

PERSONALS

MRS. CHARLES K. ROYS, secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. since 1920, and from 1904 to 1920 a missionary of that Board with her late husband in Shantung Province, China, has accepted the position of Dean of Wells College for Women at Aurora, N. Y.

* * *

BISHOP AND MRS. W. F. OLDHAM of the Methodist Episcopal Church left Buenos Aires in January, and are retiring from active service after many years spent in India, Singapore, the United States and South America.

* * *

PROFESSOR LOOTFY LEVONIAN, of the School of Religion in Athens, Greece, is at present in America in the interests of Christian work for Moslems and peoples of the Near East. Prof. Levonian was formerly connected with the Evangelical Church in Asia Minor but with other Armenians was forced to leave his native land. He has written many valuable tracts on the Christian approach to Moslems and is to speak at the World's Sunday-school Convention in Los Angeles on "Winning Moslems to Christ." A book by him on "The Moslem Attitude Toward the Gospel" is to be published in England in June.

OBITUARY

DR. WALTER F. SEYMOUR, medical missionary of the Presbyterian Church in the U. S. A. at Tsining, Shantung Province, China, was shot to death by a Chinese soldier on April 16th, when trying to prevent the Nationalist soldiers from entering the girls' school of the Mission. He went out to China in 1893.

* * *

RIGHT REV. JOSEPH S. MOTODA, Bishop of the Protestant Episcopal Church since 1923, died in Tokyo on April 16th.

* * *

DR. FARRAND BAKER PIERSON, for some years a missionary to Central America, and later a member of the Home Council of the African Inland Mission also of the Union Missionary Training School of Brooklyn, died at his home in New Rochelle, New York, on Wednesday morning, May 9th. Dr. Pierson was born in Detroit, Michigan, October 12, 1876, a son of the late Dr. Arthur T. Pierson, and of the late Sarah Francis Benedict Pierson. He was deeply interested in all forms of Christian service and, as a "beloved physician," he examined many missionary candidates and helped a large number of missionaries to regain health so that they could continue in active service. When incapacitated by illness from practicing medicine he purchased a Braille typewriter with which he made books for the blind. These were accepted for circulation by the New York Public Library.

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Sam Higginbottom

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THE MISSIONARY REVIEW of the World

DELAVAN L. PIERSON, *Editor*

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COMING EVENTS

International Missionary Union, Clifton Springs, N. Y., May 30-June 3.

General Synod, Reformed Church in America, New York, N. Y., June 7-13.

Northern Baptist Convention, Detroit, Mich., June 16-21.

General Assembly of the Church of the Nazarene, Columbus, Ohio, June 13-26.

Interdenominational Conference on Evangelism, Northfield, Mass., June 20-22.

Baptist World Alliance Congress, Toronto, Canada, June 23-29.

General Conference, Church of the Brethren, La Verne, Cal., June 27-July 4.

World's Sunday-school Association Convention, Los Angeles, Cal., July 11-18.

General Conference of the Seventh Day Baptists, Riverside, Cal., July 23-30.

Woman's Christian Temperance Union Convention, Lausanne, Switzerland, July 26-Aug. 2.

National Convention, Evangelical League, Evangelical Synod, Milwaukee, Wis., Aug. 7-12.

National Association of Workers Among Colored People, Winston-Salem, N. C., Aug. 14-19.

World Youth Peace Congress, Eerde, Holland, Aug. 17-26.

International Christian Press Conference, Cologne, Germany, Aug. 16-22.

World Alliance for International Friendship Through the Churches, Prague, Czecho-Slovakia, Aug. 24-30.

Universal Christian Conference on Life and Work, Prague, Czecho-Slovakia, Aug. 31-Sept. 5.

National Baptist Convention, Louisville, Ky., Sept. 4-10.

Universal Religious Peace Conference, Geneva, Switzerland, Sept. 12-14.

National Convention, Evangelical Brotherhood, Evangelical Synod, Indianapolis, Ind., Sept. 16-19.

Convention, Women's Missionary Society, United Lutheran Church, Johnstown, Pa., Sept. 22-27.

Convention of the United Lutheran Church, Erie, Pa., Oct. 9—.

General Convention of the Protestant Episcopal Church, Washington, D. C., Oct. 10—.

Federal Council of the Churches, Quadrennial Meeting, Rochester, N. Y., Dec. 5-12.

Conferences and Schools of Missions

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Dates and Chairmen.

Bethesda, Ohio—July 16-20.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
Mrs. Love Sheets, 5th and Jefferson, Moundsville, W. Va.

Boulder, Colorado—In June.

Mrs. Henry F. Hoffman, 1318 E. Dakota St., Denver, Colo.
Mrs. Frank I. Smith, 515 E. 11th Ave., Denver.

³ *Chautauqua, New York*—August 12-17.
Mrs. John Ferguson, 105 East 22d St., New York, N. Y.

² *Chautauqua, New York*—Aug. 19-24.
Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester, New York.

Illinois - Missouri (Greenville, Ill.) — June 18-22.

Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

¹ *Kerrville, Texas*—Aug. 2-9.
Mrs. H. W. Hamilton, Cotulla, Texas.

Lake Geneva, Wisconsin—June 25-July 2.

Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.
Mrs. Lulu C. Hunter, 1021 So. Elmwood Ave., Oak Park, Ill.

Minnesota (Minneapolis - St. Paul) — June 18-22.

Mrs. A. W. Goldsmith, 944 Ashland Ave., St. Paul, Minn.
Mrs. F. F. Lindsay, 25 Seymour Ave., S. E., Minneapolis.

Mt. Hermon, California—July 21-28.
Mrs. C. W. Brinstad, 2929 Lincoln Way, San Francisco, Calif.

Mountain Lake Park, Maryland—July 27-August 2.

Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

³ *Northfield, Massachusetts* (East Northfield)—July 5-13.

Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

² *Northfield, Massachusetts*—July 13-21.
Mrs. Henry W. Peabody, Beverly, Mass.

Wilson College, Chambersburg, Pa.—June 27-July 4.

Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake—June 21-28.

Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

¹ Affiliated with the Federation.

² Foreign only. Affiliated with the Federation.

³ Home only. Conducted by the Council.



DELEGATES AT THE INTERNATIONAL MISSIONARY COUNCIL ON THE MOUNT OF OLIVES
(Dr. and Mrs. John R. Mott and Dr. Wm. Paton are in the center of the first row)



CHRISTIANS OF MANY NATIONS AT JERUSALEM

THE ENLARGED INTERNATIONAL MISSIONARY COUNCIL ON
THE MOUNT OF OLIVES

BY ROBERT E. SPEER, New York

A UNIQUE and unprecedented gathering assembled in Jerusalem on March 24th and sat in conference until April 8th at the call of the International Missionary Council. It was composed of a little more than two hundred members, half of them from the churches of the nominally Christian countries in Europe and America and Australia and New Zealand, which have sent out missionaries in the foreign missionary enterprise, and the other half from the missionaries of these Churches and from the newer Churches which have grown out of their work. One third of the entire number, consequently, were representatives of these newer Churches of mission lands. In this, as in many other respects, the Jerusalem Council differed from the Edinburgh Missionary Conference and from every other missionary or church conference which has ever been held.

The International Missionary Council is the successor of the Continuation Committee of the Edin-

burgh Conference of 1910. When that conference closed it was felt that some provision should be made for the continuing care of the common influences which flowed from it and the Continuation Committee was the result. It was, however, a self-perpetuating and nonresponsible body which depended for its authority upon a conference which had adjourned and was receding into the past. In due time, accordingly, this committee gave way and merged into a new body periodically appointed by and responsible to the various representative national foreign missionary agencies, like the Foreign Missions Conference of North America, which for thirty-five years has been the co-operative association of all the foreign mission boards of the United States and Canada. This new body, the International Missionary Council, consisted of seventy members chosen by the constituent agencies which included the three national councils or committees of the churches and missions in Japan, China and India. It was expected

to meet every second year and three such meetings had been held—in 1921 at Lake Mohonk, in 1923 in Oxford, and in 1925 in Rattvik, Sweden. It was felt, however, that in view of present world conditions in the foreign missionary undertaking a larger and more prolonged conference was needed. In consequence, with the approval of the national organizations, the membership of the Council for a special gathering was trebled, a number of special counsellors were invited, provision was made for a unique representation from the native or indigenous Churches and the enlarged Council met in the birth place of the Christian faith for the fortnight ending with Easter.

Time alone will reveal the true significance and result of the gathering but those who were present regarded it as the greatest experience of their lives and it will be well to try to give the readers of the REVIEW a brief account of its character and proceedings.

The Historic Memories

The Council met on the Mount of Olives in the great stone building erected by the Germans as a hospice and sanitarium which had been taken over as headquarters of the government of Palestine after the war, but which the government had given up for such use after the earthquake of last year which seriously damaged the building and also the new Jewish University near by. The damage had been measurably repaired and the delegates lived in improvised barracks and ate together and assembled in the meetings of the Council in the great halls of the sanatorium. Eastward from the place of meeting we looked over Bethany and Anathoth, which was

Jeremiah's home, and down across the barren wilderness of Judea to the valley of the Jordan and the green fields about Jericho, to the Dead Sea, in clear view, and to the mountains of Moab and to Nebo where the angels of God laid Moses to his rest. Westward we looked down the slope of Olivet to Gethsemane and the valley of Kedron and just beyond, to the whole city of Jerusalem spread out beneath us, with its walls and the Sheep Gate by the Pool of Bethesda, and the Gate Beautiful closed up in the wall, with the Temple area and the domes and minarets of the mosques and the domes and towers of the churches and Gordon's Calvary and the Tomb in the Garden just north of Herod's Gate. The dearest and holiest of all the memories of humanity flowed about the Council and filled with their sweetness every hour and every heart.

The unity of these memories and the faith and love beneath them bound together the men and women who had come from all the ends of the earth to Jerusalem, from fifty-two different countries and from all the races, thirteen Chinese, fifteen Indians, five Japanese, four Koreans, four Latin Americans, Burmese, Singalese, Egyptian, Malagasy, Filipino, Siamese, African, and the races of the West. We came from all the evangelical Churches. From the United States and Canada there were fifty of us and from Great Britain thirty, from Germany ten, from Netherlands three, from Scandinavia eight. There was one bishop from Japan and there were eight bishops and four canons of the Church of England who rendered immeasurable service to the cause of the Gospel and to the missionary enterprise. No one spoke with deep-

er evangelical loyalty or purer fervor or devotion.

There was an erect, straight-speaking chief of Uganda and there were extraordinarily capable and courageous women not from the Western lands alone but also from China and Korea and India and Japan. And the German delegation brought a note of the simplest and most unswerving faithfulness to the New Testament and to the convictions and principles and ideals of primitive Christianity.

The Subjects Considered

The plan of the gathering was very simple and efficient. A series of papers had been prepared and circulated in advance of the Council meeting on the following topics:

- I. The Christian Life and Message in Relation to Non-Christian Systems.
 1. Christianity and Islam. W. H. T. Gairdner.
 2. Christianity and Hinduism. Nicol Macnicol.
 3. Christianity and Confucianism. J. Leighton Stuart.
 4. Christianity and Northern Buddhism. A. K. Reischauer.
 5. Christianity and Buddhism. Kenneth Saunders.
 6. Christianity and Secular Civilization. Rufus M. Jones.
 7. Our Christian Task in a Materialistic World. Rufus M. Jones.
 8. Religious Values in Confucianism: A Source Book of Facts and Opinions. D. Willard Lyon, ed.
- II. Religious Education. Luther A. Weigle and J. H. Oldham.
- III. The Relation between the Younger and the Older Churches. A. L. Warnshuis.
- IV. The Christian Mission in the Light of Race Conflict.
 1. Relations between the Black and White Races in America. John Hope, T. J. Woof-ter, Jr., and others.
 2. Relations between the Black and White Races in South Africa. J. Dexter Taylor.
 3. Relations between the Occidental and Oriental Peoples on the Pacific Coast of North America. Galen M. Fisher.
- V. Christianity and the Growth of Industrialism in Asia and Africa. William Paton.
- VI. The Christian Mission in Relation to Rural Problems. Papers by Kenyon L. Butterfield, William J. McKee, and Thomas Jesse Jones.
- VII. The Future of International Missionary Cooperation. J. R. Mott.
- VIII. The Unfinished Evangelistic Task. Charles H. Fahs.

Not all of these were taken up for consideration but for the first week from a half day to two days was given to each major subject. Each of these was opened and then discussed in seven-minute speeches and then referred to one of the ten sections into which the Council broke up for the second week. Each of these sections in turn, when it had reached a conclusion, appointed a findings committee to draft its mind. The reports of these committees were then presented to the Council as a whole and debated and corrected and referred back for revision and then finally adopted in plenary session.

In this way extended statements were issued as the mind of the Council on the following themes:

The Christian Life and Message in Relation to Non-Christian Systems.
 Religious Education.
 Christianity and Industrial Problems.
 Christianity and Racial Relationships.
 The Christian Message in Relation to Rural Problems.
 Relations of the Older and Younger Churches.
 Medical Missions.
 Cooperation and The Home Base.

Then there were briefer resolutions on work for the Jews, the Protection of Missionaries and War. The findings, of course, had regard for the character of the Council as a missionary body. But two things were clearly seen, one that all Christianity must be missionary and the other that all missions and missionary practice and

preaching and ideal and conception must be Christian. The first of these issues became very clear in a discussion which originated from China and Japan over the proposal to change the Council's name from International Missionary Council to International Christian Council. It was easy to understand and sympathize with the purpose of the suggestion. In China there is only one national organization, the National Christian Council, embracing both Chinese and missionaries, and it was felt that a foreign missionary council would not adequately represent the international interests of this National Christian Council. This is quite true and such a Council as this in China should be related, in its wider aspects, to world movements like the Stockholm Conference on Life and Work and the Lausanne Conference on Faith and Order, and to any international association of national Christian Councils or Federal Councils. But on the other hand it was clearly seen that the life and power of the International Missionary Council are based on its distinctive missionary or expansion character and that in the West the agencies which enter into it have only such a charter from their Churches and also it was increasingly recognized by the younger, indigenous Churches that what they supremely need is to lay hold of and to be laid hold of by the missionary ideal and obligation as the central and essential element in the idea of a real and living church.

This indeed was made clear in the ultimate findings on the subject of the Relation of the Older and Younger Churches. At first there seemed to be hopeless confusion or divergence of view on this problem

but ultimately men came to see the necessity of a statement firm in its grasp of the central issues, but flexible and comprehensive in its view of method. Several paragraphs may be quoted:

"No more important problem confronts the older and younger churches alike than to discover the secret of a living, indigenous Church. A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be indigenous:

"(a) When its interpretation of Christ and its expression in worship and service, and in art and architecture, incorporate the worthy characteristics of the people, conserving at the same time the heritage of the Church in all lands and in all ages.

"(b) When through it, the Spirit of Jesus Christ penetrates all phases of life, bringing to His Service all the potentialities of both men and women.

"(c) When it actively shares its life with the nation in which it finds itself.

"(d) When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

"(e) When it is kindled with the missionary spirit.

"The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship; through knowledge of the Bible in the vernacular; through a sense of Christian stewardship; through an indigenous leadership of men and women who will share their religious experience; and through adventure in service and self-expression. In such a Church, the problems of discipline, polity, control and financial support will naturally assume their proper places."

These paragraphs are followed by sensible sections on self-support, on institutions, leadership, Christian literature, and Christian unity.

The Findings

It would be well, if there were space, to present here in full all the findings of the Council or at least to summarize them. That is not possible, but they will all be made available in report form as soon as possible. Something may be said, however, on three matters.

First as to the protection of missionaries. It was felt by some of the European members of the Council that it was not the function of the Council to deal with this but it was recognized that if such a subject was not appropriate for the Council's action surely much that it had done was inappropriate. It was felt also by many that the subject had been seen very much out of proportion by some and that a phase of missionary problem in a limited area of one land, where extra-territorial and political disorganization presented exceptional conditions, had been untruly universalized. People from most lands thought the proposed resolution to be unreal and even misleading for them but after a long and earnest discussion lasting till midnight of the closing business day of the Council the following statement was adopted, though not without dissent:

"Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

"Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the protection of the government of the locality for the protection of their lives and property; and

"Inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

"Inasmuch as the use or the threat of armed forces of the country from which they come for the protection of the missionary and missionary property creates widespread misunderstanding as to the underlying motive of the Christian message:

"The International Missionary Council places on record its conviction

"(1) That the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies

"(2) That they should make no claim on their governments for the armed de-

fence of their missionaries and their property.

"Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has been or may be taken by the missionary societies.

"Finally, the International Missionary Council desires to record its conviction that the foreign missionary enterprise is a spiritual and moral and not a political enterprise and its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds."

Something should be said also with regard to the place of women in the Council. There were thirty-four women delegates and no contribution was more impressive than the witness of women from Japan, China, India, and Korea, and the Moslem Lands as to the place of women in the different religions of the world and as to what Christianity had done for those who spoke and for the womanhood which they knew. In no enterprise have women come nearer to their right place than in foreign missions but even here it is still hard for many men to discern what Mr. Kidd set forth with such insight and prophecy in his posthumous book "The Secret of Power." But slowly the power which God taught in the miracle of The Virgin Birth makes its way. When God sent forth His Son it was enough that he should be born of a woman. After the Council had adopted a bold and Christian declaration on the question of race about which foreign missions must be Christian or be doomed, a resolution was offered which the chief from Uganda said took his breath away though it was right, and the Council passed it without a word of debate or dissent: "The principles and ideals which this Council has adopted in the Report on Racial

Relationship with regard to the equal rights of races, this Council declares and maintains with regard to the equal rights of men and women in and among all races." What an upheaval is ahead of the world when at last St. Paul's great principle in this matter begins to operate, "neither male nor female."

The Future of Missionary Work

The one other matter out of a multitude of which one must speak, was the unmistakable answer of the Council to the idea that the work of the foreign missionary is done. The immense unreached areas came clearly into view. The younger Churches declared their inequality to the vast task before them and their need of continuing and enlarged cooperation from the Churches of the Council in the expansion of their effort and the gift of their best men and women. Mr. Paul of India, named as the two best loved and most desired foreigners in India north and south, two Christian missionaries. In all lands Christ is the supreme need and therefore men and women in whom Christ lives and through whom Christ goes forth to the world are needed everywhere.

It was agreed by all, however, that the most significant thing in the Council meeting was the absolute unanimity of the Council at the point where it seemed most difficult and improbable. Before referring to that miracle however, something should be said in the way of report of the general meetings and spirit of the Council. It was opened with a general address by Dr. Mott on Saturday evening. The sermon on the first Sunday morning was by the Bishop of Salisbury on the text "Behold I make all things new." The evening

addresses that day were two devotional addresses by Mr. Max Yergan of Africa and Mr. K. T. Paul of India. Monday evening Dr. David Yui of China, Tuesday, Dr. S. K. Datta on India, Wednesday, Bishop Temple of Manchester, on "The Historic Christian Fellowship," Thursday, Bishop McConnell of Pittsburgh, and Prof. R. H. Tawney of London, on "The Bearing of Christianity on Social and Industrial Questions," Friday, Professor Heim of the the University of Tübingen, on "What is it in the Gospel which Commands us?" and on the following Monday, Professor Hocking of Harvard, who brought great help with him, on "Psychological Conditions for Growth in Religious Faith." The other evenings of the meetings were given to other general discussions except the Sunday evening of April first when three true missionaries made noble addresses on the fundamental evangelistic purpose of our foreign missionary work—Dr. John Mackay of South America, Bishop Linton of the Church of England Mission in Persia, and Dr. Stanley Jones of India. Throughout the Council these three spoke always of the great central convictions of the Gospel and embodied its great spirit.

Christian Communion

Among the meetings those which will linger in our hearts were the two communion services in which all who wished, and who could, came together in perfect fellowship and love about the table of our Lord; the Sunday afternoon talk by Bishop MacInnes, as we sat on the slope of Olivet overlooking Jerusalem, and as he described the building of the city and pointed out the scenes of our Lord's life

in it; the morning walk on Palm Sunday from Bethany to Olivet with scripture and prayer and hymn on the way; the Thursday evening Communion at Christ Church near the Jaffa Gate and the walk through the silent streets of the city, through the Sheep Gate, to Gethsemane; and the hour of prayer under the olive trees with the Paschal moon shining on the temple area across the valley of Kedron; and the last service, where men and women of many races spoke and the Bishop of Salisbury made a simple and noble appeal to us all, and Dr. Mott said the appropriate closing words.

But the last words of this report must refer to the unity to which in His great grace God brought the Council with regard to "The Christian Message." Many had feared that here at the very centre and heart of all it might be found that we could not speak with the old and authentic and united witness. Many, it was known, could do so, but had there been in the foreign mission enterprise a falling away? The Continental delegates had met in advance in Egypt on their way to Jerusalem and had voiced their misgivings. But the Spirit of God wrought a wonder, and when, after hours of work, the committee on the Message made its report through the Bishop of Manchester, the Council knew that its mind was one and that the words to utter it had been found. The first thought was to adopt the report without a moment of delay but in patience the Council waited until the morning following and then without dissent and rising as in the unity of Christ it made the message its own. "No one indeed, who was present," says Mr. Basil Mathews, "can ever forget the

keen ecstasy of the hour when the Bishop of Manchester came to the last words of the statement on the Christian Message, and we knew that God had given to the Council a restatement of the Gospel in terms, rooted in reality, emerging from a profound and coherent theology, and vibrating and real for the new generation. Of all utterances given since the War through corporate Christian witness this seems to the writer to be incomparably the greatest." The REVIEW prints the message entire in the present issue.

With the adoption of the report the Council knew its way and passed on in joy to the closing days. And then in the strength of the Resurrection it waited together on that ever memorable Easter Day and on Easter Monday separated on the ways that cross the world, but to walk together in that one way of which I read afresh in the quietness of the Church that Maundy Thursday evening not far from the spot where Jesus stood in Caiaphas' house;

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
Thus no discouragement
Shall make him once relent,
His first avowed intent
To be a pilgrim.

Whose beset him round
With dismal stories,
Do but themselves confound;
His strength the more is.
No foes shall stay his might,
Tho' he with giants fight;
He will make good his right
To be a pilgrim.

Since Lord Thou doest defend
Us with Thy Spirit,
We know we at the end
Shall life inherit;
Then fancies flee away,
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.

A SOUTH AFRICAN VIEW OF THE COUNCIL

BY PROF. DAVIDSON D. T. JABAVU, B.A., Fort Hare, South Africa
South African Native College, Alice, Cape Province

ONE almost doubts if there ever was such a unique assemblage as that which gathered at Jerusalem in March. Africa was represented, apart from the white missionaries who have made her the land of their adoption, by three unbleached sable sons of the soil, namely, the Rt. Rev. Adolphus W. Howells, a typical Negro from Nigeria; by the Chief Kulubya of Uganda; by the present writer from Cape Province.

The first general subject was Christianity in Relation to Other Religious Systems; the second was The Relations of Older and Younger Churches. This was followed by Christian Religious Education. But the subject that struck one with its surprising freshness was The Christian Message in Relation to Rural Problems; because it revealed that in almost all the non-European countries Christianity was concerned with predominantly rural populations. Some of the difficulties specially associated with such people were: poverty, illiteracy and ignorance. Such folks were invariably at the mercy of superstition, quack doctors, extortionate money-lenders, a penchant for litigation, debt, low wages and inadequate land. Among the solutions proffered was the establishment of Farmers' Unions along with the training of agricultural missionaries who, as Dr. Diefendorfer maintained, should be trained not in the city but in the country, and preferably nationals.

In South Africa eighty-eight

per cent of the aborigines are dwellers in rural districts but many are landless; and the Lands Act of 1913 has allocated only twelve per cent of the land of South Africa for its four and a half million blacks as against eighty-eight per cent for one million and a half Europeans. Those who have land need the assistance of Farmers' Associations to guide them in their operations. It will therefore cheer my people to observe among the findings the following paragraph:

"The rural work in mission fields is an organic part of the service demanded of the Church everywhere, East and West, to lead in the effort to build a rural civilization that shall be Christian to the core. This effort looks toward the development of an intelligent, literate and efficient rural population, well organized and well led, who shall share the economic, the political and the social emancipation, as well as the continual advancement of the masses of men, who shall participate fully in world affairs, and who shall be motivated and inspired by the Christian spirit."

South Africa will naturally be profoundly interested in the discussion on Racial Relationships by Dr. Hope and Dr. Woofter of the United States of America and by Dr. Dexter Taylor of South Africa. The discussion was led by three colored speakers, the first of whom was Dr. I. Hope, President of Moorehouse College, Atlanta, Ga., who cautioned the audience against the growing and voluminous literature on the subject by ambitious people who chose this subject as an easy thesis for graduation inasmuch as the examiners know little or nothing about it! He remarked, white people often main-

tain lofty ethics in dealing with each other but strangely enough leave out the Negro in their code. Even a good character on the part of a colored man does not solve the interracial problem. Even education, taken by itself, provides no salvation. Dr. Hope pinned his faith in the fine sense of justice found among the best citizens and the inexorable working of the spirit of Jesus Christ in the hearts of men.

Rev. Max Yergan of South Africa pleaded for a better recognition of personality in all men irrespective of their color; and for the development of cooperation with constructive aims by means of Joint Councils and the Student Movement. Bishop Uzaki of Japan urged the Christian principle of the Golden Rule.

During the subsequent discussion several important phases of the question were brought out: Dr. Zwemer pointed out that racial pride was one of the weaknesses in Christian practice as against the practice of some of the other religions. The Rev. Ralla Ram (India) said this weakness was unfortunately characteristic of some races other than European as, for example, the caste system in India with its despised class of untouchables. Among the English it was characterized by social snobbishness and the domination complex. The present writer asserted that race prejudice was a stumbling-block and a veritable hindrance to the progress of Christianity because it produces pride in those who favor color discrimination as well as social insults and ostracism with the exploitation of the helpless, not to mention the series of anti-native legislation or laws such as were being continuously

registered in the statute books of the Union Government of South Africa. Mr. Basil Mathews (Geneva) proposed the adoption of a program of investigations by experts with a view to an authoritative collation of the facts, in which the causes of racial friction shall be codified and solutions sought as to the light shed thereon by the teaching of Jesus Christ. The present writer explained how in



DR. JOHN R. MOTT, THE BISHOP OF
MANCHESTER AND THE PRINCE OF
UGANDA AT JERUSALEM

South Africa the young men and women who belonged to the Students' Christian Association are taking the lead and showing an advanced outlook in the matter thus proving that Jesus Christ is the only solution of the problem.

The subject "Christianity and Industrial Problems" drew a highly informative discussion showing that organized Christianity throughout the world was keeping abreast of modern views. Dr. Ren Yen Lo of Shanghai urged that

"We should be clear in the statement of our attitude that we are neither capitalists nor oppressors, as against the accusation that we Christians act as opiates to drug backward peoples, and that we are merely tools of imperialists. We should make it clear that the Church stands for the salvation of individuals as well as society and nations."

The present writer informed the Council that organized Christianity had a duty to perform in helping and evangelizing such growing and inevitable movements as the I. C. U. (an aboriginal trades union of industrial and commercial workers in South Africa) which claimed quite a fifth of the total of urbanized African laborers but had unwittingly done its cause irreparable harm by the use of violent language, with the result that the Government had passed specific legislation to curtail liberty of speech and meetings among African indigenous races. The conference was asked to pass a resolution in favor of the principle of the legitimacy of workers' organizations and also their recognition by their respective governments on the lines approved by the International Labor Bureau. The findings under this head constitute an epochal forward step by world Christian missions because in them the Council has given expression to its conviction that "the Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations.....and that the advancement, by thought, speech and action of social righteousness, is an essential and vital part of the Christian message to mankind."

Dr. E. Stanley Jones summarized the impressions created by the conference, singling out in particular the fusion of seemingly discordant elements that it undoubtedly con-

tained—such as missionaries and nationals, home and foreign spheres, conservatives and modernists, fundamentalists and scientists. Classes, he said, had faded away together with the problems of Europe. We did not settle the differences but transcended them! Marginal things had become central. In our outlook and attitudes we were unified by the spirit of Jesus Christ just as when Peter at Pentecost spoke and all hearts beat together as one. All of us, whether Anglican or Quaker, Methodist or Presbyterian, have been under the fire of critical scrutiny from within and without. Our test is: Are we tentative? Are we stammering? No! We have proved ourselves under God to have the courage to give our message in unmistakable accents.

The final appeal of the Council was a Call to Prayer and a Revival urged by the Bishop of Salisbury, and this was followed by the concluding address of the chairman (Dr. Mott) who rose to the height of his well-known oratory: "We shrink from parting and from thinking of the gigantic problems before us. We need superhuman power! Christ demands and commands our superhuman strength. Our secret shall be the use of our memory in recalling the events of the conference at Olivet and our pilgrimage thereto; the use of our imagination in gazing at our New Jerusalem; our practice of the presence of God. Christ went out *as His custom was* to the Mount of Olives to pray, to preserve His contact with God and to recharge His spiritual battery. If Christ found this necessary, what presumption and folly will it be for any of us to attempt to do without communion with God!"

VOICES FROM OLIVET CALLING INDIA !

BY REV. AUGUSTINE RALLA RAM, Madras, India
Student Christian Association of India

THERE could be no fitter place than this city of our dreams for the holding of this memorable gathering. The name of this place is written across the Holy Writ that is our solace and joy. It was in the near vicinity of this city that the Prince of Peace was born. Prophets and martyrs lie buried in and around it in their hundreds, it was here that the Redeemer often returned to reclaim a rebellious nation, and it was here that He finally died and rose again for the redemption of mankind.

Ambassadors from about fifty nations and countries poured into the Holy City. We did not wait for formal introductions and, wearing our names on cards pinned in front, we were soon meeting persons of different colors and tongues. Here comes a famous preacher from Scotland, there goes a daring and believing nationalist from China, we have just encountered an African chief. We were smiled at by a negro bishop. In another person Brazil extended its hand of fellowship across the globe to greet an East Indian. We were awestruck as we were told that the yonder man was the writer of the book that had greatly influenced us. Secretaries of various mission boards, professors of world-wide reputation, bishops from various sees, and other individuals of distinction crossed our paths on every side. But we all met as a big family, not one of us seemed conscious of any dignity that had come to any of us. Time

would fail us in speaking of various aspects of our gathering, and so we will content ourselves by speaking of some distinct calls that come from this conference to India, our motherland:

First. India's destiny is bound up with the rest of the world. She should take her part in a world program of redemption and advance. Her citizens must cultivate an international mind and should realize that they are units of a brotherhood that respects no geographical frontiers. The world is fast shrinking and its neighborhood is being knit into a more closely compacted whole. Bare secluded nationalism will not do, it will be in close relation with other countries far and wide that there will come bounding on its own shores waves laden with hitherto unknown treasures.

Second. India cannot afford to pin its faith on a national and secular civilization. Material advancement divorced from spirituality will only hasten a nation to a yawning abyss of destruction. Throughout the world forces are at work to wean us away from religious consideration and to plunge us into a stupor of secularism and materialism. If it be granted that what we say is true then it is only fair that India give its full heed to religious quest and consequently should consider afresh the person and claims of Jesus of Nazareth. In His personality there is presented to us a solution of our immediate and remote difficulties. We should turn

to Him with an unbiased mind and inquire of Him as to what He would have us learn in seeking solution of all our enigmas. Does He give us the true principles of an all-round human development? Can we establish peace and brotherliness in accepting His program? Can He bring to us forgiveness and peace of mind? Is there available for all in Him a strength and power that can release us from all fetters, and having released us can sustain and continually refresh us? In all dark valleys of life and beyond death is He able to illumine all our darkness and bring to us the assurance of a glorious hereafter? If such are our human needs, needs that must be satisfied, shall we not turn to Him and throw ourselves open to His personality and precepts?

Third. Our millions still lie in illiteracy and consequent darkness. What are we going to do to bring to them these privileges which only a few of us enjoy? Are our sons and daughters selfishly going to seek their personal gain alone? The appalling ignorance of our masses is an insistent challenge to us, to cease from selfish advancement, to share with our unfortunate multitudes the blessings that have come to us. But let us bear in mind that religion and education must proceed alongside one of another, that more intellectual attainment can never be sufficient, and that we must give religion its central place in all our program of instruction and learning.

Fourth. For better or for worse industrial changes are fast coming over the East. We dare not hoodwink ourselves by believing that the hitherto agricultural India will continue in its rural simplicity in

years to come. It cannot be denied that introduction of factory and machinery is a salient feature of modern life and that India the home of inexhaustible raw material is bound to become an industrial country. Does it not behoove our nation to take timely warning from all the sadness and misery that have come to the West in the wake of industrialism and so to profit that it shall be able to build a sane program of industrial contentment and advancement? Once again should we not turn to Jesus of Nazareth and inquire of Him as to what He has to say to us in facing situations such as this?

Fifth. India is essentially agricultural today and it behooves us to cooperate with all forces that are at work to build an abiding rural civilization. With more than 85 per cent of our people living in villages, we cannot help admitting that they are the backbone of our nation. Ridden as they are with illiteracy, appalling infant mortality, inextricable indebtedness and with various other evils, what are we going to do to bind up their wounds? Have we in our minds their sorrows and their trials? Are we going to bring to them cheer and sunshine in days to come?

Sixth. Jerusalem speaks in particular to the Church in India. Ambassadors of Christ from abroad in association with indigenous workers have established a widespread community of believers. The call of Jerusalem goes in particular to the Church in India to attempt great things for God and expect great things from God. It must become a "creative fellowship" under God and with initiative and adventure it must cut its moorings away from all false contentment. The Church



SOME EAST INDIAN DELEGATES AT THE JERUSALEM CONFERENCE

Jerusalem is seen in the background. In the picture are Rev. Agustine Ralla Ram (seated left), K. T. Paul (white turban) and Rev. Stanley Jones (standing rear, fifth from right)

must in a new sense become a missionary church. It must have a message for all aspects of our modern complicated life. We the ambassadors from India assured the older churches of our kindredship with them and conveyed to them our gratitude and asked them to send their emissaries to come and identify themselves with us in working out the salvation of our country. We on behalf of the Church in India committed it in unmistakable terms to a program of evangelization in years to come.

Seventh. The International Council in clear terms denounced war as a method of settling disputes and in unmistakable language declared its faith in racial equality. Do not these two facts bring to us a timely message? In all our national regeneration should we have any faith in the use of force at all? Is it worthy of us to give way to racial animosity of any kind? Does not the belief in racial equality throw to us in India a challenge to banish the caste superiority complex from our midst? Is not "untouchability" a shame and curse of us all?

With these calls ringing in our ears let us state anew in words of the Bishop of Salisbury that we are workers together with God—our perpetual creating Father. God wills His union with us and our union one with another. A great motive force has been released to us through the *Evangel*. A big secular civilization is surging around us, our task is to preserve the good we find in other systems, and build on sure foundations the city of our God. An all-round-human development is our program and the hour calls for creative Christian statesmanship. We lack today faith, adventure and fire, we

are chock-full of schemes and reports, but what we need is a fresh vision and a new obedience to the vision vouchsafed to us. With our unwavering faith in the validity, authority and sufficiency of the Christian message we must go forward with our romantic enterprise. In Christ we have been given a complete revelation and atonement, His work cannot be duplicated, what we need is a dynamic that would urge us out of our pettiness into the wide expanse before us.

Dr. Speer, another ambassador from the West, reminded us that we must disentangle Christ from all that confuses Christ and carry Him into all human relations, and in all love implicate Him everywhere. Another voice rightly said to us that our main business is not to compare opinions but to do cooperative thinking. What we need is not a new Christianity, but a new discovery of Christianity. Let us remember that the message of Christ is misunderstood today because of contradictions in what we *say*, and what we *do*. The Church in India must get abreast with all harbingers of the dawn. She must be pulled out of complacency and practice heroic living and heroic teaching. We are face to face with opposition, indifference and far too much of loose scholarship is pounding at our doors, but with sympathetic insight we must discover with others the hidden powers available in Christ for us all His children. Alying ourselves with all movements for good we must take a long view of things and build for eternity. God is working his purpose out and one day by His grace we shall see big mass movements sweeping the higher classes.

THE MEANING TO LATIN AMERICA

BY REV. JOHN A. MACKAY, Litt.D., Montevideo, Uruguay

THE World Missionary Conference, at Edinburgh in 1910, excluded Latin America from its purview. It had its own reasons for doing so. I need not enter into them here but I remember how much I resented the omission. I now look back on that omission as the "Blessed Fall" of modern missionary history for it led to the formation of the Committee on Cooperation in Latin America, and to the special study of this great field and its needs in the Congresses held in Panama and Montevideo in the years 1916 and 1925, respectively.

The Jerusalem Conference marks a new outlook upon Latin America. Two facts are worth noting in this connection. In those Latin republics of the new world, some of which are rapidly taking a place in the vanguard of progress, the vast majority of educated people have abandoned all religion. It is here that secularism is doing its most perfect work. A distinguished Argentine writer, the rector of one of the state universities of his country, recently said that throughout the religious history of South America, Christianity has been apprehended purely as a culture, but never as an experience. He speaks about the "irreligiosity" of the Southern Continent, and calls it the most irreligious part of the Western World. The Jerusalem Conference took cognizance of this situation and fully appreciated the need for sharing with Latin America our experience of the living Christ.

The second fact is that evan-

gelical Christianity has taken root in Latin America. In Brazil, especially, its day has come in a quite remarkable way. There are today in this great republic as many evangelical Christians as there are in France. The Brazilian Church is also a national church with its own mission to Portugal. As the Conference looked at Dr. Erasmo Braga and listened to his wise words on different subjects of common interest, it became aware of what evangelical Christianity in Latin America is producing. Because of its recognition of the fact that the evangelical churches in Brazil and in other Latin republics are indigenous and active, the conference assigned to Latin America three seats in the Committee of the Council.

The late Jerusalem meeting realized the ideal of perfect Christian fellowship, enhanced the missionary objective and incorporated into its field of vision a new world.

God grant us wisdom in these coming
days,
And eyes unsealed, that we clear visions
see
Of that new world that He would have
us build,
To Life's ennoblement and His high ministry.

God give us sense,—God-sense of Life's
new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that
foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

—John Oxenham.

NUGGETS FROM THE JERUSALEM COUNCIL MEETING

Pagan America

I come from a nation which is in many respects pagan. We subscribe to the doctrine of militarism, to the god of materialism, and have given ourselves over to the pursuit of wealth and pleasure. We should not be complacent regarding paganism wherever we may see it, but let this meeting become a challenge to it.

BISHOP FRANCIS J. MCCONNELL,
of the Methodist Episcopal Church of America.

China's Need

The Goliath of militarism must be killed. Illiteracy, poverty, isolation, prejudice and influences that break down moral sanctions must be put away. But in building the new China the most potent power is Christ and the men and women that Christianity can produce. God calls us to project our Christian character and influence into all the realms of life and so help to purge it.

DAVID Z. T. YUI, LITT.D., *of China.*

The Uganda Policy

In Uganda the policy from the first coming of missionaries fifty years ago has been to create a self-governing native Church, and all the representative bodies, from the local Church Council to the Synod, have a large majority of Africans. In the synod there are ten Africans to one white man. Even in the native Parliament, native Christian chiefs are in the majority.

CHIEF SIRUANO KULUBYA, *Uganda, British East Africa.*

Education Without Religion

If the older generation is motor-mad, radio-ragged, jumping with jazz, hungry with lust, we may well expect the younger generation to go further and faster along the same road. Education without religion is incomplete and abortive, religion without education becomes ignorance and superstition.

PROFESSOR LUTHER A. WEIGLE,
Yale University, New Haven, Conn.

Jesus' Method

Modern educational science is beginning to realize how perfect was the educational method of Jesus. He created the right atmosphere and did not attack His hearers' existing ideas, but built upon them a new teaching which He carried through by the project method from hero worship to a sense of vocation.

CANON CHARLES E. RAVEN, *Liverpool Cathedral, England.*

Right and Wrong

You might have read whole encyclopedias on education, but when the child comes to you for decisions as to the right and wrong of certain actions or as to what to do in certain circumstances, you must rely on decisions based largely on fixed standards and influenced by your whole educational past.

BARONESS VAN BOETZELAER VAN DUBBEDAM, *Bilt, Holland.*

A CALL TO PRAYER FROM JERUSALEM

THE International Missionary Council, meeting on the Mount of Olives (March 24 to April 8, 1928) has been brought to a deep and fresh realization of the place of prayer in accomplishing its essentially spiritual task, and the definite challenge with which it is faced.

The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of "acted prayer," that "we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere."

The Council has also come to realize that it faces a definite challenge. It has seen some of the implications of the Christian mission and realizes how pitifully short its achievement has fallen, but the challenge of Christ still holds, "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

Throughout the fortnight the Council has been led to place its chief emphasis on a central daily united intercession, and day by day its work has been prefaced by groups which met for prayer, or for the celebration of the Holy Communion, and by private and individual meditation and prayer.

In the reports which have come from the varying sections into which the Council has divided, requests for prayer have found a frequent place. These give to the following eight objectives for prayer adopted at Rattvik in 1925 a new urgency, and a fuller content, and provide ground for thanksgiving for answers already received. The Council therefore asks its members, and Christian people in all lands, to continue in meditation upon the example and the teaching of the Lord Jesus in regard to prayer, and to make definite supplication:

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

2. *For a Spirit of Prayer.* That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.* That the Church may be willing, at whatever cost, to follow and to bear witness to the way of Christ as she learns it.

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

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

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

7. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of Our Own Conversion.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

FROM A DELEGATE'S NOTE BOOK

BY MILTON T. STAUFFER, New York

Secretary of the Foreign Missions Conference of North America

WE MEET, not as representatives of churches or Boards, but rather as representatives of great Christian constituencies and great fields of interest and service which reach beyond all personal connections. Our Father has brought us together from the ends of the earth for a common quest. He who started the missionary movement on these hills has His own unselfish, expansive purposes for this gathering. He never brings His children into any quest in vain.

JOHN R. MOTT.

* * *

There is more criticism of Christianity in China since the anti-Christian movement began than during the 120 years of Christian missionary effort preceding. Much of this criticism is due to misunderstanding. Much can be ignored but some must be fearlessly faced and dealt with.

DR. C. Y. CHENG,

Secretary of the National Christian Council of China.

* * *

Are we going back from Jerusalem as nations, races or denominations, or as one great family filled with "Divine foolishness," determined to believe in the faith and ethics we hold? The cost will be to jeopardize or even sacrifice the welfare of our family, church and nation. One pays if one lives up to truth.

REV. MAX YERGAN,

*Secretary of the Student Native Christian Association,
South Africa.*

Christianity must find its central act and emphasis in the Resurrection, which is purely in divine dimensions. In the light of the Resurrection the Cross will shine forth more clearly. We are specialists in religion if we are missionaries at all. We are not asked to be specialists in the science of religion but in religion itself.

DR. HENDRIK KRAEMER,
Netherlands Bible Society.

* * *

Evangelical missions are based absolutely on an unique act of God. As missionaries we are messengers and proclaimers of this unique revelation of God.

DR. JULIUS RICHTER,
*Vice-Chairman of the German
Missionsausschuss.*

* * *

Our churches will not hold the ground they have or regain the ground they have lost unless they are prepared to carry the Christian principles into new areas. The world in which they must be saved and which the majority of people know cannot be relinquished by the Church. If Christianity cannot command the whole of life, I am convinced it cannot command any at all. We confine the paradoxes of Christian teaching where application is easiest. Either the Church will be overwhelmed by the rising consciousness of mankind that Christianity has no meaning for it, or the Church must seek to control the social order and economic system, as fully as the

Church now seeks to control personal life and character.

PROFESSOR R. H. TAWNEY,
University Lecturer, London.

* * *

The objectives in the Christian movement in China are:

1. All future activity on the part of the churches should be church-centric and not mission-centric.

2. To do all possible to deepen the Christian life.

3. To encourage and cooperate with the Chinese in building indigenous Christian movements.

4. To continue to send missionaries under the direction of the Chinese Church.

5. To desist from forcing on the Chinese Church Western ecclesiastical forms, rituals and organization.

6. To regard all missionary property as intended for the use of the Chinese Christian movement and as soon as may seem wise to transfer the use, control and ownership of this property to Chinese bodies.

DAVID Z. T. YUI,
*General Secretary Y. M. C. A.
of China.*

* * *

The more I study non-Christian systems, the more I see a reaching out for what we have in Jesus Christ.

DR. A. K. REISCHAUER,
*Professor in the Meiji Gakuin,
Tokyo, Japan.*

* * *

Syncretism combines life in Christ assimilates. Christ claims His own when we claim the truth which is in other religions. If Christ is universal, then He is both superior and unique. In our dealings with the non-Christian religious systems we must combine sympathy with certainty. In Christ we do not merely have a medicine or a way, but in Him we have life itself.

DR. E. STANLEY JONES,
Missionary to India.

Christianity should enlarge its own conception of religious truths. We cannot be sure we completely possess our own religion until we are ready to commit it like yeast in meal. Christianity must continue to grow if it is to continue to live.

PROF. WM. E. HOCKING,
Harvard University, Cambridge, Mass.

* * *

We must make our religion more spiritual because the area we must conquer is greater than ever before. Christianity comes as truth from God. The fact that God is love ought to frighten us out of our wits. If He is love, then there is not much chance for us. "All authority in Heaven and earth is given unto Me" is true or it is not true. The great missionary enterprise had its most glorious period when Christians held their faith in less complex form. We do not think out the results of our own actions far enough. We have the same message and that message is the Gospel of Christ but we must extend it over a wider area because life is more complex and broader today and we must give our religious message more manifold expression.

BISHOP WILLIAM TEMPLE,
Manchester, England.

* * *

Secular civilization has egotistical and altruistic aspects. Whenever an individual or group pursues self-interest, they become secular in an egotistical sense. Secular civilization has also altruistic aspects—when we seek the good of others.

JOHN A. MACKAY, Litt.D.,
Religious Work Sec. So. American Y. M. C. A., Uruguay.

The ethics of the cross and the way of Jesus are terms glibly used. Let us face it by deepening and extending the application of Christianity. How is Christianity to baptize our new learning and our new social order? The effort to bring this about will break every shred of self-dependence and self-complacency. It will drive us to the unlimited resources of God. As we enlarge our understanding of the work of the Holy Spirit and make more real our dedication to the service of the Holy Spirit, and bring down into actual experience our sense that we are God-possessed, only so can we deal successfully with this problem.

CANON CHARLES E. RAVEN, D.D.,
Liverpool Cathedral, England.

* * *

The religious experience into which you enter is not due to anything you have done but rather to what Christ has done and you have entered into it by His grace.

RT. REV. WM. TEMPLE, D.D.,
Bishop of Manchester, England.

* * *

We are working for a change of climate, not to slay the monsters of industrialism but for a new climate in which these monsters can no longer live. All we plead for is the application of Christianity to wider areas. We plead for conditions that will make possible a fuller personality. All the Church can do is to get a public opinion which will make this change possible.

BISHOP FRANCIS J. MCCONNELL,
D.D.,
*Methodist Episcopal Church of
N. A.*

* * *

Ninety per cent of the people of India are dependent upon the land.

The population increases at the rate of $1\frac{1}{2}\%$ per year. No questions of health, education or religion can be considered in India without regard to the rural work. In 1901 we had thirty-six million illiterates in the Province of Madras; in 1921 we had thirty-nine million illiterates. It will take forty years to provide schools for the present growth of the population at the present rate of school growth.

K. T. PAUL, B.A.,
Secretary of the Y. M. C. A., India.

* * *

There are four things that Christians should do in rural areas:

1. Inform themselves as to what the church is doing in rural areas.
2. Arouse conscience and action.
3. Make known to rural districts what the Church stands for and convince them that the Church does not stand for an anti-social program.
4. Establish and promote good will between the farmers and the churches.

* * *

We have $4\frac{1}{2}$ million blacks and $1\frac{1}{2}$ million whites in South Africa, yet 88% of the land is in the hands of the whites and 12% in the hands of the blacks. Has this Conference anything to say regarding the Christian view of subject races?

PROF. DAVIDSON, D.T., Jabavu,
*South African Native College,
Alice, South Africa.*

* * *

In the Congo when our natives wish to refer to the scanty amount of Christian literature available they say: "The God of the Roman Catholics has no books."

REV. CHARLES E. PUGH,
*English Baptist Missionary
Society.*

Our Government doctors tell me that there are 100 million living in India beyond the most limited amount of medical help. In Kenya Colony the death rate among children under twenty months is as high as 600 per 1,000; in Bengal as high as 414 per 1,000.

K. T. PAUL,
National Y. M. C. A. Secretary,
India.

* * *

Instead of seeking the fulfillment of our own science and personalities, let us seek the fulfillment of God in us.

DR. KARL HEIM,
Prof. of Theology, University
of Tübingen.

* * *

The New Council

The following reasons are given for the continuance and larger development of this council (which was inaugurated under another name at Edinburgh in 1910):

a. The missionary enterprise is in all lands actually and manifestly international.

b. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which pervades all departments of human progress.

c. There are many world situations involving missions with which it is impossible to deal except internationally.

d. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.

e. The essential spiritual unity already existing among Christians demands manifestation in international missionary cooperation.

* * *

The Revised Constitution*

I. *Preamble*—The Council is established on the basis that the

only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to cooperate.

II. *Membership and Meetings*—The Council is composed of the national missionary organizations† and the National Christian Councils in the following countries, (with number of members indicated), namely:

United Missionary Council of Australia. (1)

Société Belge de Missions Protestantes au Congo. (1)

National Christian Council of China. (2)

Congo Christian Council. (1)

Deutscher Evangelischer Missionsbund. (1)

Société des Missions Evangeliques de Paris. (2)

Conference of Missionary Societies in Great Britain and Ireland. (5)

National Christian Council of India, Burma and Ceylon. (2)

National Christian Council of Japan. (2)

Korea Christian Council. (1)

Committee on Cooperation in Latin America. (3)

Commissie van Advies (The Netherlands). (1)

Netherlands India Christian Council. (1)

National Missionary Council of New Zealand. (1)

Foreign Missions Conference of North America—United States and Canada. (7)

Missionary Conference of Northern Europe. (2)

Evangelical Union of the Philippine Islands. (1)

Missionary Societies of South Africa. (1)

Association of Missionary Societies in Switzerland. (1)

Christian Council of Western Asia and Northern Africa. (2)

* This as an abbreviated statement of the Constitution. Complete copies may be had by writing to the International Missionary Council, 419 Fourth Avenue, New York.

† The term "missionary" is used in this constitution to describe the work of the churches in all countries.

The meetings of the Council shall be of two kinds, namely: (a) General Council Meetings, and (b) Special Meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council....

The number of representatives which each national missionary organization and Christian Council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal.....

III. *Functions*—The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the Churches.

2. To help to coordinate the activities of the national missionary organizations and Christian Councils of the different countries, and to bring about united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

5. To be responsible for the publication of the *International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

6. To call a world missionary conference if and when this should be deemed desirable.

IV. *The Committee of the Council*—This Committee shall have the power to act for the Council in the intervals between its general council meetings.

The membership of the Com-

mittee shall be elected by the national missionary organizations and Christian Councils. The Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee or upon the request of three or more of the constituent national organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian Councils, members of the Council, in three different continents.

V. *Officers*—The officers of the Council shall be a Chairman, two Vice-chairmen, Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council.

VI. *Expenses*—The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent national organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee.

VII. *Procedure*—It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

THE CHRISTIAN MESSAGE TO ALL MEN *

Expressed by the International Missionary Council, in its Meeting on the Mount of Olives, Jerusalem

THROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and, in some regions, dissolution as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides, doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birth-pangs of rising nationalism, in the ever keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns, we also find, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as manifestly greater than Western civilization, greater than the Christianity

that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church, there is a widespread desire for unity, centered in His person.

Our Message Is Jesus Christ

He is the revelation of what God is and of what man may be. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and ever-ruling. Jesus Christ, in His life and more especially through His death, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them, and for them, the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith; and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit, He offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fullness.

The vision of God in Christ brings and deepens the sense of sin and guilt.

* This report appears as submitted and corrected on the floor of the Council meeting and as officially adopted but it does not show the final revisions of the Minute Secretaries nor of the official Editorial Committee.—EDITOR.

We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon if only we yield ourselves in faith to the Spirit of Christ so that His redeeming love may avail to reconcile us to God.

We will not ourselves offer any further formulation of the Christian Message, for we remember that as lately as August, 1927 the World Conference on Faith and Order met at Lausanne and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel, is, rather, the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the

fellowship of service, of prayer and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men 'Come unto me!..... He that followeth me shall not walk in darkness, but shall have the light of life.'

The Missionary Motive

If such is the Christian Message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts, as the last generation has witnessed, must call for a re-examination of these questions.

Accordingly, we would lay bare the motives that impel us to the missionary enterprise. We recognize that

the health of this movement and the health of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us, we find ourselves eliminating decisively, and at once, certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel, by its very nature and by its declaration of the sacredness of human personality, stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social, on any people.

Going deeper, on our part, we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect the wills of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical traditions which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their racial heritage. We do not desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to Whom we have given our hearts. Since He is LOVE, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ, we find in ourselves an over-mastering

impulse to share Him with others. We are constrained by the love of Christ. He Himself said, "I am come that they might have life and have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that, through it, men and societies and nations that have lost their moral nerve will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after the pattern of Christ-likeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that man should die without Christ—we share that horror, but are impressed with a deeper one—the horror that men should live without Christ.

Herein lies the Christian motive. It is simple: We cannot live without

Christ and we cannot bear to think of other men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since He is the motive, the objective of Christian missions fits in with that motive. Its objective is nothing less than the production of Christlike character, in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

The Spirit of Our Endeavor

Our approach to our task must be made in humility and penitence and love. In humility, because it is not our own message which we bring, but God's; and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence, because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the Spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class and race hatred." But we are forced to recognize that such a claim requires

to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein we may more powerfully draw them to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world, and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have now become. Truly our efforts have not been commensurate with the needs of the world or with the claims of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it.

For all these indications of the growing power of the Spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution

by which because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

The Call to the World

Filled with conviction that in Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow-Christians and all our fellowmen to turn again to Him for pardon and for power.

(a) To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and wholeheartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and Christianity from complexity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is only by "living Christ" among men that we may most effectively lift Him up before them. *The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ.* They are also bound to exert all their influence to secure that the social, international and interracial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit. Especially must it be a serious obstacle to missionary effort if the non-Christian country feels that the relation of the so-called "Christian" countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we

receive in its completeness; only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church through all the world should be earnest and instant in prayer, each part for every other, and all together for the hallowing of God's Name throughout the world.

Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. *The Churches of Europe send missions and missions-of-help to the Churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come.*

(b) To non-Christians, also, we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus: merely to give illustration,

and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish People, from whose Scriptures we have learned, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow-Christians in all lands to show to Jews that lovingkindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European and American. We call all men to equal fellowship in Him. But to come

to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter that Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other than they had desired before they learned of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

(c) To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfill their own true destiny only in His service. Because patriotism and science are not consecrated, they are often debased into self-assertion, exploitation and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This

power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife, the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to his own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call "Be not conformed to this world, but be ye transformed by the renewing of your minds."

In our conference we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and

deed and life, by righteousness and lovingkindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection.

LET US GIVE THANKS—

For the living faith, the loving service, the courage and patience of the missionaries.

For the rise of the national churches on the mission field; for the rootage of Christianity in new soils.

For the wide acceptance of the moral authority of Christ.

LET US CONFESS—

The indifference and ignorance of the Church at home, and its inadequate obedience and love.

The hindrances erected by our failure as individuals and as nations to practise the Gospel.

LET US PRAY—

That in all mission fields and in our churches we may more faithfully follow Christ and display His mind and spirit.

That men and women and money may be laid at the feet of Christ in adequate measure for the fulfilment of the duty of this generation.



THE NEW WAY—DR. AND MRS. SPRINGER TRAVELING IN CENTRAL AFRICA



THE OLD WAY—DR. SPRINGER CROSSING THE RIVER IN A DUG OUT CANOE

WEALTH IN CENTRAL AFRICA

BY REV. JOHN M. SPRINGER, D.D., Katanga, Central Africa
Missionary of the Methodist Episcopal Church

A FABULOUS wealth of rich copper ores was the magnet that deflected the Cape to Cairo Railway westward from its originally intended course along Lake Tanganyika and brought it to what is now Elisabethville, the capital of the Katanga, the southernmost of the four provinces of the Belgian Congo.

But even though Elisabethville is in the very heart of Central Africa, it is now easily reached from the western, the eastern as well as the southern coasts by railroads supplemented in some cases by river and lake steamers. Motor roads radiate from Elisabethville in all directions so that it is not infrequent now for parties to drive in an auto between here and the west coast and to Capetown 2,500 miles to the south; it is possible to drive to the Indian Ocean, and of the making of motor roads there is no end.

The vast mineral wealth of the Katanga has been the lode that has drawn six thousand Europeans and other foreigners from the ends of the earth into this province, seeking their fortunes and not a few are finding them there.

This means that changes are taking place that are astounding even to those of us that have been familiar with this section for the last twenty years. When we first reached these mines in 1907 on our way across Africa, we were told that Mrs. Springer was the first white woman to arrive at Kambove. From there we traveled for weeks westward along the old slave

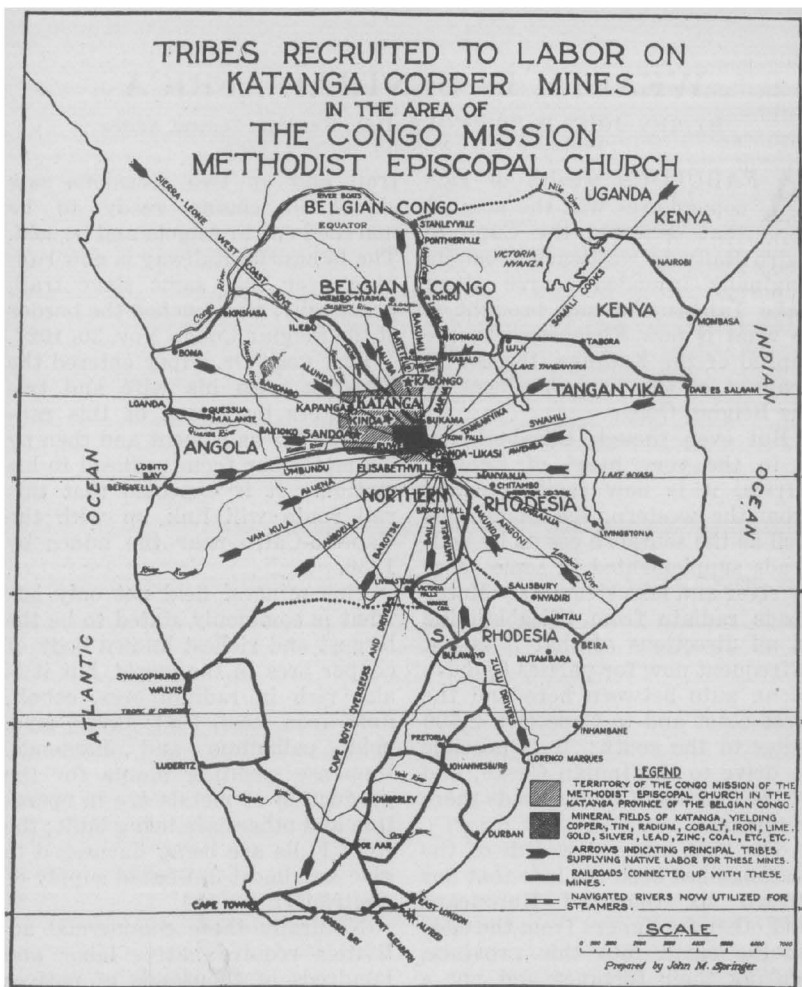
trail and on two occasions saw slaves in chains ready to be marched out to Angola and be sold. The Benguela Railway is now running over that same slave trail, practically, and reached the border of the Belgian Congo Nov. 30, 1927.

Last year Dr. Piper entered the Katanga with his wife and two daughters by means of this railroad as far as it went and then by his motor car from railhead to his station. It is expected that this rail route will link up with the Cape-to-Cairo near the mines by 1930.

This mineral field not only has what is commonly stated to be the largest and richest known body of copper ores in the world, but it is also rich in radium ores, cobalt, lime, iron, coal, lead, silver, zinc, gold, palladium and diamonds. Immense smelting plants for the production of metals are in operation and others are being built; the Koni Falls are being harnessed to give an almost unlimited supply of electricity.

Naturally these commercial activities require native labor and hundreds of thousands of natives from every tribe in the mid-continent are being drawn to these mining centers annually.

Old customs and manners of native life are hereby turned topsyturvy and in this chaotic state the missionary is needed even more than he is among the untouched heathen. For more than two years we had been in the interior among the very rawest of natives and had been so isolated that during that



time Mrs. Springer had not seen another white woman, and barely a half dozen white men had passed through our station, when we moved to these mines to begin mission work there in 1913.

Our trek from the interior to the mineral belt was during the latter part of the rainy season and we had to wade through swamps and vleis most of the twenty-one days

of the trip. We reached Kambove about one o'clock in the afternoon and an hour later as I was cycling along the narrow path of the camp, a native rushed out and hailed me with the greeting, "Bwana, have you any books to sell? I want to buy a hymn book." He had known me years before at Broken Hill and recognized me at once and rushed out with the hope that he could

buy not only a hymn book but a Bible and other books as well.

Having come from the interior, I did not have books of any sort with me to sell or otherwise, as nine of my carriers had deserted and I had had to leave the nine loads on the veld by the side of the path. But I immediately ordered books and that was the start of our colportage work that has loomed large in our missionary activities in that whole region. It is noteworthy that the original capital of this book store was ten dollars which had been voluntarily given me by a German Jew in 1907 and

too few. Many of the languages have not yet been reduced to writing and in those that have, there are frequently less than a dozen books in print altogether. Our own little press has been kept busy to meet the demand, as far as we could, and to be able to sell the books at the lowest possible price.

In 1913, the railroad construction was in progress approaching Kambove. Cycling along the level road bed before the rails were laid, I was halted one day by another native who stood at attention, gave me the military salute and then exclaimed, "Mufundisi (teacher)



DR. SPRINGER'S CARAVAN TRAVELING THROUGH THE LUKUNGA SWAMP IN 1910

to this was added another ten dollars by a Russian Jew here at Kambove in 1913.

Since that day following our arrival in Kambove, our mission has sold hundreds of thousands of Bibles and hymn books, primers and other school books. We have used our Christian laymen principally to sell to those working with them in the same camps and compounds and to visit the scores of other mining and wood camps around them where they always found a ready sale for their wares.

We aim to carry all available books in every language spoken within 500 miles of the mineral belt and in some much farther away. Even so the books are all

Springer, all the boys are crying for school."

I had known this boy Mack back in Broken Hill in 1907 when he and his mates had been at work at railroad construction there, and I had been able to provide a school for which they had pleaded then.

So with this fresh call, we began afternoon and evening schools which were at once crowded with eager pupils. Such schools have multiplied a hundred fold and have been adapted to all the different groups from the raw native just out from the interior working with pick and shovel to the women and girls, and with French classes for those desiring to learn that language. The pupils in the French



THE OLD—A FEW KABONGA'S WIVES, A DISSOLUTE CHIEF IN THE CANNIBAL COUNTRY

classes include a number who have had a good English education in British territory.

Wherever possible we have tried to place trained teachers in the many widely scattered camps. But so far it has been obviously impossible to respond to the call from scores of these camps which are always shifting. But by selling primers, hymn books and Bibles in these camps, we find that thousands of natives are able to find some one in the camp who has learned to read and who will teach them and so the work develops.

Our missionaries are often surprised when groups of from ten to twenty or more natives come to us from long distances and ask to be enrolled as catechumen or preparatory church members. They have had no regular teacher or

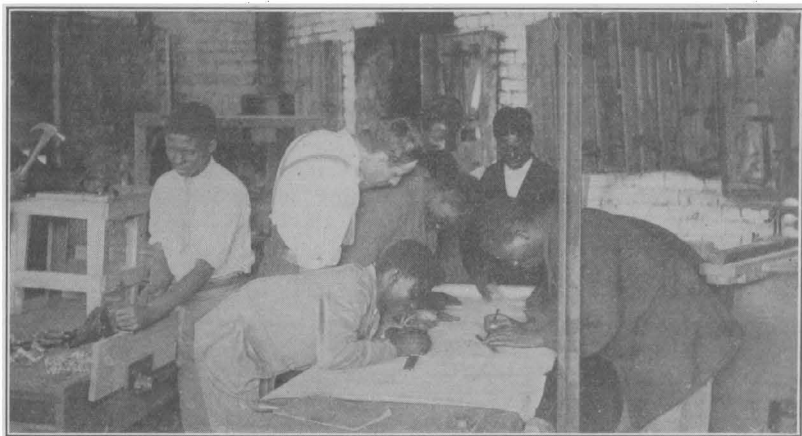
preacher among them. How did they hear the Good News? Why some Christian layman who is one of themselves has naturally taken the lead and become a voluntary teacher. They have been able to buy a supply of books from our col-porteurs—primers, hymn books and Bibles—in the order mentioned, and have been led to Christ in that way.

In order to meet the need for a trained native ministry, we started the Fox Bible Training School in 1910 while on the path to the interior. Twelve native young men from nine different tribes were enrolled before the end of the first year. This school was later located at Kambove and scores of pastors, teachers and Christian laymen went out from there and the most of them have been doing faithful

work for the Master all these years.

While still building our station at Kambove in 1914, I received an extraordinary letter signed by twenty-four native young men in Elisabethville, 100 miles away, asking me to come down there and organize them into a church. It was impossible for me to respond at once but, when the Rev. Roger S. Guptill and wife joined us about that time, we went down as soon as we could arrange to do so and

had asked me to secure for them, from night school fees and Sunday collections and doing all the teaching and preaching voluntarily till our return from furlough. We were then able to build a small brick church that would seat 350 people, which we are still using though the work has long since outgrown its capacity. On the sides of the audience room are eight smaller rooms that have served as book store, printing press, offices,



THE NEW—BOYS BEING TAUGHT CARPENTRY AT OLD UMTALI, RHODESIA

met the request. We received quite a large class on probation and baptized several children both among natives and whites. For from the time it was established in 1910, the town of Elisabethville had no resident Protestant missionary till 1917.

For two years that little band of natives—most of whom were converts of that most notable missionary in Central Africa since David Livingstone, Dr. Robert Laws of Nyasaland, 500 miles east of Elisabethville—carried on the work alone, paying the rent of the small corrugated iron store that they

classrooms and for various other purposes.

From this small beginning, there were at last reports 556 full members, 648 probationers and 3,773 hearers connected with this church. The Government has made us a grant of a valuable plot of land just across the street from this church and a good friend here in the United States has given us the funds to build a new church that will be more adequate for present needs. The old building will continue to be used for day and night schools and for many other important purposes.



PIONEER DAYS—CORRUGATED IRON BUILDING USED FOR CHURCH AND SCHOOL AT ELISABETHVILLE

Panda was started as a mining center about 1917 and now has immense concentrating, leaching, electrolysis, flotation and smelting plants. But our Mission—and there was no other—was not able to place a resident worker there until 1922 and he had to leave soon after on account of health. The writer then went there and carried on for a time. The natives responded in such fashion that during the first year there were 500 who joined the church as hearers and converts. This number has continued to grow rapidly under my successor until now that church is almost up to that of Elisabethville in numbers.

These churches are so organized as to put large responsibility on the native members and especially on those chosen as class leaders and stewards. All of our adherents and members are given cards with the dates of the fifty-two Sundays of the year on which are marked their weekly contributions and now these congregations, to the extent of the support of their native pastors and teachers, are more than self-sustaining.

The board of stewards, teachers and class leaders passes on the character and attainments of those seeking admission into membership. And let it be known right here that they are inclined to be very strict and rigid in matters of discipline. Knowing as we do the fearful tides of evil and temptation which our native Christians have to breast continually, we sometimes feel that it is a miracle that they stand as well as they do. These brethren of theirs who are in the same positions as themselves, know the importance of no compromise and hold them strictly to account for keeping in the straight and narrow way, paying their church dues so as to send the gospel light on to others and in all respects living up to their church vows.

In the fifteen years that the Methodist Episcopal Church has been occupying these mineral fields and also stations in the territory of the Luunda and Luba tribes, we have trained and sent out fully 150 pastor-teachers. One of these who started with our Mission at Kambove as Mr. Guptill's cook boy,

Nelson Capempe, has been ordained to the ministerial order of deacon and is worthy of the position.

One interesting case of an individual won and of large results through him came out of an open-air meeting held where the natives congregated by the thousands on Sunday afternoons to promenade and dance.

On one occasion Mr. Guptill came upon a very obscene dance there. He joined the group and by a clever ruse soon got control of the drums and then began to sing a hymn. The dancers flocked eagerly around him while the organizer and leader of the dance stood to one side glowering with anger and finally stalked off and left the scene. That was the last Guptill heard or saw of him for years.

Some two years or so later, a son of the Dr. Walter Fisher who

was a contemporary of Dan Crawford, having gone with him in the same party that Mr. Fred Arnot was taking to Africa, came to Elisabethville and told Mr. Guptill that some 200 people had been converted on his station largely through the influence of this same man. In relating his experience to Mr. Fisher, he had said that at first he was furious with Mr. Guptill for breaking up the dance. Then as he heard the hymns and the gospel story told again, he had become convicted of the horrible depths to which he, a professed Christian on leaving home, had fallen since reaching the mines, and had gone off and had wrestled all night, as it were, with the demons themselves. At last he had gained the victory through Christ.

He had then left the mineral fields and returned to his own kraal which was hundreds of miles



THE FRUITAGE—A CHRISTIAN CONGREGATION GATHERED IN TWENTY-FIVE YEARS

away and from that time, Mr. Fisher reported, this man had been a very active Christian and had won large numbers from heathenism to Jesus Christ. How many others have been similarly reached we may never know, but this shows what tremendous opportunities these mineral fields offer for winning souls to the Master.

dozen or more other Protestant missions of Central Africa from whose territory natives come to work on the mines. Our great theme is Jesus Christ as Saviour and we stress the teachings and standards of Christian life on which we all agree. On their return to their villages, we send our members and adherents back with



THE WORSHIPERS COMING OUT OF THE ELISABETHVILLE CHURCH, CENTRAL AFRICA

The work we have been describing is not the interest and concern of one mission or church. For, as the only evangelical mission operating in the mineral fields, we have always most cordially welcomed the members and adherents of the

letters of commendation to their nearest mission stations. Here is an instance of that unity for which our Saviour prayed, a real unity in service for the rudely awakened, bewildered and rapidly changing natives of Central Africa.

DR. LAWS LEAVES LIVINGSTONIA *

DR. ROBERT LAWS left Blantyre at six on September 8th to return to Scotland after more than fifty years of labor in Africa.

In the grey dawn a little group gathered at the station. Commerce, government, missions were all represented—significant of the growing life of the young country whose doors he has been so largely instrumental in opening. He is the last of that band

of missionaries which over fifty years ago claimed Nyasaland for Christ.

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

The roads around Blantyre were filled with Africans going to their day's work—clerks, storekeepers, motor-drivers, artisans. To that old man sitting in the railroad train, more than to any other, is the marvelous change due that has brought these

* From the *Mission Record*, November, 1927.

Africans out of the barbarism and ignorance of their fathers. He has proved that Faith works—that there is nothing God cannot do in and with a man who wholly and sincerely surrenders himself. He gives all the glory to God. W. P. YOUNG.

* * *

The Livingstonia Mission Council adopted the following minute regarding Dr. Laws. It is an excellent summary of his work, and we give the following extracts:

"For many years Dr. Laws has been in a preeminent sense the Apostle of Central Africa, extending his energies far and wide throughout the great land to which he gave life and heart and mind; not merely giving counsel and guidance to his own fellow-missionaries and to those of other churches in other spheres, but also taking his share in the material development of the country; consulted in all affairs, speaking with acknowledged authority on all matters connected with the welfare of the people of the land, and when the need arose, standing up to advocate with conspicuous success their right to fair dealing and honorable treatment. Sir Lawrence Wallace, a recent governor of Northern Rhodesia, expressed the opinion that Dr. Laws was the biggest man who ever came into Central Africa.

"But when his great work in the Mission with which his name is identified comes under review the Council feels that the preeminent position which Dr. Laws will occupy in the minds of succeeding generations of the African people will be a much more eloquent tribute to this worth than anything that can now be said. Few are left in the Mission whose minds can go back to the great days of the beginnings, but none are on the staff who are not in some measure aware of the manner in which the skill, courage, and great human heart of Dr. Laws led the Mission on from step to step, always cautiously advancing from one achievement to another, never acknowledging defeat, yet ever ready to alter plans when ripening occasion called for fresh methods.

"Dr. Laws found a country sunk in barbarism and heathen superstition. He sees it today a land where no man lives beyond the sound of the Gospel, and where a great native Church has been established, set deep in the hearts of the people and already in some degree itself a missionary Church. The land has been

redeemed from slavery, ignorance, and superstition, and a civilization is aimed at and already partially realized, where Christian principles lie at the foundation and guide the growth.

"The great educational movement which has placed Nyasaland in the forefront of all Bantu countries has begun at Cape Maclear fifty years ago, and has been developed from stage to stage until today the Livingstonia Mission may regard itself as it is regarded by many in Africa as a leading force in the training of a race. The Overtoun Institution has grown under the fostering care of Dr. Laws to be a great centre of education in almost every department of progress in which Africa needs instruction. In the preparation of men for preaching the Evangel, for healing the sick, for teaching the young, for guiding the industrial development of the people, the Overtoun Institution as the Director of Education recently said, coupling with it the name of the Henderson Institute at Blantyre, 'form educational centres of which any British Colony could justly be proud.'

"Dr. Laws would be the last to claim that all this was the work of one man. Many men and women, and many types of mind, have engaged in the task with courage and enthusiasm. But Dr. Laws has seen and in his own measure guided the movement from the beginning.

"His colleagues in the Mission feel that they have shared in a great period of African history in which Dr. Laws has been an outstanding figure. They are proud of their connection with him, and they feel that now, in the time of his honorable retirement, they part with one who has been gifted of God to Africa for great purposes. They part from him with profound regret and with the warmest goodwill, and they pray that in the years that are yet before him he may still have the joy of planning and working for the further progress of the great task of the redemption of Africa to which the many years of his vigorous manhood were dedicated.

"The Council feels that it cannot close this Minute without an affectionate reference to Mrs. Laws, of whom so many warm recollections rise in the minds of the older colleagues of her husband. Mrs. Laws was the first lady to come to Lake Nyasa; she was a pioneer of work among the women of the land; her hymns nourished for a generation the spiritual life of the people; her hospitality was such as became her husband's position in the country; and Dr. Laws' friends are not unaware of how frequently her high courage was his own strength and stay in many a difficult position."

MY FRIEND, THE SHULLA WOMAN

BY MRS. D. S. OYLER, Doleaib Hill, Egyptian Sudan
Missionary of the United Presbyterian Church, U. S. A.

BACK in the 70's, when the Egyptian Sudan was in the clutches of political turmoil, a certain young woman lived in one of the numerous villages of the section of the White Nile, which flows through the Shulla country.

She was a comely young woman; tall, erect in carriage; with teeth as white as pearls; and with skin as black as ebony and smooth as velvet. Like the other girls in her tribe she spent a care-free existence, helping with the household work, going to dances, and talking about the time when she would have a home of her own.

Hundreds of thousands of girls in the Shulla tribe were living just such a life, when there began to filter through the village rumors that an army of men from the north was working toward the south, and on their way seized men and women, boys and girls, and carried them into slavery. Such rumors were discussed, but they did not greatly worry the people of the village. To the African mind the pleasures of today are far more important than the evil which may come tomorrow.

Suddenly one morning these people found their village surrounded by Arabs, each of whom carried a gun or a sword. The people were ordered to bring out all their kaffir corn which had been stored in their houses. After this the old and infirm were shot, amid the screams and groans of their loved ones. All the others were ordered

to get ready to leave the village. Any who resisted were killed.

This young woman was torn away from her relatives and was taken to the Northern Sudan, where she was sold as a slave. Many a time she longed for death. Sometimes she had food to eat, but more often she went hungry. Sometimes she had clothes to wear, but frequently a mere rag covered her nakedness. These days were full of unspeakable horrors over which we mercifully draw a veil.

Years passed. Finally she found some of her Shulla friends, and with them made her way back to their village. Here they found that all was changed. Only a few scattering houses stood where there had been a large village. When this young woman found one of her relatives, her joy was unbounded.

Later she married a Shulla and life once more seemed pleasant. Then came the Mahdi's soldiers, and she and her husband were obliged to flee south into the Dinka country. Here they remained with their little family until danger was past, after which they returned once more to their village.

My acquaintance with Nya Shodkwaich, for such was her name, began about five years ago. I asked her daughter if she were willing to accept Christ, but she said that her mother would never give her consent. Later, however, Nya Shodkwaich gave her permission and the daughter and her husband were baptized, together with their two little girls.

For years when I went out to hold meetings in the village where her daughter and son-in-law were living, Nya Shodkwaich talked in an undertone, and sometimes laughed, especially when prayer was being offered. Then her daughter and son-in-law moved to the mission compound, where they had been given regular work, hired by the year, instead of by the day. The grandmother continued to live with them and came to the meetings held in the little mud-walled community house. She still talked in the meetings, but she did not do it as frequently as in former times. One day she remained after the women's meeting, and with her was our Shulla Bible woman. We sat on tanned gazelle skins, which had been spread on the earthen floor, and talked. Finally Nya Shodkwaich turned to me and said, "My talk is finished." This is a very common expression in Shulla land, and I did not know to which "talk" she referred. She continued:

"Many a time I deliberately tried to disturb your village meetings. You did not scold me. Your eyes told me that you were not pleased. I told the other women to remain in their houses when you came to the village.

"Then my daughter said that she wanted to have the 'water of God' (baptism) put on her head, and I was not happy. I thought it was foolish because she said she also wanted to have her two daughters baptized.

"But my insides (conscience) would not give me rest. I had learned that I would be cast into the everlasting fire if I did not believe. I learned that Christ, the Son of God, died many years ago

to save Shullas from their sins, as well as the foreigners."

When I asked Nya Shodkwaich if she were willing to pray she said, "I have prayed in secret these many moons. Sometimes Nya Dei-wul (the Bible woman) and I have prayed out in the corn fields, while we were hoeing. But I do not know how to pray like the other Christians."

We three women prayed together that afternoon, and the prayer offered by Nya Shodkwaich will always stand out in my memory. She told the Lord that she had been taught to break the seventh commandment while she was a slave. Then she went on to review her whole life's history. Following this, she closed by saying that she was an old woman, and perhaps her days were few, but she wanted to confess Christ and to be a Christian because there was no other "talk" as sweet as the words of God.

Nya Shodkwaich was baptized on the same day that four of her Shulla sisters and fourteen men and boys were taken into the church. It was a blessed privilege to see the change in this dear, old grandmother's attitude. Instead of laughing, she sat quietly through each service, and was always willing to take part. If there was the slightest disturbance in that little community house, she reproved the offender in a kindly spirit, saying that the house of prayer was a place to be reverent.

A week before Dr. Oyler and I left our station to come home on furlough, Nya Shodkwaich offered a prayer which is one of my precious memories. She prayed for our safety on the long journey home, and that we might find all

our relatives when we reached our "village." Then she prayed for her tribe, and those who have accepted Christ, that none of them would become cold, or turn aside from Christianity. She closed her prayer with these words: "I have lived many years. My eyes have seen much of evil. Perhaps I will not be here when my friends return from their country. Keep me from committing sin. And when they return, may I have some one in my hands, who has learned the 'talk of God' from me."

Word has reached us that Nya Shodkwaich has been called to her eternal home. She is the first Shulla Christian woman to receive the summons to go up higher. She will not be standing on the river bank at Doleib Hill to greet us when the steamer draws up to the landing, twenty-five hundred miles up the Nile River, but Christ has led her safely through the "valley of the shadow of death," and she will be on the Heavenly Shore to welcome me when I too am called Home.

THE LORD'S PRAYER*

In Kopapingo

Indi Wongine Bapa napooroong-goo wonga noora garrowa ka-ninna.

Bitchan ka-billi ka-ninna.

Ni namakaroo, nungoo yakoo namakaroo.

Ni konggaityooro, napooroona kangoo nungoo mainmuk rorm dipalla wonga lilli.

Bayyanya nakoona wallala kakama onna garrowa.

Biakoo billi biakoo, billi gooroo-pooloo natta galnawa.

Ka ni bai lakarangoo ballangoo djirri napooroonggoo ooni billi napooroona bai lakarangoo oorakoo wallalunggoo yorlkor yaitchirri.

Garngoo napooroona, djaga napooroonggoo namatungoo dookarr, lilli ka roongunmurra yaitnooro napooroona.

Billi nungoo namakaroo rorm. Billi dal ni.

Ni Bapa ballanya natilli nakoona yooroona wonga dooala. Ni tooka ballanya yooroona dooala wonga. Baina-yirri.

Literal Translation

Great one Father our the place you rest in is heaven, there you abide.

Thus always you abide.

You are good, your name is good.

You help us keep your good law here in world this.

The same as they keep it there in heaven.

Every day, every day give us food for our bodies.

And you forgive us sins our as we forgive those who wrong us.

Lead us, look out for us in the good way, and keep away from evil things us.

Always is good law. Always you are powerful.

You Father like this first before, afterwards this world. You will be like this after this world finished. Amen.

* From the *Missionary Review of Australia*. A South Sea Island Language.

THE WORLD'S SUNDAY SCHOOL PROGRESS

*Preparations for the Tenth World's Sunday School Convention
at Los Angeles*

BY REV. SAMUEL D. PRICE, D.D., New York
Associate Secretary of the World's Sunday School Association

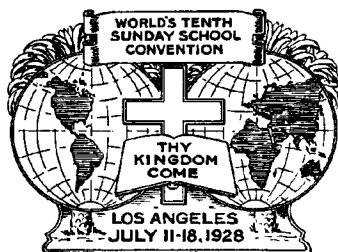
THE world is always under review when the work of the World's Sunday School Association is considered. Effort is continuously being made through the various units, the National Sunday School Associations, to accomplish three definite objectives: (1) Win souls to Christ; (2) Build them up in Christ; (3) Send them out to work for Christ. Human nature, man's needs and spiritual realities are the same everywhere, and the same power is required to bring success anywhere.

Christian Sunday-school work is continuous. The tenth convention of the World's Sunday School Association will be held in Los Angeles, California, July 11-18. The ninth was in Glasgow, 1924, and the eighth in Tokyo, 1920, and an invitation will be presented to hold the eleventh, in 1932, in South America. Fifty-five nations were represented at Glasgow and at Los Angeles a registration of 7,000 is anticipated. Leaders in religious education throughout the world have been invited to make addresses or to participate in the discussion and nearly three-fourths of them will come from outside the United States.

Marked progress has been made during the past quadrennium in the preparation of lesson materials. It has often been said that an adequate curriculum is one that meets the need of the pupil in every stage of his development. Careful attention is being given to the

preparation of lesson materials adapted to the various countries and climes. Japan has made remarkable progress and now has eleven years of graded lessons.

Adequately equipped teachers are essential wherever satisfactory results are to be obtained. This principle applies especially in the realm of religious education where



one is being prepared for life in two worlds. Law requires that the prospective operator of a motor vehicle shall give a satisfactory demonstration of his ability before he is permitted to take a car on the highway. Too often, scarcely a question is asked of the teacher who is entrusted with the leadership of a child. The work of teacher training is being developed in every country where there is a field secretary of the World's Sunday School Association. Courses are conducted throughout the year, training schools are held each summer, correspondence courses are followed and seminaries are urged to give more comprehensive attention to religious education as an essential department. In many in-

stances, the World's Secretary is invited to give a series of lectures, if not to direct the entire course of such study.

Korean students are enthusiastic in their eagerness for teacher training. They journey long distances on foot, carrying their baggage, that they may have the help of a school in their area. The largest meeting place is all too small. In Northern Korea recently, where ice was two feet thick on the river, about 700 students were present during the day sessions. When the time came for the more popular evening meetings, those who lived in the more immediate neighborhood were eager to receive the benefit also, but the floor space was filled by those already seated. The chorister invited all to stand for a song, and then told the people to step forward close to the person in front. After the singing they were instructed to sit down just where they were. They managed this and so left some space at the rear of the hall and this was quickly filled by others. The same process was repeated, until 1,500 were packed in, almost to suffocation, when the evening messages were delivered. They planned for an attendance of 1,000 at the last All-Korean Sunday School Convention in Seoul, but when the delegates were counted, 1997 were recorded. Twice as many came as were expected! They are now thinking in terms of 4,000 for their next national convention.

Daily Vacation Bible Schools have had their beginning in a number of countries during the quadrennium. Their benefits have been repeatedly established in China, Korea, Japan, Philippine Islands, Bible Lands and Brazil. The Inter-

national Daily Vacation Bible School Association has been in active cooperation in prosecuting this work. In some countries a literature had to be created both for the instructors and students. A special department was organized in Korea. The last report of D. V. B. S. in Korea gives 311 schools, 2,246 teachers and 29,403 pupils.

In South Pyeng An Province a little girl came to the vacation school in her home town and there learned something about Christ. Every morning at home, however, she saw her father prostrating himself before family ancestral tablets. One day she asked, "Father, why do you bow down before that old box?" When the father thought it over he could find no good reason why he should continue to do so, with the result that he stopped such worship and with his family came to the church to find out more about what his little daughter had learned.

Near the city of Taiku were a number of young men who thought *socialism*, even *communism*, to be a good thing, and so they thought too that they were very much opposed to Christianity, knowing nothing about it except false reports. When a vacation school was begun in their town they thought they would surely have to oppose it, but finally some, more open-minded than the others, went to see for themselves what was being done. The result was that, finding Christianity to be something very different from what they had supposed, they took up an offering among themselves and their friends amounting to 70 yen and gave it to the church they had thought they hated with the re-

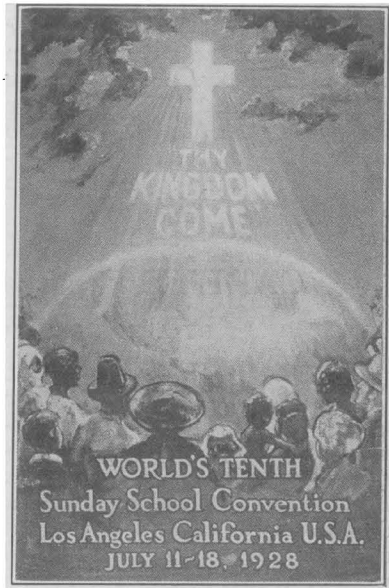
quest that it be used as the church saw fit.

Approach to the Moslem has always been a most difficult problem. Therefore it is very significant to state that there has been a decided increase in Sunday-school membership in Egypt. The attendance at all the well-established schools has grown. Thousands of Moslem children have been taught in the streets of Cairo, Alexandria and other centers. The small Bible lesson picture card has been a material factor in gaining the attendance and in holding the attention of these boys and girls. They assemble in some open place rather than in any building. In fact there would be an added problem in trying to get them into a building for their Sunday-school sessions.

During the past four years, the special Sunday-school work on the continent of Europe has been under the direction of James Kelly, the Field Secretary under the British Committee. In his reports, accounts are given of genuine progress in no less than fifteen countries. Mr. Kelly has made repeated trips to those nations and has been in helpful conference with the various national Sunday School Associations as organized. A recent project was an important deputation trip of two Danish clergymen to Iceland in the interest of the Sunday-school movement.

In spite of the war problems, the China Sunday School Union has been able to maintain its work. Only parts of that great area have been affected at any time by the local strifes. At all times current Sunday-school literature has been furnished, as usual, for all the rest of the more than 200,000 in their Sunday-school membership. Much

material has been issued in the National Phonetic Script, in which thirty-nine characters represent the sounds of the Chinese language. Thereby an illiterate person is able to learn to read in about a month's time. A very helpful result has recently been attained through the work of Chinese artists and devel-



THE CONVENTION POSTER

opment in China of the art of color printing whereby very satisfactory Bible lesson pictures, both large and small, have been made available. These pictures carry local color in a double sense and make an unusual appeal to the Chinese mind.

Looking Ahead

In facing the coming quadrennium, 1928-32, the purpose is to develop all the work now in hand, make more help available to the existing National Sunday School Associations and assist other na-

tions as rapidly as funds and leadership can be obtained.

The National Sunday School Association has always been in the program to work through the missionary agencies on the field and the national churches as organized into a Sunday School Association for that particular country. This is in accord with the trend in recent years to help locally rather than superimpose any method on another country. By-laws have been altered and will be further changed at "Los Angeles—1928" to enlarge the consciousness of responsibility and opportunity in

each of the national units composing the World's Sunday School Association. So that the country with the largest Sunday-school membership and which contributes the major amount of money can never be in a position to exercise any control, it is purposed that not more than one third of the total membership of the Executive Committee shall reside in any one country. More and more the responsibility for providing the money, including the cost at headquarters, and guiding the work, will be allocated among the various units according to their abilities.

CAREY'S INFLUENCE CONTINUES

BY ALTON B. JACOBS, Angwin, California

AFTER years of strain due to toil and study as factory manager, preacher, professor, translator, and compiler, William Carey, pioneer of the Cross to India, wrote: "I feel as a farmer does about his crop." It was not until these years of labor in Bengal were past, that he saw any results of his seed-sowing. His first Bengali Brahman convert was a man named Mukerjee. The fruitfulness of this work is shown in the word received recently from L. G. Mukerjee, a native Christian worker, and great-grandson of the first Bengali Christian. He reports that his grandfather, Lal Chand Mukerjee, the son of Carey's convert, died at the ripe old age of ninety-nine years. In his home was formed one of the first native churches in India. He thus carried on the precious faith which his father had received. The younger Mukerjee writes:

"In those days it meant more to be a Christian than it does now when there are more who have taken their stand for Christianity. A short time after my great-grandfather accepted Christianity, my grandfather was born. The relatives of my great-grandfather now found a way to inflict more persecution upon him. They sought an opportunity to put an end to the life of the new-born babe. So one evening when my great-grandmother went out of the home on an errand, she snugly laid the baby (my grandfather) asleep on a rice winnower and went out. The relatives took advantage of the absence of the mother and carried the sleeping baby out in the grove near the home, and left him among the bamboos, expecting that the wild jackals would kill him.

"When my great-grandmother returned home, she searched high and low for her baby, but failing to find him, she went away and never returned, probably committing suicide by throwing herself into the Ganges. . . .

"Grandfather studied many denominational books but his favorite books were the Bible, The Lord's Dealings with George Muller, and the 'Life of John Wesley.'"

William Carey did not sow in vain. The influence of his work still abides.

"UNNAMED CHRISTIANITY" IN TURKEY

The Attitude of Turks toward Mission Schools

ALTHOUGH the Turkish Government has declared that State and Church, nationalism and religion, are separate and distinct in Turkey, the application of this principle is difficult. Islam was for so long a time the religion of the State and apostasy was so generally considered treason that it is difficult for the Turks today to think that a Turkish Moslem can become a Christian and continue to be a loyal citizen of the Turkish Republic. Theoretically and legally adults are permitted to choose their own form of religion, or to be irreligious, but practically many great obstacles are put in the way of those who would leave Mohammed for Christ. It is forbidden by law to influence minors to change their religion—especially to influence them to become Christians. The teachers in the Mission school at Brousa have found that, though they obeyed the Turkish law, there is bitter opposition to any Christian influence being exerted on Turkish youth.

The following echoes from the Turkish press show the trend of Turkish thought (From *Hovât*, February 2, 1928) :

"Some of the girls of the American School at Brousa (Turkey) have embraced Christianity. This incident by itself is nothing but the movement of a few individuals, out of the Mohammedan mass of several hundreds of millions into the Christian mass of several hundred millions. But if we consider the reaction of the events—the publications of the press, the panic

of the parents of children at Brousa, and their united action in withdrawing their children from the School,.....then we come to realize that we are not facing an ordinary, simple event. It has made such a profound impression in Turkish society, that even the Board of Education of a secular Republic has seen the necessity of interfering with it.

"We ought to consider first: Why are there American schools in purely Turkish towns like Adana, Smyrna, Brousa, Caesarea, etc.? Why are there French, Italian, German, English, Austrian and other foreign schools for boys and girls in Constantinople? It is evident that the duty of a school is to give education; and the work of education is to infuse in the young generation the common ideas, feelings, aims and ideals of the society to which it belongs. These can only be passed to the younger generation through the souls of the thoughtful and cultured leaders of that society. Therefore, the existence of American and foreign schools in Turkey is useless, serving no purpose.

"And yet the foreign schools in Turkey are not useless altogether. Foreign schools mean foreign culture, and the contribution of this culture is expressed in the existence of foreign languages, foreign national ideas and foreign religion. The function of a foreign school is to engraft this culture in the native youth. Moreover, the foreign schools in our country are not empty; instead they are crowded.

If you ask the administration of these foreign schools, what their motives and reasons are which lead them to open and sustain these schools, they answer that their aim is humanitarian and they want to promote education in Turkey. Protestant schools don't teach religion directly in their schools, moreover, they seem to be loyal to the laws and regulations of the State.....

"Let us consider the educational activities of these schools. Here, first of all, we face moral education. They speak continuously from the point of view of character-building and this responsibility is always and by all means undertaken by American teachers. All the other activities of the School move towards that goal. One of the most attractive activities of the School is athletics, which is conducted always under the leadership of a young American teacher, carefully trained under strong religious influences.....The directors of the American schools have learned well that the method of indirect religious teaching is the most effective. The influence of a good sports teacher has been very deep-going and abiding on the morals of the (Turkish) youth. The essence of the teaching for character building is taken from the Gospels, but in the beginning their sources are not openly stated to the children.....

"Teachers, male or female, are very polite and courteous. They are fine-looking, full of the humanitarian spirit, and obviously very much Christian. Moreover there is an effort to make a gradual and steady impression on the minds of the pupils that all their courtesy, humanitarian spirit, and refined

education come from being real Christians.

"In brief, there is Christianity in the schools, there is Protestantism. But the influences on the pupils are all indirect without bearing the name of Christian. In fact, the American missionaries themselves name their new activities in Turkey 'Unnamed Christianity.' By creating a complete Christian environment for the Turkish youth to live in, their aim is to instill in them gradually and unconsciously Christian ways and beliefs under the name of character-building, and so forth.....

"We may easily imagine the impressions which these indirect methods make on the souls of young girls. The Brousa case is a strong evidence of this. Probably few persons will object to such an attitude by saying: 'Shall we still discuss religion in a secular Republic?' It is true that every Turk of age is free to choose his own religion; he may become a Catholic if he so wishes, or a Buddhist, or he may remain a Moslem or an atheist altogether. But we must not forget the fact that every religion is an idea which can be applied to life. A young Turk who has become a Protestant can find no more satisfaction for the thirst of his soul in the society of Turkey. He looks to the great social order of Protestantism; whereas the eyes of every young Turk should be fastened on his own (Turkish) society.

"Therefore, foreign schools are not only abnormal institutions but also obviously dangerous agents to our society. Those who shall prepare the young people of a society must be only the thoughtful and cultured men of that society. It is

not possible for the foreigner, with the greatest good-will, to influence the youth of a country according to the ideals of that country. The foreign teachers of the foreign schools in our country, with their great 'good-will,' are trying to separate the Turkish youth from Turkish society. Do they desire to do evil to Turkey? Evidently not. But the net results of their work are undoubtedly evil.

"Consider the harm which foreign schools produce, as abnormal agencies, on the moral education of the youth of our country:

"1. The inner life of the boarding-schools especially is very far from reflecting the life of Turkish society. The national days of the Turks, which are the main sources of national enthusiasm and elation, cannot be observed in these schools; whereas the religious and national days of the country which the mission represents are celebrated in a most impressive and inspiring way.

"2. The aim of the educational activities, which are carried on in these foreign schools under the watchword of 'unnamed Christianity,' is to infuse Christian beliefs and doctrines in the minds of children in a subtle and pedagogical way; for example, to inject Christianity gradually, unconsciously and even without mentioning its name.

"3. The influence of these foreign schools is most effective on the sensitive souls of our young girls.

"4. Foreign schools exert political influence also on the youth. They teach history from foreign sources and foreign points of view.....'The freedom of the persecuted nations from the yoke of Turkish tyranny!'.....are ideas which are frequently met in these sources.

"In short, these schools with all their aims and methods of education are institutions which sever the soul of the Turkish child from his own society and bind him to another society which is not Turkish.....The occasional instances of conversion which break forth now and then are obvious manifestations of the indirect influence which these schools exert on the minds of the pupils who attend them. The most powerful influence of a foreign school is the one which is exerted indirectly.

4. "Another harm of these foreign schools which is not less important, is

the fact that they are practically confined to the children of our wealthy families because of their excessive tuitions. The worst harm for a democracy is a class education. To educate the children of the wealthy class in different ways from those of the common people is a social fallacy, which is full of dangers in the consequences.

"If these schools are abnormal and even dangerous and harmful, why then are they crowded with pupils? First of all there is a total misapprehension of the functions of education among the heads of families, especially of those of the higher classes. *Piano, 'etiquette,' and a foreign language* are thought to be the three elements of education. Second, there is a general indifference on the part of the parents towards schools. Many a head of a family considers himself altogether relieved from all his responsibilities for the education of his children, if once he entrusts his children to the care of a school. For such parents, boarding-schools are very attractive; and the foreign boarding-schools are ideal.

"The first responsibility rests with parents whose children crowd these schools. And the second responsibility is incumbent upon the Ministry of Education.

"The teachings of these foreign schools have not been found thus far superior to those of our national schools. Look at the men who have more or less social standing in the country and see how many of them have been graduated from these foreign schools. Look at the great leaders of the country; none of them have ever studied in a foreign school! As to the language, nowhere a foreign language by itself has been an aim in education; it is a means only, a means for the inter-communication of minds. *The old Turkish school in spite of its many faults, prepared great Turks; the modern Turkish school is also preparing great Turks for tomorrow.*

"Character is very largely a national matter. It can be formed only in a na-

tional environment, through the good and bad influences of that environment. Character cannot be imported from outside, because it cannot have a foreign nature. Foreign schools, will build character after the pattern of their foreign ideas only; whereas such a character is dangerous for the Turkish national ideals, whether it be a political or a religious thing."

The distinction between religion and national loyalty should not be an impossible one for Turkish minds. A Christian can be a good citizen of any country whose laws

are based on righteousness, truth and brotherhood. But Christian mission schools lose sight of their main reason for existence if they fail to put first the training of youth to know and believe in and follow Jesus Christ and to put into practice His principles and teachings in all relationships of life. This should produce better children and better citizens—unselfish, friendly, faithful and intelligent servants of God and man.

NUGGETS FROM THE JERUSALEM COUNCIL MEETING

Betraying Christianity

Religion should control the whole of life. To ignore economic problems is to betray Christianity. Social conditions fix the environment in which religious influences have to work, they mould character and are responsible for forces we cannot control. We cannot successfully appeal for a life of self-sacrifice in an environment controlled by a ruthless competitive industry. We cannot have one standard of social ethics in personal relations and one in economic affairs.

R. H. TAWNEY, ESQ.,

London School of Economics, England.

The Burden of India

Everything called India is rural India. Millions of peasants are not only paupers, but bankrupts. Their poverty means lowered vitality and fatalistic depression. Their ignorance leads to quacks, malnutrition, litigation, money lenders and middlemen. Many early marriages, although the extent of these has been greatly exaggerated, lead to devitalized children, and over-burdened parents. It costs two cents a day to keep a man well in the best Indian prisons, yet the average income per family of several persons is from two to three cents a day. Education of the young is not enough. There must also be adequate adult education.

K. T. PAUL, B.A.,

Indian Secretary of the Y. M. C. A. in India.

Race Prejudice

All Christian forces, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudices and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious and other facilities designed to enable all alike to enjoy equality of social, political and economic opportunity.

—Report on "Racial Relationships."



IN THE READING ROOM OF THE MISSION IN DAMASCUS

THE IRISH CHURCH IN DAMASCUS

BY REV. ELIAS NEWMAN, Damascus, Syria
Missionary of the Irish Presbyterian Church

NEARLY ninety years ago (in 1839) The Church of Scotland sent out a delegation of enquiry to the Jews of the world. The result was the opening of Jewish Mission work in Palestine and in different parts of Europe.

One of the Scottish delegates, the saintly Rev. Robert Murray McCheyne, visited Belfast and as a result the Irish Presbyterian General Assembly decided to follow the example of their Scottish brethren and opened a mission in Damascus in 1843.

About the same time the United Presbyterian Church of North America sent two missionaries to Damascus commissioning them to go "to the Jew first and also to the Gentile." After twenty-five years the United Presbyterian withdrew from Damascus and left the Irish

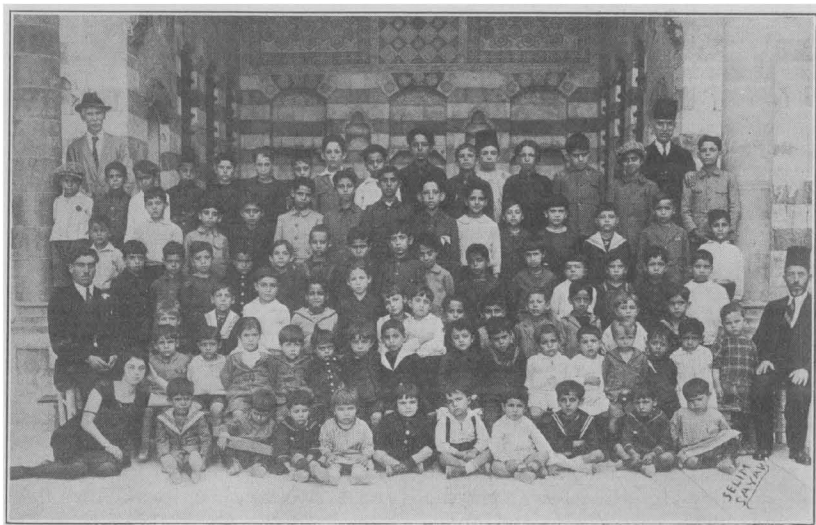
Church to continue the mission alone. Later on the Church of England, through the "London Jews Society," entered the field but after the Great War they too left Damascus, so that the Irish Mission is now the only one working among Jews in Syria. During the last two years we passed through a great deal of trouble and distress owing to the revolution and the bombardment, but now Damascus is again normal and the work is in full swing.

Our church has recently purchased a new building which has been equipped as a mission headquarters. In it we have our Jewish boys' school with over 100 students; our Arabic, French and English night school; a chapel and lecture hall for gospel services. A Lenten service was recently attended by 300 Jews, and about 500

were turned away for lack of room. As it was the service had to be held in the courtyard.

In addition to Christian educational work among Jews and Jewesses through our day schools, we are pushing the work of general evangelism among the Jews of the

Under the old Turkish régime it was not always possible to do work openly among Jews or Moslems in Damascus. But the new conditions have made the missionaries more free, and have given more opportunities. A new era has dawned and the door for serv-



JEWISH DAY SCHOOL PUPILS OF THE IRISH PRESBYTERIAN CHURCH, DAMASCUS

oldest city recorded in history and still inhabited, Bible women are daily at work in the Jewish quarter and are welcome in the homes of the Jews. Evangelists and colporteurs visit the shops and places of business in the different bazaars, cooperating with the British and Foreign Bible Society, the Scripture Gift Mission and The Trinitarian Bible Society.

The Irish Presbyterian Church is taking advantage of the new spirit of enquiry among the Jews all over the world and is concentrating on Jewish work more than in the past.

ice among Jew and Moslem is now wide open.

"USE ME!"

I am the Bible.

I am God's Library.

To the weary pilgrim I am a Strong Staff.

To the one who sits in gloom, I am Glorious Light.

To those who stoop beneath heavy burdens, I am Sweet Rest.

To him who has lost his way, I am a Safe Guide.

To the discouraged, I whisper a glad message of Hope.

To those who suffer in loneliness, I am a Friend.

Use Me!

—Adapted from "World Call."



TOPICS OF THE TIMES



The Significance of the Jerusalem Council

ONLY God and time can determine whether or not the Missionary Council, recently held on the Mount of Olives, was an epoch-making event. It is clear that a new crisis has come in the history of Christian missions. The work is subject to scrutiny and criticism, not only from its opponents, but from its advocates. Many questions are being asked in the home lands and on the mission fields.

1. What is the real justification for Christian missions to those of other religions? What are the aims and objectives?

2. What is the vital content of the Christian message? Is it primarily personal or social; does it relate chiefly to the future life or to all phases of the present life?

3. How is the size of missionary income and expenditure related to missionary success? Are the chief assets financial or spiritual? Is the personnel or the program more important?

4. What methods in missionary work have produced the best and most abiding results? Have modern missions become too much institutionalized, too expensive and too elaborate? What proportion of mission funds should be devoted to education, evangelism, home expenses and other purposes?

5. How large a responsibility should be placed on the native Christian converts and churches? What should be the standard required for native Christians before they are accepted as equal with foreign missionaries in authority and standing in church and social circles?

6. What is the relation between self-support and self-government?

7. What signs of effectiveness has the Church at home a right to ask of its representatives abroad in order to warrant their support by sacrificial giving?

8. Should the Christians at home be judged by the same standards as converts abroad—more or less strict?

9. Should Christian missionaries and their families appeal to their home governments for protection in foreign lands, or should they look only to God for orders and protection and be ready to suffer and die in the pursuit of their calling?

10. Should Christian missionaries submit to all national regulations in foreign countries where these prohibit preaching the Gospel in schools and in other ways interfere with religious liberty?

11. Should some missionaries, supported by churches at home, devote energies chiefly to reform movements in industry, to improved sanitation and other enterprises relating to physical betterment, or should all give themselves wholly to the spiritual work of preaching the Gospel and training native Christians?

12. How far is organic union desirable in the churches at home or in the various fields abroad? Are unity in aim, principle and message and full cooperation, without friction or overlapping, possible without organic union?

The Missionary Council at Jerusalem, with its 275 delegates from all races and lands, and from most of the Protestant Christian communions, met to consider some of these problems. They did not meet to hear long addresses or to legislate for Boards at home or for churches abroad. They met to study and think and pray together—for Christian “corporate thinking” in the interests of truth, harmony and progress. They thought interdenominationally, internationally, interracially. They endeavored to reach agreement on some of the more important problems and thus to realize more of the unity for which Christ prayed. In so far as it is carried out in

actual missionary experience, so far the Council meeting at Jerusalem will prove to be epoch-making in missionary history.

Reports printed elsewhere in this issue, and to appear subsequently, show definite promise of some important results:

1. *New unity in the Christian enterprise.* Men and women of many races and nationalities met at Jerusalem on the basis of Christian equality. Differences in sex, in color, in dress, in social standing, in wealth and language made no difference in the spiritual unity of the delegates. They all recognized one Master. In Christ there is no male or female, no Jew or Greek, no bond or free, no rich or poor. There are differences of gifts and administration, but one Spirit and one Lord. If this ideal can be realized in the relation of missionaries and native Christians in the Church at home and abroad, then this will prove to have been an epoch-making conference.

2. *New statement of the Christian message.* No new message is needed; nothing different from the Gospel proclaimed by Christ and His apostles is desired. But conditions have changed and phraseology has changed. The Council adopted a clear statement in regard to the Christian message that must be given to the world today. Other religions contain truth and idealism, but they have no vital truth to be added to the Gospel of Christ. His message is to all—whatever their religion or absence of religion—for all have sinned and there is no other Saviour than Jesus Christ. He is able and ready not only to save from eternal death but to save for life. His life and power are to be applied to all departments and relationships of life. This is clearly

stated. If it is realized, then this will have been an epoch-making conference.

3. *New responsibilities for Native churches.* The time has passed in most mission fields when the young Christian converts and churches are willing to be considered as children under missionary guardianship. They now expect to be treated as brothers and they are ready to assume responsibility for the development of the churches in their own lands. They are not strong in numbers, resources or learning, but they are ready to grow and to accept help from those who are stronger.

This new recognition of the national Christians is shown especially in the new basis for the organization of the International Missionary Council. In place of representing only the home base churches of Europe and America, it will represent the twenty-three national Christian councils of the world. This is a truly great step and places the missionary enterprise on a new basis—not of foreign propaganda but of spiritual fellowship and extension through witnessing and cooperation among Christians of all nations and denominations. The value of human leadership depends on conformity to Christ's leadership. If this is realized more practically, then this will prove to have been an epoch-making conference.

4. *New dependence on God.* The necessity for fuller reliance on the leadership and the power of the Spirit of God was another important emphasis at Jerusalem. No method is of supreme importance. God works in diverse ways at diverse times. Money is not the *sine qua non*. Great spiritual undertakings are often

hindered rather than helped by an abundance of money. Even many workers are not required to attain success. One man, moved by the Spirit of God, is a mightier force than a million depending only on human wisdom and resources. We cannot expect peace propaganda, physical or industrial or social betterment agitation or intellectual advancement to solve the world's problems. A spiritual force and solution are required; therefore our great dependence is on the leadership of Christ, on the power of the Spirit of God, on an intelligent understanding of the revealed program of God, on a sacrificial devotion to the service of God and humanity, and on keeping in harmony with God through prayer.

If these elements and principles more fully characterize the missionary enterprise in the coming years because of the Jerusalem Council meeting, then that will indeed have been an epoch-making conference. God grant that it may be followed by these results!

Atheistic Propaganda

IT IS difficult to understand the mentality of those who endeavor to propagate atheism. The results are so clearly evil that the natural conclusion is that the devil is the instigator and leader in the movement. Russian communists and anarchists have been a big factor in the spreading of atheism in China, Turkey, Europe and America. They appeal to a mistaken idea of freedom and self-interest, teaching that belief in God brings servile submission to outside control and, therefore, destroys personal liberty. They do not point out, however, that communistic control not only takes

away freedom of action on the part of those who do not accept their doctrines, but also promotes disorder, lawlessness and immorality, a disregard of the rights of others, and a low conception of the value of human life. Atheism destroys true liberty which is protected by the highest laws of life.

A recent letter from an evangelical Christian in Leningrad contains the following evidence as to present-day conditions:

Several evangelical preachers were arrested and imprisoned by the Bolsheviks some months ago, without any charge being laid against them. Now they have been sent into exile for two years with hard labor, to the town of Kem in the far north, near the White Sea and Arctic Ocean.....

Seeing them peacefully going away amongst the soldiers, brought to our minds the words of the Prophet, "Led as a sheep to the slaughter and as a lamb before her shearers is dumb." The soldiers standing in rows did not let us come near them, but we spoke to them with our eyes.

There went forth our good brethren, with whom we knelt so often in prayer, fighting against sin, and with whom our hearts have grown together in brotherly love, whose only aim in life was to fight against unrighteousness and sin, so that with pure hearts they could serve the Lord. Now they are sentenced as criminals—sentenced in an arbitrary way, without trial and without justice and without any possibility of defending themselves or appealing to a higher court.....

As regards the spiritual state of the Church, left pastorless now, thank God, this happening has done much good, because there is greater sincerity and boldness. All see that the words of Jesus are fulfilled and that the day of His Coming is rapidly approaching. Remember us in prayers.

Russia has now been under the Communistic Soviet Government for ten years, but liberty and righteousness seem to be as far from realization as ever. Many experiments have been tried and found wanting—the abolition of private ownership and inheritance, destruction of private trade, free

postal service and transportation, the practical abolition of marriage and of religion. The communistic "Heaven on earth" has proved "earthly, sensual, devilish." The leaders have been forced to restore some private rights and have abandoned the application of many theories of industrial management and of education that have proved disastrous to business and morals.

The country and people have been brought to the verge of ruin by a disregard of the fundamental laws of God and of humanity, but still the leaders seek to spread these theories and methods into other lands on the plea that the dissemination of atheistic communism over the whole world will change a local curse into a universal blessing! "Today," says Mr. A. F. Kerensky, the one-time leader of the Russian revolution, "after ten years of Bolshevik domination Russia stands at the starting point of the circle of Leninism—terrorism and severe economic crisis. The results are acute, unnatural, artificial economic and political evils, collectively expressed in dictatorship which stifles independence."

The propagandists are endeavoring to reproduce in America the evils that mark atheistic communism in Russia. Two of the chief agencies at work are "The Anti-Bible Society" and "The American Association for the Advancement of Atheism." These organizations are evidently working in close harmony with Bolshevik agents. They publish papers, tracts and other literature and claim to be making many converts among college and high-school students and among discontented classes of society. The Anti-Bible Society is waging war against the Church and against the

"Gideons," the Christian traveling salesmen who have placed millions of Bibles in American hotels. The "Four A's," as the atheist organization is called, is endeavoring to destroy all religious belief and all Christian and Jewish institutions. They recommend books—some by professedly Christian writers—that they think will destroy faith in God, Christ, the Church and the Bible. As a result they hope to undermine Sunday observance, the sanctity of marriage and similar institutions. The aim of atheistic communism is to overrun the world, to establish the rule of the "proletariat," and to destroy the rights of private property and religious liberty.

How can we stem the tide of atheism and infidelity in America and other lands? It is the testimony of experience and of thousands of educationalists, jurists and judges that the chief bulwark of society and of morality is the Christian religion as presented in the Bible and the life of Jesus Christ. The most effective way to overcome atheistic and Bolshevik propaganda therefore is to build up a vital and intelligent faith in Jesus Christ as the Son of God and Saviour of Man.

Every agency that works effectively toward this end should be supported. A Christlike life, testimony, the distribution of the Bible and other Christian literature, the adequate support of the Church and of all Christian agencies and an insistence on Christian rather than agnostic or atheistic instructors in our institutions of learning, will greatly strengthen the forces of righteousness and, with the help of God, will put to rout the enemies of truth and of Godliness.

What Is Happening in China?

"GOD moves in a mysterious way His wonders to perform"—but still He moves and He manifestly performs wonders. China, with its great mass of humanity, nearly one-fourth of the earth's population, is also moving in mysterious ways, but when China comes into step with God's plans then peace and righteousness will reign.

Today China is in turmoil. The forces striving for self-determination, the forces working for outside domination and the forces moving for the recognition of God's authority are clashing. The Southern troops, under General Chiang Kai-Shek and General Feng Yu-Hsiang, have been driving back toward Peking the Northern troops under General Chang Tso-ling, the Manchurian warlord. The province of Shantung is overrun by Cantonese troops, so that murder, pillage and other disorders accompanying war are the order of the day.

Without reason and against reason, another American Presbyterian missionary, Dr. Walter F. Seymour of Tsining fu, Shantung Province, has been murdered by a Cantonese soldier, as Dr. John Williams was murdered in Nanking a year ago. Japanese residents of Shantung have also been killed and Japanese troops have been dispatched to the scene to protect life and property. This means international complications. Reason does not rule in China, and the bandit soldiers are not under control. The result of the killing of Japanese has been a despatch of troops. Strong foreign governments will not stand idly by and see their nationals murdered without taking

vigorous action. The Northern troops have retreated and the fall of Peking is expected. Efforts to unite the two great factions of China, in face of foreign intervention, have failed. Communism and anti-foreign, anti-Christian feeling seem to be on the wane, but evidences of sanity and unselfish patriotism are still rare.

Another peril faces China from within. Famine again menaces Shantung, and other sections, due largely to the destruction of crops by soldiers and raiding bands. Christians are giving relief and thousands of starving Chinese are looking to foreigners for food, while others are seeking to drive these same foreigners from the land. Suffering may bring some measure of sanity into the situation. Temporarily, most of the missionaries have been withdrawn from the areas where fighting is most severe, but many remain at their posts and over seventy per cent of the missionary force is still on the field. The Chinese Christians are standing true and are carrying forward the work of churches and schools and general evangelism to the best of their ability.

The Chinese Christian Student, a magazine published in Boston by Chinese in America, has this to say in a recent issue:

One year ago the northward drive of the Nationalist armies from Canton up to Hankow and down the Yangtze Valley to Shanghai and Nanking, with sweeping influence and new developments, seemed to indicate the immediate unification of the country under the Nationalist rule. . . . Last December, the uprising of Communists in Canton was subdued. The downfall of Borodin, and the violent denunciation of Communism by the Nanking Government clearly indicate a sign that Communism had not gained a hold on China. But this pass-

ing of the Russian influence doesn't mean the end of its evil effect.

China is in acute difficulties. She has not had a chance for self-determination yet. The grip foreign nations have on China makes the situation harder. In relation to this the Nationalists at Nanking issued a declaration: 'To abrogate completely all unequal treaties, restoring to us thereby our national sovereignty and our rightful position in the family of nations. . . . The terror of militarism, the corruption of the mandarinat, the bankruptcy of our national finance, the resulting poverty of our people, the loss of our sovereignty and the injustice suffered by our nationals abroad may all be traced to the unequal treaties.'

But the misfortunes of China are due to internal causes and the Russian influence in China. Unless there is a genuine Nationalist movement which is to be a popular movement coming from all parts of China identified with no one party, and with a real spirit of not only toleration but of cooperation in eliminating the internal causes and the outside pressure, the hope of an ordered government is slight.

There is needed an all-China conference of all prominent Chinese factions—North, South, East and West, with adequate representation of the people, at a round table as a means of forming a constitution for all China. In the meantime the foreign nations should re-define their relations to China. Will China fight herself to a state of sheer exhaustion or take a better road toward the goal of unification?

The Missionary Situation

WHILE the world is open to the Gospel as never before, the Church is becoming more critical of missionary methods and is withholding adequate support. The missionary income does not keep pace with either the increased opportunity nor with the enlarging membership and ability of church members. A responsive Christian life shows itself by a quickened spiritual pulse. Nearly every part of the world has been thrown open to messengers of

Christ—the interior of Africa, the inland highlands of Asia, and the hitherto unexplored portions of South America. But with a Protestant Church membership of 190,000,000, and an annual income of, at the least estimate, \$200,000,000,000, the whole Protestant Church sends to the whole foreign field less than 25,000 missionary workers, or one in 8,000 members! The gifts for world evangelizations average less than twenty-five cents a year per member.

Rationalism and agnosticism, criticism and their natural results, lax notions of the authority of God's Word and of Christ's Gospel, cut the nerve of missionary consecration. Even where there is some enthusiasm about missions as a "humanitarian enterprise," there is lacking a true devotion to the work as the great campaign of the Lord for the salvation of men and the establishment of His Kingdom on Earth.

World-wide Christian missions must be saved from decline and defeat by an apostolic revival of what may be called the seven principles of missions:

1. Absolute obedience to our Lord's great Commission.
2. Honest acceptance of stewardship in money and other talents.
3. Consecration of children to God from birth.
4. Impression of missionary obligation on the individual consciences.
5. Widespread information about the world field and its spiritual needs and the work of God in all lands.
6. Separation from unwholesome and weakening worldly contaminations.
7. Praying in the Holy Spirit for the whole field, the work and the workers.



METHODS FOR WORKERS



KEEPING IN TOUCH WITH THE ACTS OF MODERN APOSTLES

By REV. WILLIAM S. MARQUIS, D.D.,
Montclair, N. J.

Emeritus Director of the Department of
Mobilization, General Council of the
Presbyterian Church, U. S. A.

Having been a subscriber to the MISSIONARY REVIEW OF THE WORLD from its first issue in 1878, with the exception of a very short time, other pastors may be interested to know why I have been such a continuous reader of its pages and how it has proved of value in my Christian life and work.

A Help to Faith—

The REVIEW *has fed my own faith and quickened my spiritual life.* I was a Junior in Princeton Theological Seminary in 1878. We were wrestling with hoary "isms" of the past and the new theories of Higher Criticism. They often left me weary and confused. I found that the REVIEW was a veritable modern Acts of the Apostles. Every number was filled with facts revealing the power of the Bible and its gospel message to save all kinds of sinners in all lands. Like the shining of the sun it lifted the fogs and sent me on my way rejoicing.

There is no better apologetic for Christianity than the simple facts of missionary work at home and abroad. Let any pastor take up the January, 1928, number of the REVIEW and read some of its Jubilee articles: "Comparisons of Then and Now," by Robert E. Speer; "Turkey Fifty Years Ago and Now," by Charles T. Riggs; "Japan, Then and Now," by William Elliott Griffis; "The Growth of Missionary Cooperation," by James L. Barton. He will want to read the

whole number through if he begins. If he has had any doubts and difficulties he will have forgotten them when he finishes and will be praising God for the victories of his Lord. Through all my fifty years of ministry, when I have needed fresh enthusiasm and zeal, the reading of the REVIEW has helped to kindle them.

An Aid in Preaching—

At the right hand end of my desk hung two alphabetically indexed, files filled with sermon paper. On the lower right hand corner of each sheet was boldly printed a key-word, such as "Faith," "Consecration," "Witnessing." Whatever I read or heard, that aptly illustrated any of these topics, was indexed on these sheets. Clippings were pasted on the sheets and references to books, magazines and reviews were indicated by a brief sentence, with volume and page. Thus when I came to prepare a sermon or a missionary address, these sheets furnished me with the finest kind of facts, statistics, illustrations and quotations. They were fresh from the current of the world's life and so had exceptional force.

Often these facts and illustrations were printed in our little church paper and were circulated free through the whole congregation. When any member of one of the missionary societies needed material on any field, the pastor could furnish it from the REVIEW. The Monthly Concert of Prayer for Missions was not held with deadly regularity on the first Wednesday evening of each month. Sometimes it was held on a Sunday evening or even on a Sunday morning. The women, the men, the Sunday-school, the Young People's Society might have

charge of it. While it covered all fields in the course of a year or two, it also put on its programs the up-to-date missionary events and problems. Thus it was always a live meeting and was well attended; it reached every class in the church. If any wished to dodge these meetings they found it difficult. The REVIEW was essential to the building of these programs. It furnished a world-vision wider than any denominational publication.

Spreading Enthusiasm—

The pastor's copy of the REVIEW was often placed in the hands of some one who was lukewarm on the subject of missions. Care was taken to mark articles that were especially interesting, informing and inspiring rather than argumentative. What people need on the subject of missions is light rather than logic.

Interesting missionary news-items were often put into the hands of young people to copy and post on the bulletin board in the vestibule of the church where they silently did their work. Turn to the "World-Wide Outlook" department in the March REVIEW and note such items as the following: "Methodism in Mexico," "Evangelicals in Spain," "German Bibles Forbidden in the Tyrol by the Italian Government," "Japan's New World Outlook," "Bibles in Korean Hotels," "Russia to Try Buddhism." Is it not certain that such items would attract many readers?

Sometimes the pastor would take two of the young people into the pulpit with him and ask them to relate these interesting news-items; then an elder or one of the missionary women would be called on to lead in prayer. After this the service went forward without reference to missions.

Sometimes a large photograph of a prominent home or foreign missionary was put in a frame, kept for the purpose, and was set on an easel on the platform beside the pulpit or near the superintendent's desk in the Sunday-school. This missionary was introduced and a letter from him was

read or an interesting bit of news about him was related. The object was to plant the spirit and facts of missions in the life and program of the church. Without continually preaching upon the subject, without frequent appeals for money, it was possible to remind the members of the congregation that to publish the Gospel at home and abroad was the supreme business of the Church.

The young people of my church donated the REVIEW and a list of new missionary books to our city library every year. We induced other young people's societies to do the same. They were welcomed cordially. Thus we built up a fine missionary alcove in our public library.

This interest in missions also kept alive the evangelistic spirit in the church; it united the membership in the program, not only of our particular church but of the whole Christian world and fostered a catholic spirit. It called forth the resources of the congregation for both local support and for building enterprises; it nourished the spirit of cheerful giving to the benevolence boards and to all Christian causes that have sprung out of the heart of Christ in the Church.

Helping Others—

The REVIEW has also proved indispensable to my work as a chairman of the denominational committees on missions. For more than a quarter of a century I served in these positions. To do this work intelligently and effectively required wide acquaintance with the progress and the leaders of the mission enterprise. This the REVIEW gave me. When it came to the wider work of a promotional secretary and organizer, the REVIEW became my travelling companion. One always has an abundance of facts, statistics, illustrations, practical methods of work at hand if he has one or two copies of the REVIEW beside him. Three suggestive departments, "Methods for Workers," The Women's Home and Foreign Bulletins, and

"Books Worth Reading," furnish a pastor monthly with the newest and best working material from all denominations and many lands.

If a pastor will keep mission literature circulating in his congregation and community, he can develop many missionary leaders both clerical and lay. Especially should older pastors help young pastors in this way. It is not good Christian stewardship to let inspiring books lie imprisoned on the shelf, when, if sent forth with a good word and a prayer, they have the power to enlist others in the Master's work.

The Presbytery of Rock River, Ill., was once persuaded to put all the churches in two divisions, A and B, and a minister and layman in division A was assigned to give missionary addresses in a designated church in division B on a certain date. The next week the ministers and laymen from division B visited division A. Thus within about two weeks every church in the presbytery had a special address on foreign missions, and every minister and one of his laymen made an address. One pastor, who had been in the ministry many years, confessed to me that he had never preached a missionary sermon, and had no missionary books or literature. He came and asked me to help him out. As a result he prepared a good missionary sermon and became so enthusiastic over this fresh field that he kept up speaking on missions until his people wondered what had awakened him. Other pastors who have never given missionary messages would have a similar experience if they would enter this field where God is revealing the miracles of His grace. Missionary work is a living issue.

It would be a great blessing if some benevolent friend of missions would donate the REVIEW to every senior in our theological seminaries as they are about to be graduated. It would help to make many missionary-minded pastors and so would help to extend the Kingdom of God.

5

A UNIQUE PROGRAM

BY MRS. EDWARD JORDAN,
Lancaster, Pa.

The federated churches of Lancaster, Pennsylvania, on February 24th, observed the annual "World Day of Prayer." Women from various churches had charge of the morning sessions, and in the afternoon a unique sketch was presented by a group of five women. Each character impersonated a different country. The whole program was based on the contents of the Jubilee numbers of the *MISSIONARY REVIEW OF THE WORLD*, a conception originated by the president of the Federation, Mrs. P. Geo. Sieger.



A LIVING REVIEW OF THE REVIEW

A huge facsimile cover of the January number was made of board on which was painted the Table of Contents. The president gave a brief synopsis and then China, attired in native costume stepped forth from the pages of the REVIEW. She presented impressively the problems, the early religious activities, customs and methods of industry in past years as compared with the present day. She retired and forth came India clad in native dress. She told of the ancient religions and compared the past with the present day. She was followed by Turkey, impersonating a Moslem woman, who described the situation, then and now, in public instruction, health and in religious ideas. Africa in very simple dress and cap, next presented her problems, past and present. She told of Livingstone and Stanley, of early methods of transportation, labor and government; she stressed the

need for prayer for our sisters in Africa and ended by reciting the inspiring poem, "Out of the Night," by Ella Wheeler Wilcox.

Once more the pages of the huge book opened and "America," dressed in the fashion of half a century ago, hooped skirts, tiny bonnet and lace shawl, came forth as the last and youngest country of the group. She told her story of hardships in the sixties and seventies, due to diminished salaries and the religious con-

fect was inspirational, educational and enjoyable. The time spent in prayer and preparation of the entire program was worth while. All the material used by the impersonators was taken from the Jubilee Numbers of the REVIEW.

OLD TESTAMENT MISSIONARY TEXTS

"All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy name."

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

"Behold darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to Thy light, and kings to the brightness of Thy rising."

"From the rising of the sun to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the Gentiles."

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."



THE FACSIMILE COVER

troversies following the Civil War. She recalled some of the leaders of that day and then described the advent of a new interdenominational periodical, THE MISSIONARY REVIEW OF THE WORLD, meeting a real need and standing for high ideals, hoping to double the Christian giving, praying, going and working in the name of Christ.

A quartette sang "The Peace Hymn of the World," the audience joining in the chorus. During the presentation, native music of various lands was played softly on a harp. The ef-

AFRICAN PROVERBS

"He weeps with one eye," meaning: He is insincere.

"You kindle a fire and leave it," that is to say: You are a talebearer.

"Water never tires of running." Said of folk who talk too much.

* * *

For those who stay, dear Lord, we ask
The vision that exalts the task.
May toiling Marthas find it sweet
To sit with Mary at Thy feet.
Thy will be done on earth we pray
By those who go, and those who stay.
—Selected.

WOMAN'S FOREIGN MISSION BULLETIN

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

CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

FRIENDS OF AFRICA

BY MRS. HENRY W. PEABODY, *Chairman*

Orders are coming rapidly for our new study books on Africa.

We do not need to advertise Jean Kenyon Mackenzie. She has a national and international reputation as authority on Africa, while her literary charm has given her access to the great magazines of our country. We are especially fortunate in having our textbook for women and girls this year by Miss Mackenzie. She has broadened her field. Her former book, "An African Trail," carried us to her own mission field under the Presbyterian Church in the Cameroon. Today we are facing a new Africa and Miss Mackenzie has not only given her own careful study and experience with her magic touch, but has secured material from outstanding leaders both in England and America. Among these are J. H. Oldham, author of many textbooks in Great Britain, who has written a brief Introduction for each chapter, touching on the main points of Miss Mackenzie's outline. A most valuable and exciting chapter is written by Mrs. Donald Fraser. Dr. and Mrs. Fraser, who have given their lives to medical missionary work in Africa, are the outstanding leaders today. We are to welcome them this summer at Northfield and Chautauqua and shall hear from both of them on the material in Miss Mackenzie's book. Dr. Fraser's own book is an extremely valuable reference book for "Friends of Africa," the title of Miss Mackenzie's book.

Throughout the country our women's missionary societies and mission study groups will specialize this com-

ing year on Africa. Miss Mackenzie's chapter outlines are as follows:

- Chapter I. The New Fact of Africa.
- Chapter II. A Human Problem.
- Chapter III. The Friend as Doctor.
- Chapter IV. The Friend as Teacher.
- Chapter V. The Friend in Exile.
- Chapter VI. Henceforth Friends.

The outlines of the book are very clear and usable, but in addition we shall issue "How to Use" by Miss Gertrude Schultz, which will give very practical suggestions and programs for those who plan to adapt the book to the regular missionary meeting.

Miss Mackenzie's book should be in every public library and be reviewed in as many of the newspapers as possible. You can render great assistance to Africa through the sale of this book if you will send your review to your local paper.

FRIENDS OF AFRICA

BY JEAN KENYON MACKENZIE

Published by the Central Committee on the United Study of Foreign Missions

Box 4, North Cambridge, Mass.

260 pages; 24 full-page illustrations

Price, paper covers, 50 cents;
cloth covers, 75 cents.

HOW TO USE

BY GERTRUDE SCHULTZ

Price, 15 cents.

The Junior Book

CAMP FIRES IN THE CONGO

BY MRS. JOHN M. SPRINGER

Chapter I. Old Camp Fires and New.
Chapter II. Fresh Camp Fires Every Night.

Chapter III. Steamers and Crocodiles; Railways and Zebras; Lions and Learning.

Chapter IV. Thrilling Experiences and Wonderful Sights.

Chapter V. Romantic Rhodesia, the Land of King Solomon's Mines.

Chapter VI. Around the Congo Camp Fires Again.

The chapter headings indicate something of the vivid and picturesque nature of this book. It should be studied not only by the boys and girls in our Junior Societies but might well be taken by Sunday-school classes. A Saturday afternoon around a camp fire would repay any leader or teacher in the increased knowledge and interest on the part of boys and girls who must meet the whole African problem later. The long experience of Dr. and Mrs. Springer in many varieties of work in Africa gives a remarkable background. We can see the camp fires and the boys and girls around them, eager boys and girls seeking education, longing for knowledge and so easily reached with the message of Jesus through such missionaries as Dr. and Mrs. Springer. Suggestions for Junior leaders will be provided.

CAMP FIRES IN THE CONGO

BY MRS. JOHN M. SPRINGER

144 pages; 24 full-page illustrations

Capital Outlines

Price, paper covers, 50 cents;
cloth covers, 75 cents.

SUGGESTIONS FOR JUNIOR LEADERS

Price, 15 cents.

Everyland Children Series

DAVID AND SUSI—BLACK AND WHITE

BY LUCY W. PEABODY

This is the third little book in the Everyland Series for Very Little Children, ages 4-7, which provides material for the Primary Class, the younger ones in the Junior group, and for home reading. Sixty pages, with pictures on every page, and delightful colored decorations by Marjorie Woodbury Smith.

This little book is a story told most simply of David Livingstone and his black friend, Susi, out in the African forest. It begins with little David in his Scottish home in the hills. It carries him along through his education, out on a great ship to Africa, where he meets Susi. This little black boy born in the forest had no school, no

doctor, no help until kind David Livingstone came as a missionary. There are eight chapters simple enough for any child to read. The chapter titles are:

Chapter I. David on the Hills.

Chapter II. Susi in the Forest.

Chapter III. David at School.

Chapter IV. Susi Hunts Elephants.

Chapter V. David Becomes a Doctor.

Chapter VI. Susi Asks Questions.

Chapter VII. Gold and Diamonds.

Chapter VIII. The Rest of the Story.

Chapter IX. The Christmas Tree.

The last chapter is a little play for four children which five-year-old youngsters could put on with great dramatic effect. It is entitled, "So This Is Africa," and depicts David and Susi, the African nurse, Anna, and the teacher. It is surprising to see the quickness with which children catch the dramatic idea and carry out the plan. It is really a good game and impresses the points on their minds.

Price, heavy leatherette paper covers printed in color, 25 cents.

It makes a gift for little children, serves as a good birthday or Christmas present in Primary classes or a Christmas card for some child in a home where perhaps such literature is not often found. The deep-lying motive of the book is against race prejudice and for international friendship. This, however, is put in the form which the youngest child can unconsciously take in and enjoy. Race prejudice is an acquired prejudice, it does not exist among little children.

In addition to these study books which are ready and will be taught in our Summer Schools and used in our Women's Societies this coming year, we hope later to present a series of studies on International Peace which is in preparation by Mrs. Carrie Chapman Catt. We shall hope to give an announcement of this book which will be featured at some of the Summer School forums.

Those who are interested in the translations of our study book of last year, *A Straight Way Toward Tomorrow*, may secure a copy of the Chinese or Japanese version by send-

ing to our headquarters, Box 4, North Cambridge, Mass., with a check for fifty cents each. It is a continued joy to realize that at last Christian women around the world have united study and are sharing this most profitable book by Mrs. Frederick G. Platt. Those who have not taken the book for study this year have lost a great opportunity and should immediately add to their libraries a copy of the book which presents much material not found elsewhere, and in the orderly, finely arranged way for which Mrs. Platt is famous. Price, 50 cents paper covers, 75 cents cloth covers.

Important Announcements

Already questions are coming regarding the study books which will follow this year.

Mrs. Helen Barrett Montgomery is writing our book, "From Jerusalem to Jerusalem," which will go to press in the early fall. It will be a unique combination of early history beginning with the apostolic period coming down to the present conference held in Jerusalem. No one could be better qualified to write this book than Mrs. Montgomery.

The Junior book, which will tell our children how the Gospel came to us, is being prepared by Margaret Applegarth. In these days of emphasis on the opinions of youth it might be well for all of us to recapitulate and inform ourselves anew of the great triumphs of missions which began in the Acts of the Apostles and have continued through all the centuries to the present day. Our young people can hardly plan for the future unless they have some clear knowledge and study of the past, and perhaps some of our older leaders need also to refresh their memories on methods and victories attained through those methods.

* * *

The Northfield Summer School of Foreign Missions will be held at East Northfield, July 13-22. It is a great occasion, being the 25th anniversary of the organization of the first Summer School of Missions for women's

missionary societies. United study of foreign missions, which began in 1900, led, naturally, to the organization of schools for training leaders who should be fitted to teach the textbooks. We began at Northfield in 1903, and that first Summer School will celebrate its 25th anniversary at Northfield. All the early members are urged to come back on this occasion. There will be an appropriate anniversary program. Great attractions are offered. We shall have as leaders of our classes in the study of Africa, not only our Helen Barrett Montgomery, Gertrude Schultz and others, but we shall welcome Dr. and Mrs. Donald Fraser of Africa. Dr. Fraser will teach the Bible Class in the auditorium, and will comment on the book during the week. His own book will be taught in one of the study classes. Mrs. Fraser will also be the guest at Northfield, and will be especially interesting as she has written the second chapter of our book—"Friends of Africa." There will be all the usual attractions, camps for girls under the denominational leaders; the Round Top services, with their deep spiritual messages; a class by Miss Conde, so helpful to young women; a forum under the general direction of Mrs. Katharine Willard Eddy, Miss Schultz and Mrs. Peabody.

The little children will have an out-of-door study class which will be a normal method for showing Primary teachers and Junior leaders how to help children to love missions. Margaret Applegarth will be present with her genius for interesting girls. There are many other attractions, and everybody is cordially invited to come to the birthday party. Some will bring their old-fashioned costumes showing just how we looked twenty-five years ago.

* * *

Courage, as well as conscience, is needed for the making of an idealist. No other test of character—not even the sudden rush of a mighty and unexpected temptation—is so great as the subtle and insidious inducements to lower one's standards.—*W. T. Ellis.*

WOMAN'S HOME MISSION BULLETIN

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



THE FOUNDERS AND MRS. EDWARD BRETCH, PRESENT PRESIDENT (rear center)

Last month a short account of the Missionary Union in Carthage, Ill., that was formed forty-eight years ago, appeared in the Bulletin. This month a thirty-year-old is on the air. Who will broadcast her age next? The editor would welcome a short account of formation, early work and present scope of activities of any women's interdenominational group—local, county or state—twenty years of age or older—the older, the better.

THE WOMAN'S MISSIONARY FEDERATION IN ST. LOUIS

Over thirty years ago, in October, 1897, several St. Louis women attended a general missionary convention at Springfield, Illinois, and there heard an address on the Missionary Social Union idea. This so deeply impressed them that they had a talk with Mrs. Catherine Lindsay, who is really the mother of the organized effort. A goodly number of women, representing ten of the evangelical churches, met on February 24, 1898, and the union was effected. Officers for the ensuing year were elected and the time of the annual meeting was set for Thursday, the second week of

November. At a called meeting of the Union, during the same spring, the first constitution was adopted.

The Union has continued active ever since, with growing interest and influence. An annual meeting has been held every year for the past thirty years, well attended, full of interest and instruction with one exception. In 1918 all public gatherings were prohibited on account of the influenza epidemic. The objects are:

(1) To enlarge our knowledge of missionary work carried on by all the denominations in the Federation.

(2) To enkindle greater interest and enthusiasm by mutual conference of officers and representatives regarding successful plans and methods for the conduct and improvement of our separate societies.

(3) To secure concerted action in matters of common interest, and cooperation in movements for the moral and social betterment of the people.

(4) To stimulate a spirit of systematic and liberal giving for the support of missions.

(5) To promote mutual sympathy, united prayer and effort for the extension of the one Kingdom of our Lord, Jesus Christ.

In January, 1898, the Day of Prayer was held in the chapel of the Cumberland Presbyterian church and time on the program was graciously granted for a brief explanation of Social Union principles and for a plea for this union among the St. Louis societies. The Christian women of the city had for a number of years held a union Day of Prayer on the Thursday of the annual week of prayer; but there had been no permanent organization.

January, 1903 the annual Day of Prayer lapsed, and the Missionary Union then adopted it as their special charge, thus making two public meetings each year. On January 2, 1919, a combined annual meeting, Day of Prayer and Thanksgiving service was held. The Federation has continued to observe an annual Day of Prayer. It has been our custom heretofore to send our Day of Prayer contributions to the Daily Vacation Bible Schools. This year one half went to the Bible schools, one fourth to the Council of Women for Home Missions and one fourth to the Federation of Woman's Boards of Foreign Missions.

In November, 1915, the name was changed from "Woman's Missionary Social Union" to "Woman's Missionary Federation." The home of the president in office was the address to which all mail for the Federation was forwarded. Any church or assembly hall that would open its doors and give us a corner wherein to hold the regular monthly meeting of the Executive Board and Board of Directors, was accepted with gratitude. Later the monthly meetings were held in the Mission Study Room of the Y. W. C. A.

At the annual meeting, November, 1919, it was voted to affiliate with the Church Federation. This affiliation has proved a blessing to the Woman's Missionary Federation in many ways. Today—1928—headquarters are Metropolitan Church Federation rooms, Y. M. C. A. Building. We have a large

and beautifully furnished parlor for our monthly board meetings, other rooms for committee meetings and help and inspiration from the officers and co-workers of the Church Federation.

Some years ago the women of America united in one big effort to raise enough money to establish colleges in the Orient—to train native folk as leaders. Fifty thousand dollars was Missouri's quota; divided between Kansas City and St. Louis and their



MRS. JOHN MATTHEWS, FIRST
PRESIDENT

adjoining districts. St. Louis raised about \$12,000.

The most important feature of our program at the present time, and one in which we have participated for the past eight years, in cooperation with the Chicago Tract Society, is the support of the missionary in charge of the Near East Mission of St. Louis, which carries on among the Slavic groups, Armenians, Greeks and Albanians. The Federation pays one hundred dollars toward his salary every month. The purpose of this mission is to help these foreign-speaking peoples to adjust themselves to the new environments, to aid in solv-

ing their economic problems, to elevate them socially, intellectually and morally—in other words, to help them become good American citizens.

By participating in the Woman's National Exposition held in St. Louis, 1926 and 1927 we received scholarships which enabled us to assist a student in entering and carrying on his course of education in the Interdenominational School of the Ozarks, at Hollister, Missouri.

In November, 1927, the Dayton Westminster Choir gave a concert under the auspices of the Woman's Missionary Federation. Our part of the proceeds furnished funds for one year's salary of a missionary worker in the City Hospital.

This Union is affiliated with the Council and Federation giving us a world-wide vision.*

On February 24, 1923, we celebrated our Twenty-fifth Birthday at the Gatesworth Hotel with a capacity crowd. An Historical Sketch was written by one of the charter members and the characters were, as far as possible, taken by charter members. On February 24, 1928, we observed the Day of Prayer and commemoration of our Thirtieth Birthday at an Anniversary Luncheon at the Coronado Hotel attended by 500 women.

WHAT IS THE LARGER PARISH?

BY MRS. HILDA L. IVES

The Larger Parish is a combination of several small rural churches of various denominations into a unified Church of the Living Christ. In it, theological differences and varying interpretations of the gospels are clearly recognized as existing in the minds of the members, though not enshrined in their hearts. Such differences are recognized, not ignored. So denominational conferences are regularly attended by proper delegates from the Larger Parish; denominational mission fields are chosen at the time of

the yearly every-member canvass by the members of the Larger Parish and each prefers and indicates.

The work of the Oxford County Larger Parish (of Maine), with which I am associated, is unified in the following fundamentals in which all Christians agree. The sick are visited in the name of Christ. They are healed by medical, clinical and hospital care, and by the healing power of the greatest of all physicians, Jesus Christ. The lonely on isolated farms, miles from nowhere, are visited in the name of Christ, and God and Jesus Christ are left as their constant companions, whose strength can relieve loneliness, and whose love never fail. The sinful are confronted with Jesus Christ and His power to cleanse, relieve, and fortify. Lives are reborn and remade, because Jesus is seen and chosen as their Redeemer and their Guide. The sorrowing are comforted by the living Christ with His message of eternal life and of immortal love. On these fundamentals the Oxford County Larger Parish is founded, as a work of the living Christ.

The ministers of this Larger Parish see sacred and holy meaning in all baptisms. Recognizing various depths of water in baptismal services, they demand together this one thing—that the life of every church member be opened through the cleansing symbolism of water, to the living spirit of Almighty God; and that Heaven, not the water which God made, opens for him as he hears God's voice saying, "This is my Beloved Son in whom I am well pleased." This Larger Parish sees holy meaning in every detail of Christ's birth, but agrees to accentuate the fact that Jesus' birth means rebirth for every human life. The Larger Parish is teaching through its Sunday-schools and Church Vacation Schools that Jesus, first of all, is Life, and Life abundantly; Jesus is the Righteousness of Life, the Kindness of Life, the Tenderness and Forgiveness of Life, the Enduring Strength of Life, the Love and Power of all boys and girls. It is proven, that when

* Abridged and adopted from "The Church at Work" and a press article.

first things are put first, theological discussions diminish, so challenging are the *works of Christ* and the *life of prayer*. Sincere prayer and adoration of God and Christ, and not theological creeds, are recognized as the transmission wires of God's power. Love, not ritual, is recognized as the solvent of difficulties, and tolerance of spirit is recognized as the road to further wisdom, and to further revelation from God as to just what the unified Church of Christ must be. All minds do not accept the same guideposts on the road to Christ. If each disciple comes into the presence of Christ and finds Him, then the road on which that disciple travelled is sacred ground. So the sacramental communion service is the strength and power of a united church where all meet, pray, are cleansed of sin, and receive the life, the love and the power of God through Jesus Christ our Lord. For it is a service in which personal interpretation of Christ cannot be offered. In His real presence, assumption of knowledge above other Christians is unthinkable; and persistent insistence on creeds and doctrine is impossible in the light of His matchless personality and glowing love.

The Larger Parish can succeed only when its ministers are interdenominationally minded, and when the state denominational secretaries represented in the United Parish are cooperative in action and interdenominational in spirit. Only so, can a Larger Parish prove its spiritual power. This is proven in Maine in the Oxford County Larger Parish. Seven small towns have united into a Larger Parish. A trained ministry, a staff of three men, serve all seven communities as one church area. They receive salaries of \$2,500, \$1,800 and \$1,800 respectively. Universalist, Congregational and Methodist denominations are included in this unified program. The Methodist District, the Congregational State Conference, and the Universalist State Convention are all contributing to the work, and denominational Conference Leaders are actively working

with the Larger Parish Council, giving invaluable advice, guidance and inspiration.

The Church Federation of Portland, the largest and most influential in the state, has a rural department, which has interdenominational committees to cooperate with this rural parish. A hospital committee stands ready, at all times, to send automobiles to farms to bring the sick to the Portland hospitals; to provide free beds when it is necessary; to visit the patients; and to send word to the Larger Parish when the time comes for their return home. A Young People's Committee provides for an interchange of young people's plays, pageants and services between the Larger Parish and Portland churches. A committee on marketing of farm products is composed of Christian wholesale and retail dealers. They facilitate the rural ministers in assisting the poor farmers, who have a small surplus of farm products, to gain an idea of cooperative marketing by sending together an occasional truck load of produce to the Portland markets. This committee thus does a Christian, though really not a financially profitable service. There is a committee for sending music or speakers to special services in the rural communities, and for notifying the Parish of Training Schools of Religious Education, interesting events and conferences.

Economic pressure is forcing a spiritual unity in rural districts. Thus spiritual unity springing from the same setting as that in which the greatest spiritual unifier lived, will flow into the life of our city churches. It is happening now. How fast it will come, no one can tell. I see the rural Larger Parish as God's holiest laboratory, from which He will reveal to the world the spiritual power of Christ not yet apprehended by our diversified, denominational groups of Christians.

* * *

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is in its nature full of inborn sweetness and comfort.



WORLD-WIDE OUTLOOK



AFRICA

Medical Cooperation in Africa

TWO important proposals for carrying on medical work in Africa more effectively were adopted by the Conference on Medical Missions held in April under the auspices of the Foreign Missions Conference of North America. One was that an international advisory medical board be established for the development of medical missionary work in all of Africa, for the fostering of cooperation between missions and governments in their attack upon Africa's great scourges such as the sleeping sickness, and for the development of public health work. The Foreign Missions Conference was asked to take this matter up with mission groups in other countries, with a view to the development of this African board at an early date. The other proposal favored the establishment of "at least one medical school even on a modest scale rather than waiting for a large commitment." It was pointed out that there are nowhere in Africa adequate school facilities for the training of natives as physicians and only a few for the training of native nurses, while there is an appalling and pressing need for both doctors and nurses.

Doors Opened in Abyssinia

IN 1853 that saint of God, Louis Harms in Hermannsburg, sent out the first missionaries whom he had filled with the missionary spirit. His great hope was to preach the Gospel in the land of the Ethiopian Eunuch. Students of missions know of the great enterprise of prayer that was thus launched and how the hope and faith of those simple Christians of the Luneburg Heath followed the ship *Candace* which they had built and

equipped in faith. It was one of the unique enterprises in mission history. They rejoiced, when they heard that their ship had reached Madagascar, but how disappointed they were, when word reached them that all doors into Abyssinia were closed to the missionaries! God had other work in store for them and the answer to the prayer of faith was that the Hermannsburg people were to turn to South Africa. It is now 63 years since Louis Harms was called to his heavenly reward and in these years his followers have been instrumental in gathering more than 100,000 souls into the Kingdom. Now has come a new turn! The doors that were closed have been opened and toward the close of the last year, the Hermannsburg Mission was able to send out its first missionaries to Abyssinia.

A Jungle School of the Prophets

UNDER this title Rev. Melvin Fraser describes the theological and Bible training school at Lolodorf, West Africa, of which he is president. He says: "Our nine theological students in the 'school of the prophets,' if they turn out like most of their student predecessors, will fill large places with their crying in the African wilderness. Each one will prophesy according to the grace given unto him, and by his good works and godly life suggest that he has come to the Kingdom for such a time as this. These nine young men, all of them married and having children, represent nine different tribes. Less than thirty years ago when tribal feuds and fighting were as familiar as meat and drink, and a lot more familiar than clothes, they could have met only with spears and guns; while today, in amused triumph over the idea that

their fathers and mothers could ever have hated each other, they sit together in brotherly love, in the spirit of the Man of Nazareth, perceptibly growing day by day."

Confronting the Witch Doctor

THE native trained in medical work is becoming a main factor in bringing about the new day in Africa, states *The Missionary Herald*, an English Baptist monthly. It says further: M. Louis Franck's humorous description of the native medical assistant confronting the witch doctor could be echoed by every missionary. "Standing before the witch doctor he says to that ancient charlatan—'You are an ass,' and then proceeds to prove it. 'Look,' says he, 'through the lens of my microscope at the minute creature shown there. This is the cause of disease, not the entrance of an evil spirit. You know nothing at all about it. I am the one who knows.' Hence the end of the witch doctor's influence."

Bible Teaching in the Sudan

MRS. D. S. OYLER, of the United Presbyterian Mission at Doleib Hill in the Sudan, who is now on furlough, writes of some aspects of the religious education which is being given by that mission: "The kindergarten in the girls' boarding school at Khartoum North is the only kindergarten in a country as large as the United States east of the Mississippi. It has been in operation for only four years, but its influence is already being felt in the northern part of the land of the blacks. In all our mission schools in the Sudan it is understood that a child shall receive a Bible lesson a day, in addition to secular instruction. Who can estimate the fruit which has been brought forth by this patient, daily teaching of the Word? Every Sabbath either before or after the regular preaching services, men and boys, women and girls, are taught a Bible lesson, and are encouraged to go out and teach that lesson to someone else."

American University at Cairo

THE ancient land of Egypt and the new land of America joined on April 11th in celebrating the dedication of Ewart Memorial Hall, the first new building to be added to the old buildings in which the American University at Cairo is being conducted. Speakers at the dedication ceremonies, including Egyptian leaders of national thought, characterized the American institution as one of the great forces to shape the Egypt of the future. A brilliant assemblage, headed by the representative of King Fuad, and including members of the royal Cabinet, ministers and members of the Egyptian Parliament, representatives of the British High Commissioner in Egypt, and prominent Americans attended the ceremonies, which were held in the auditorium of the new building. Nearly 350 Egyptian boys and young men are now enrolled in the American College of Arts and Sciences, and a majority come from the leading families of Egypt. The University's courses leading to a baccalaureate degree require eight years' work, and as it was opened in 1920 its first Bachelor of Arts and Sciences degrees will be awarded at the Commencement in June.

Faithful Congo Christians

REV. L. A. McMURRAY, of the Southern Presbyterian Church, writes from Luebo in the Belgian Congo of a recent trip through the forest: "One village had not been visited by a missionary for eight years, yet the Christians had maintained a church shed, an evangelist, their meetings, a school, and a spirit that was remarkable. In one place we baptized a man, his wife, and their little child, all in the same service, and the evangelist there testified as to their perseverance in spite of opposition and ostracism. In another village a middle-aged man had walked for miles to meet us, and to renounce his medicine. In another a man was raising his two little daughters by him-

self, his wife having recently died, going with them to school, learning with them, both the things of the mind and the things of the heart. This is the sort of experience that restores our faith in our fellowmen and in God's purpose for them."

The Mary Slessor Hospital

THE United Free Church of Scotland Mission at Itu, Nigeria, has recently dedicated a new building for the hospital begun in 1906 and named for Mary Slessor who opened Itu as a mission station in 1903. During 1927, 30,000 new patients received treatment. These come from a wide stretch of country, traveling anything from one to eight days' journey to reach the hospital. About three years ago, the work of twin rescue and child welfare was begun. During that time fifty twins and motherless babies have been saved. About a year ago an effort was begun to help a few lepers by treating them with the new extracts. More and more came each week, until now there are over eight hundred on the roll. A colony has been established in the vicinity of the hospital where the majority of these have erected huts for themselves. The results have been very encouraging. The new hospital is built of cement blocks, and contains sixty beds. There is a large and splendidly equipped operating theater.

THE NEAR EAST

A New Turkish Alphabet

THE Angora Government has again shown a desire to modernize Turkey by passing a law calling for the substitution of the Roman alphabet to replace Arabic characters. A new dictionary is to be prepared and the nation is to be instructed in the characters now used throughout most of the Anglo-Saxon and Latin nations of the world. Newspapers will be printed partly in Arabic characters and partly in Roman characters and the latter will be used in all official documents. At the end of fifteen years the use of

the latinized alphabet will be compulsory in Turkey.

The chief argument in favor of the change is the difficulty in learning and writing the Arabic characters, a difficulty in a large degree responsible for the illiteracy in Turkey. The Arabic alphabet has 32 characters but modifications of these increase the actual total to 96, whereas the Roman alphabet has only 26 characters, always written the same. The reform is strongly advocated in educational circles since children can learn the Roman alphabet from four to ten times faster than the Turkish. Publishers and businessmen also desire to change on account of the greater facility in setting type and in the use of the typewriter.

The movement for the adoption of this Roman alphabet in Turkey began twenty years ago when the young Turks came into power. Opposition has been strong on the grounds of tradition and patriotism, and in the interests of art and religion. The Arabic alphabet lends itself to very beautiful calligraphy and has been used largely for decorative purposes in manuscripts, mosques, and other designs. It has been against the law, until recently, to translate the Koran from Arabic, the "Language of Heaven," into any of the "infidel" tongues. Turkey is the first country to decree a substitution of the Roman alphabet for national characters. The reform will involve a change in the habit of reading, the Arabic being read from right to left and Romanized words from left to right. Arabic and Turkish books also begin at the opposite end of the volume from that used in other European literature.

One Physician's Reputation

AFELLOW missionary writes of Ellis H. Hudson, M.D., who is at work at Deir-ez-Zore, near Aleppo, Syria: "His reputation in and around Deir is that of telling the truth—if the Doctor says so and so about a person's recovery that is what invariably happens. This has so impressed the

people that they are desirous to hear what he has to say about his religion. They are not at all adverse to hearing about Christ, for is He not one of their prophets? The younger men, especially, who come to the Doctor's home, are keen to know about the West and what it has to offer. Their own religion does not satisfy them. They know there are many good things in the West, and they want to know more about the religion of Christ that makes one tell the truth and deal honestly with one's fellow-man in his business as well as in his social life; that elevates the position of women; that makes for a more abundant life."

A Remarkable Persian Woman

REV. WALTER A. GROVES writes from Teheran: "We know of one woman who manages the very large estate of her husband, a prince of the royal family that was. The common report is that if the wife did not take care of the property it would not last long in the hands of the husband. This woman oversees workmen, attends to financial matters, has even been known to go down a deep well by rope, hand over hand, to see that the men at the bottom were not 'soldiering' on the job, and all this still wearing the long black *chuddar*, which must never be removed in the presence of men who are not of the immediate family. She has ideas of her own, and one of them has been carried out in the education of her six sons. Each one of them has taken his college education in a different European country, an idea in 'internationalism' to which some of us might aspire."

First D. V. B. S. in Arabia

A DAILY vacation Bible School held in Basrah for a month reached a class of children hitherto unreached by any type of work, and is described by Mrs. John Van Ess as "a joint educational and evangelistic enterprise." She writes further of it: "It was conducted for two and a half hours

daily, five days a week, using the new school building. We limited the membership to Moslem boys who had never been in any school whatever, as we wished to benefit the entirely unprivileged class. Fifty boys were enrolled and most of them came for a good proportion of the time. The average attendance was twenty, but the absentees were never the same from day to day." The program included health talks, singing, gymnastics, games, and handwork, beside a daily Bible story, two weeks from the Old Testament and two weeks from the life of Christ. This period often included dramatization, and the children of Israel crossing the Red Sea, the Good Samaritan, the Lost Sheep, and David and Goliath, were acted out with great spirit and enthusiasm and vivid local color."

Christian Books in Iraq

REV. PAUL ERDMAN writes from the Beirut Mission Press: "The opportunity comes from time to time to get useful books into the hands of individuals. One such opportunity was during the visit of the private secretary of King Feisal of Iraq, who brought his wife to the Hamlin Memorial Sanatorium for treatment. With him was a prominent sheikh of Bagdad, whose son is now in the Beirut University. To each of these men was given a copy of Dr. Ford's 'Light of the World,' reprinted in enlarged form this year, and one of 'Repentance,' which is a chapter from a book by the famous Moslem mystic El Ghazali, with Bible verses on repentance as marginal notes. Mr. Wiloughby of Mosul wrote recently of 'Nur al Alam' (Dr. Ford's 'Light of the World'):

"Tell the Director of Distribution that 'Nur al Alam' is selling well. I price it at one anna, which is a slight loss, and it goes rapidly. Most of the people who get hold of it consider that it is the work of the automobile manufacturer Ford, and that its cheapness is a form of his philanthropy."

INDIA AND BURMA

How the Conscience Clause Works

IN THE Presbyterian high school for boys at Dehra Dun in the Punjab, "a dozen Indian Christian men and one American missionary," writes the missionary in question, Rev. M. R. Ahrens, "are striving daily to present Jesus Christ to 558 boys ranging in age from eight to twenty, in order that He may become their personal Saviour. It is my privilege to have just seventy young men in my Bible class, and it is noteworthy that they show a much keener interest in their Bible study than in English or mathematics... For the fourth year we are working under the so-called Conscience Clause, which was expected to affect the voluntary attendance upon the Bible study and prayers in the school; but we find that the pupils and their guardians have absolutely no conscientious scruples against attendance upon our religious exercises. The Bible is being taught within the regular school hours, and not a single boy nor his guardian has ever so much as raised the question as to whether he might be excused from attendance."

Indian Women in Conference

STRIKING success is reported to have marked the All-India Women's Conference on Educational Reform, held at Delhi in February, and attended by about two thousand women. The wife of the Viceroy, Lady Irwin, who opened the Conference, the Begum of Bhopal as its President and Mrs. Naidu made remarkable speeches and the Conference passed a resolution that the legal marriage age for Indian girls and boys should be made sixteen and twenty-one, another resolution being that two seats be given to women in India's Central Legislature. This All-India Women's Conference is now an annual affair, and twenty-two provincial conferences along similar lines have been held during the past year. A South Indian daily paper, *The Hindu* of Madras, said of the Delhi Conference:

There is growing up now a strong body of intelligent and articulate public opinion among Indian women . . . It is a happy circumstance that the address of Lady Irwin with which the Conference opened was not a mere ceremonial speech but a fine analysis of the problems connected with the education of women in India. Her statement that the furtherance of education "means nothing less than an attempt to build the city of God in the homes of this country" cannot be bettered. She sees the difficulties which are enormous, but she trusts, and quite rightly too, to the patience and courage, characteristic of womanhood to conquer them.

By-Products of Christianity

BISHOP FREDERICK B. FISHER of the Methodist Episcopal Church, stated in a recent address that it is often said that various Indian Samajis are in many ways half-way houses toward the ultimate goal. He continued: "These societies, whether they are ends in themselves or merely half-way houses toward the greater ultimate end, are a proof that there has been through the years a series of definite turnings toward Christ. Meantime, Hindus and Moslems have gradually and partially Christianized their religions. The Seva Movement of the Ramkrishna Mission is certainly borrowed from Christianity. Certain of the missionary methods and ideals of the Arya Samaj have likewise been so obtained. Many of the ideals of the Brahmo Samaj are Christian in their origin and application."

Outcaste Christian's Honesty

IN SWEEPING out the courtyard of a Hindu farmer, for whom her father worked, a young Christian girl, a C.M.S. convert, discovered one day a piece of jewelry embedded in the dust heap. Immediately she covered it with her foot, and quickly transferred it to a fold of her chaddar where she tied it up securely. Her sweeping ended, she trudged off with her basket and broom to the outcaste quarters, dwelling with delight and excitement upon the thought of her new possession. But as she took it out to gaze

at it, standing on the threshold of her own house, a voice in her heart seemed to say: "Thou art a Christian, a Christian must not steal!" In vain she tried to quiet that still, small voice. Almost in spite of herself she turned and slowly wended her way back to the farmer's compound. There, handing back the ornament to a group of Hindu women seated on the bedstead, she said: "You have often jeered at me for being a Christian, but will you scoff to-day when my Lord Christ makes me give back the jewel I might have stolen from you?"

An Indian Colporteur at Work

THE methods of a certain Indian colporteur are thus described in *Dnyanodaya*: "He has acquired considerable skill in selling Scripture portions and his persuasive words and pleasant manner help him greatly in finding an opening even in unpromising quarters. He is often seen engaged in carrying on an argument with persons who are inclined not to touch his books through a spirit of bigotry. 'These books are dangerous,' says a person, 'and will pollute us if we touch them.' 'Has anyone ever proved the truth of such an assertion?' retorts; 'now listen to these words,' and here he will read a few verses from the Sermon on the Mount or from one of the parables and ask, 'What is wrong with these words? How true are they! Instead of polluting a person, will they not rather purify him?' and so on. He is thus able to dispose of a book or two where a less persistent man would fail."

Prohibition League of India

IN THE first biennial session of this organization held at Delhi, the General Secretary, Rev. Herbert Anderson, said that the League "though not having achieved very much in the way of total prohibition had distinctly shown its need and value in three directions. First, it has kept before the public the fact that prohibition is a religious, social and moral question, touching

Indian life in every direction; secondly, it has been of value in giving prominence to the fact that the present arrangements in the excise administration of both the imperial and provincial governments are unsatisfactory; and thirdly, the value of the League's work during the past two years is evidenced in the strong opposition it has aroused."

Sir Purshotamdas Thakurdas said:

The first legitimate demand of the prohibitionists throughout India, both to the imperial and the provincial governments, is that there should be no further expansion of the excise revenue. Their second demand is that the central government must come to terms with the provincial governments as regards a common goal of regulation and restriction with an ultimate view to total prohibition. A sane, sound, well-thought-out policy is overdue, if the present grave complaint against the Government is to stop. The great illiterate masses must not have the temptation to drink thrust upon them as it seems to be today.

Assamese Boy Starts a Church

MRS. S. A. D. BOGGS, an American Baptist missionary in Jorhat, Assam, writes: "Every year, before the boys of the Bible School leave Jorhat for their vacation, Mr. Boggs gives them a glowing picture of the opportunities each one will have to show his love for Christ in winning others to Him in his own home and village. When they return, reports of their vacation days are given in chapel. One boy went home for a few days to visit his parents who are not Christians. He then went to a village where no Christian had ever been before. There he started a school—probably under an open cow-shed. As the boys and girls became interested in all the new things taught them, the parents were interested too, and in the evenings were willing to squat around the teacher and hear wonderful new facts themselves, especially of the God who had a loving spirit, and had sent His only Son to earth to tell men all about it, and to invite them to accept Him as their own personal Saviour. The result was that a permanent teacher

was sent to that village school, and a church was formed with thirty-seven charter members. This same boy at another time visited thirty villages during his vacation."

Hindu Exalts Christian Ideals

REV. E. E. WHITE, of the Madura Mission of the American Board at Aruppukottai, South India, feels that "it is great to be a live missionary in India today." In proof of this he says: "At the invitation of members of three separate large caste communities in and around Aruppukottai town, I have presided over mass meetings at which special speakers gave addresses on subjects like 'Education,' or 'The Way to Elevate Our Community.' In each case they have cordially invited me to choose the subject and have given good attention, even when I preached Christ right at them. At one such meeting I was thrilled to hear a scholarly high-caste Hindu make a strong plea that Indians should study the 'Ramayana,' a famous epic poem of India, and also urge with great earnestness: 'We find in this poem the Christian ideals of humility, love, and sacrifice for others and we must all try to attain these ideals.' Think of a Hindu pleading for Christian ideals before Hindus!"

Boys in a Bombay Hostel

ONE feature of the Nagpada Neighborhood House, opened in February, 1927, by the Marathi Mission in a crowded section of Bombay is the hostel. A missionary writes of it: "Twenty-four young men live together here. The boys in the hostel are of two types: those whom we hope to train as social workers, and boys who have just come to Bombay, and who have not as yet succeeded in getting a good start in the city. Five are Moslems, two are Jews, three are Hindus, and fourteen are Christians. Of the Christians, three are Roman Catholics. The rule of the hostel is service. Every man who enters promises to take definite responsibility

in the work of the building according to his ability. Some help in the game room; some on the playground; and others in secretarial and other capacities. All do not measure up to their responsibilities, but the majority are found to be trying. Situated in one of the most congested areas in the world, the Nagpada Neighborhood House is endeavoring to stand out as a city upon a hill."

A Centennial in Burma

THE American Baptist Mission in Burma celebrated in May the one hundredth anniversary of the baptism of its first Karen convert, Ko Tha Byu. He had been a member of a robber gang, but he had fallen out with his fellows and was in debt, and so was sold as a slave. A Burman Christian found him in the Rangoon bazaar being offered to the highest bidder. As he knew that Dr. Adoniram Judson was anxious to get in touch with these people he bought him for twenty rupees. After several months of teaching by Dr. Judson, he accepted Christianity, but such had been his record that the Burman church was not ready to admit him to baptism. Mr. Boardman was soon to move to Tavoy, and Ko Tha Byu went with him to that new station, was shortly baptized, and immediately asked permission to seek out the Karen villages hidden in the hills and spread the good news to them. At the time of his death twelve years later, there were 1,275 members of the Karen churches and probably three or four times that number waiting for admission, for in those days admission was not an easy matter. Now at the end of the first century, there are in the Karen Baptist churches 63,750 members.

CHINA AND TIBET

Famine Relief for China

A CABLE message from the Famine Relief Commission of Peking received in New York in April stated that according to reports from missionaries in the northwestern part of

the Province of Shantung appalling famine conditions prevail. The situation, which has been growing worse for many months, is now so bad that nine tenths of the population are reported to be eating unwholesome food substitutes. A half million people are actually starving and 4,000,000 more face similar conditions in the next two months. Deaths are increasing. Men have abandoned their homes and gone to Manchuria in search of work. Children are being offered for sale; boys of six selling, in some instances, for the equivalent of \$5.00 American currency.

Chinese Faith and Patience

A LETTER from a Chinese evangelist in Fukow, Honan Province, is quoted in *China's Millions* as follows: "Four days ago the county magistrate and the Political Bureau officers said to us that all the living rooms of the foreigners must be emptied of all their contents without delay and given to the Political Bureau. I said to them, 'Where shall I be able to store all these things belonging to the foreigners?' They said, 'That is no concern of ours. Turn things out quickly.' I also said to them, 'How shall we have worship?' They coldly smiled and said, 'Ha! Ha! You still want to have worship, do you? Later on you church members will not be able to have worship.' Therefore we had no way but to move all the things to a large inner room in the west yard. When we moved the things out it was raining slightly and they stood by and laughed at us. It certainly made it difficult to be patient. Now we have only three small rooms in which to have worship. Please pray much for us. I do not know what the future will bring, but trusting in the Lord we go on."

Chinese Church Government

THE new "Church of Christ in China" as described in the December REVIEW was made up of members of Congregationalist, Presbyterian and Reformed churches, and has since

been joined by English Baptists. The units of government in the new body are as follows: (1) "The Local Church," the organization of which is to be decided by the District Association. (2) "The District Association," answering to the Presbytery under the Presbyterian system. The District Association is at liberty to continue the session form of government in the local churches if so desired. (3) "The Divisional Council," which has much the same functions as the Presbyterian Synod. One point of difference lies in the power of the Divisional Council instead of the Presbyteries to elect commissioners to the General Assembly. (4) "The General Assembly." The realm of activities of this highest court is much the same as that of the General Assembly of the Presbyterian Church. In addition to these four courts, provision is made for "The General Council," which shall consist of the moderator of the General Assembly, one representative of each Divisional Council, and three members at large.

Women Theological Students

THERE are now sixty-one young men and thirty-two young women enrolled in the North China Theological Seminary at Tenghsien, Shantung Province, and, writes Rev. W. M. Hayes, "I have never seen a more earnest, appreciative body of students. . . . The young women deserve especial credit for having returned, as most of them came on trains crowded to the limit with the rude soldiery, and without conveniences of any kind. I had written to all those within range that, while we would do our best to protect them, yet we could not guarantee their safety, but they reasoned that they were also in danger of being carried off by bandits if they remained at home, and the comparative danger was not great enough to justify delaying their school work. The question came up in faculty meeting what should be done in case the bandits did carry them off, and two of the Chinese staff volunteered, in case of that emergency,

to offer themselves as ransom for the young women."

Tibetan Christian Pioneer

FROM the Welsh Calvinistic Mission in Assam comes the story of the experience of a Tibetan youth, the first from the great closed land to enter a Christian educational establishment. He decided for Christ, and when the news reached his people he received letters that imported ill for him on his return to their midst. After receiving these communications, the young Tibetan informed his headmaster of his intention to lay aside all the books in the curriculum and of giving his whole time to the study of God's Word; and then in order to be able to give a reason for the hope that was in him, and to meet argument with argument, he drew up a list of questions that might be put to him by his heathen relatives, and set down the answers he would give should those questions be put to him. He has returned, and says *The Christian* (London), "If he does not meet a martyr's fate, and holds fast his confidence, who can foretell the possibilities of good that his life and witness may lead to, in a land that hitherto has practically been impenetrable to the Gospel?"

JAPAN-KOREA

Morals in Japanese Papers

MANY of the most popular magazines in Japan, according to Toyohiko Kagawa, are now devoting their pages to moral education. He says: "Some of these sell over 500,000 copies a month. The *Fuji* magazine, which is devoted to the uplift of national morality, is very popular, and is purely a secular magazine. *Hope*, the magazine which is the organ of the Kibosha, an ethical society of young people, sells over 250,000 copies monthly. Its editor is a Christian, and the contents of the magazine are the best ethical teachings of Christianity, Confucianism, and Buddhism. Since the popular magazines are of this nature, it is no wonder that the daily newspapers publish Christian articles. The

Osaka *Mainichi* ran for more than thirty days a drama called 'Christ,' which tells the simple story of Jesus. All the women's magazines write about Christianity every month, and so everywhere, even in the mountain districts, Christianity is being spread through the magazines. Some one has said that the Japanese women are more Christian than the men, because they read more Christianity in the magazines."

Japanese Americanization

REV. T. KATAOKA, a Japanese clergyman who is now studying at the General Theological Seminary, writes in *The Spirit of Missions* of some work which he saw last summer: "There are six hundred Japanese in Nebraska, one half of whom are children born in America. They have formed the 'Japanese Americanization Society,' the general director of which is Mr. H. Kano, a Christian, son of the late Viscount H. Kano, a member of the Japanese House of Peers.

"The Japanese Americanization Society is a separate, independent body. However, as the head is a Christian and the people trust him and appreciate his religious teaching, it may be recognized to some extent as a part of the Church's work."

Japanese Pastor's Schedule

A JAPANESE pastor, connected with the mission of the Reformed Church in America, recently invited a small group of friends to celebrate with him the tenth anniversary of his baptism. He talked with them of his early prejudice against Christianity and his devotion to Shintoism, and sketched in outline the way in which, he said, God had led him in these past ten years. A missionary who was present writes of Pastor Y's activities:

For more than six years he has conducted a full schedule of services—two preaching services, a prayer-meeting and at least two Sunday-schools weekly. His church has a flourishing women's society and young men's club. Both render valuable aid at special evangelistic meet-

ings, frequently held, during the summer, for weeks at a time. Mr. Y. is without doubt the best out-of-door evangelist among our twenty-odd evangelists. For two years he has been teaching Bible three times a week at the large Methodist girls' school here, and turned in to the Evangelistic Committee the twenty-five yen per month received as honorarium. He takes his turn, in a very acceptable manner, in leading the interdenominational activities of the city. In addition to his regular assignment of work under our mission, he has been an ardent but discriminating reader of Christian books, mastering English and Esperanto to gain access to the religious works written in these languages. Here is an all-round pastor and evangelist, a wise administrator, a man of industry and perseverance, always growing, like Paul, "forgetting the things which are behind, and stretching forward to the things which are before."

Prohibition Gains in Japan

JAPAN has taken another step toward liquor removal. The sale of *sake*, the national intoxicating beverage of the country, has been abolished in army canteens. The last anniversary of the earthquake disaster, September 1st, was generally observed throughout the country as a National Temperance Day. In Tokyo, a great demonstration and lantern parade took place; many thousands of men and women participated, each carrying a red paper lantern on which were the words "No Sake Day." More than 25,000 sets of posters describing the evils of drink and its effects on growing boys and girls, were recently distributed in the primary schools of one of the cities of Japan. The principals of the schools have instructions from the Department of Education to deliver lectures on the liquor habit.

Methodist Union in Korea

BISHOP HERBERT WELCH, of the Methodist Episcopal Church, North, writes from Seoul: "The present movement to form a Korean Methodist Church is the direct and, shall I say, the natural result of the failure in the United States of the general plan for unification with the Methodist Episcopal Church, South.

The question was asked, inevitably, 'Why, because the two churches in America are unable to unite, should Methodism be divided in Korea? We are one in spirit, method, purpose; why should we not be one in body?' Just as Japan asked twenty years ago, 'Why should there be three Methodisms in Japan rather than one?' so Korea is now applying common sense to the same problem. The two Methodist churches in Korea have separate but contiguous territories. Only in Seoul do they cover the same ground, where they are working unitedly in six institutions, including the theological seminary. Between the two bodies there is marked harmony of feeling." The first steps have now been taken which are expected to lead to organic union.

Evangelizing Chinese in Korea

REV. E. H. HAMILTON, a Southern Presbyterian missionary in Korea, writes: "Mr. Chang, my associate in the work of evangelizing the Chinese in Southern Korea, is a Korean, but he speaks Chinese perfectly, having spent three years studying in a seminary in China. He has a real love for the Chinese people, and a real care for their souls. Our plan of evangelizing the small towns is as follows: We go to a Korean inn and engage a room; then we go on the street and visit all the Chinese in their shops, inviting them to come to our room that evening to talk together and to hear the Gospel. Last night, for instance, here in Rasha we went to the three cloth shops and the one Chinese restaurant, and invited them to come to our room. Ten Chinese, out of about twenty who live here, crowded into our little room at the inn, and for about an hour we sipped tea and nibbled cakes with them, and discussed the present situation in China and in Korea. Then after they had loosened up, we sang and explained a couple of hymns to them, passed around pocket Testaments (furnished free by the Million Testament Campaign for China) and read the Bible with them. Then Mr.

Chang preached to them, after which I added a word of exhortation."

Korean Men's Bible Class

THE devotion to Bible study shown by Korean Christians has often been reported. A recent instance of this was the men's Bible class for Pyengyang District, which was attended for a week by more than 1,300 men who came from all parts of the province. A remarkable feature of the class was the six o'clock morning prayer meeting to which a thousand or more men came out each morning in the bitter cold in the dark. At the Sunday night service those over fifty years old who wished to reconsecrate their remaining years to God and His service were asked to stand, while one of their number led in a consecration prayer. Next, the middle-aged men went through the same dedicatory service, and last of all the young men under thirty years of age were asked to stand, if they whole-heartedly desired to give themselves with all their young strength to God's service.

ISLANDS OF THE SEA

Reaching a New Filipino Tribe

AT ZAMBOANGA, on the southwest coast of Mindanao, the most southerly of the Philippine Islands, the Protestant Episcopal Church has had for years a church, hospital and school among the Moros, but the interior of the island has been until about a year ago untouched by any Christian influence. A writer in *The Spirit of Missions* says: "We have recently opened a mission at Upi, the central *barrio*, or village, of the Tirurais, a pagan tribe which occupies the mountain province of Cotabato. They are a most interesting people, and are very responsive to our church teachings. They have a belief in one God, and have a tradition that they were people of Heaven who wandered away and were lost. They expect and await a Saviour who will take them back to heaven. . . . The mission at Upi is fortunate in having a friend in Captain Edwards, the Deputy Commis-

sioner of the District. He has given all possible help in establishing the work."

Home Missions in New Guinea

MEMBERSHIP in the churches in New Guinea runs now in thousands where before the World War it ran in scores only, according to an article in the *Sunday School Times*, which continues: "Best of all is the eager spirit of evangelism. There is no church without its own mission. The London Society in the earlier years sent six Samoans to evangelize under the direction of the Rhenish Society. There are now some eighty native missionaries, and the change has come in ten years. . . . The native Christians often go into heathen towns to settle, with the idea of both preaching and living the Gospel before the heathen. They are sent forth not by missionaries but by the churches themselves, who provide their representatives with food and other supplies in these remote posts. The whole of Dampier Island has, in this way, been covered with a net of volunteer evangelist stations. Now and then the evangelists return to tell their experiences." In some places they are building good-sized churches.

Maoris Prize Their Bibles

A COLPORTEUR of the British and Foreign Bible Society in the New Hebrides who has sold many copies of the new edition of the Maori Bible tells of how pleased the Maori are to have a Bible of their own; they even go without food to save money to buy one. A young Maori, twenty-three years of age, came to the lady missionary to whom he owed spiritual enlightenment and asked for a Bible and a prayer-book. With them he went back to the sawmill camp where he lived and started most acceptable services among his own people.

A missionary of the United Free Church of Scotland writes of the presentation of a new Maori Bible to those in charge of the meeting-house:

The Bible was taken home by one of Rua's followers and read, with the result that the Light shined in his soul. Since then his wife, too, has taken Jesus as her Friend. We read of the Bible in foreign countries having given its silent message and changed the hearts and lives of those who received it. The same thing has happened here, and we pray that the reading of God's Word may bring many into His Kingdom.

NORTH AMERICA

Youth's Threefold Crusade

THE theme of the International Christian Endeavor Convention last July was "Crusade with Christ," and the appointment of three representative commissions to carry out this crusade along three lines—evangelism, world peace, and Christian citizenship—was announced in the October REVIEW. Indorsements and expressions of cooperation have come rapidly since then reports the national Christian Endeavor headquarters, (1) from the Interdenominational Young People's Commission, in charge of young people's societies in twenty-one denominations; (2) from the Sunday-school workers among young people of more than thirty denominations; (3) from a group of official representatives of young people's agencies within and without the Church.

Easter morning witnessed the inauguration of a Crusade with Christ participated in by many of the Christian youth groups of the United States. Thousands of Christian youth attended the Easter sunrise prayer services held in hundreds of cities and villages throughout North America, in which the three-fold Crusade of Evangelism, World Peace and Christian Citizenship received its first popular acceptance.

World's Sunday School Day

JULY 15, the Sunday when the Tenth Convention of the World's Sunday School Association will be in session in Los Angeles, pastors throughout the world are requested to use the Convention motto, "*Thy Kingdom Come*," Matthew 6: 10, as their sermon text. An appropriate worship

service has been prepared and has been translated into many languages. This service, in Korean, has been sent to more than 4,000 Sunday-schools in that country. Sample copies, in English, can be had by addressing the World's Association, Metropolitan Tower, New York. The nominal charge for quantities is fifty cents per hundred. They will help to promote very real world fellowship in Christian worship on World's Sunday School Day.

Gospel for Boston Jews

IT IS estimated that in greater Boston there is a Jewish population of 100,000. Mr. Herman B. Centz has been engaged in missionary work in that city for over a year, but on January 16, 1928, the work came under the auspices of the Presbyterian Board of National Missions.

During the last fifteen days of January there were thirty-one Jewish inquirers at the reading room in Bowdoin Square, among them Socialists, Communists, orthodox believers, and philosophically-inclined agnostics. As a result of the interest aroused by personal conversations, three purchased complete Bibles and three others bought New Testaments in Yiddish and Hebrew. A number of Jews also came in to ask for a free copy of the Gospel of Matthew. This Gospel, opened at the fifth chapter, was displayed under a sign which read, "If God were King—the Most Discussed Sermon—a Copy Free." Mr. Centz speaks appreciatively of the cordial support he is receiving from friends of the work. He is encouraging pastors to include Jews living about their churches in their ministry, and is cooperating in this service.

Expert Missionary Education

THE International Council of Religious Education conducts its studies and investigations through what are known as professional advisory sections, organized for elementary, young people's and adult groups. There are sections also for editors,

professors and specialists in religious education. The recommendations of these various advisory sections clear through the Committee on Education. At its recent annual meeting the Council established relations with the Missionary Education Movement, through the organization of a professional advisory section on missionary education. Active membership in this section is to consist of those professionally engaged in denominational or interdenominational work.

Missions comments:

It has been recognized now for some time by the religious education leaders that the most vital illustrative material in applying the principle of religious education is found in the field of missions; and a growing conviction of the importance of missions in the whole scheme of religious education has led to this new plan of correlation, which will greatly widen the sphere of influence of our missionary education agencies.

Two Churches Consider Union

NEGOTIATIONS that have been going on for some time between the Commission on Interchurch Relations of the Congregational Churches and the Commission on Christian Unity of the Christian Church have reached the point of joint recommendations looking toward organic union. The "Christian Church" in question is not the Disciples of Christ, known as "Christians" in some parts of the United States, but the "General Convention of the Christian Church," whose headquarters are at Dayton, Ohio. The report of the Census Bureau tabulates 1,044 churches, with 112,795 members. There are 182 churches in Ohio, 174 in Indiana, 151 in North Carolina, 88 in Illinois, 74 in Virginia, and 52 in New York, with smaller numbers in other states as far west as Kansas. There are some churches in New England, but the greater strength lies in the interior and in the South. The churches in Ohio and Indiana, for example, are in sections where there are only a few Congregational churches, and the same thing is true in the Southeast.

A joint committee of the two de-

nominations has drawn up the following expression of things held in common:

Each Church has the congregational form of government.

In each, the individual church is the unit of authority.

Each Church accepts and practices representative government with regard to matters of common concern to the churches.

Each Church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

Neither Church holds to a creed which is binding upon individuals or upon churches.

Each is agreed upon the general foundational tenets of our common Christianity.

An Indian Chief's Appeal

CHIEF AHPEAHTONE, a Kiowa Indian, in a recent appeal to the Secretary of the Interior, in view of the extension of the trust period for the Kiowa, Comanche and Apache tribes, said: "When the present trust period expires, it is my wish that you and the other representatives who look after the welfare of the Indians be extremely careful to see that more extension be granted mainly for the benefit of the younger generation. I believe the time has not come for the Government to relinquish its hold on the property of the Indian for his benefit. I know that at the present time numerous persons are awaiting the end of the trust period. They think it is going to be one of the greatest boons. I see it as the beginning of the end for my people. I predict it will take fifty years more before the good Government can safely relinquish their hold. Be guided by your wisdom, and may God, or the Great Spirit, guide you in all your undertakings."—*Missions*.

LATIN AMERICA

"Friendship School Bag" Plan

THE project of sending "Friendship School Bags" to the children of Mexico, sponsored by the Committee of the Federal Council of Churches on World Friendship among Children,

was described in the January REVIEW. This committee, which carried through its first project, the "doll messengers" to Japan, with such remarkable success in both countries, reports increasing interest in this new plan for developing international good will. School bags were chosen for the expression of friendliness because of the great movement in Mexico for popular education. The bags, which are durable, in three colors, and beautifully embossed, may be obtained from the Committee, 289 Fourth Avenue, New York City. Classes, groups or individuals may fill them with serviceable and appropriate gifts having some connection with school life. The bags are being sent to the Department of Education in Mexico City for distribution among the primary school children on Mexico's Independence Day, September 16th. Some have already arrived, and Dr. Moises Saenz in acknowledgment writes that the Department of Education is "thrilled" with this evidence of the friendliness of the American children.

Christian Homes in Guatemala

MISS ANNA VAN HOOK, of the Central American Mission, writes from San Marcos, Guatemala: "Last night we held an extra service in San Pedro in the home of a widow who believed, with all her house, two years ago. She used to keep a saloon and was herself a woman of ill repute. Now the Lord has set her free and she uses her home for His glory. She had invited the whole neighborhood and all her friends. There were about twenty unconverted, some who had never been in a service before. What a joy it is to bring the message to those who have never heard! The believer who preached is himself a converted *marimba* player who once wasted his life in drink and fiestas—don Marcelino. The Lord is undoubtedly preparing this brother for a more extended service and he is becoming a very clear and forceful speaker. His wife, too, is growing spiritually and their home is a powerful testimony."

Porto Rican Presbyterians

THE Board of National Missions of the Presbyterian Church (U. S. A.) announces that with the retirement of the Rev. Arthur James from work in Porto Rico in April, there has begun "one of the most significant phases of Protestant work on the Island. From this time on entire responsibility for the promotion and administration of the work of the Presbytery of Porto Rico will rest in the hands of native Porto Rican pastors. When the work was begun thirty years ago the supervision as well as a larger part of the pastoral work was carried by missionaries sent by the Board from the north, but as native ministers, trained under their supervision, showed ability to assume leadership, man after man was withdrawn and his responsibility placed upon a Porto Rican pastor. Mr. James is the last of these, and he has been succeeded by the Rev. Angel Archilla, pastor of the Central Church in Mayaguez. The thirty mission centers are now in charge of native pastors. Dr. James A. McAllister, president of the Seminary of Rio Piedras, and Dr. J. W. Harris, president of the Polytechnic Institute, are members of the Presbytery but are engaged in educational work entirely."

"Best Seller" in Brazil

REV. J. H. HALDANE, representative of the Evangelical Union of South America in Pernambuco, North Brazil, narrates several instances of former persecutors who now listen gladly to the Gospel and continues: "A few years ago when the colporteurs went round selling the Scriptures, they took their lives in their hands. Constantly they had to see their books torn up or burned. But now every town is open to them, and the people welcome them; the people come seeking for the Scriptures. The Brazilian likes a good novel, and they have some good authors, whose works enjoy a large circulation, but the book that has the largest circulation in Brazil today is the Bible."

Needy Indians in Amazonia

KENNETH G. GRUBB, who has been making a special study of the Indians of the Amazon Valley, writes: "The period since the war has witnessed the resuscitation of prayer and service on behalf of Amazonia. It is more than important that this movement should be fostered by the prayer and labor of devoted souls. The opportunity of fulfilling our divine commission to these Gentiles can never again recur. This generation is the last for the Amazon Indian as such. Rather, we cannot escape the truth that we are a generation (and more) too late. The economic development of the Amazon has antedated missionary expansion in the region by twenty years. Commerce has stretched out her hand at those frowning forests and withdrawn her advances. She has left more than abandoned rubber posts and river ports in somnolent decay. She has left a sinister feast for the bird of prey, the whitening bones of the worn-out slave, the mind tainted with the lust for gold, the foul traces of congenital disease, the moral and spiritual degradation, and the embittered soul fed with hatred and despair."

New Attitude in Chile

THE Chilean Church is growing rapidly, reports Rev. Irven Paul, Presbyterian missionary in Taltal, who says: "When I came here a few years ago they were worried about how they could get more money and more missionaries from the United States to evangelize Chile. Now they say, 'Let us not ask for more foreign money or missionaries, but let us do the work ourselves and be responsible for it. Instead of paying only thirty national pastors higher salaries, let us turn our 1,380 members into missionaries and pastors and form a Chilean National Church. That is what we should have done fifty years ago, don't you think?' At any rate the plan works well. They elected an elder as moderator of the presbytery this year and the elders

are taking hold of the work in an inspiring fashion. The Tocopilla church plans to become self-supporting within the next year."

EUROPE

Livingstone House in London

THE London Missionary Society has given the name of its most famous missionary to the new headquarters building which it has erected behind the premises occupied by the Society since 1920. The new address is Livingstone House, Broadway, Westminster, London S. W. 1, and Westminster Abbey is only two minutes' walk away. On March 6th the building was formally opened by Sir Frederick Whyte, K. C. S. I., ex-President of the Legislative Assembly of India and son of the late Rev. Alex Whyte, D.D., of Edinburgh, and on the two succeeding days a reception for representatives of kindred societies and a meeting of London ministers were held. Up to March 1st the income of the L. M. S. had increased £22,000 over that of the preceding year, and many additional contributions were hoped for before the end of the fiscal year, April 1st.

"Petrified Souls" in Belgium

REV. A. MIELES describes Malines, Belgium, as "a town where the souls of men have been petrified by the Roman Catholic Church." He writes in *The Missionary Voice*: "We are looking in every corner of Malines to find a place for gospel preaching in one of the suburbs. Sometimes I have found a little hall good for our purposes, but regularly after some days I have been told, 'I am sorry, but I cannot rent you the place. My wife fears the Church'; or, 'I had forgotten I promised the hall to another.' The priests robbed us of about eight children in our children's work by menacing the parents. But new children came in. A woman's meeting has begun, first a little weak thing, but we are praying and believing for more. One poor woman, born in England and married to a Belgian workman,

said, 'I thought the Lord was everywhere the same, but here in this dark country I see no more the Lord of my father and mother, only a Roman Catholic God, asking for money and more money.'

A Spanish Woman Imprisoned

THE case of Carmen Padin—an uneducated village woman—has attracted much attention, according to *Evangelical Christendom*, which says: "In a village apothecary's shop she entered into a discussion, and denied that the Virgin Mary had no other children, saying the gospels give the names of her sons and daughters. It is difficult for us in England to realize what this means in Spain, part of which is called 'the Land of the Holiest Virgin.' Her words were resented by the local ecclesiastical authority, and she was charged with *escarnio*, contempt of, scoffing at, religion. As the perpetual virginity of the mother of our Lord is the most deeply rooted belief of Spanish Romanism, for a person to say otherwise is, in Spanish law and Roman Catholic opinion, a very heinous offence. We have read carefully the judgment of the court and that of the Court of Appeal, and no other offence is laid to the charge of Carmen Padin. For these and no other words, she has been condemned to two years' imprisonment and forfeiture of civil rights. The Spanish Branch of the World's Evangelical Alliance defended her in the Provincial as well as in the Supreme Court of Madrid, but in vain. The sentence was pronounced and confirmed, and she is now serving her sentence in Segovia."

The Paris Mission

THIS mission society grew out of an auxiliary to the Basel Mission, which was founded in 1882 and for many years was closely connected with the Swiss Society. During the War it had charge of the Cameroon Mission and at present its missionaries are manning the Cameroon territory.

All the Protestants in France, including those in Alsace, number about one million. The Paris society has 260 missionaries in 8 mission fields, the majority of them in the French colonies in Africa. It also has an important mission field in British South Africa, among the Basutos and along the Zambesi. In view of the depreciation of French money, it is not surprising that the society is working under great difficulties. Its budget for the present year is estimated at 4,200,000 French francs, of which there is only one half in sight!

Temperance Day in Bulgaria

FEW Americans may be aware that January 16th is a red-letter day in their history, but the Bulgarians, says *The Congregationalist*, "have been celebrating it as such for the past eight years. It is known as Temperance Day in Bulgaria, dating, of course, from the going into effect of the Eighteenth Amendment to the Constitution of the United States. This year, the day was celebrated in Sofia by a mass meeting in the Theater Odeon, at which Dr. H. Neichev gave an illustrated lecture, in Bulgarian, on the effects of Prohibition in America, followed by a musical and literary program. The theater was packed with an enthusiastic crowd, composed largely of young people, long before the hour of opening. This day was celebrated not only in Sofia, but throughout the country—wherever there were temperance societies. Everywhere, America is looked upon and lauded as the leader in the movement for 'keeping alcohol for our machines and clothes-cleaning establishments, and keeping it out of our stomachs,' as Dr. Neichev expressed it."

The Blind in Hungary

THE American Bible Society has been asked to assist an enterprise which is thus described in the *Bible Society Record*: "Through Dr. Adolph Keller, of Zurich, Switzerland, comes

word of a generous service to the blind being rendered in Hungary. It is notable as an evidence of how Christians in Central Europe are trying to help themselves and their fellows. It is more notable because this work was inaugurated, and is being carried on, by a lady who is herself blind in one eye and also a partial invalid. Bishop Ravasz of the Reformed Church of Hungary commends the work highly. He reports that the lady is the wife of a professor in the University of Budapest. On her country place she has had a small house altered for the purpose, and set up in it a practical Braille printing hand machine. Already she has embossed 400 copies of parts of the gospels, and 100 copies of Paul's epistles. These are distributed to the blind free."

Riga "Salvation Temple"

IN THIS building work is being carried on, under the general direction of Pastor Fetler, for both Russian and Letts. A recent article in *The Friend of Missions* says: "As a new feature in the Russian work, may be mentioned the gospel meeting on Wednesday evening, which is well attended. Sometimes this takes the form of a testimony meeting, when many of the church members give brief testimonies, about five minutes each, telling what the Lord has done for them. In these meetings, also, the spirit of prayer is manifest. The Sunday evening meetings in the large hall are well attended by people who seem to be really interested in the Gospel. Recently, we have had meetings at the end of the service when 100 to 120 people remain together for prayer; many at these after-meetings are really seekers after the truth, and pray for the first time. The work in the Sunday-school is progressing somewhat slowly but surely. It is not so easy for the Russian children to come to the school as it is for the Lettish children, because many of their parents are against it. They would like to see their children anywhere but in the Salvation Temple."

GENERAL

Medical Needs of the World

MEDICAL missionary work in foreign lands will more and more take the form of public health education and the training of nationals as physicians and nurses, rather than the treatment by Western-trained specialists of individual patients in hospital and clinic and through surgery and medicine. This was the consensus of opinion of the one hundred medical missionaries—furloughed doctors and nurses and board medical secretaries—who attended the Conference on Medical Missions held at Riverdale-on-Hudson, April 3d to 5th, under the auspices of the Foreign Missions Conference of North America. "We recognize the continued challenge that the medical needs of a large portion of the world present to the Christian Church; we realize how inadequate are the forces, both personal and financial, that are trying to meet these needs; and we challenge the present student generation with this problem," say the findings of the Conference.

Missionaries' Children Succeed

PROFESSOR ELLSWORTH HUNTINGTON, of Yale University, presented recently to the American Eugenics Society a report which has been widely quoted. His study of the graduates of Yale and Harvard in the past thirty years shows that the largest measure of success in college and after has come to the sons of missionaries. Next come the sons of professors, and close to them the sons of ministers, serving churches at home. A partial explanation of these records is found by Professor Huntington in the fact that "missionaries, both men and women, must have good health, a spirit of adventure, energy, religion and moral fervor." *The New York Times*, commenting editorially, says:

The promise that was made to the first missionaries of a gospel whose preaching has now encircled the earth—that "the last shall be first"—has had a latter-day fulfillment in that the missionaries of our time, who are least in their material rewards, are first in the relative

achievement of their children. There is something to be said for a system which makes possible this remarkable contribution to human biography.

Follow Up Lausanne Conference

THE ninety-five churches which sent representatives to the World Conference on Faith and Order held last August in Lausanne, Switzerland, have been asked to express their opinions as to the next step in carrying forward the Christian unity movement. This request is made in a letter mailed by the international Continuation Committee appointed at Lausanne to the executive officers of the principal Protestant and Eastern Orthodox bodies in thirty-seven countries, in every quarter of the globe. Since the governing bodies of many of these churches meet only at long intervals, considerable time will elapse before a consensus of these opinions can be obtained. Meanwhile, the educational work of the movement is being carried on by local meetings in every country represented in the conference, and by world-wide dissemination of literature.

"The Monoplane Testament"

THIS is the title given by the Pacific Agency of the American Bible Society to a special edition of the New Testament and Psalms, stamped with a monoplane and lettering in gold. Rev. A. Wesley Mell, secretary of the Agency, writes: "The volume has met a popular demand as a gift book for aviators and youths inspired with flying ideals. At the time of Lindbergh's visit to the Pacific Coast we sent the first copy to him by air mail on his entrance into the Pacific Agency at Spokane, Washington.

W. S. C. F. to Meet in India

EUROPE, North America, Japan, Constantinople, China have in turn welcomed the World's Student Christian Federation for either a general committee meeting or a larger conference. Its last big conference was held in Peking in 1922, and its next meeting will be held in Mysore, India, in December, under the auspices of the Student Christian Movement in

India, Burma, and Ceylon. A special arrangement committee, on which the National Christian Council, the Y. M. C. A., the Y. W. C. A., and the National Missionary Society are represented, is working in the closest co-operation with the executive committee of the World's Student Christian Federation. One feature of the program will be a presentation of India's religious and social contribution to the world by non-Christian, as well as by Christian, speakers.

COMING EVENTS

Schools for Pastors

June 4 to 15. New England School for Town and Country pastors. Boston University, Boston, Mass. Rev. K. C. McArthur, Sterling, Mass., Director.

* * *

June 4 to 15. California Ministers' Summer Institute at Pacific School of Religion, Berkeley, Calif. Dr. E. W. Blakeman, Director.

* * *

June 11 to 28. School of Community Leadership, Kansas State Agricultural College, Manhattan, Kansas, Roy Walter Burr, Director.

* * *

June 18 to 29. Pastors' Summer School, Ohio State University, Columbus, Ohio, Prof. C. E. Lively, Director.

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June 25 to July 6. Wisconsin Rural Church Summer School, University of Wisconsin, Madison, Wis. Dr. J. H. Kolb, Director.

* * *

July 2 to 19. Auburn Summer School of Theology, Auburn, New York, Rev. Harry Lathrop Reed, Director.

* * *

July 9 to 20. Summer School for Rural Pastors, Michigan Agricultural College, East Lansing, Mich. Dr. Eben Mumbord, Director.

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July 9 to 21. Summer School for Town and Country Ministers, Cornell University, Ithaca, New York. Prof. R. A. Felton, Director.

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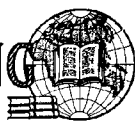
July 18 to August 1. Estes Park Pastors Fellowship School, Estes Park, Colorado. Dr. W. H. Wilson, 156 Fifth Ave., New York, Director.

* * *

September 3 to 14. Summer Conference for Town and Country Ministers, Washington College, Chestertown, Md. Dr. P. E. Titsworth, Director.



BOOKS WORTH READING



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

The Gospel for Asia. Kenneth Saunders. 245 pp. \$2.50. New York. 1928.

The International Missionary Council set the following as the first question in the preparatory studies for the recent meeting at Jerusalem: "In countries where the minds of men have been molded by other faiths than Christianity, what are the sources from which chiefly they draw strength and comfort? What are the chief insights which they have gained into the meaning and purpose of life?" I know of no book which better answers such a question for three great religions of Asia than this new volume by Prof. Saunders.

His book is an effort to bridge the gulf which tends to separate educated people of the East and the West, for the author believes that a study of the religious masterpieces of three great civilizations can bring men together and help them to understand the unity of civilization. To know India one must know the Bhagavad-gita. To understand Japan, the Lotus Scripture is almost as important. While the Christian "Fourth Gospel," with its *Logos* doctrine and mysticism, is deeply significant for the West. Perhaps two thirds of the human race are today receiving light in greater or less degree from these three books. "All three belong to great periods of the springtime of the Spirit, when creative personalities had called forth a response of devotion and gratitude. They are all works of mystical worship of a loving Saviour . . . For all of them this is the Eternal speaking in time; and they all realize that a great Idea must tabernacle in human flesh to have redemptive power."

The author is peculiarly qualified to

undertake this essay in interpretation and comparison. With the background of honors at Oxford and Cambridge he went to Ceylon where he studied Buddhism at first hand for four years. Extensive travel in the East and years of scholarly research have helped to make possible a series of valuable volumes—"Buddhist Ideals," "The Story of Buddhism," "Adventures of a Christian Soul," "The Heart of Buddhism," "Gotama Buddha," and "Epochs in Buddhist History."

His present volume is a deeply missionary book. It not only unfolds to the West the kernel of two great religions of the East, but it offers the "Fourth Gospel" to the Oriental world as an expression of the central Christian truth in terms that will appeal most to it.

In these times of readjustment in missionary thought it ought greatly to strengthen our impulse to share the riches we experience in Jesus Christ, to see how definitely and explicitly a scholar of Professor Saunders' knowledge and insight registers his conviction as to the supremacy of Jesus Christ. "Krishna and Sakyamuni may indeed, like Elijah and Moses of the Transfiguration, gain a greater reality by being set beside the Christ. . . . And if some, like the impetuous Peter, now desire to make three tabernacles, we cannot doubt that they will some day learn, as he learned, that these others are there to worship, not to be worshipped." The author holds that in Christ, the Son of Man, is found the personality and the power that will unify and reconstruct the great faiths of Asia. In Him is neither East nor West, and in His Cross is the only motive power strong

enough to overcome the tremendous obstacles in the way of unity.

D. J. FLEMING.

Japan in the World of Today. By Arthur J. Brown. Illustrated. 322 pp. New York. \$3.75. 1928.

A worthy volume calls for a strong foundation. And that we have here. "The materials for this volume were gathered during an administrative relationship of over thirty years with missionary work in Japan, two visits to that country, an extensive correspondence, and many personal conferences with Japanese of all classes, and with Americans and Europeans who are or have been in Japan as missionaries, business men, editors, teachers, consuls and ambassadors." Dr. Brown's membership of a Commission on American and Japanese Relations and also of one on International Justice and Goodwill are further indications that we have the opinions of a recognized authority on "Things Japanese." Other productions of his bear out the claim of his fitness to write upon Japan.

After an unduly long and not altogether germane chapter on "World Conditions,"—most of which appeared first in *Asia*—a somewhat vague chapter upon "The Country and People of Japan" and an essential one upon "Autocracy and Democracy," he enters upon his really contributory interpretation of Japan as it has entered into the world of today. From a well-indexed mass of readings and interviews and also from what was claimed for Dr. Arthur Smith—that he had a capacious storehouse of facts in the back of his own head—he pours forth a wealth of information and argument that is rarely seen in print.

What he tells us of Japan's army and navy would be hardly credible were it not abundantly documented; but it is not used here as it has been by jingoists. "Trade and Manufacturers" will be an "eye-opener" to most business men, and is equally astonishing. Educators, from kindergarten to university, will be fascinated

and surprised by what has been accomplished from the feudal days and Chinese education of 1854 to the 10,532,561 pupils of today, with a schoolgoing age enrollment of 99.30 per cent of boys and 99.03 per cent of the girls—the world record at present. Yet it is saddening to read that seven out of every eight candidates for college cannot be cared for because of inadequate provision for them; and still more sad is it to know that while "an American student who fails to pass examinations never thinks of killing himself, every year Japanese students end their lives for this reason," especially by throwing themselves into the beautiful Kegon Waterfall, near Nikko, and the volcano of Asama. Of these Dr. Gulick tells us that "in 1912 no fewer than 248 men and women ended their lives in that tragic way at Kegon alone. How many had ended their lives in the crater of Asama no records can show." "Social Problems" affecting the lives and morals of the Japanese are plainly indicated and narrated in a way to make the Occident compare Japanese shortcomings with our own sinful estate.

Japan in Korea, in Manchuria and Siberia and in the World War, as well as our own relations with Japan, so helpful at first and ending in the shame of our exclusion law of 1924—never to be forgotten and resented as a damning blot upon our national escutcheon—are perhaps the most important chapters in the volume, and are naturally followed by one on "The War Bogey"—which becomes plainly only a bogey concocted by yellow journalists and by timorous and alarmist business men and a few naval officers.

The work ends with religion, first a comprehensive account of indigenous religions, followed by sketches of Roman and Russian Catholic Missions, and last and most effective of all those of Protestantism. In these thirty-four pages is a convincing reply to the question, Do Japanese Missions Pay? as the last chapter, "Christianity as Japanese See It. Do They Want It?"

answers the query, Shall Missions Be Given Up in Japan? H. P. B.

China, a Nation in Evolution. Paul Monroe. Illustrated. 8 vo., 447 pp. \$3.50. New York. 1928.

There are many books on China, but this is particularly worthy of thoughtful study. The author is the Director of the International Institute and Barnard Professor of Education in the Teachers' College of Columbia University. It would be difficult to name any American more competent to write upon China. He has visited it several times, is a trustee of two China universities, and has been expert educational adviser of the Government. Dr. Alfred Sze, Chinese Minister in Washington, who writes the Foreword, says that Dr. Monroe "has not only a first-hand personal knowledge of the country and people but also a truly sympathetic insight into their needs and aspirations." This attractive volume abundantly justifies the reader's expectation. The discussion of Chinese social, intellectual, economic, political and religious conditions is remarkably able and the analysis of the present situation is so clear and readable that the reader is carried along with unabated interest to the end. A copious index renders the rich and varied contents readily accessible for reference.

ARTHUR J. BROWN.

Asia Reborn. Marguerite Harrison. 8 vo., 389 pp. \$4. New York.

This comprehensive review of the changes that have taken place in Asia since 1914 discusses the effect of the World War upon the peoples of Asia and the movements influencing present developments. In spite of occasional errors the author shows considerable knowledge of political, social and economic conditions. She attributes to King Rama VI of Siam reforms begun by his father Chulalongkorn, and she refers to the present King as the son of Rama, the fact being that he is a brother. She includes Christianity in "The Springs of the Asiatic Renaissance," but she is apparently un-

mindful of the true character of the missionary enterprise. Several statements are not in accord with known facts. She confuses Christianity with Western civilization, admits that it "has helped to bring about the great awakening among Asiatic peoples," but says that "bitter antagonism to Christianity is widespread." As a matter of fact, the antagonism is anti-foreign rather than anti-Christian. In proportion as Asiatics understand the altruistic purpose of the missionary and the beneficent influence of his work, they are friendly. This was notably illustrated in the tragedy in Nanking where the trouble was created by soldiers from another province who did not know the difference between missionaries and other foreigners and where the people of the city did everything they could to help the missionaries.

The statement of Miss Harrison "that more of them (Japanese Christians) have become baptized from a desire to learn English and to write on the typewriter than from love of Jesus Christ," is palpably absurd, since Japanese who wish to learn English can do so at the government schools. In reality, Japanese Christians show the genuineness of their faith by supporting many of their churches without foreign aid.

It is a pity that a book which contains much valuable material should be marred by such inaccurate statements and such crude opinions.

ARTHUR J. BROWN.

Stewardship in the Life of Women. Helen Kingsbury Wallace. Introduction by Helen Barrett Montgomery. 88 pp. \$1. New York. 1928.

This is no academic discussion, but is alive with experience and practical suggestion. It is a subject that requires treatment by a writer of unusual qualification, such as Miss Wallace. She is a wide-awake young woman who has been developed in an atmosphere of practical stewardship in the fullest sense of the term. Out of both Old and New Testaments, she

has called together a remarkable sextette of women who speak in action pictures on the stewardship of Hospitality, of Sewing, of Money, of Time, of Family and of the Gospel. Here is described a woman's stewardship in her use of a little room, of a needle, of a costly offering, of an hour, of a little son, and of a message. With these instruments of the "common round, the daily task," the book brings home the high organizing principle of stewardship which Jesus makes central in the life of every disciple. Motherhood is the most important of all stewardships. Only when the roots of stewardship are planted in the home, will its fruits abound in the work through all the Church.

DAVID MCCONAUGHY.

The New Africa. Donald Fraser. 12 mo. 202 pp. New York and London. 1927.

Africa and Her Peoples. F. Deauville Walker. 12 mo. 144 pp. London and New York. 1927.

Africa is the Foreign Missions study topic for 1928-1929. Here are two valuable helps to the understanding of the Continent, the people and their religions, the mission work and the progress of Christianity.

Dr. Fraser, who has spent a fruitful lifetime in Livingstonia, describes graphically the people and how they live, the entrance of the Christian Church and its influence on education and life, the problems and their only solution in Christ.

Mr. Walker, whose book was first written four years ago, gives a more general and comprehensive view of the Continent and its progress; the African family and their beliefs and practices; the progress of Islam and the influence of exploration, science, commerce, and education in making a new Africa. Christianity and missions are touched on only incidentally.

The Green Gods. Josephine Hope Westervelt. 12 mo. 140 pp. \$1.50. New York. 1927.

Indo-China is not well known in American circles. This attractive story tells of life and adventure in

that distant part of the world. It is written for the purpose of showing the need of Chinese for the Gospel, and the compensations of work among them.

Securing Christian Leaders for Tomorrow—
A Study in Present Problems of Recruiting for Christian Life Service. By Samuel McCrea Cavert. 12 mo. 179 pages. Price \$1.50. New York. 1926.

The author might as truthfully be called the editor, for the book is really a compilation of the group discussion and research of eight leaders of recruiting in different fields. The findings of this group were also read and constructively criticized by nearly a score of others, also leaders in various fields of recruiting.

It is a serious effort to present the problems of recruiting for Christian callings and the efforts now being made to secure their solution.

It occupies a new field and emphasizes the need for the Christian motive in choosing a life work.

The chapter headings suggest the scope of the book:

- I. The Christian View of Life-Work.
- II. Beginning with the Child.
- III. Continuing with the Youth.
- IV. Reaching the College Student.
- V. The Right Person in the Right Place.
- VI. Some Conclusions.

The book should be of interest to all Christian workers and especially to those who are concerned about missionary leadership.

It has many clear compact statements quite quotable—"A man's vocation should be the chief manifestation of his spiritual life."

"The one great way of assuring the needed leadership for tomorrow is to make the Church of today what the Church at its best has always been—a center of attraction for the noblest and most heroic souls." L. B. H.

Der Gegenwaertige Geisteskampf um Ostasien. Theodor Devaranne. Leopold Klotz, Publisher. Gotha. Three Marks. 96 pp.

This very thoughtful book is the fruit of a trip to the mission field of the Ostasien-Mission, of which the

author is a mission inspector. It is a study from the double viewpoint of comparative religion and theory of missions. To express the purpose of the book in the words of the author, we would quote the following from his foreword: "It is the aim of Christian missions to assist the groups of Christians that already exist in all Asiatic countries, to create for themselves a Christianity of their own and rooted in their own soil. In how far the religions of eastern Asia still possess vitality and in how far the events of the present call out a 'quo vadis'? to Christian missions, that is the aim of this book to set forth."

The book is a very valuable contribution to the efforts that are being made, more or less successfully to acquaint the West with the hereditary viewpoints and backgrounds of the nations of the far East. C. T. B.

The Potency of Prayer. A Handbook on Prayer for the Everyday Christian. Thomas C. Horton. 192 pp. \$1.75. New York. 1928.

Many books on prayer are coming from the press. Many circles for united and intercessory prayer are being organized. Manifestly there is a quickened interest on this subject, both within and without the Church. It is an encouraging sign.

This book, by the founder of the Bible Institute of Los Angeles, after forty years of experience as a preacher, pastor and teacher, has been prepared as "a handbook on prayer for the everyday Christian." It is very positive in its teaching and every teaching is supported by Scripture quotations and references. It is practical and has a wealth of facts to support the belief in prayer as a real help in life. It is also comprehensive, with twenty-six short chapters on the principles, purpose, privilege, promises, price, power—in fact, all the more important topics on the subject of prayer. The two last chapters deal with "The Premillennial Prayer," and

"The Perfume of Prayer." A unique feature is the alliteration of the table of contents.

The author does not shun such topics as the philosophy of prayer and modern scientific doubts, but he does not give them much space. He is writing for the everyday Christian and trusts to positive Scriptural teaching to furnish the light which will solve difficulties, and make prayer more enjoyable and profitable.

The introduction by Dr. W. B. Riley of Minneapolis, and the carefully chosen quotations which precede each chapter greatly enrich the book. At the conclusion of his preface the author says, "If the reader will pray over each chapter as it is read, opening wide the door of the heart so that the Holy Spirit may make his throne there, and at the same time pray for others who may also be reading this book, a real circle of prayer will be created which will mean mighty things for God. Pray ye, therefore?"

WM. S. MARQUIS.

Lutherisches Missionsjahrbuch für das Jahr 1928. Pfarrer Gerber, Missions-Insp. in Leipzig. Leipzig. H. G. Wallbaum, Pub.

This is the 41st Year-Book of the Saxon Mission Conference. It is a worthy successor to those of former years. To one who would be informed on the Mission Societies of Germany in general and the Lutheran mission groups of the world in particular, there is nothing to equal it. We would not like to miss it from our reference library.

Beside the current review of mission events, which it presents every year, as well as the statistical and bibliographical reviews, there are a number of papers of current interest on the Lutheran work in the far East, and the discussion of several problems which are of importance among the presentations at Jerusalem. These points will elucidate the contents of this valuable year-book. C. T. B.