycle of facts. Or we may have seen an article in a recent magazine but cannot recall the date of issue. THE MISSIONARY REVIEW OF THE WORLD is the only strictly missionary magazine indexed in one of the greatest of all library reference tools, "The Readers' Guide to Periodical Literature." This index will be found in every library of any size.

This year, when we are especially considering the Church's attitude towards social problems such as modern industrialism, racial problems, and our international attitudes, it is well to strengthen our position by a thorough understanding of the background of these present-day questions. To that end many missionary societies are organizing discussion groups or forums. "The Reference Shelf" and the "Handbook Series," both published by the H. W. Wilson Co., will furnish excellent material on current problems. They contain reprints and bibliographies from many sources, together with briefs, and debate and study outlines. A perfectly impartial attitude is maintained towards both sides of the question, and since as members of missionary organizations it is our aim to advance the Christian viewpoint, these studies will help materially in seeing the subject from every angle. Some of the questions dealt with in these series are—War, Its Cause and Cure; Immigration, Prohibition, Child Labor, Japanese Exclusion, etc.

If there is one part of our missionary programs that we neglect more than another it is the devotional period. Sometimes the wrong song is used, or an unfortunate poem is read that jars the spirit of the entire program. By making use of some of the excellent collections of folk-songs and sacred songs available in public libraries we may have music that will add to the impressiveness of our programs, instead of detracting from them.

Botsford's "Folk Songs of Many Peoples" (2 vols., published by the Woman's Press, 1922, which has the music and words, both in the original, and also translations by American poets) contains many songs from the homelands of our new Americans.

Burton's "American Primitive Music," or Fletcher's "Indian Story and Song from North America," will help greatly in creating the right atmosphere for a program on work among the American Indians.

It is possible to secure excellent collections of Negro spirituals from denominational literature bureaus, but since this type of American folk music has so largely come into its own, the library can help here. Johnson's "Book of American Negro Spirituals" and Krehbiel's "Afro-American Folk Songs" contain many well-known and some of the less familiar spirituals.

There is no question as to the value of using folk music in our programs; when we have learned to sing the songs of other peoples we are on the road to a better understanding.

Helps for Missionary Dramatics

Dramatic presentations, as part of our missionary program, have come to stay, for we have all learned that some of our finest lessons are taught in this way. But a poorly staged, poorly costumed or poorly lighted presentation loses much of its effectiveness.

Here are some books that will help in the proper setting of plays and pageants. Grimball and Wells' "Costuming a Play" describes costumes from Assyrian times to the period shortly

after the Civil War. It also has an excellent chapter on color and lighting, giving the effect of lights on different colors, and the psychological effects of various colors on the audience. Haire's "Folk Costume Book" is especially good in its description of the costumes of many of the less known countries of Southern Europe. Other helpful books on costume are Hubbard and Peck's "National Costumes of the Slavic Peoples," Jasspon and Becker's "Ritual and Dramatized Folkways" and Mackay's "Costume



and Scenery for Amateurs," an older but still useful book.

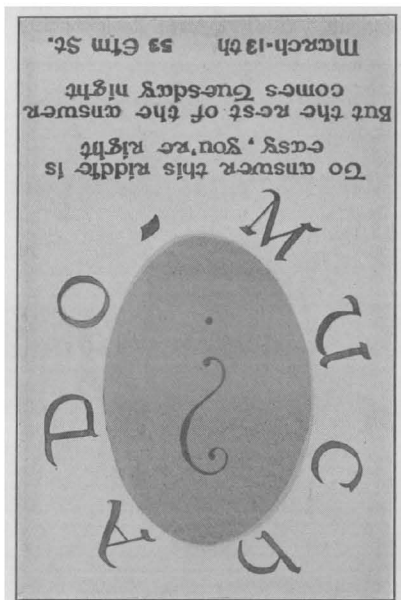
The right music is a necessity for the best work in dramatic presentations. Holt's "List of Music for Plays and Pageants" will help greatly in knowing what to use; Sears' "Song Index" tells where to find much of the music that Holt suggests.

Most libraries do not have a large assortment of missionary plays and pageants so that you will do better to write to your denominational headquarters for these. There are several excellent collections usually available: "Short Missionary Plays" and "More Short Missionary Plays," by Margaret

T. Applegarth, contain plays some of which will be useful in women's societies, young people's organizations or in Sunday-schools. "Religious Dramas," a collection brought out each year by the Federal Council of Churches, while not distinctly missionary, is high grade and worth knowing.

Poster Helps

We have come to believe in the use of posters for publicity but not all are familiar with the technicalities of



making them. "The Amateur Poster Maker" by Perkins and "Principles and Practice of Show Card Writing" by Blair, give many suggestions. For the amateur even these non-technical treatises may seem complicated and the making of posters far from easy. If so, the following simple rules which have been followed by amateurs most successfully may be helpful.

Poster Material.—Use bristol board of neutral tone. A soft buff makes an excellent background for most posters. Any light-weight card of dull finish is better than the shiny card-board of brilliant color.

Pictures.—The current magazines furnish plenty of pictures. *Asia*, *National Geographic* and *Travel* contain especially good material for missionary posters.

Most libraries maintain picture collections, and these pictures may be borrowed for use in program meetings, or can be copied for posters if a real artist happens to be among your membership. Borrow the idea of a picture collection from the library, and have one of your own. These pictures may then be used in your poster making. Each member should be on the watch for pictures which she will contribute from month to month. They are then classified, placed in folders and properly marked. The folders can be made of heavy manila card. Those for pictures of foreign missionary interest should be marked with name of country; i. e., China, Japan, etc.; for home missionary material, mark folders with names of people; i. e., Negro, Indian, etc.

The same plan may be followed with clippings from newspapers, magazines, etc., for an up-to-date information file.

In placing pictures on poster, study carefully the best position before pasting them. Sometimes the pictures are much more effective if cut out and outlined with ink. Use a "T square" to be sure that the picture lines up correctly.

Lettering.—Do not spoil a good poster by poor lettering. If the poster maker actually knows her alphabet well, that is, the relative sizes and shapes of the letters, she will save much time by using the lettering pens. Good pens of this sort may be obtained at most stationers, or directly from the Hunt Pen Company, Camden, N. J., makers of the "Speed Ball Pen" or from the Esterbrook Steel Pen Manufacturing Co., Camden, N. J., who make "Lettering and Drawing Speed Pens." The cost is about ten cents each, and three different sizes will fill the average need.

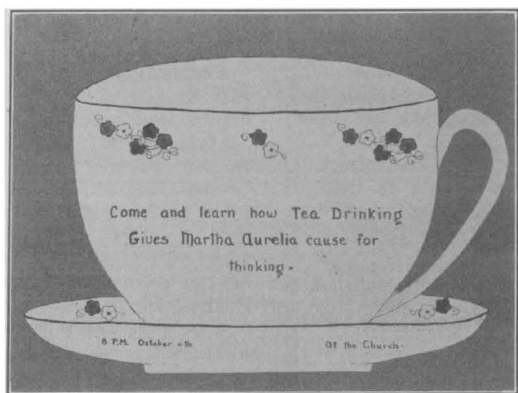
It will help greatly toward good lettering to remember that all up strokes should be light, down strokes heavy,

vertical strokes heavy, horizontal strokes light.

The average amateur poster-maker will do better to trace the letters. Many good books on lettering are available which contain different styles of alphabets. Brown's "Letters and Lettering," Day's "Alphabets, Old and New," Goudy's "Elements of Lettering," Goudy's "The Alphabet," and Stevens' "Lettering," will be found in most libraries. Each one has certain types of letters in which it excels. Using one of these, take thin tissue or transfer paper, draw line for letters to rest upon, and then trace the letters, being

ing conditions in a sufficiently startling manner so that even the uninterested person must read them. For that reason *use as few words as possible* but make each word count.

A good type of information poster to create an interest in reading the missionary books is made by having the words "*Have you read this?*" in large letters at the top of the poster. Beneath these words paste several books' jackets that have been carefully trimmed. Change them from time to time and you will find the books will be asked for without further effort.



careful as to spacing. Have poster carefully planned and then trace letters from transfer paper to poster, using either carbon paper or sharp pencil for making impression. In this way, almost perfect lettering is secured.

Kinds of Posters.—Posters may be generally divided into two classes—invitation and information. The invitation poster will be either of a general nature, stating the date and place of meeting with a clever little invitation attached, or it will advertise the nature and subject of the meeting. The latter is more difficult to do well, and so it is usually more effectual in carrying out its purpose. There should be a different poster on the church bulletin board at least once a month.

The information poster, or chart, seeks to call attention to facts or exist-

The Library as a Factor in Americanization

Outside of the school there is no agency so potent in the Americanization of the foreigner as the public library. The one aim of the modern library is to give service to the entire community and all that it asks in return for this service is a wider use of its facilities.

In the larger towns and cities branch libraries are maintained in many of the foreign communities, and here the library becomes indeed a community center. The women of our missionary organizations who are watching for an opportunity to make friends with some of the foreign women of their community have here a splendid opportunity. With the love of books as a common background

some of the finest international friendships have been formed.

Most libraries maintain a collection of books in foreign languages, catering largely to the more numerous and more important of the foreign-speaking groups in their respective communities. By means of the inter-library loan system, however, one library may borrow books from another, so that all foreign groups in a community may be served, even though the demand for books in a particular language is insufficient to warrant purchase.

Most immigrants, while they enjoy reading books in their native tongue have a great longing to "become American." So usually close at hand, will be found books on Americanization. Since many of our missionary organizations include as part of their Americanization program the teaching of English in the foreign home, and since one of the first things the foreigner himself wants is help towards attaining citizenship, we mention a few helpful books.

"Americanization Questionnaire" by Bradshaw and Hornstein, published in 1926, contains questions and answers usually asked of aliens applying for citizenship papers.

"A Course in Citizenship" by Cabot and others, gives a practical working outline for teachers to aid their efforts in giving children an ideal of human brotherhood.

The U. S. Bureau of Naturalization has issued a splendid series of pamphlets and textbooks on Americanization called "Federal Textbooks on Citizenship Training."

A recent series which bids fair to out-rival all others in popularity with the foreigner himself, is "Help Yourself Lessons" by Talbot, published in 1926. They are really picture primers for grown-ups and their children who cannot read or write our language readily.

Handicraft Exhibits

Different libraries have adopted various methods to help the foreigner feel himself an integral part of the community aside from being an asset to the ward politicians. Here our missionary organizations and libraries can well join forces. Most librarians are open to suggestions, and the

hearty cooperation and support of the church women will mean much to them in their Americanization work.

An unusually successful effort on the part of one library was an Italian handicraft exhibit. Various Italian women were invited to bring their beautiful embroideries and other household treasures from across the sea to the library, for a display to last about a month. They told their friends about it, with the result that an avalanche of beautiful linens, tapestries, brasses, old jewelry and marbles descended upon the library, all these the treasures of the so-called peasant class. They were carefully marked, the history of each piece was noted, and the exhibit began.

People from all parts of the community flocked to the library to see this display, and many new and interesting contacts were made, as the Italian women proudly explained in their broken English the history of some piece of fine embroidery to an admiring American ancestor worshipper who had hitherto regarded all foreigners as something dirty and hateful. Best of all, the Italian girls gained a new respect and admiration for their mothers as they heard the work of their hands and the treasures of their households admired and all but envied by the American women.

This handicraft exhibit is just one example of the many things the modern library is attempting for the foreigner. As a non-sectarian institution without ulterior motive the library can reach the foreigner in a different way than the church can hope to do. But this very lack of handicap which makes the library so fine an initial point of contact with the foreigner must necessarily prevent it from going beyond a certain point.

It is here that the churches must pick up the work and go on with it. Some one has said that it is not ideas but ideals that make a people's civilization. The Christ ideal must be the ultimate aim in any lasting work with the foreigner, and this is the end toward which the churches are aiming.

WOMAN'S FOREIGN MISSION BULLETIN

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

THIRD CONFERENCE ON THE CAUSE AND CURE OF WAR

BY AMY G. LEWIS, NEW YORK

The Third Conference on the Cause and Cure of War was held in Washington, January 15-19, 1928, with 581 in attendance, representing the nine national organizations of women that cooperate. The delegation of church women was larger than before—thirty-nine from the Federation of Woman's Boards of Foreign Missions and thirty-nine from the Council of Women for Home Missions. Mrs. William Edgar Geil, president of the Federation, presided at one of the sessions. Mrs. D. E. Waid of the Council was on the program.

Besides the delegates many visitors came, especially to the opening public meeting when the speakers were: Honorable Dwight F. Davis, Secretary of War, Rear Admiral Frank H. Schofield, U.S.N., representing the Secretary of the Navy, Honorable W. R. Castle, Jr., Assistant Secretary of State.

There were two new features of the Conference. One, the reports of the "readers" who have been studying international relations and the cause and cure of war during the year. It is no unguided emotionalism that brings together these women of varied interests united in the effort to find a way to rid the world of the ancient curse of war. Reports of the group meetings in many cities showed that there are many organizations of men and women cooperating in institutes for studying along the lines laid out by the Conference on the Cause and Cure of War. Another new feature of great interest and value was the Round Table where men and women of real learning discussed in our presence, "Should and Can War be Abolished? If so, how?" Professors of widely

different views met at this Round Table so that we heard the question presented ably from many points of view. Another group of experts discussed in this way, "The Recent Foreign Policy of the United States toward certain Caribbean countries, Mexico and China."

Mrs. Carrie Chapman Catt, the president and moving spirit of the conference, showed her ability to keep the groups of women together and to guide and sometimes answer the experts. Among the speakers were some who have addressed the previous conferences: Mr. James G. McDonald, Chairman of Foreign Policy Association and Dr. James T. Shotwell, Director of Division of Economics and History, Carnegie Institute for International Peace. New speakers who brought vital messages were: Mr. H. N. Brailsford, Editor of *The New Leader*, London, Member of the Labor Party in England; Prof. John Holladay Latane, Head of Department of History, Johns Hopkins University; Señor Salvador de Madariaga, former Chief of Disarmament Section of Secretariat of League of Nations; Prof. Nicholas Spykman, Associate Professor Dept. Economics, Sociology and Government, Yale University; Dr. Anna Garlin Spencer, Educator, Minister, Lecturer; Dr. J. Leighton Stuart, President, Yenching University, Peking, China, and Mrs. Henry W. Peabody.

The following resolutions were adopted at business sessions of the Conference:

Resolved, that the delegates to the Third Conference on the Cause and Cure of War, convinced that effective treaties between nations for the peaceful settlement of all international disputes will make possible the elimination of war as an instrument of policy, and believing that the withholding of arms, munitions, and implements of war from nations

which shall have violated such treaties is one of the practical means of ensuring their enforcement, do hereby endorse the Burton Resolution (H. J. Res. 1), and urge upon the Congress and President of the United States its enactment into law.

* * * *

SECTION I

WHEREAS, acknowledged substitutes for war are compacts of agreement between nations not to resort to war over any dispute or conflict of opinion arising, but instead to settle them by one or a succession of peaceful methods now thoroughly established by precedent, and

WHEREAS, the Department of State of the United States in response to the Briand proposal submitted a proposal for a "multilateral treaty with France, Great Britain, Japan, Germany, Italy, and other like-minded nations for the renunciation of war as an instrument of national policy," therefore, be it

Resolved, that this Conference recommend to the national organizations comprising the Committee on the Cause and Cure of War that they give active and concerted support to the efforts of the Department of State for the conclusions of either a multilateral treaty or bilateral treaties with these same nations. Be it further

Resolved, that in the event of such treaties not being immediately presented or concluded, such concerted effort by the organizations be employed to create and educate public opinion for the inclusion in future treaties of the principles of renunciation of war as an instrument of national policy and for the use of existing and creation of needed machinery for the peaceful settlement of international disputes.

SECTION II

WHEREAS, we recognize that women of other countries are deeply concerned with us in the building of world peace, be it

Resolved, that the National Committee on the Cause and Cure of War communicate with the leading women's groups in other countries, particularly those enumerated in the proposal of the State Department, informing them of our purpose; and further, that we express our hope that together we may be a strong influence in the development of international public opinion for support of the use of peaceful methods as a substitute for force which may enable all civilized nations to renounce war as an instrument of their national policy; and in addition we ask their continued support of concrete methods for the peaceful settlement of international disputes.

Resolved, that the Conference on the Cause and Cure of War deplores the policy of greatly increased naval armaments for the United States, at the same time that our State Department is offering treaties renouncing war as an instrument of national policy, and urges that in the adoption of any naval program the President be authorized to suspend construction if circumstances warrant it.

* * * *

Another resolution was adopted authorizing a committee to address a letter to President Coolidge respectfully requesting information on these points concerning the entry of the United States into the Permanent Court:

1. The meaning of the phrase—"has or claims an interest"—which appeared ambiguous to the Geneva Conference of September, 1926, when considering the reservation of the United States with reference to the advisory opinions of the Court.

2. If the United States were a member of the World Court and an advisory opinion were asked, who would decide whether the United States "has or claims an interest"?

3. Would the authority be found in the President or the Senate, or in both jointly?

4. If this point is undecided, who has the authority to determine it? Is the question in doubt as to who has the authority to decide?

* * * *

Widely diverse views as to "cures" of war were expressed, but it is evident that the women realize that it is no easy task that is faced. There must be a long process of education of public opinion based on a thorough study of very complex situations. War cannot be abolished by fiat. Conditions must be understood and causes of conflict removed. Intelligence of the highest order, determination and hard work must be applied to winning peace. General Tasker Bliss says: "If there were as much capacity for organization in the whole American peace movement as there is in one regiment of the United States Army, the friends of peace could accomplish anything they agreed to undertake."

The final word on the printed program was for the spiritual union of mankind.

The printed report of the conference will be ready before these words are read. It may be had from the office of the Secretary of the Committee on the Cause and Cure of War—Miss Josephine Schain, Room 1010, Grand Central Terminal Building, New York City.

"OUR ASIATIC CHRIST"

In this little book of 180 pages Professor Buck gives us one of his choice descriptions of the new way in which India is laying hold upon the Christ.

In his first chapter we are shown how attracted the intelligentsia of India are by Jesus Christ whom she has taken to her heart as one of her own true sons. The story of the return of Christ to Asia is told from the beginning of Catholic and Protestant effort to the present time.

The four succeeding chapters deal with the fact that Christ in a unique way does not destroy but fulfills the great ideals of Hinduism.

II. Jesus and Ahimsa: How He overcame by gentleness.

III. The Yoga of Jesus: How He was bound by a love that would not let Him go.

IV. Jesus the Jiwanmukta: How He realized God in this life.

V. Jesus and Ananda: How He drank of the fountains of joy.

It is inevitable that India will claim Christ as one of her own great teachers along with the others whom she venerates. We cannot prevent this even if we would. But the question is: Will Christ remain there as a light or will He inevitably become *the* light of lights by His own shining?

India will claim Christ as an Asiatic and she will make her own interpretations.

For those who work in India and for all who love the Orient this book will illumine our task and give us confidence that the Spirit of God is moving mightily in this hardest of all mission fields.

ELIZABETH C. FLEMING.

THE WORLD'S DAY OF PRAYER

Prayer Broadcast by Mrs. William Edgar Geil

We thank Thee, O Lord and Master of us all, that during Thy short earthly ministry Thou didst send forth small groups of Thy messengers in the comradeship of service throughout the small country of Thine incarnation to prepare the way for the Kingdom of God.

We thank Thee and rejoice that ever since, in Thine eternal ministry of Heaven, Thou art continually touching the hearts of men and women everywhere, and art inspiring them to carry the good news of Thy Kingdom to the uttermost parts of the world.

We praise Thee afresh that

"As o'er each continent and island
The dawn leads on another day
The voice of prayer is never silent.
Nor dies the strain of praise away.
And hour by hour fresh lips are making
Thy wondrous doings heard on high."

Our gratitude flows forth to Thee in unbounded measure that on this day which has just dawned, Christian women throughout the entire world are lifting their hearts to Thee in prayer for Missions which means the extension of Thy Kingdom of love everywhere in the hearts of mankind.

O our Father, help us to realize what infinite power is released by this world-wide prayer for Missions, but at the same time, dear Father, quicken within us the tremendous responsibility of prayer, and so wilt Thou make us ever ready to be used of Thee as channels of this divine power however Thou dost reveal it to us as a challenge to increase of prayer and service in our own lives.

May we together utter the prayer of the Kingdom with a fresh realization of the depth of its meaning:

"Our Father which art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil, for Thine is the Kingdom and the power and the glory forever."

WOMAN'S HOME MISSION BULLETIN

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

A WOMAN'S SPHERE

They talk about a woman's sphere

As if it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper, yes or no,
There's not a life, nor death, nor birth,
That has a feather's weight of worth
Without a woman in it.

—Selected.

THE ANNUAL MEETING—AND AFTER

Because of recognized need that the Council of Women for Home Missions confer closely with the Federation of Woman's Boards of Foreign Missions of North America in regard to most important relationships, policies and programs, and realization that close relationships with the Home Missions Council necessitated united conference and planning, the Council did not until a late date determine whether to meet in Atlantic City with the Federation or Cleveland with the Home Missions Council. It was finally decided that members of the Executive Committee hold informal joint conference at Atlantic City and that the Annual Meeting be at Cleveland. Mrs. John Ferguson, President, sailed for South America four days before the Annual Meeting, and other important members of the Executive Committee were prevented from attending because of distant trips. In planning for the Cleveland meetings major emphasis was placed upon the National Church Comity Conference which immediately preceded the annual meetings of the three bodies calling that conference—Home Missions Council, Council of Women for Home Missions, and Federal Council of the Churches of Christ in America—and the annual meetings were somewhat minimized.

Notwithstanding these adverse factors this Annual Meeting proved to be

one of the best. There was a delegated registration of 115, presided over by Mrs. F. W. Wilcox, Vice-President-at-Large. The officers of the Council, both volunteer and executive, were all continued in office.

Splendid advance was reported in many phases and activities, among them the rapidly increasing observance of the World Day of Prayer and the almost phenomenal progress during the year in getting in touch with local women's interdenominational groups. Between 350 and 400 groups were on the list a year ago; now 850 which carry on varied activities, and 280 additional which annually observe only the Day of Prayer. The Chairman of the Committee on World Day of Prayer made the suggestion at the annual meetings of both Federation and Council that the sunset hour on every Sunday be observed as a time of prayer. If this is generally observed, the earth will be banded with definite prayer for the advancement of the Kingdom not only on the World Day of Prayer but once each week.

Women's Organized Interdenominational Work

One of the most important matters considered looked toward the "joint development of an inclusive program for local interdenominational groups of church women," as had been earnestly requested by the Conference on Women's Organized Interdenominational Work held in St. Louis, Missouri, May 31-June 1, 1927. This conference was the third, the others having been in Pittsburgh, December, 1924, and Cleveland, June, 1926. Requests in the St. Louis Findings had led to the formation of a committee composed of representatives of all of the groups directly related which met in December in New York. Recommendations from this meeting are now

being considered by each of the groups. The Annual Meeting spent considerable time going over them most carefully. The next Conference on Women's Organized Interdenominational Work will be held in Buffalo in June in connection with the meeting of the Association of Executive Secretaries of Federations and Councils of Churches.

Relationships, both internal and with other bodies had been studied during the year, resulting in some changes in titles, as well as adaptations of policies and programs. The Work among Farm and Cannery Migrants has now been renamed Migrant Work. Emphasis is placed upon stimulation of local and regional groups to realize the problem of migratory labor and to initiate and carry forward Christian social service in their own districts, the Council continuing to conduct experimental stations for demonstration purposes.

Most cordial and satisfactory relationship is maintained with the Missionary Education Movement in the preparation, publishing, and distribution of study books for all ages. Unfortunately no official representative of that body could be present at the Annual Meeting. Greetings were brought in person by Mrs. W. E. Geil, President, and Mrs. L. J. P. Bishop, representing Miss Ella D. MacLaurin, Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America; Rev. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America; Rev. Ernest M. Halliday and Rev. William R. King for the Home Missions Council, the latter having recently become Executive Secretary of that Council.

During the year only two joint committees with the Home Missions Council dealing with areas of service had functioned — Indian Missions and New Americans. Separate articles on these will be in the REVIEW at a later date.

On May 1st the Home Missions Council and the Council of Women for

Home Missions moved their national offices to the same building with the Federal Council in order to give physical evidence of the new relationship between the three bodies.

Joint Action with Home Missions Council

In joint session with the Home Missions Council the findings of the Comity Conference were approved, including a five-year program of survey and adjustment in the field of comity. Fuller mention and later developments regarding comity will be reported in the REVIEW from time to time.

Dr. King in his report to the Home Missions Council included the following:

I would like to see this Council enlarge its program so as to provide, either through an existing committee, or a new one, for the promotion of the cause of Home Missions in the largest and most inclusive meaning of the term, among the youth of our land.

Not only do our young people need to be enlightened and enlisted in Home Missions—the time seems to be ripe for some supreme effort on the part of Protestantism to capture the attention of the entire nation to the Home Mission task and to challenge the Church with the programs of the Boards for the making of America a Christian nation.

To this end a great national Home Mission Congress two years hence would be advisable. This should be preceded by and prepared for by some thoroughgoing work of several commissions to study and report on the various aspects of the Home Mission task, such as:

- I. The Task of Home Missions.
- II. The Administration of Home Missions.
- III. The Church and Home Missions.
- IV. The Young People and Home Missions.
- V. Comity and Cooperation in Home Missions.
- VI. Home Missions and the World.

Such a congress should enlist the cooperation of the three Councils—the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America. Such a congress might include the interests of the young people, functioning through the commission of young people, or it might seem wise to have a separate conference for students similar to the Detroit gathering.

I submit these suggestions for your consideration. If they are approved, I would recommend that the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America be invited to cooperate in the movement, and that the whole matter be referred to a special committee, which shall act jointly with a like number from each of the other Councils, as a joint Committee of Arrangements with power to appoint commissions, build programs and make all other arrangements for the Congress.

The holding of such a congress was heartily approved by the two Councils in joint session. The Council of Women for Home Missions also placed specific emphasis upon the importance of relating students to missionary interests.

Identical Action with Federation of Woman's Boards of Foreign Missions

That as one of the nine groups forming the National Committee on the Cause and Cure of War, we make its program a more effective part of our work, including study and action along the lines of security, arbitration and disarmament, the foreign policy of the United States in regard to the Philippines, China, Japan, Latin America and international debts. We suggest as a practical step that the conclusions reached at the conference on January 15 to 19, 1928, at Washington be at once taken nationally and locally for very careful study and for action.

That we cooperate with and encourage those educational movements that are seeking to develop peace and right interracial attitudes among our children.

That in the face of the bewildering and baffling problems connected with the above and the need for releasing greater spiritual forces, the noon hour be used as a time for prayer for peace.

Other Legislative Matters

Approval was voted of the following recommendations brought by the Chairman of the Committee on Legislative Matters:

For immediate action—

1. Pressure on increased appropriations for teachers' salaries in government schools for the Indians, that the best types of men and women may be secured for those positions.

2. Expression of approval of the Kellogg treaties looking to the elimination

of war as a means of adjusting differences of opinion between nations.

3. Expression of approval of the Burton resolution looking to an embargo on the shipment of arms and munitions to countries in belligerency in violation of treaty agreements.

4. Assistance in pressure for adherence of the United States to the World Court.

In addition—

1. That the Council stand ready to assist in any further campaign for the ratification of the federal Child Labor Amendment, and in other legislative efforts for the improvement of conditions concerning child labor.

2. Opposition to amendment or repeal of the Volstead Law.

3. Endorsement of the Borah resolution for the outlawry of war when that measure becomes an active issue.

States whose legislatures are or will be in session this year and which, therefore, may consider ratification of the Federal Child Labor Amendment are Kentucky, Louisiana, Massachusetts, Mississippi, New Jersey, New York, Rhode Island, South Carolina and Virginia. Constituencies in those states have this immediate special opportunity to assist in securing ratification.

And After

It now remains for "the constituency"—for *you*—to make operative these recommendations. One of the great dangers inherent in "resolutions" is that after they are passed, they may go into the oblivion of the past and not live actively. National bodies may "pass resolutions" and "take action" but real significance is manifested only when you and I in our state, in our local community, in our church, in our own lives make them effective. If our racial, international, industrial, denominational attitudes and relationships are unaffected, of what avail will the resolutions be?

There has been space here only for the bare recital of actions taken. Clothe these facts and bring them to the attention of all groups you touch or influence, meditate upon them, bear them in prayer, search your own heart—and behold what great things will be wrought!



WORLD-WIDE OUTLOOK



INDIA AND MALAYSIA

Indian Christian Patriotism

AT AN "All-India" conference of Indian Christians, held in Allahabad, B. L. Rallia Ram concluded his address as presiding officer as follows: "Let us remind ourselves that we have come here as Indians and as Christians. There is a school of thought that always advocates the slogan, 'Let us be Indians first and Hindus, Moslems and Sikhs and Christians afterwards,' while others maintain, 'We should be Christians and Hindus and Moslems first and Indians afterwards.' They may be right or wrong. For Christians there is no choice. We must be Indians and Christians at the same time. We cannot be loyal to our Master and be untrue to India. We cannot be true Christians and be unpatriotic. Our patriotism must be in consonance with Jesus' teaching, with His standards of life and ethics, and with His call for unselfish service. The measure of our loyalty to the Lord Jesus Christ is the measure of our loyalty to our Motherland."

India's Debt to Missionaries

REV. J. N. WEST, a missionary of the Methodist Episcopal Church in Shahjahanpur, United Provinces, India, quotes the following tribute to missionary work: "When the history of India shall be really written, a large place will have to be given to the work of the Christian missionaries. The best we have, we got from them. The high thoughts and the moral ideals of our Gandhi and our Rabinadrath Tagore were taught to them by missionaries." He continues: "These are not the words of a Christian. They were uttered by a learned Hindu, an official in government service. And he repeated this sentiment when he pre-

sided one evening at a Christian meeting where two hundred of the educated Mohammedans and Hindus had gathered in a large tent, where we were camping, to listen to Christian addresses and Christian music. These people sat for two hours listening to the gospel message and at the close more than a score of them bought gospel portions to read at their leisure."

Over 1,000 Chamars Baptized

REV. P. D. PHILLIPS, of the Methodist Episcopal Mission at Bijnor, United Provinces, India, reports the conversion during the past year of members of seven different castes. He continues: "After years of labor we have now the satisfaction of witnessing the true beginnings of the mass movement work among the Chamars of the district who are 135,000 in number. I hardly know of any instance when only a single Chamar was baptized or even small groups of them. When they come they come in large numbers, as we have seen on many occasions. This year the number of their baptisms ran up to 1,059 which surpasses all previous records. I have expressed my heartfelt sorrow to a number of them as they have described to me the outrages and insults inflicted on them for embracing the Christian faith by their landlords, under the evil influence of the Aryas who are our most powerful enemies in the district."

Outcaste Though Educated

AN INDIAN preacher in Mysore, South India, writes of the fetters with which Indian custom still binds those of outcaste origin: "The Government, of course, has made some provision to educate the outcastes, but nothing to destroy the barrier. As we

entered an outcaste village, a number of young men were sitting together and we stopped to talk with them. One who spoke English fluently said that he and others of them had been students in the Panchama Boarding School. He said that they were trying to improve their condition, that they had given up their unclean habits and customs and that they had nothing to do with that pernicious evil, drink. 'And now,' said the missionary, 'you have come back to your village, what do you intend to do?' The young man's face became pale and serious and he said that he must live outside the village because of his caste. In spite of his education and improved habits, the caste people despised him because he is outcaste."

Influential College Graduates

MADRAS CHRISTIAN COLLEGE has reason to be proud of its pupils. Throughout the Presidency the Christian graduates exert great influence in many walks of life. When in December, 1926, a new ministry was formed, every one of the three ministers proved to be an old boy of the College. On the Governor's Executive Council sits a fourth old boy, while in the Legislative Council almost thirty of the one hundred elected Indian seats are filled by alumni of the College. One afternoon lately the Principal was called to the telephone. The speaker was the Minister for Education, who stated that he had just passed through the Legislative Council a supplementary grant of Rs. 20,000 for his Alma Mater. It was a kindly act of Sir A. Parasuramdas Patro, whose devotion to the College has never flagged since he went through its classes over thirty years ago.

Fruits of Early Mass Movements

PEOPLE who appraise the mass movements a generation ago on the basis of present conditions in the villages make a great mistake, in the opinion of the editor of the *Indian Witness*, who says: "If you are tempted to disparage mass movements

make a study of the churches of North India and find how in all of them, Methodist, Presbyterian, Anglican and Roman Catholic in all parts of the North, there are groups that trace back to the movement a generation ago. If you would make your study complete go to other parts of India, and even to Malaysia, England and America. And when you are making your study go not exclusively to the places where the depressed classes live; for most of those who have moved out of the villages where they and their ancestors were oppressed and depressed have also moved upward socially, culturally and economically as well as spiritually. Go to the railway shops, to government offices, to the courts, to hospitals, to schools and colleges, to churches and parsonages, and to homes of culture."

A Brahmin Christian's Witness

THE dramatic way in which a Brahmin village chief proved, by drinking water out of a missionary's glass when he was baptized, that he had thrown away all caste prejudice was described in the August, 1927, REVIEW. Rev. C. W. Posnett, of the English Wesleyan Mission at Medak, who baptized him, tells of visiting a certain village while on tour and says of this man: "He lived twenty miles away from this village, but he had heard of my coming, and he had travelled all through the night in order to be with us and to encourage the new beginners. I was talking to him, and found that after he got home last May he had invited all the outcaste Christians to his sacred Brahmin house. Then he had called all the caste Hindus of his village; and there, before them all, he had boldly declared himself a follower of Jesus, and had actually been having caste and outcaste in his own big courtyard for a service on Sunday morning. Only those who know the pride of birth and the sacredness of a Brahmin home can estimate the wonder of this great confession."

Malaysian Pastors' Institute

ATEN-DAY training institute for Malaysian pastors, held by American missionaries in Singapore of the Methodist Episcopal Church, presented some interesting problems. "One of these," writes H. B. Arnstut, "is our language difficulties. We have a most cosmopolitan group, each one still retaining and often speaking only his mother tongue. Here we heard a Batak playing the organ and singing the fine hymns of the Gospel with his rich baritone voice. We marvel when we think that his forefathers but a short fifty years ago were fierce cannibals. One morning we heard a Straitsborn Chinese speak in Malay, on another day a Tamil in English, again a Chinese in Hokien, Cantonese or Foochow dialects. We try to stimulate to read and study, to show them how to use the Bible and properly understand it, to train them in church technique. The thing we want to do most of all is to encourage them to develop indigenous forms of worship and not to follow our Western forms."

A Pandita Ramabai Memorial

THE American Ramabai Association was organized a generation ago, when the late Pandita Ramabai came to the United States and set forth her plans for rescuing the child widows of India. The American Association now proposes to sell the Sharada Sadan school in Poona, valued at \$30,000, and with the help of gifts from friends in America, England, Australia and New Zealand, to erect a memorial building at Wilson College, Bombay, the cost of which will be about \$100,000. The building is to be used as a hostel or boarding hall for young women students, the child widow to be given preference if such apply, the high-caste girl given next preference, and they are to be allowed the privilege that they had during Ramabai's life of retaining their religious beliefs and customs unless they prefer to accept the Christian faith. Certain vested funds will

also be used to establish scholarships at the women's colleges in India.

Jail Preaching in Ceylon

IT IS the conviction of Rev. G. Dalton Lemphers, missionary of the United Presbyterian Church in Ceylon, that "no evangelistic work in the world is so interesting and blessed as prison work." He says: "I count it a very great privilege to have the opportunity regularly to visit the jails in the city of Colombo and conduct services. As most of the men are able to speak English, it is not difficult to have a real live evangelistic service and spend a helpful hour with them. There are a few nominal Christians, Buddhists—in the majority—Hindus and Mohammedans—the last named but a few. What a world of ideas, hopes and thoughts these men represent! A good many of those who have been led to Christ are now out of jail and leading good and honorable lives.

CHINA AND TIBET

New Bible House in Peking

THE ceremony of laying the cornerstone of this building was witnessed by a large and representative group of Chinese, American, British and European Christians. Dr. Y. Y. Tsu, director of religious work in the Peking Union Medical College, offered prayer. Mr. Wu Leichuan, vice-president of Yenching University and a highly respected Chinese Christian scholar, laid the stone and delivered an able and scholarly address, which revealed a deep appreciation of the Christian Scriptures. He was introduced by the Rev. G. Carleton Lacy, Agency Secretary of the American Bible Society. The building, which is to be erected at a cost of \$50,000 gold, is of Chinese architecture. Ample accommodations will be provided for salesroom, offices, and godown, to carry on the distribution of more than a million volumes of Scriptures each year. In addition, there will be assembly and committee rooms, a li-

brary, and a vault to provide for the safe-keeping of the valuable manuscripts and plates owned by the Society.

Speech by General Chang

A TESTIMONIAL dinner at which 150 were present has been given by certain Christian organizations in Shanghai to General Chang Djih Ki-ang, Feng Yu Hsiang's chief of staff, whose outstanding Christian character was referred to in the March REVIEW. Rev. A. R. Kepler, executive secretary of the General Council of the newly-established Church of Christ in China, writes of the occasion: "General Chang is undoubtedly one of the most earnest Christians that I have met in many moons. He is a great general, but I believe that he is a bigger preacher even than a soldier. In the course of his address, which was applauded over and over again by the dinner guests, General Chang remarked that Christ told His disciples that they must expect persecution, just as Christ Himself was persecuted, and that He pronounced a blessing on those who were persecuted without cause. It is most important, therefore, for Christians so to live the Christ-like life as to give no cause worthy of persecution. He made a passionate appeal for courageous Christian living and unflinching witnessing to the winsomeness of the Christian life."

Ningpo Christian Women Loyal

MISS MABEL FORTUNE, an English Methodist missionary, writes from Ningpo: "We are fortunate in having in our church here a group of staunch, loyal women, whose history dates back to the days of our earliest missionaries, and who have an unbroken record of service. When all was confusion last year and missionaries had to leave, these women formed a prayer union. They met twice a week in the little community church, and prayed earnestly for the peace of their country, for the triumph of Christianity, and for the return of

the foreign missionaries. These meetings went on faithfully through the summer months, and on one occasion of special difficulty for one of the mission girls' schools, they held a three days' fast. Others were interested in their attitude, and some of the members of the church, who desired to undertake a definite piece of missionary work, opened a preaching place on a busy road near the railway station. Very successful meetings are being held there, and those who attend regularly are encouraged to become enquirers for church membership."

Christian Endeavor in China

THROUGH the Boston Christian Endeavor headquarters the pupils of the Gedik Pasha American School in Constantinople sent sometime ago a gift of money to be used to help Christian Endeavor work in China. The letter written in reply by the Chinese secretary reads in part as follows: "We thank you, for remembering Christian Endeavor in China, and we pray that God may bless you more and more. The total number of Chinese Junior Christian Endeavor societies recorded in 1925 was five hundred. The members were about 2,500. Nearly all of them could lead in a short prayer. We also have issued a book of Bible reading-lessons. I know that many members are reading the Bible daily. Junior societies in China are among the brightest spots in mission work. If there are some grown-up people in the society to take up the leadership, then the Juniors can speak a few words. I am also told by several leaders that the members under thirteen years of age during the evangelizing period are able to make testimonies before the audience."

The Chinese "Reading Public"

REV. CARLETON LACY, Secretary of the China Agency of the American Bible Society, commenting on the sale of 4,000,000 copies of the Scriptures in China in a year, says: "The majority of Chinese are not personally vitally interested in the world-stirring

events that have been taking place. Millions are not intelligently aware of these events. Away from the main arteries of trade and the large commercial and political centers, the vast argicultural and laboring population is neither anti-Christian nor anti-foreign. There is, however, a steadily developing interest in larger spheres of life. There is a steadily growing reading public. And there is an ever-widening Christian sphere of influence. So, when the paid colporteur or the voluntary lay worker comes into village or market place with the bright-covered little gospel, he receives a cordial welcome and his books are more than ever in demand."

Chinese Ways of Worship

AN ARTICLE in *The Green Year*, published by the Y. W. C. A. of China, tells of a Christian group in Shanghai which meets every Sunday evening and is experimenting in trying to find Chinese forms for Christian worship, including a ritual for taking communion. The article continues: "A student secretary comes in from Canton telling of the Sunset Service held each week at Lingnan University, when candles and incense interpret Christian communion with God in a Chinese pattern. From the north come similar tales of new experiments among sensitive and reverent young Chinese Christians. One of the newest Chinese hymnals includes several hymns based on Chinese music. Now and then we hear of the conducting of the marriage service in forms more suitable to Chinese thought. The Chinese Christian Church, which for years has been trying to break through the limits of imported forms of worship, is beginning to create its own ways of seeking fellowship with God."

Central Asia Unevangelized

AT A meeting in London which had as its subject the challenge which Central Asia offers to the Christian Church, Dr. Thomas Cochrane, editor of *World Dominion*, and a missionary

in Mongolia before he founded the Peking Medical College, now conducted by the Rockefeller Foundation, said that there is an area of 3,000,000 square miles with a population of 47,000,000 people, practically unevangelized. There is a handful of missionaries in Mongolia, a few Swedes in Turkestan and two British men missionaries at Urumchi. Miss Rachel Wingate, who is connected with the Swedish Mission, is the only British woman worker. This is all in the great land bounded by India, Afghanistan, Russia, Siberia and China. Miss Mildred Cable also spoke at the meeting. She and her two companions were the first white women to make the adventurous journey across the desert of Gobi and Turkestan to the Siberian border. They found there among the Nogai tribe the descendants of the Hungarian women taken back to Central Asia by the Mongol invaders of the Middle Ages.

JAPAN-KOREA

Spiritual Hunger in Japan

THIS past year in Japan, reports Miss Grace Hereford, of Osaka, has been one of restlessness, of dissatisfaction with things as they are, and consequently, a year of opportunities for work for Christ. Homes are being opened to those who will enter and teach, because parents realize the dangers of the age for their young people, and having found all else to fail, are eager to "try" Christianity. This new attitude is evidenced by the special evangelistic meetings that have been held during the year in most of the churches of the city, in many of the Christian schools in that section of the country, and in the Osaka City Hall. These meetings have drawn crowds and many inquirers and additions to the church have resulted. Miss Hereford quotes a woman evangelist as saying:

The women of Japan are reaching out more and more for the knowledge of the love of God: there is a heart-hunger and searching that I have never seen before in the many years I have been working.

A Christian Wedding Enough

THE bride in a recent wedding in Japan was a graduate of a Baptist mission school, and the groom a teacher. Both insisted on having a Christian wedding. The parents understood their feeling, but fearing the opposition of the large number of Buddhist relatives, gave their consent only on condition that after the Christian ceremony they should be married according to Japanese custom. The Christian marriage service was held in the groom's home with relatives of the bride and groom present. At the completion of the Christian service, the members of both families went to the bride's home for the Japanese ceremony. *Everything was ready, the guests were waiting, when the head of the relatives arose and said, "For the first time I have witnessed a Christian wedding. After such a beautiful, solemn ceremony I feel no other is needed."* All the relatives agreed, and the family proceeded at once to the wedding feast.

Nurses' Training in Japan

THE first college of nursing in Japan now is operating at St. Luke's International Hospital, carried on in Tokyo by the Protestant Episcopal Church, as the result of a recent decision of the Educational Ministry to raise the status of that school. The decision of the Government to recognize St. Luke's institution as the first college of its kind in the Empire probably will make that school the basis for the education of a modern nursing staff throughout Japan. It is the first time that the Government has recognized the necessity for authorizing a nursing school of any kind. The course of study is for three years, and one year extra for those taking special higher training. No girl is admitted without a high-school diploma. Dr. R. B. Tesuler, head of the hospital, says:

The professional qualifications of the physicians of Japan are on a par with the most advanced scientific and academic work anywhere in the world, but

the actual clinical application of medicine, especially in connection with modern hospitalization and nursing, has never been developed as in Western countries, and is still far below the best modern standards.

Boys' Brass Band Draws Crowd

PRESBYTERIAN workers in Syenchun, Korea, took advantage of the evangelistic opportunity offered by a large industrial and agricultural exhibit recently held there. A small brass band in the boys' academy made a circuit of the business block every evening and large crowds of curious people fell in behind them both because of the attraction of the novelty and to see what they were "advertising." As they turned into the gate of the court yard at the end of their circuit the crowds followed. Workers were outside the gate also to encourage the timid ones to enter. These crowds stood every evening for two hours or more listening to the preaching of the Gospel. At the six preaching stations about 30,000 tracts and penny Gospels were distributed.

Korean Leaders in Training

REV. T. STANLEY SOLTAU writes from Chungju, Korea: "On my first visit to one village four years ago (it was the first time that a foreign missionary had been there to hold a service) I stood in a dark corner of a room with my head bumping against the ceiling, and preached while peeping over the top of a sheet which had been stretched across the room to prevent the men from seeing the women. Small boys squatted on the floor between my legs and a few interested men stood outside the door. That house is now a very satisfactory church building, and from that little church have come out three of the most promising young men that we have in the whole province, all of whom eventually hope to go into the ministry. Two of them are now conducting little schools and acting as leaders in other churches at a barely living wage, rather than accept a respectable salary and go into govern-

ment service where their Christian influence cannot count for so much."

Christian Literature in Korea

AFTER a careful survey of the books and magazines now available in the Korean language today, Rev. W. M. Clark, D.D., writes: "The Korean people are largely voiceless so far as important literary contributions in their own language is concerned. Indeed, we are almost tempted to wonder whether, without the help of the comparatively large mass of Christian books and especially of the translation of the Bible into the vernacular, the Korean language would survive very much longer as a medium of literary expression. Perhaps the Bible in Korean is destined to have the same conserving force for the Korean language that Luther's translation of the Bible into German had for literary German—and this in spite of literary defects in the present translation. Even non-Christian educated Koreans often freely acknowledge the debt that Korean language and literature owe to Christianity." The Christian Literature Society is almost the sole source of Christian books in Korea.

ISLANDS OF THE SEA

Educational Center in Fiji

AUSTRALIAN Methodists conduct missionary work in the Fiji Islands, and in one town, Davuilevu, are a teacher-training school, a theological school and other educational institutions. Christopher Sharp writes of the town: "Education was never in closer alliance with the soil than it is at Davuilevu. Every student, and dozens of them are married, with families, must grow his own food. In fact, the maintenance of the food supply is the supreme civic problem: No food, no school. All are bound to share in such necessary town work as the maintenance of roads and bridges and drains, the care of buildings and grounds. A native medical practitioner and a nurse attend to the health of the town. Every year there is a wholesale inoculation against typhoid,

and compulsory vaccination is strictly enforced. There is no prohibition question in Davuilevu. It must be settled outside the town. Every student who seeks citizenship in this remarkable town must certify that, for him, liquor and tobacco are taboo."

Medical Service by Aeroplane

AN INTERESTING extension of the inland mission work in South Australia has been reported; namely, the establishment of an aerial medical service for the benefit of people in "the never-never land." Operations are to begin on April 1st, but already the doctor has had the opportunity of testing the efficacy of his plane by bringing in a patient with a broken back who otherwise could not have been moved. The aeroplane is fitted up as an ambulance, and in addition to the pilot there is accommodation for doctor, nurse, and one patient. Wireless is to be used where there is no telegraph or telephone. "The virtue of the service," comments the *Record* of the United Free Church of Scotland, "will be to give the lonely settlers a sense of security and eliminate that feeling which is so often a terror. 'What will happen if—?' This kind of service is the first that has been undertaken in any country."

The Future Filipino Church

REV. E. K. HIGDON, a Manila pastor, now acting president of the union theological seminary in that city, writes: "In the Philippine Islands, the native Christian is given opportunity to bring his religious genius to bear on the task of establishing the Church of his Lord in the land he loves. To this undertaking he brings many of the Christian virtues developed to a remarkable degree. Reverence, hospitality, liberality, family solidarity—these are everyday demonstrations of practical Christianity which all fair-minded foreigners recognize in the Filipino. This is the stuff from which the future Church is being built. The future of the Church in the Philippines will be

determined by Filipino and American Christians working together. They supplement and complement each other in a serious endeavor to understand the mind of Jesus and to perfect a type of institution that will best enable the heart and will of Christ to function in the individual and collective life."

Industrial Training in Papua

INDUSTRIAL or technical training has long been considered by the London Missionary Society an essential part of its work in New Guinea. At Isuleilei, Fife Bay, writes C. F. Rich, "the work, however, has always been hampered by want of equipment, buildings, and time, on the part of the missionary with multifarious duties, to give to the teaching. There have been about a hundred boys and girls waiting for this teaching, all splendid material for a technical school." The Government, which has recently been introducing more training of this type into its own schools, sent a technical school expert to examine the work being done at this mission station, and, as a result of his report offered £700 to build and equip a proper technical school, and offered further to pay the salary of a qualified instructor to take charge of it. Mr. Rich says:

A saw-mill was installed first, and with it all wood, used in the construction of the school proper, has been cut. Boat-building and repairing is perhaps the most useful department of the school. Many Papuans own small boats. To the Fife Bay School they may bring their boats, and have them set in order by Papuans, at a price well within their reach. Shortly after the opening of the school a government schooner was sent for repair, and the Director of Works professed himself as more than satisfied with the character of the work done.

NORTH AMERICA

Students Seek Church Union

PRACTICALLY the entire student body of Garrett Biblical Institute at Evanston, Illinois, has signed a memorial which is to be presented at the forthcoming General Conference of the Methodist Episcopal Church, and

which the undergraduates of Drew Theological Seminary and the Boston University School of Theology are also to be given an opportunity to sign. It reads in part:

Be it Resolved,

1. That the General Conference appoint a commission to consider organic union with other denominations;

2. That the General Conference extend to the Congregational Church, to the Presbyterian Church in the United States, to the Presbyterian Church in the United States of America, to the Methodist Episcopal Church, South, and to any other denomination desiring seriously to consider organic church union, an invitation to choose like commissions respectively; and

3. That from the commissions thus chosen a joint commission be formed for the purpose of recommending to the participating churches for their constitutional action a definite plan of organic union.

Bible Reading in Public Schools

TEN states by law require Bible reading in the schools. Seven specifically permit Bible reading. In twenty-three states Bible reading is permitted under general terms of the law or by reason of failure to refer to it. Bible reading is not permitted under the present interpretation of the state constitution or statutes in eight states. This summary of the present status of the Bible in the schools is based upon data furnished by the United States Bureau of Education. The number of states which require Bible reading in the schools is increasing. Four years ago the bureau published a bulletin outlining the legal status of the Bible in the schools. Since that time four states Maine, Delaware, Kentucky and Idaho, have passed laws requiring Bible reading.

Religious Education Foundation

ARECENTLY-incorporated body with this name is sponsored by the Federal Council of Churches and the International Council of Religious Education, and its purpose is to act as a central clearing-house for funds donated for the dissemination of re-

ligious information. It is intended to do for Protestant religious education what the Federation for the Support of Religious Philanthropic Societies does for Jewish charity, and what the Congregation for the Propagation of Faith does for Catholicism. The trustees are all business men who have been active in church organizations. The secretary of the Foundation is Hugh S. Magill, general secretary of the International Council of Religious Education. One of the trustees is quoted as follows:

The need has been felt for a long time for those interested in religion and religious education to make their gifts cover a broad field rather than some particular denomination. Because of the lack of such an organization, many gifts have gone elsewhere.

The Religious Education Foundation, will, therefore, aid greatly the work of the denominational agencies by distributing to them, in due proportion and considering the wishes of the donor, these resources which would otherwise have been lost.

Southern Methodist Jubilee

THE Woman's Missionary Society of the Methodist Episcopal Church, South, is celebrating this year its fiftieth Anniversary. This society has done a notable work for Christ and humanity, at home and abroad.

Cuban Children in Florida

FOR a number of years there have lived in one section of West Tampa, Florida, eight thousand Spanish-speaking people who are employed in the cigar factories. They have, as a class, apparently broken away from the Roman Catholic Church and from all other religious influences. As a rule, both parents work during the day and the children would be left to their own devices, if it were not for the Latin American Institute, a Congregational missionary enterprise. There is a day school, which is very well attended, a kindergarten; Sunday services are held regularly; there is a good and growing Sunday-school. The people are interested because their children are, and Rev. Carl H. Corwin,

the missionary in charge, holds well-attended street meetings and factory meetings, and distributes gospel literature from house to house.

Forty Years at Anvik, Alaska

THE mission of the Protestant Episcopal Church at Anvik, Alaska, has completed the fortieth year of service to the people. Rev. John Wight Chapman, D.D., missionary in charge during that entire period, writes: "Polygamy, which was recognized and had something of a foothold, has disappeared, and the institution of Christian marriage has entirely supplanted the former system of loose relationships. This has resulted, in many instances, in preserving the family life. Very few have been deprived of the Holy Communion for practices unworthy of Christian character. Many whose light does not shine brightly have been borne with and some who have been deprived have been restored. With few exceptions, the people among whom we live have been baptized and have had their children baptized. The school has been, undoubtedly, a great help to the people. The boys and girls who have been with us in the past are now scattered far and wide and are making good records."

Church Growth in Wyoming

DURING the two years that Rev. A. O. Browne, D.D., has been pastor of the Midwest Parish in Wyoming there have been fourteen hundred accessions to the church. The majority have come, the records show, on confession or reaffirmation of faith. When Dr. Browne entered the field the membership was twenty-seven. Midwest is the center and heart of a district covering six hundred square miles, extending from a great electric power plant on the north to the celebrated Teapot Dome on the south. Scattered throughout the field are forty or fifty oil camps, villages of from fifty to five hundred persons. About 15,000 people live in this district, Midwest itself having a population of 5,000. The Presbyterian

Church, by allocation of the Home Missions Council of Wyoming, is the only church on the field.

Christian Japanese Students

AMONG the activities carried on by the Japanese Students' Christian Association in America are two publications, *New Japan*, a bi-monthly magazine edited by students, and the *Student Bulletin*, 3,000 copies of which are distributed free to all Japanese students and their friends, both American and Japanese, in America and in Japan. It is the only English publication which every month reaches every Japanese student in North America. The J. S. C. A. both organizes its own conferences and co-operates with American agencies to invite Japanese students to such gatherings as the student summer conferences and the Detroit Convention. It also renders many practical services to Japanese students who need help and advice along various lines.

Women in the Canadian Church

A COMMITTEE of the United Church of Canada which has been considering the question of the position of women in church organization, has now recommended "that the diaconate of women be recognized by the United Church as an order of the ministry, with authority to perform such pastoral duties as may be required, and in particular to teach, to preach and, where necessary, to baptize." Also that, "Women, manifestly called of God and adequately trained, be ordained to this office." It is further announced that if this should become the law of the Canadian Church, the name of deaconess will in the future be conferred only upon those who, according to this plan shall be ordained to the diaconate. The committee further recommends that no action be now taken toward the ordination of women to the "ministry of the Word and Sacraments." One of the unsolved problems in the United Church relates to the place of women in local church government of churches which,

prior to union, were Presbyterian. In such churches women were ineligible to election as members of Session.

LATIN AMERICA

A Porto Rican Woman's Gift

A GIFT of nine dollars, token of gratitude of a poor Porto Rico woman for hospital treatment many years ago, was recently received by the Presbyterian Hospital, San Juan, Porto Rico. It was delivered by the woman's husband, the woman herself having died seven years ago. She had been a patient in a ward, and when sent home, had gone with a grateful heart for the care she had received. When some time later she died, she exacted of her husband the promise which has just been fulfilled. "With a part of the money," says Miss Jennie Ordway, superintendent of the hospital, "we purchased Bibles for the new class of nurses which entered in September. The rest will go toward buying Spanish tracts for use in the hospital."

A Mexican Kindergartener

MRS. W. A. ROSS, of the Southern Presbyterian Church, thus describes a Mexican young woman whom she found in charge of a government kindergarten in the city of Cuernavaca, held in what had been formerly the house of a bishop but which had been taken over by the Federal Government: "This *simpatica senorita* smiled as she told us that she had 114 children on her roll, with an average attendance of seventy-five, and she the only teacher. She taught, she sang, she played the piano, she was nurse, she served the lunch, she taught until five in the afternoon. (In Mexico children go to school from early morning until late in the day.) Then she would go on Sunday to the prison and teach the poor prisoners to read. She said, 'I do this not for money but for love of country and God. I am a child of the Sierra. I was poor, but I was fortunate to receive this training and now my one desire is to help the unfortunate ones of my beloved *patria*.'"

Teaching Yucatan Indians

REV. J. T. MOLLOY, D.D., who represents the Presbyterian Church (U. S. A.) in the peninsular province of Yucatan, Mexico, writes of his work: "The Bible Training School takes up our best efforts, for the training of native workers is a matter of first importance, but we have many other forms of work. Forty-eight points in Yucatan and Campeche were visited last year, some of them many times. Maya Indians form eighty-five per cent of the population of the Peninsula. We are fortunate that some of our best student-preachers are Mayas and can give the Gospel to their people in their own language. One of these students was formerly a very 'bad Indian,' but immediately on his conversion began preaching to his people in his home town. He and his wife are making heroic sacrifices to enable him to work his way through the Bible Training School."

Walks Twenty Miles for a Sermon

ONE of the greatest sources of encouragement to Dr. Hardie and Rev. J. R. Woodson, Southern Presbyterian missionaries in the state of Minas, Brazil, as they go on their long trips visiting the fields is the eagerness of the people to hear the Gospel. Sometimes they will preach two or three times a day for several days in succession in different houses through the country. Many of the people will follow them around for two or three days, walking long distances. One man in the Carmo congregation walks about ten miles to attend church when there is preaching. After the services, he returns home, walking twenty miles in one day to hear a sermon. Not long ago a man found himself four miles from the house where the midweek prayer meeting is held, half an hour before the hour to begin. Knowing that he could not walk and reach there in time, he ran the four miles in order not to be late to prayer meeting.

Ecuador Bans Only Priests

A NEWS item in the January REVIEW told of a law in Ecuador which, according to the *Latin American Evangelist*, forbade the entrance into that country of "ministers of any denomination." The latter paper has now published a letter from Rev. W. E. Reed of Ecuador, part of which reads as follows:

A law has been on the statute books for a quarter of a century prohibiting the immigration of foreign *religiosos*. The Government has had to strengthen this law from time to time because of conspiracies involving the Roman Catholic Church which are traced to some foreign ecclesiastics. The recent restatement of the law took place after an abortive revolutionary movement in which this class of foreigners was involved. It is true that the law does not mention the Catholic Church, but it refers invariably to men who have taken monastic vows and wear the garb of a priestly order. The missionary who comes without such vows and dress simply to propagate ideas is not classified as an ecclesiastic or *religioso*. Being a man free to marry, rear children and be a good citizen in general who obeys the law and asks no special favors, he is not looked upon with disfavor.

Protestant Teachers in Chile

ONE result of the separation of Church and State in Chile is thus described by a missionary there: "The Government has decided not to pay the priests who used to go into all the schools to give religious instruction, but any priest who cares to give such instruction voluntarily may have the use of the classrooms to teach those who care to attend. Some of the Protestant leaders went to the President and asked him if equal privileges would be given to the Protestants if a sufficient number of pupils in a school should ask them to come and teach them. The reply was a most emphatic affirmative."

EUROPE

Livingstone Memorial in Scotland

REFERENCE was made in the REVIEW in November, 1926, to the plans for a Scottish national memorial

to David Livingstone at his early home in Blantyre, near Glasgow. A recent report describes the purchase of the house in which he was reared, and the adjoining wooded park and river bank where he played as a boy. It is proposed to restore the house to its original state as of 1813-30, and to make some necessary interior adjustments in it and its neighbor. These when completed will form a permanent home for personal relics of Livingstone. Many such relics are readily available now which another generation will probably see scattered beyond recovery. Another exhibit will show the vast developments in Africa which followed Livingstone's dramatic discoveries—panoramic scenes, relics, maps, pictures, models. In these plans the missionary and geographical societies have undertaken to cooperate. The total sum considered necessary, including an endowment for maintenance is £12,000, and interested Americans are asked to send their contributions to J. MacGregor Hart, 142 St. Vincent St., Glasgow, Scotland.

German Mission Growth

THE work of the German mission societies has grown rapidly ever since their former fields have been reopened to them; but the strength does not seem to keep step with its growth. There are now less than half the number of missionaries who were at work before the war, and two-thirds as many native helpers, but the increase of converts amounts to one-fourth. The expenses equal four-fifths of the amounts expended before the war, while the income is only three-fifths of the amounts raised then. The total deficit of the German mission societies is now about one million gold marks. There are at present 1,155 German missionaries at work in 535 stations and in 2,717 schools of primary grade and 80 higher schools there are enrolled 160,000 pupils. Twenty-four medical missionaries and 100 sisters are at work in 25 hospitals.

Evangelical Work in France

TWENTY-THREE years ago Monsieur and Madame Henri Contesse, the latter a descendant of an old Huguenot family, founded a magazine, *La Bonne Revue*, which is said to be the largest and best-known evangelical paper in France, going to all parts of the world where the French language is spoken. They have been living for several years in Digne, in southeastern France, the capital city of the department of the Basses-Alpes, and a Roman Catholic stronghold. A large number of souls have been won for Christ; a chapel has been built, and each year a Bible conference is held where Christians from all over France gather for a week's instruction in the Word of God. Another feature of the work is the distribution of the Scriptures and Scripture portions by a *colporteur*. An evangelical hospital is now being built, and an American committee is asking for contributions to complete it.

Czechoslovakian Protestants

PRESIDENT MASARYK of the republic of Czechoslovakia is quoted by *The Lutheran* as authority for the statement that 724,507 citizens have left the Roman Catholic Church since the establishment of that republic. More than a half million of these have joined various Protestant churches, which today total 990,319 members. It is also reported from Czechoslovakia that the seminary course for ministerial candidates has been increased from four years to five years by the theological faculties at Prague and Olmuetz. This extension of the course has been particularly in order to emphasize sociology and philosophy, subjects in which it is believed all future pastors should be proficient.

New Protestants in Poland

AN INTERESTING and significant movement is going on among the Ruthenian-speaking people in Galicia, Southern Poland, who belong to the Uniat or Greek-Catholic Church.

From Galicia considerable numbers emigrate to Canada and the United States, and there they have come under Presbyterian influences. Some returned to their native land, carrying with them the fire of the Reformed faith; many have responded to the preaching of the Gospel. The result is that Protestant congregations have been formed in at least seven towns. At one place this year 200 adults, and at another 150 came out for Protestantism. "Unfortunately," says *The Record* of the United Free Church of Scotland, "differences appeared in regard to Presbyterian and Lutheran forms of worship, but under the advice and influence of others the new converts are drawing together under the united Protestant Church in Galicia in order to face the countermining efforts of the Roman Catholic clergy. There is much need for the larger churches to rally behind these Ruthenian Protestants and aid them in their great task."

Needs of Educated Russians

REV. WM. FETLER asks for help in the evangelization of the higher classes of Russians, "that part of Russia which is scattered all over the world." He says: "If we reach them now in their forced exile and their humiliation and need, we have every reason to believe that we shall have reached a great part of the 'higher' Russia, when these refugees will one day return home to their inheritance. And return they surely will. With the several millions of converts among the lower peasant classes of Russia, the need is, and will be, for leaders, teachers and more experienced brethren. Among the converted Russian refugees, most of whom are of the educated classes, the so-called 'intelligentsia,' we shall be able to recruit our evangelists and teachers. As yet, but very little has been done for the Russian emigrants and refugees. We have had some meetings for them in Berlin, Warsaw, Riga, and Paris. Some literature and Bibles have been spread among them. In

some emigrant newspapers we have printed whole page sermons at reduced advertising rates. Lack of funds and proper helpers has prevented us from doing more."

AFRICA

An Egyptian Convert's Trials

DR. MORDEN H. WRIGHT writes from Cairo of an engineer employed in a government survey department who wished to become a Christian. When his father found it out, he beat him; his eldest brother did the same. He was then reported to the headman in the village, and the head of the district. Both beat him till he dropped. The chief of the police in that district put him in prison, and went into the cell every few minutes and said, "Do you still want to become a Christian?" His answer was "Yes" each time, and each time he was beaten, until finally he fell unconscious. He was rescued from prison, as his imprisonment was against the law, and every day one of the Christians accompanies him to and from his work and stays beside him during office hours. He was expelled from his father's house, none of his relatives will even speak with him, and all are waiting for an opportunity to kill him.

Colportage by Automobile

H. H. MERCER, of the Egypt General Mission, writes of a trip through three Egyptian provinces which he took recently, in company with two other missionaries, in an automobile: "We took several thousand Scripture portionettes, a free grant from the Nile Mission Press. In the seventy miles or so of road we covered we rarely struck a hundred yards devoid of human life, and out of the thousands of portionettes of God's Word distributed, I think I can safely say not one was lost. Looking back along the road from the car, one saw men descending from high up on camels and getting off donkeys, and even in one case a bus stopped, and a boy was sent to pick up the 'Good

News.' To supply the pedestrians, in many cases our trouble was we couldn't discharge our ammunition quickly enough as the car sped on its way, and often there was a perfect scramble in the middle of the road as to who would become the proud possessors. Egyptians even left their work in the fields as they saw the portionettes fluttering from the car."

AFRICA

Slavery in North Africa

THE slave trade and the hunt for slaves are still carried on in the Sahara, South Morocco, South Tripoli, in the Libyan Oases, in Rio de Oro, in the territory of the Senussi, in Abyssinia and Liberia and in the Hedjaz (Arabia). This is in spite of European laws against slavery. There is still a great way to go before Africa is civilized, and much further to go before the continent is Christian.

The Liberian Hinterland

REV. ARTLEY B. PARSON, Assistant Foreign Secretary of the Department of Missions of the Protestant Episcopal Church, says of a station in Liberia which he visited on his recent trip: "At Pandemai one felt the unspoiled dignity of the African. Here were the tribes that held something within them inexpressibly that is uniquely creative and potential. Standing in their presence one understood why Bishop Payne had as far back as 1857 pressed for the money and staff to go back into the interior, and why his successors have ever talked about the Hinterland and its vast possibilities in human values for the Kingdom of God. At Pandemai one lone clergyman, the Rev. James Dwalu, has instituted and carried on the mission. The daily program of the boys' school indicates the vitality and activity of the pupils. From the rising bell at five o'clock which summons the boys to family prayers, down to the signal for 'lights out' at half-past nine in the evening, each hour of the day is filled with work, worship or recreation."

How Sudanese Christians Pray

REV. P. J. SMITH, missionary of the United Presbyterian Church in the Sudan, now on furlough, writes: "We are often put to shame by hearing the faith of the Nuer Christians in their prayers, and the simple petitions of some of God's black children have many a time been a source of comfort to us.....Many of them pray only for earthly things. Some few have got beyond this. They pray for their own hearts and the hearts of others, that they may be kept from evil ways, and that Satan may not have power over them. Some are much concerned for their own people, and pray that they may know Christ. Many of these Nuer Christians pray for us missionaries, that God will guard us each day, and keep us, and give us wisdom. One of the Christians has written to me since I arrived in America, 'I am praying for you, and for the people of Jesus in your country.'"

Record of Currie Institute

THIRTY-TWO students were graduated last year from Currie Institute, a school of the American Board at Dondi, west-central Africa. Twenty of these students received official recognition in academic branches by having passed the First-Grade examination. Six students who had already passed the First Grade succeeded in obtaining a Second-Grade certificate. "This" says *The Congregationalist*, "is a most gratifying proof of the efficiency of the teachers at Currie Institute and of the steadfast devotion which they have given to the pupils in their charge. The phases of instruction particularly stressed last year were training in the carpenter shop, in masonry, building construction, and tailoring. The students were highly enthusiastic over all these things, reports Dr. William C. Bell, and took hold of the work with avidity. The result was that remarkable progress was made. Mr. Bell pays a great tribute to the aid of na-

tive workers. "The work that has been accomplished would have been impossible without the aid of the native force employed," he declares. "More and more the Institute is relying upon trained native teachers and workmen—the output of the Institute itself." In Dondi the need of a farm, equipment, livestock, and practical training in the raising of crops is keenly felt."

Mission Schools in Tanganyika

THE spirit of cooperation with educational missionaries in Africa recently shown by the British Government has, according to an Australian missionary of the C. M. S. in Berega, "created a more friendly attitude on the part of officials towards missionary work. It is being realized that after all the administrator and the missionary are striving for the same end—the uplift of the African people—though from different points of view. The one cannot do the other's work, nor can either afford to be independent of the other. The people, seeing that the mission schools are being backed up by the Government, are more ready to take advantage of the educational facilities offered. The schools, therefore, have now a better chance of taking their place as an uplifting influence in native life. It is a tremendous gain to have the Government officially recognizing the need and importance of religious teaching in the schools and according it an equal standing with secular subjects. In view of these conditions, the need for better trained African teachers has become intensified."

African Old People Converted

ARTHUR B. CHILSON writes from the American Friends' Mission in Kenya Colony that for months he has been getting reports of old people beginning to attend school and services and of numbers who were being converted. He describes a meeting which he conducted at one of the out-stations, where several old men and women accepted Christ as their personal Saviour, and continues: "As I told

the native church of these old people they said, 'Yes, many are beginning to follow the Lord.' At a group meeting near the Nzoia River, an old man stood and told of serving Jesus and of the joy and praise in his heart. He has brought other old men to the meeting. At a monthly meeting at Malava, an old man gave his heart to the Lord and now he and his wife, who was an old witch doctor, have forsaken all their witchcraft and are getting other old people to become Christians. Several old women are leaving their heathen customs and habits and are following Jesus Christ."

THE NEAR EAST

Religious Freedom in Palestine

REV. S. B. ROHOLD, F.R.G.S. writes from the Holy Land: "New rules have been issued by the Government for the confession of faith by converts from one religion to another. The regulations under the former Turkish Government, which were very cumbersome and exacting, though perhaps needful in former days, have been largely modified. An opportunity is given to those who have a real change of heart to give their testimony without unfair and undue restriction, and without the persecution that should not characterize a land where the promise of religious freedom for all was given, when Lord Allenby, having walked through the Jaffa Gate, made the public declaration in the name of Britain and the Allies concerning the future of the Holy Land in religious, social and political affairs. This change causes us much gratitude to God. It is worthy of remark that the Vatican is altering its attitude to Jewry and seeking to win the friendship of the people, as well as making strenuous efforts towards their conversion to Rome."

Palestinian Moslem Converts

DURING the last fifty years or so a little Christian congregation connected with the Church Missionary Society has met Sunday by Sunday at

Shefamer, a village in Palestine. Recently a large number of Moslems—members of some forty families—has begun to go to church and to join in the Christians' worship. One Sunday thirty of these men waited for the clergyman after service, and told him that they wished to become Christians. Seldom in the Moslem world, never in the history of modern missions in Palestine, has there been such a movement. A catechist and two women missionaries have gone to help to prepare these inquirers for baptism and to teach others who may come forward. Those on the spot feel that this may be but the beginning of a great movement. Already there is news from another village of sixteen Moslems wishing to become Christians.

New Persian Law Hurts Missions

A WIRELESS despatch February 6th from Teheran, Persia, to the New York *Times* stated that American Presbyterian schools in the province of Azerbaijan, at Tabriz and Urumia had been closed pending the result of negotiations between Dr. Jordan, head of the mission in Teheran, and the Persian authorities. Difficulty in reaching a satisfactory agreement was foreseen, as the missions refuse to teach Moslem religious law or abstain from teaching the Bible in their schools, which are two of the main points in the new local law. The report of the closing of the mission schools in Urumia, Tabriz and Hamadan has not been confirmed. There has been a change in the Persian Minister of Education.

Armenian "N. E. R. Graduates"

ON HIS way home from the Lausanne Conference, Rev. J. Ross Stevenson, D.D., President of Princeton Theological Seminary, visited various centers of Near East Relief work, to which he pays high tribute. He says also: "But one needs to see the beneficiaries themselves of this

great enterprise, to realize its highly multiplied worth. Our first introduction to those who had been rescued and trained by Near East Relief workers was at a meeting of some fifty Armenian boys, organized into a young men's league, assembled in a modest yet substantial building for an evening of social intercourse after the day's hard labors were over. They represented various trades and occupations. They are now self-supporting, are concerned about the future of their own race, and each one is eager to make the largest possible contribution to his day and generation. Their gratitude for what has been done on their behalf, their response to the religious appeals that are made and their expressions of good will toward our own nation were most reassuring and inspiring."

Baghdad Boys' Brotherhood

THE Brotherhood of the American School for Boys in Baghdad was organized two years ago. The pledge reads:

I in joining this Society express a desire to cultivate the spirit of brotherhood; and promise, through God's help, to live a life pleasing to Christ who taught the true meaning of brotherhood; and agree to take an active part in the various activities of the Society.

The first year about fifty signed the pledge and joined the Society. In 1926-1927 the enrollment went up to nearly a hundred—all confined to the high school boys. It is significant to know that nearly all the Moslem boys took the pledge as well as a number of Jews. These non-Christian boys scarcely ever missed a devotional meeting and some became very active. All the *nawabs*, or princes, were members and so also was the representative of the Naqib family. The Shiah boys from the Holy Cities became much interested, and to them the teachings and principles of the Brotherhood meant a new life and a new world.



BOOKS WORTH READING



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

The Spontaneous Expansion of the Church and the Causes Which Hinder It. Roland Allen. With Introduction by the Rt. Rev. V. S. Azariah, Bishop of Dornakal. London, The World Dominion Press. 1927.

Mr. Allen's views have long been known through his stimulating volume, "Missionary Methods: St. Paul's or Ours?" In this present work he has repeated and enlarged upon some of them in a somewhat different form. In general, his thesis is that our present missionary methods fail to produce the spontaneous expansion of the Church and that by returning to some of the essential features that marked the spread of the early Church we could expect much more rapid progress. He believes that we insist upon too thorough learning of the creeds and on too much education as a prerequisite to baptism and the communion. He thinks that we must have more confidence in the converts and trust the Spirit to guide them into fuller knowledge. He believes, too, that we place too much emphasis upon converts living up to our moral codes instead of permitting them to find in Christ a dynamic which will lead them progressively to a higher level. He is convinced that we have over-stressed missions and mission boards and that we have transferred to the field a type of episcopacy and clergy which is ill adapted to the needs there. He contends that, instead of having bishops over large areas, we should, as in the early Church, have many bishops, each in charge of one or two villages, and that these men and their clergy should not necessarily be highly educated but should grow up out of the community itself. He holds that the bishops should not be paid by foreign funds,

that the parish priests should not receive foreign aid and that they should not be as far removed from the people to whom they minister, as are some of the clergy whom we train today.

While Mr. Allen is writing primarily to Anglicans and from an Anglican's viewpoint, his views will prove stimulating to members of other denominations. Whether one agrees or disagrees, the book cannot but be an incentive to further thinking. The conditions which confront the Church on mission fields today are rather different from those which St. Paul faced. Present-day methods, imperfect as they are, may not be as faulty as they seem to be to many critics. Let us hope that they will help to save the church in China and in India and in other fields, from many of the long struggles over heresy and much of the corruption which was the fate of the Church in post-apostolic ages. The T'ai P'ing Rebellion is a most enlightening example of what can happen when believers, thoroughly sincere—at least at the beginning—lose contact with the older churches of the West and are given entirely free rein to work out their own beliefs and organizations. Not all completely independent churches, of course, will follow in the steps of the T'ai P'ings, but something can be said for the continued presence of the missionary and for the tutelage of the growing Church for a period of two or three generations.

K. S. LATOURETTE.

An Explorer of Changing Horizons: William Edgar Geil, F.R.G.S. Philip Whitwell Wilson. 372 pp. \$4. New York. 1927.

It is easy to grow enthusiastic as one reads this delightfully refreshing

book. It is unusual in many respects—full of variety and interests and virile faith. The instinct of the Unseen burned within him. A man of strong convictions, who lived largely, he saw much that was out of the ordinary. There are two appeals in this book: that of the popular evangelist working his way around the world; and the explorer seeing things-as-they-are.

William Edgar Geil visited Japan, Korea, and Siberia, going up the Yangste, traversing Burma, India, tramping across Equatorial Africa; he spent months in Palestine, Syria, and on the Isle of Patmos, seeking to get into the atmosphere of New Testament conditions.

The book is crowded with facts, incidents, and experiences. Those who like "Trader Horn" will enjoy this saner work still more. Everywhere Dr. Geil went he saw opportunities for the Gospel. He describes Christian worship on mission fields as he observed it, and attempts to portray the mind of the native peoples. His life was a "spiritual quest for the underlying Something that, once recognized, would hold all people together in the consciousness of a common origin, spiritual life, and destiny." As a sympathetic and serious interpreter of the varied civilizations of the world he deserves a hearing from the thoughtful.

JAMES F. RIGGS.

The Missionary Calendar. Edited by the Educational Committee of the Augustana Foreign Mission Society. 156 pp. Rock Island. 1927.

This beautifully gotten-up volume is the year book of the Augustana Foreign Missionary Society, which was originally a student society at the Seminary of the Augustana Synod at Rock Island. Unlike most other associations, those who once enrolled retain their membership after leaving the seminary and thus the year book serves as a bond between those at the institution and those who have gone out into the work of the church, many of whom are now serving in

foreign fields. The present volume contains articles on the missions of the Synod in different parts of the world, and many instructive articles, several interesting sketches, meditations and some poems. The whole is most beautifully illustrated. Some of the articles are of real historical value.

C. T. B.

The Church in the Changing City. Case studies illustrating adaptation. H. Paul Douglass. 453 pp. \$4.00. New York. 1927.

These "case studies" are surveys of the work in twenty-six large city churches, sixteen of them intensive studies, the purpose being to show how they have adapted their building and program to changed surroundings. These churches, in thirteen cities and seven denominations, were chosen because they had met their problems with originality and distinction. They have extensive "plants and equipment" and staffs of paid workers, and are continuing in efficiency amid "such changes of fortune as often destroy city churches." The volume contains a large number of survey maps, pictures and statistics.

Mr. Douglas, the author also of "The Springfield Church Survey," and "The St. Louis Church Survey," was formerly in Y. M. C. A. work, and was with the Inter-Church World Movement. This book is the fourth of a series on urban religious life, undertaken by the Institute of Social and Religious Research.

The author develops an "hypothesis" as to the relation of institutional development to the pressure of environment, *viz.*: that this exceptional pressure may be expected to result in "institutional evolution on the part of the Protestant Church." He seems to us to make the mistake of studying the Church as though it were simply a human institution, not making allowance for the power of the Holy Spirit in the body of Christ. He seems not to recognize the prime need of preaching the Gospel of personal salvation or to appreciate the work of churches

that choose not to introduce expensive social work and yet are truly witnessing to Christ with the result that men are saved. In his introduction, he refers to such churches, saying that they fix attention upon "subjective experience," and the "end of the world," and have an "extreme theology." The book has value to those who like to study religion scientifically, but presents a one-sided view as to what constitutes the work of the Christian Church, and has no conclusion other than that already stated. F. L.

Village Communities. Edmund deS. Bruner. 12 mo. 244 pp. \$2.25. New York.

This is the fifth and last of a series of studies, made by the Institute of Social and Religious Research, of the agricultural village and its community in the United States. According to the U. S. census classification a town is rather arbitrarily considered a place of 2,500 inhabitants or over. This investigation takes as its subject the next smaller group, the village, which covers any center from 250 to 2,500 inhabitants. There were in 1920 18,381 of these villages, most of which are agricultural in the sense that they are located in farming districts and are the "service stations" for the farmer.

The whole series is an earnest and much needed study of a very important section of our population. This volume, like its predecessors, is exceedingly well done. It tries to summarize the findings of the investigations published in the earlier volumes; and it gives to us a picture of the general economic, educational, health, religious and social life of the communities together with their influence upon the surrounding country. The summary is followed by a more detailed survey of eight typical villages.

There can be no doubt about the importance of the study. "Rural Protestantism is being more and more organized about the village." Not only are the millions of people living in the villages themselves affected by

the prevailing conditions, but the millions more in the outlying districts that look to the village for leadership. Of special value is the chapter on the Church in the Village. One is shocked to read that the average number of churches in these small communities is five or six, and that there are sixty of these villages that can boast of from seven to fifteen religious groups. Rivalry rather than cooperation is often the result. The united church movement has not progressed very far, but it has made its beginning, and it is arousing much interest in many of the communities. It is a distinctly hopeful feature, which may lead to a solution of many of the present village church problems.

R. M. LABAREE.

Das Werden der Christlichen Kirche in China. (The Growth of the Christian Church in China.) By Prof. Dr. Julius Richter, of the University of Berlin. 584 pp. E. Bertelsmann in Guetersloh. 1928.

Prof. Dr. Julius Richter's ambitious plan to write a worth-while history of Protestant Missions has led him to publish four great books, one on each of the main areas of our modern foreign missionary enterprise: India, the Near East, Africa and China. It is a prodigious undertaking which requires careful and exhaustive research, untiring literary effort and sound scholarship. There is every reason to believe that these books will remain authentic sources of information for many years to come.

This fourth volume, the history of Protestant Missions in China, is opportune because China is at the turning point in her age-long history and, as a consequence, Christian Missions in China must begin a new period of adjustment and advance. Indeed, the events now transpiring indicate that Christianity is about to enter upon its third great era, the first of which was influenced by the culture of the lands which surround the Mediterranean Sea, and the second by that of the lands which border on the Atlantic

Ocean. The third era will witness the Christianization of the most ancient culture of the Far East on the other side of the Pacific Ocean.

Dr. Richter brings his history up to the year 1922, but, despite his justifiable omission of detailed references to more recent events, he has written an up-to-date book. After an interesting opening chapter on ancient China he describes the beginnings of Christian Missions in that land. Here as elsewhere in his book he gives full credit to the work of Roman Catholic missionaries. The significance of the Opium War, the Taiping rebellion, the treaties with China, the Boxer uprising, the influence of Western civilization, is clearly shown in relation to the missionary movement. There is a very illuminating chapter on the Republic of China and then the author turns to an extended review of missionary work in each of the provinces. This covers one hundred and ninety-two pages and reveals the remarkable ability of Dr. Richter as an historian. The closing chapter seeks to interpret events since 1922, with special reference to Christian Missions. We give a free translation of a part of the closing paragraphs of this splendid study of Chinese Christianity:

"The new day in China, whose dawn we see, calls for cooperation between Mission and Church. Will sending Christendom continue to cherish its loving interest in China and sacrifice men and money for the Church in China, even though the supervision of work passes into Chinese hands? Will the young Chinese Church permit the foreign collaborators, their fathers in Christ, that freedom of thought and work which alone can help it to solve its problems? What form of organization will be acceptable and satisfy the urgent desire of Chinese Christians for church union? Will the Chinese Church cease to be an ecclesiastical colony of the Christian Occident and will it have sufficient strength as a spiritual force to develop a Chinese Christianity which shall take

its place with those of the Greek, the Roman, the German and other churches?

"We who write the history of Missions are placed in the unfortunate or, shall we say, fortunate position of seeing current events transpiring, which call for revisions immediately after we have finished our manuscript; but we know that we have described a growing thing, and it is our joy to see and to show how good and how rapid the growth is. Therefore we humbly retire into the background and reverently observe how, despite human mistakes, the Spirit of God continues to operate and to create what is good in the hearts of men and nations.

"Will it serve any useful purpose to predict the future of Christianity in China? The history of Nestorianism, of the missions of the Franciscans and Jesuits on the one hand, and on the other hand, of Buddhism and Islam, lead us to certain conclusions on the basis of which we might attempt to prophesy. But if our major premise is correct, namely that in China we are about to enter upon a new era of exceptional events in the history of Christianity, then all comparisons with past history are useless, as they, indeed, have proven to be in prophesies of the development of the Church in our own land. In the pages of this book we have striven to let facts speak for themselves. At the close we do not wish to let any Fata Morgana deceive us. To God belongs the Orient, to God belongs the Occident. The Prince of Peace holds in His hands the ends of the earth."

GEORGE DRACH.

"Der Islam als Religion" (Islam as Religion). Professor Dr. Julius Richter. 162 pp. Mark 1.80. Guelle & Meyer, Leipzig, Germany. 1927.

The author is one of the outstanding missionary authorities of Europe and to all who read German will find this volume a brief and popular but thorough, reliable presentation of the subject. DANIEL BURGHALTER.