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THE BIBLICAL SEMINARY IN NEW YORK

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235 East 49th Street, New York

A MISSIONARY MEETING

"Twas once upon a time they met to talk of mission work—
The Indian, the Arabian, the habits of the Turk.
Mr. Fearful and Miss Cautious, Mr. Stingy and Miss Slow,
All waited anxiously to hear what every one should know.

The president walked to the chair; for order gave a rap:
"Our business first is foreign work; so study well this map.
Far off in darkest heathen lands some money must be given;
This was our Saviour's last command before He went to heaven."

Miss Cautious spoke: "We can't afford to help across the sea;
Those people are too far away. It always seems to me
That here on our own continent are needs much greater there.
I move that foreign work be dropped; and then I'll give my share."

This motion seconded at once, the foreign work was lost,
Because the needs were great at home; they had to count the cost.
But now another voice was heard, the speaker was Miss Slow:
"Domestic work may be all right; but I for one say 'No!'"

"I move that we go slowly; our church we must repair:
For charity begins at home, so why send money there?
So I suggest we henceforth drop all missions from our work.
We can't afford to labor for the Indian or for Turk."

The motion seconded at once, all mission work was lost,
Because the church must be repaired, and they must count the cost,
Then Mr. Stingy rose, and said: "My friends, I cannot see
Why you are ever trying to get more money out of me.

"You know my family is large; my money I much need;
I have so many clothes to buy, so many mouths to feed.
I move that all this church expense be left for richer people;
These are the ones to run the church and guard from steps to steeple."

The motion seconded at once, the debts were left to others,
For well they knew the church roll gave the names of richer brothers,
Then came a voice, a feeble one, which said: "I can't afford
To help my family along; I leave them with the Lord.

"I earn enough to keep myself, and hope some coming year
To have enough laid up in bank to read my title clear."
Then all the members said: "You're right. We owe ourselves a debt."
So each one closed his pocketbook. They've not been opened yet.

But this was many years ago, full fifty years or more.
We in a new creation live; such meetings we deplore.
How grieved we feel that long ago the people did not know
That giving brings rich blessings, and we reap just as we sow.
—Adapted from Mrs. Peter Stryker.

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THE MISSIONARY REVIEW *of the* WORLD

DELANVAN L. PIERSON, *Editor*

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PERSONALS

DR. JOHN R. MOTT has resigned as General Secretary of the National Council of the Young Men's Christian Association to devote his whole time to the work of the International Missionary Council, of which he is Chairman. His resignation becomes effective in October.

Dr. Mott will continue as President of the World's Alliance of the Young Men's Christian Associations. In his new capacity he will develop the plans outlined at the recent meeting of the Council at Jerusalem.

In October, Dr. Mott will start on a world tour, after which he will make his headquarters in New York and Geneva.

* * *

T. H. P. SAILER, PH.D., author, recently Educational Adviser to the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and Associate in Education at Columbia University, has joined the staff of the Missionary Education Movement. He has given up his work at Columbia in order to devote his entire time to experimental work in religious and missionary education.

* * *

REV. DR. AND MRS. JOHN M. SPRINGER, of the Methodist Episcopal Church, returned in June to their field in the Belgian Congo, thus making their fifth voyage to Africa.

* * *

MRS. W. T. HOBART, of the American Methodist Episcopal Mission, Tianfu, a station about thirty miles south of Tsianfu, China, was killed on April 29th by a bullet fired into her bedroom, and apparently aimed at the missionary by one of the southern soldiers. Mrs. Hobart was born in Flushing, L. I., and went to China forty-six years ago where she rendered distinguished service with her husband who is still on the field.

* * *

REV. YONETARO MATSUI has been elected Bishop of Tokyo, to succeed the late Bishop Motoda.

* * *

DUGALD CAMPBELL, African traveler and author, has undertaken a two-year expedition for the National Bible Society of Scotland, to sell Scriptures, mainly Arabic and French, throughout the Sahara. He is to begin his tour at Senegal and end in the Anglo-Egyptian Sudan.

* * *

MISS HELEN M. BRICKMAN has accepted the position of Director of Religious Work for Indian Schools, serving in executive capacity under the Home Missions Council and Council of Women for Home Missions beginning September 1st. Her headquarters will be the office of the Council of Women for Home Missions, 105 East 22d Street, New York City.

Eight years ago these two Councils started to place interdenominational Religious Work Directors in the Government Schools for Indians. There are at present six Directors serving eight schools to promote Bible instruction, constructive social relationships, and student activities.

Miss Brickman is eminently qualified for her new work, having been Student Secretary at Michigan State Normal College and for over ten years Girl Reserve Secretary in the Young Women's Christian Association, Detroit, Michigan, and office executive with the National Board in New York, and General Secretary in Riga, Latvia.

COMING EVENTS

Victorious Life Conferences, Keswick Grove, N. J., Aug. 4-12, 18-26, and Aug. 31-Sept. 3.

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.

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

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

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

Human Relations in Industry Conference, Silver Bay, New York, Aug. 29-Sept. 2.

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

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

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

Biennial 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—.

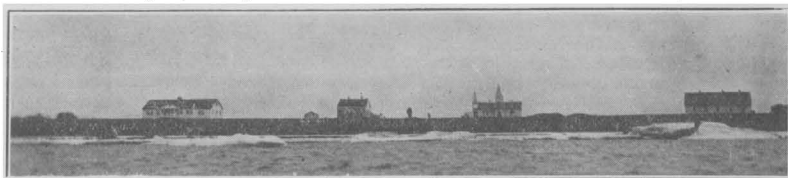
American Board of Commissioners for Foreign Missions (Congregational), Annual Meeting, Bridgeport, Conn., Oct. 16-18.

International Goodwill Congress, New York, N. Y., Nov. 11-13.

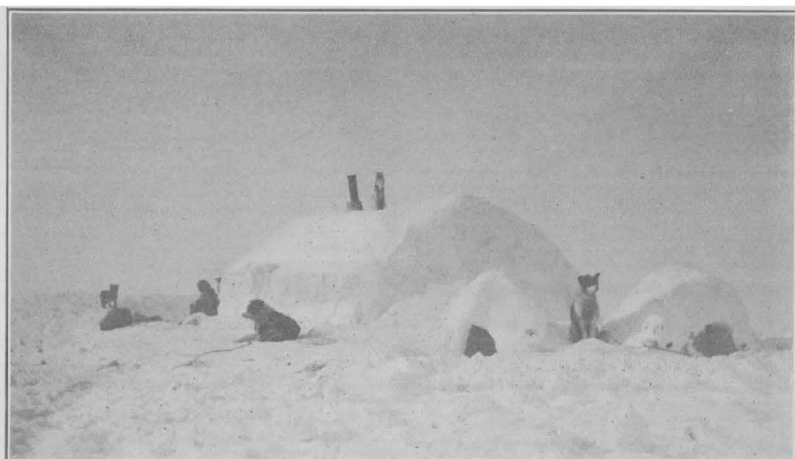
National Interracial Conference, Washington, D. C., Nov. 18-21.

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

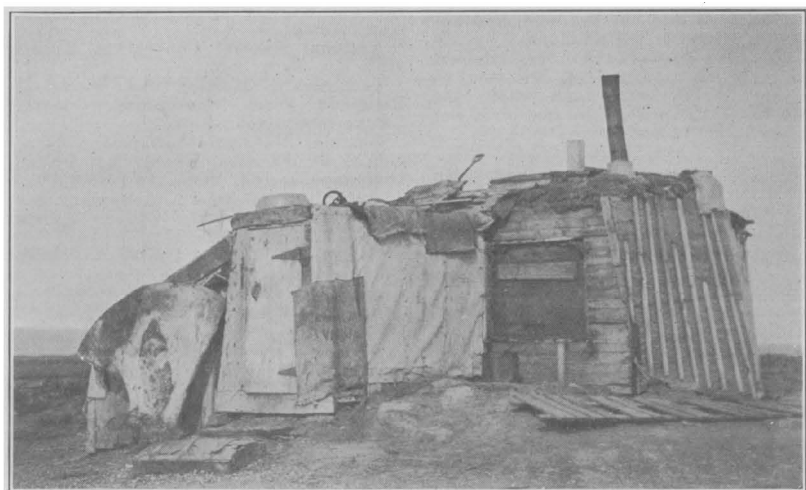
Fourth Conference on the Cause and Cure of War, Washington, D. C., Jan. 14-18, 1929.



THE SKYLINE AT POINT BARROW—SEEN BY WILKINS ON HIS FLIGHT TO SPITZBERGEN



A WINTER VIEW OF A SUMMER RESORT! AN IGLOO AT POINT BARROW, ALASKA



A SUMMER HOME IN A WINTRY LAND—POINT BARROW

THE MOST NORTHERN MISSION STATION IN THE WORLD



PROTESTANTISM IN LATIN LANDS

BY KENNETH D. MILLER, New York

American Representative of the Bureau for the Relief of the Evangelical Churches of Europe

CAN Protestantism make any headway in the Latin countries? Is the Protestant approach to Christianity adapted only to the Teutonic mind?

A casual glance at a map of Europe showing the religious affiliations of the population would lead one to believe that Protestantism is a type of religion which grips the Nordic peoples but leaves the Latins cold. Protestantism is found to be dominant in the northern countries only—Great Britain, Scandinavia, Holland and Switzerland. France, Belgium, Spain, Portugal and Italy are almost solidly Roman Catholic. In Germany, Ireland and Switzerland the northern section is predominantly Protestant, the southern is Roman Catholic.

Here is a field for the investigations of a scientist anxious to discover the influence of geography and climate upon human behavior. Is the Latin race, as such, so constituted that it cannot be led to adopt the Protestant modes of thought? Is there some connection between emotional temperament and ritual and external authority? Does independence of

thought and liberty of conscience thrive only among the practically minded folk of northern climes? Or is the division between Protestant and Catholic nations to be explained purely on the ground of accidental historical causes? Are the racial characteristics of the Latins the causes of their religious affiliations? Or are they rather an effect?

Such questions cannot be answered without an examination of the present extent and influence of Protestantism in the Latin countries. For Protestantism has a foothold in each of the Latin countries. It makes its influence felt despite its numerical inferiority, and in some of the Latin countries the Protestant churches exercise a very potent influence.

Such is the case in the French cantons of Switzerland where the 500,000 Protestants form two thirds of the French population and one fifth of the total Protestant population of the country. This is the only country where Protestants form a majority of a Latin population. Also it is the only instance where the Protestant group forms a compact unit

so that it is in a position to exercise a direct influence upon the life about it. The strength of Protestantism in French Switzerland is traceable directly to Calvin and to the important role played by Geneva in the Reformation. The religious freedom accorded by Switzerland for centuries has given the seed of the Reformation ample opportunity to grow and develop into a sturdy tree.

The Fight in France

In France these conditions are not present. The Protestants there form a minority of one million in a population of forty million, and of the million Protestants one third are German-speaking Lutherans of Alsace. Furthermore, the Protestants of France are widely scattered. Of the ninety departments of France, there are only thirty where there is any appreciable Protestant population. In two governments there is not a single Protestant church. The old historic Huguenot congregations in the south of France are breaking up with the migration of their young people to the urban centers. The Protestant minority is scattered all over France and is becoming more scattered every day. To be sure, more than 80,000 Protestants have been gathered into the churches which have been built in Paris, but thousands of others were lost to the Church when they left their peasant homes.

Under such conditions, the Protestant Church is faced with a fight for its very existence. It must minister to a diaspora, and keep in touch with those Protestants who have moved into a Catholic or irreligious environment. To offset the inevitable losses incident

to such a condition, the Church must carry on an aggressive missionary work. It must make of every church a center of evangelism, and it must organize a home missionary work to reach those sections where no organized church is located.

There is plenty of field for such activity without giving any justification to the charge of proselytizing. Even Catholic statisticians do not place the number of practicing Catholics at more than one fourth of the population. The French evangelical churches are aggressively missionary. Such organizations as La Société Centrale Evangelique, La Cause and La Mission Populaire Evangelique are rendering heroic service to bring the Gospel to the masses which are now out of touch with any and all churches. In addition, the French churches are recognizing their responsibility for the spiritual welfare of the 2,845,000 immigrants from central and eastern Europe who have flocked into the industrial centers during the war. The Paris Missionary Society is the agency of the French churches for the conduct of missionary work in seven fields in South Africa, Madagascar and the French colonial possessions, and its work compares favorably with that of any foreign missionary agency in the world.

French Protestants are the spiritual heirs of the Huguenots. They are ever conscious that it is their duty to maintain liberty of conscience against oppressive authority. They feel that the massacre of three thousand Protestants at Toulouse, and the exploits of Admiral Coligny and the Prince of Condé, did as much for French freedom as Washington did for the

liberties of America. The seventy thousand martyrs who fell after St. Bartholomew's day are as dear to them as are the Scottish martyrs or the men who died at Bunker Hill to their countrymen. With a revival of interest in the Catholic Church on the part of many and a continuing indifference to all religions on the part of the masses, the Protestant Church feels that it has a real mission in France. It is called upon to witness and contend for liberty of conscience and freedom from state control of religious organizations. And it is also clearly called to spend itself in the effort to bring the now unchurched millions under the sway of Christ. That this can be done without bitter controversy, the French Protestants are demonstrating. They distinguish between persecution and opposition at the polls, between intolerance and honest disagreement. An observance of these distinctions by the authorities of Rome would do much to relieve the tension of the religious situation in France.

In Papal Italy

Although Italy harbors the Supreme Pontiff within her borders, and is thought of as an essentially Roman Catholic country, Protestantism wields an influence in the intellectual and spiritual life of the people entirely disproportionate to the numbers in its membership. The Waldensians constituted the earliest Protestant movement. This small, compact group antedates the Reformation. Persecuted, hunted down and restricted throughout their history, they have been scattered, butchered and almost destroyed time and again, only to reorganize and appear more numerous than ever and

more grimly persevering in their religious views. They number over 40,000 souls, over half the total Protestant population of Italy, and are to be found not only in their ancient stronghold in the Waldensian valleys, but all over Italy. In their missionary work in the towns and cities of Italy, the Churches of the Valley are aided by friends from abroad, of which the Waldensian Aid Society of the United States is the most generous. Free speech, free press, free worship, spiritual independence and the open Bible, are values which Italy and Christendom can ill afford to lose in these days of reaction and dictatorships. This historic Protestant Church is rendering a great service to the entire Italian people.

Interest in Belgium

In the other Latin countries, Protestantism represents not so much an indigenous, historic body, but the result of the missionary and evangelistic work of Protestants of other lands. Protestantism in Belgium was almost wholly destroyed by the Duke of Alva, when 40,000 Protestants died as martyrs and 500,000 were exiled. In such a manner was the "unity of faith" secured in Belgium and maintained until early in the nineteenth century. With the restoration of religious liberty under Joseph II, pastors from Holland and Germany entered the land to restore the Protestant faith. In the hundred years which have intervened the numerical progress has not been astounding, the total number of Protestants in Belgium being but 35,000 at the present time. But the influence of even this small group is remarkable, considering the intolerance of the past. In 1923 a great demonstra-

was held in Brussels commemorating the martyrdom of two Lutheran monks who had been burned at the stake four hundred years before. The procession of 3,000 Protestants led by 75 of their ministers made a great impression upon the populace, which promises much for the future, for in Belgium as in other Catholic Latin countries there are evidences of a deepening interest in religion and a revolt against narrow and intolerant clericalism.

In Isolated Spain

Spain, isolated as it is geographically and culturally from the rest of Europe, and with the terrible background of the Inquisition, was the last European country to tolerate Protestant teaching. It was not until the middle of the nineteenth century that the beginnings of Protestant work were made there. In 1876 religious toleration, but not religious liberty was granted. Religious liberty does not exist in Spain even to-day. Evangelical work in Spain has been carried on since that time by various foreign missionary agencies in Germany, Holland, Great Britain and America, which have established schools and churches throughout the land, and are gradually winning their way with the people despite mediæval intolerance and oppression.

The religious situation in Spain has assumed new importance in recent years owing to the ascendancy of Spanish influence in Latin America and the immediate bearing upon the evangelical work there of the religious situation in Spain. The attempt is being made in Latin America to brand Protestantism as alien to the Latin soul, opposed to Hispanic-Ameri-

can ideals in other than strictly religious fields, allied with a hostile Anglo-Teutonic culture having commercial and political objectives and innately repellent to peoples of Mediterranean stock. It is said that Protestantism has been definitely rejected in Spain itself and therefore it is alien, hostile, dangerous and impotent throughout the Latin world. It is clear that something must be done to establish definitely the fact that the Protestant Reformation has a message to Spain as valid as that to Germany and England, a Spanish message, from Spaniards and directed to Spanish Catholics. As Protestants we do not admit that the Reformation was a strictly German rebellion against German abuses in the German Catholic Church. Such is not the fact.

Spain had its Lutherans in the 16th century, good Catholics who sought to bring their beloved Church out of the slough into which it had fallen. The watchword of the Reformers, "Back to the Bible," led to a new examination of the original sources and the improvement of translations, and in Spain the first Polyglot of the Bible was published. The Bible was translated into Spanish ninety years before Luther's German Bible and one hundred years before the English version of Tyndale appeared. At its beginning, the Reformation was warmly welcomed in Spain by clergy and laity alike. Several bishops, many friars, nuns, prominent writers and scholars, aristocrats and common people accepted the Reformation. Spain produced one of the great Reformers, Juan de Valdez, for a time one of the teachers of Calvin. According to history he gathered around him more than three thousand prom-

inent men and women, bishops, friars and priests, representing the most noble and illustrious families of Spain. In short, the Reformation did take root in Spain and found congenial soil there until uprooted and cast out by the Inquisition.

It is the task of present-day Protestants to make these facts clear to the Spanish people. Even within the Roman Catholic Church, there are not lacking evidences of a trend in this direction. Dr. Torrubiano, who has insistently advocated a new Reformation within the Catholic Church, and who is essentially evangelical in spirit and point of view, has gathered about himself a large following. He is constantly insisting upon a more liberal interpretation of religion and a more definite application of Christianity to practical problems.

To take advantage of such favorable trends, the forces of Protestantism must be united, active and progressive. Fortunately the various bodies have now united to form an International Spanish Evangelization Committee and this committee plans to organize a Union Theological College for the training of workers and in order to strengthen its educational and evangelistic program at every possible point. For the time being, the work in Spain will be dependent in a large measure upon support from abroad, but if vigorously prosecuted now it should develop great strength and occupy a strong position not only in Spain itself but in the entire Latin world.

In Portugal and Latin America

Aside from the excellent work carried on by the British and Foreign Bible Society for the last forty years, Protestantism has

gained little foothold in Portugal, the total number of Protestants not exceeding 5,000. Recent observers report a great field open for the Protestant Church along the lines of religious education and practical philanthropy which have been neglected by the Catholic Church.

Protestantism in Latin America is almost entirely traced to missionary effort on the part of foreign agencies, mostly American. With the Roman Catholic Church decadent and impotent as nowhere else in the world, there is no question of the need for the influence of evangelical Christianity in these countries. The Congress on Christian Work in South America held in Montevideo in 1925 revealed an Evangelical Church that has come to have a recognized place in the life of the continent. In recent years it has grown encouragingly and in consciousness of its mission. But it is now plain that the progress of the Gospel in Latin America is wrapped up with its progress in other Latin countries, particularly in Spain.

General Observations

Even such a cursory survey of the situation must reveal the fact that the influence of Protestantism in the Latin world is not nearly so negligible as is popularly supposed. At least it is working as a leaven. Two general observations may be made concerning the general religious situation in the Latin world. The first is that the dominant religion, Roman Catholicism, is far different in its operation and its influence than in North America. If the influence of the small Protestant groups can bring about a reformation of the Catholic Church in the Latin world

it will be a magnificent achievement, for it is difficult to conceive of the Kingdom of God being furthered by the type of religion that is now being offered by the dominant church.

In the second place, the Church has been cast aside by such multitudes of Latin peoples that there is a wide open field for the Protestant Church to minister to people in tragic need of spiritual food.

But the future of Protestantism in the Latin world is dependent upon the so-called Protestant countries. As one observer puts it "Protestantism in Latin countries is not a strong and sturdy tree. It rather resembles the vine which winds itself from tree to tree in

order to let its precious fruit ripen in the sunshine. It needs the strong trees of the Reformation churches in order to live and work." And the Reformation churches will continue to be strong and sturdy trees in the garden of the Lord not by dwelling upon Protestantism so much as by centering their attention upon the Kingdom of God and His righteousness.

There are no racial characteristics which render the acceptance of Protestantism by the Latins impossible. The Protestant interpretation of the Gospel and the Protestant idea of the Christian way of life have gained too much ground in Latin countries to justify any such assumption.

CHRIST THE SIN-BEARER

"**H**E BARE OUR SINS"—1 Peter 3: 21. No interpretation is fair that does not admit a load: "The Lord hath laid on him the iniquity of us all." The fifty-third chapter of Isaiah, whence these words are drawn, suggests the elements in this vicarious burden bearing:

1. Human in appreciation—despised and rejected of men.
2. Constant contact and close acquaintance with grief.
3. Actual personal bearing of grief and sorrows.
4. Chastisement due to human sin and guilt.
5. Outrage and insult borne even when judicially tried.
6. Identity with transgressors in accusation and doom.
7. Final pouring out of His soul unto death on the cross.

In the second chapter of Philippians we find infinite humiliation ascribed to Him—the depth of which can be realized only by understanding the height from which He descended. This can be illustrated, perhaps by that Alpine lake which in depth is equal to the height of the mountain that rises beside it. He, the Prince of Life, actually came under the power of death.

Incident to His humiliation was His identification with the sins and sorrows of the race. He was daily and hourly in contact with them. This can be measured only by knowing the agony of infinite sensibility to the slightest approach of evil—a sensibility undulled and unblunted by any sinfulness within.

The Omniscient One saw the awful wreck and ruin of the moral condition of both the individual and society. To Him there were no veils or disguises. He pierced to the core of being, and knew what was in man. He saw the hollow and shallow shams of formality and hypocrisy, the dead men's bones in the whited sepulchres, and the enormity and deformity of human sin and satanic malice. He bore this sin for us.

ARTHUR T. PIERSON.



THE CONGREGATION AT THE CHURCH OF THE DIVINE SAVIOUR, LOS ANGELES

LINKING THE TWO AMERICAS

BY REV. CHARLES A. THOMSON, San Francisco, California

THAT narrow strand, which the maps label "The Isthmus of Panama," looks inherently inadequate to tie together the two great land masses to the north and south. Yet it does the job in spite of its insignificance. The unimposing figure of the Mexican laborer, resting on his shovel as we pass, may not loom large before our eyes or our mind. But for better or for worse, he is linking the two Americas.

He comes from the "other America," south of the Rio Grande. In his veins flows the blood of both Indian and Spaniard, the two races that have peopled Latin America. He is a toiler, a man of the people, and so essentially a more representative ambassador than the high-hatted diplomat. In Mexico he began his life, but he is living it in the United States. Can we see through him our neighbor to the south more clearly? Perhaps; but to do so we need first to understand the Mexican here.

What kind of a person is he? How has he been made and moulded? What gifts does he bring to us? What problems? How many of his family now dwell in the United States? How will they get

along with us and we with them? What will the future say?

Robert N. McLean in his recent book "That Mexican"* provides us with the answer to our questions. The volume is indeed welcome, for it comes at a time when renewed interest in Mexican questions, and the possible restriction of Mexican immigration have turned the spotlight of our interest southward once more. For the past dozen years the author has superintended the Mexican work in the Southwest of the Presbyterian Church (U. S. A.)

While abundant literature has been available on Mexico and her many-faceted problems, little has been written on the Mexican in the United States. Jay S. Stowell and Vernon M. McCombs have made valuable contributions in this latter field, but to it their books were largely limited. It is the unique value of the present volume that it sets the stage with both background and actor. The Mexico which has fashioned our immigrant is painted with vivid colors. But the actor and his movements on the American scene are not for-

* "That Mexican," Robert N. McLean. Fleming H. Revell Company. \$2.

gotten; we see Juan Garcia as he earns his bread and establishes his home on American soil; we watch him meet Mr. Jones and are led to ponder how the acquaintance will result—in understanding friendship or in entrenched aversion.

The land system of Mexico, according to Dr. McLean, has played a basic rôle in the making of our Mexican.

"The system introduced by the conquerors immediately divided society into two classes, ten per cent composing the autocratic, governing group, ninety per cent the slaves bound to the soil. To this iniquitous organization, Juan Garcia owes all his ills, social, economic, spiritual. Juan Garcia is ignorant, because learning was thought to be unnecessary for one who labored only with his hands. Little better than a beast of burden, he lived in hovels, and became the prey of ill-health, immorality, high infant mortality and all the evils which follow poor housing. He lost the initiative of a free man, because the system removed the chances of success; and his masters, through the constant habit of commanding, lost the spirit of cooperation and of group action. Mexico's problem is economic, not political; and two of its important phases are ignorance and arrogance."

Passing over the interesting reference to the religious struggle in Mexico, we note only that one result has been the removal of large numbers of ecclesiastics from Mexico to the United States; and the parochial schools of the Southwest have profited.

"In Amarillo, Texas, a recent survey disclosed the fact that in the public school in the Mexican quarter, there were enrolled twenty-three children, while in a four-room bungalow a few blocks away, one hundred and fifty were crowded, receiving instruction from the sisters of the Church. The principal was an American woman, and she was assisted by three Mexican nuns. The nuns must be put to work, and they are busy teaching in Spanish the children of the Mexicans."

The cause of Protestantism in Mexico goes forward. Its ministers have registered and are allowed to

function. But increasingly it must stand on its own feet. As Dr. McLean says:

"Just now the things which are most popular in Mexico are Mexican institutions, Mexican ways, and Mexican customs. There is a revolt against everything foreign; and Mexicans are protesting against foreign religions, whether they be directed from Rome or from Fifth Avenue in New York."

This new nationalism has electrified every phase of the national life. It has found its mission in the uplift of the common man of Mexico. To safeguard his health, determined attacks on tuberculosis and diphtheria are in progress. The Department of Health claims during the year 1926 to have vaccinated against small-pox three million people, or one fifth of the population.

"The brightest spot in the Mexico of today is its educational activity," said Professor John Dewey, after a recent visit. Not unnatural is his enthusiasm, for the principles of education which he has preached are now being practiced throughout Mexico. In the 3,500 rural schools established during the last four years, the project method is in full swing. For the first time in history the school is becoming common in Mexico. And anyone who would sense some of the thrill of it all, can well read the story of our author's trip to Tlascala.

Let it not be assumed that the worker himself has had no share in the winning of these new opportunities. Through the organized labor movement, the "C. R. O. M.," which numbers from a million to a million and a half members, he has forcefully demanded his chance at the better life. His representatives now sit high in the councils of the government. He

is not being hoisted from above, he is helping to lift himself. Through his struggles, wages are higher and hours shorter. Says Dr. McLean: "The people have more money, they dress better, have more to eat, enjoy more recreations and amusements, while everywhere is the insatiable hunger for education."

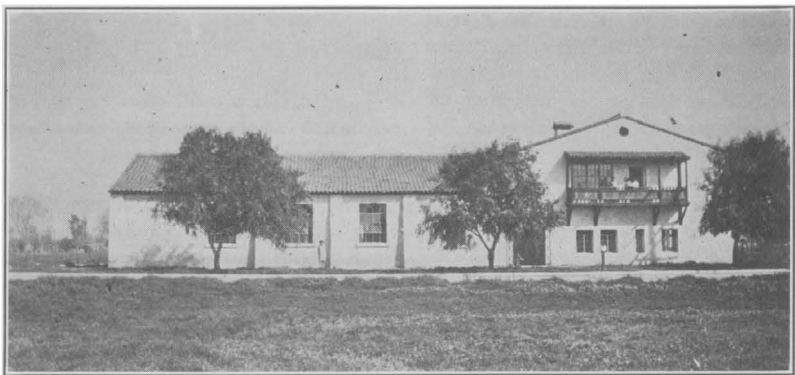
Crossing the Line

Such is the newer Mexico. The condition of the worker has materially improved. But still he feels

point our author, after twelve years resident study of the problem, speaks thus:

"A personal knowledge of hundreds of Mexican cases convinces one that these people do not in large numbers return to Mexico; and of those who do return most are soon convinced of the superior opportunities for labor in the United States, and within six months or a year are again found moving north. Said one who was questioned if he was ever going back: 'Mexico is indeed my "patria." I love her; but my children want to stay here, and I shall remain with them.'

"It will take a generation for Mexico to set her economic house in order, and by that time, the roots of the Mexican colonies in this country will be deep in



THE NEW BUILDING OF THE CHRISTIAN CENTER AT SAN BERNARDINO, CALIFORNIA

and often finds that "over the border" may be something better, and so he crosses the line. We follow his journey to and through the immigration station. He meets the sharper and the labor agent and finally finds a place on track or ranch.

A warm dispute is now in progress concerning the number of Mexicans resident in the United States. Employers of labor who are dependent on the Mexican and anxious to allay any fear about a possible problem, proclaim that eighty per cent of the immigrants return to their homeland. On this

our social and economic soil. We might, therefore, just as well content ourselves with the conviction that what was once part of Mexico is now part of America."

Dr. McLean believes that a million and half is a conservative figure for the total number of Mexicans or people of Mexican parentage now living in the United States.

A Chamber of Commerce spokesman recently discovered that "The Mexican is inherently a nomad, little prone to rooting himself." Dr. McLean points out that our American economic system has considerable to do in making Juan a gypsy. He is wanted only for a

seasonal job—on the railroads, in the beets, among the oranges and cotton, for many another crop—and when the season is over, his job ends. Then he must travel, if he is to find more work. And so the school of necessity, and it is an American school at that, teaches him to roam.

The cost of it all is clearly sketched. When a laborer is forced to spend one third of his time looking for work, only a fool would expect him to boast of a bank-book. If he must live on wheels, a settled home is impossible. The school, the settlement, the church he drives past, but may not enter in. "Obviously," writes the author, "if interested in the post-war idea of 'Americanization,' our system of casual labor is the very worst that could be designed to accomplish such a result."

The restriction of Mexican immigration is now being hotly debated. Shall we limit it as we have already done with the movement from Europe? "What about the quota?" is a question heard throughout the Southwest and to which the author devotes a chapter. The Box Bill, introduced into the last two sessions of Congress, would cut down Mexican entries to approximately 1,500 a year; in contrast to this, let it be remembered that during the last five years almost sixty thousand Mexicans have crossed the border annually.

The employers of the Mexican are unitedly against any restriction. "The South has had the Negro," they say, "the North and East the European immigrant, and we must have the Mexican. Without him no future areas can be reclaimed for irrigation and our present acres will go back to the desert." The seasonal crops of Cal-

ifornia, the cotton of Texas, the beets of Colorado, the copper mines of Arizona, and the railroads which bind all together, unitedly plead their dependence on the Mexican laborer.

Now for the other side. "Those favoring restriction argue," says the author, "that industry wants the Mexicans numerous and hungry—numerous so that the wage scale may be kept at a minimum and hungry so that Juan Garcia will not bicker about the conditions under which he is to work." Restriction will benefit the Mexican resident here, as it has already improved the lot of the European immigrant.

Limitation would also be in accordance with the best interests of American life, it is stated. The Mexican, coming from a more primitive social status, brings with him standards of housing and health and burdens of ignorance and superstition, which make him a retarded and problem group in any American community. The present large stream of this immigration spreads the difficulty without permitting an adequate attack upon it. A restrictive policy would afford such an opportunity.

The author attempts to point toward a solution which recognizes both sides of the question. He states:

"It is indeed true that to cut down Mexican immigration at one fell swoop from 66,000 to 1,557 would deal a body blow to industry and transportation . . . Suddenly to close the door to this labor supply would be disastrous; but some plan must certainly be worked out whereby industry can be conserved without incurring the social perils which unlimited immigration involves."

Obviously any social policy should be founded on all the facts available. He accordingly calls for a commission, appointed by Con-

gress, with adequate powers and support, to make a full study of the migratory labor problem as it concerns the Mexican. Upon the basis of the information discovered, a "gentlemen's agreement" could be worked out with Mexico for a wise limiting of the immigration flow.

While these suggestions are open to various questions as to the political character of the commission mentioned, and the exact form of a Mexican-American agreement, they do signalize a constructive attempt to attack the problem fairly and intelligently.

Such an approach should certainly make for better friendship on and across the border. The author's final plea is that Mr. Jones take the trouble to know Mr. Garcia. Churches, settlements and schools can do their work, but they

can never take the place of man-to-man understanding and helpfulness. The ultimately Christian approach is that of the American who greeted eight Mexicans working upon the street-car tracks with the cheering salutation, "Good morning, gentlemen!" One, more learned than the rest, explained the meaning of the word "gentlemen"; and when the American returned from his walk, his salutation was returned with the grace and the courtesy of one gentleman who recognizes another.

This book treats not so much the missionary program for our immigrant as the enviroing factors which condition it and him, too. It does, however, make patent a fact sometimes pigeon-holed—that foreign and home missions are but phases of the same enterprise.

AMONG THE MEXICANS IN THE SOUTHWEST

THE Spanish-speaking population of Mexican extraction in the United States is estimated at 1,750,000. This population is concentrated chiefly in five southwest states: Texas, New Mexico, Arizona, Colorado, and California. However, since the passage of the present immigration law, placing all European immigration on a quota basis, the tendency of the Mexicans to move into the middlewest and eastern states, wherever there is a demand for unskilled labor, has been greatly accelerated for the Mexican is not subjected to a quota restriction.

There is the large number of Spanish-speaking people who have lived for several generations north of the Rio Grande, chiefly in New Mexico and southern Colorado. These native-born Spanish-Americans constitute a third of the total. There are also the recent immigrants from Mexico who began to come in large numbers after 1900, and increased greatly during the war; now, under the new immigration policy, the tide is at its flood.

Mexicans, as a rule, make very satisfactory workmen and the most important industries of the Southwest are to a high degree dependent upon them. Given reasonable opportunity they make good citizens. Taken as a class, however, their presence in such large and increasing numbers raises many serious questions in respect to health, education and economic well-being. Illiteracy, superstition, disease and the evils attendant upon a generally low standard of living are problems everywhere present.

Religiously, this population presents a challenging opportunity. Nominally Roman Catholic, a large proportion of them are religiously adrift and are not served effectively by any church.

CROOKED NECK CHARLIE

By HARRIET R. KING

UNTIL last spring, Crooked Neck Charlie had lived a wild, heathen life. He entered into many of the Kiowa vices, and above all, he was a strong devotee of the Kiowa god *peyote*. He attended the *peyote* feasts, ate the *peyote* bean with the accompanying results of "visions," and all sorts of sensations. The inevitable bad effects on mind and body and soul followed this terrible habit. He was held in captivity by the drug *peyote* as strongly as though held by iron chains.

Then, one day, when he was out in his field alone ploughing, the still, small voice of God spoke to Crooked Neck Charlie. Charlie surrendered to Christ his whole life and everything he possessed. The transformation which has taken place in him is one of the miracles of this day at Rainy Mountain Church. His face and appearance and his whole life are transformed.

Charlie is constantly going out after others, hungering for the opportunity to lead them into this new life. Recently his small daughter, Kathryn, was taken seriously ill. The *peyote* leaders came, demanding that Charlie let them give her the drug which, according to their words, would surely cure her. Charlie would also be required to eat of this when the feast was

given and they would make renewed efforts to draw Charlie back under the fetters of *peyote*.

With decision he answered, "No, I am trusting the God of Heaven." Then in the presence of those strong *peyote* leaders he knelt down and asked Christ to help him cure his little girl of the disease, and to make him strong to resist temptation. The next day, still trusting implicitly in his Heavenly Father, he took little Kathryn to the Indian hospital where she was given every care. As a result of this trust and faith, combined with an earnest effort to give her the best medical attention, Kathryn is now running about with other children, happy and growing stronger all the time. Her favorite song is "Since Jesus came into my heart," and Charlie invariably asks for this one when he chooses a song. His face always softens with emotion as he thinks of the miracle that was wrought in his life through Jesus' coming into his heart.

Several times since then, the *peyote* leaders have asked to have a *peyote* feast at Charlie's home, but Charlie will have nothing to do with it. If there are any who do not believe in modern miracles, their faith will be strengthened by Charlie's experience.

"The great missionary crusade must be carried on with unfaltering courage, and fought to a finish. The churches will play their part as in the old days, and suffer no poverty, or care, or private grief to divert them from the accomplishment of the sacred task to which they are called, and their devotion to which is their paramount duty and their highest privilege."—H. Arnold Thomas.

GLIMPSES OF MODERN GREECE

BY REV. CHARLES T. RIGGS, Constantinople, Turkey

IN THE short period since 1903, Greece has radically changed.

It was then a limited monarchy, and had been for over seventy years, since the election of Otho of Bavaria as its King in 1832. It is now a republic, with a regularly elected President and a Parliament, and is contemplating the establishing of a Senate as an upper House of Legislature. But this change in the form of government is perhaps the least important of the recent changes.

There is a greater independence than a quarter-century ago of the Orthodox Church of Greece from the Patriarchate of Constantinople. The Holy Synod of Greece, under the leadership of the Metropolitan Bishop of Athens, acts for itself, especially since the reduction of the Ecumenical Patriarchate under the Turkish Republic to a position of no special importance. In national ecclesiastical affairs, Greece steers her own course.

Furthermore, as results of the Balkan wars and the World War, Greece has grown territorially by the addition of large sections of Macedonia, Western Thrace, and the islands of Crete, Samos, Mitylene, Chios, Lemnos, and smaller islands. Most of the population thus acquired was already Greek in language and culture, and the increase of area was therefore an actual gain in strength. But each war brought disappointment as well, as the full ambitions of Greece were not realized. Especially was this true of the disastrous Asia Minor campaign during the

so-called armistice period, when to the excited Greek mind all her ambitions of a "*Megali Hellas*," or Greater Greece, seemed about to burst into fruition. But that burst was a bubble, not a blossom; and the disillusionment brought sad consequences on the country. The ancient Byzantine Empire was not to be revived. Constantine was never to be crowned as Emperor in Saint Sophia.

One result of the Balkan War was the tardy recognition of the loyalty and true nationalism of the Evangelical Greek community. For many years there had been a small Evangelical church in Athens, and one each in Piraeus and Volo; but they had been persecuted as unpatriotic renegades; whereas in the work of the Red Cross and kindred welfare enterprises they showed such zeal and faithfulness that the country gained a new idea of Evangelical Christianity. Since then the whole attitude of the people toward the Evangelicals has been very different. No longer are the chapels stoned and the members persecuted and derided.

There has also been a great change as to circulation of the Scriptures. While it is true that a clause has been put in the Greek Constitution forbidding the circulation of any translation of the Old or New Testament, even into modern Greek, yet this is not enforced, and the more liberal cabinets have actually aided in such circulation. More and more of the clergy are reading the Bible in their own spoken language; and the sales of

the Bible Societies show a gratifying increase in the past ten years over any previous similar period.

But the outstanding fact in the past ten years has been the deluge of refugee immigration, due to events across the Aegean. This culminated in the wake of the awful Smyrna disaster of September, 1922; and within a few weeks Greece found herself compelled to receive and care for more than a million unfortunates, most of them Greeks from Asia Minor. By wagon and on foot from eastern Thrace, by steamer and sailing vessel from all parts of Anatolia, they crowded in on all parts of Greece, usually utterly destitute, and hopeless and heartless after what they had been through. Many of them spoke only Turkish, though of Greek blood and Christian faith. Many were utterly unsuited to their new environment.

Naturally these refugees congregated around the great cities. The growth of Athens and its environs has been phenomenal. In 1833, when Dr. Elias Riggs arrived at the new capital of the recently liberated kingdom, it had less than 5,000 inhabitants; and its port, Piraeus, had but a few hundred. There were then only two carts or wagons to be hired in the city; and, being unable to secure these, the new missionary had to find horses and camels to convey his goods up the seven miles from Piraeus to Athens. Seventy years later, in 1903, the capital had grown to a city of 160,000 souls, while Piraeus numbered about 60,000. Today, with the bewildering influx of refugees of the past six years, these combined cities have over a million inhabitants. The city has gone ahead of Constantinople, both in size and in mari-

time importance. Such growth in twenty-five years is unprecedented in the East; but it seems to be permanent. These poor refugees have dug in, and most of them are now self-supporting and have real roofs over their heads, covered at least with tar paper.

Among the Asia Minor refugees in Greece are about fifty thousand Armenians, the majority of them in and near Athens; they are rapidly becoming Greek citizens, for most of those who preferred (and were able) to migrate to Armenia have already done so. The remainder of the more than one million are Greeks. And this new blood is doing wonders already for this ancient nation. They have brought a new vigor and energy, and new trades and business ability, to a country that was in danger of fatty degeneration of the heart. The Government has publicly recognized the debt that it owes these immigrants, and it has done much to help them get established and started. Those capable of agriculture have been placed in villages on the best farming lands in Macedonia, where the tobacco crops has wonderfully increased in value as a consequence. Rug manufacturers from the regions of Smyrna and Oushak have brought this remunerative industry across, and made Greece an actual competitor with Turkey for the rug trade.

With the refugees from Asia Minor, there came over into Greece a number of the American Board missionaries, to help their friends make the new start along evangelistic and educational lines. They were first of all relief workers, in those days, working heroically night and day to secure tents and bread for these unfortunates, and to start industries among them.

The Greek Government recognized the need of this service, and expressed its gratefulness for it. Larger tents were procured for church and school, Bibles, hymn-books, textbooks, benches, and other primary necessities were found; and thus for a second time the missionaries were thrust into Greece for active work without a deliberate choice on their part. The first time had been during the Balkan wars, when Greece captured the mission station of Salonica and incorporated it in her kingdom, thus bringing into the country several missionaries who had never dreamed of serving in Greece.

Two full-fledged stations of the American Board were thus established by strange fate in Greek territory, without any plan on the part of the Board. The greatest need for foreign aid was seen in the educational line; and in this the Americans were eagerly welcomed by the Greek Government. And while fear of political propaganda has made Greece very unwilling to give permission to Italian or French or other foreign schools to open in Greece, a special law was passed allowing schools that had been operating in Turkey for a certain length of time to establish themselves in Greece. This has opened the way for the American College at Salonica, the American Junior College for Girls at Athens, and the School of Religion at Athens.

For many years the Greek Evangelical Synod has been in charge of the evangelistic work among Greeks; and it has been deemed best to throw upon this organization the responsibility also for such effort among the refugee population. Among the Armenian

refugees the church work that has been organized has thus far been under the temporary oversight of American missionaries, since the people have not been able to take over full responsibility. But an arrangement has been recently made with the Armenian Evangelical churches of America whereby this field is to be progressively turned over to them as their particular missionary enterprise. The missionary work will consist of schools and whatever efforts naturally emanate from these as Christian centers. Medical work among the refugees has been effectively carried on under the American Women's Hospitals, with whom a few missionaries have been cooperating. This work is temporary and will eventually be turned over to native agencies.

Very hopeful spiritual movements are springing up recently within the Greek Orthodox Church. Two distinct organizations are starting Sunday-schools in that church; these have much to learn, and may have hard sledding before they are really established, but they are beginning. There is more preaching today in the Orthodox churches than ever before, and of better quality. The writer recently attended a preaching service in the large Metropolitan Cathedral in Athens, on a very chilly Sunday during the Carnival, when eight hundred or more people sat or stood through a fifty-five minute sermon by an able priest, intent to get his message despite the fact that there was no way to heat the building.

There is also more sale for spiritual literature than ever before. One comparatively new religious weekly has now 42,000 subscribers, and the number is on the increase.

All such movements are cordially welcomed by the missionary, but he finds it difficult to cooperate with them because of the jealous suspicion of the authorities of the Established Church. The name Protestant is anathema, and must be carefully avoided if any work is to be done inside the Orthodox Church. Yet alongside this, the Greek Evangelical Church body has been recently at last officially recognized by the Greek Government; and its zeal and spiritual force should be an incentive to their Orthodox brethren to come up to them as a moral and religious power.

The tremendous upheaval in Asia Minor, that hurled over into

Greece a million human derelicts, has scattered the seed of evangelical truth in many most unexpected places. Here and there are found small bodies of earnest Christians who meet for services and who read and circulate the Bible. One can hardly estimate the possible consequences of this for the whole of Greece. With a few educational centers at which missionary influence may be felt, and with indigenous zeal and effort to extend the spirit of the Gospel everywhere, and with increasing freedom for the circulation of the Bible, what may not the result be, in making this nominally Christian land more as it really ought to be!

WHY SHOULD I?

I. Why Should I Study Missions?

1. Because my education is sadly deficient if I am ignorant concerning the most important work in the world.
2. Because a study of missions will increase my faith in Christ. Missions is God at work.
3. Because I cannot otherwise grasp the full mission of the Church.
4. Because I cannot discharge my duty without informing myself on the subject.
5. Because I must be intelligent on missions in order to stimulate others.
6. Because I need this study as a preparation for my own life service.

II. Why Should I Give to Missions?

1. Because it is the best paying investment of money.
2. Because of the joy and blessing that come to the giver.
3. Because I am a steward of the money that God has intrusted to me.
4. Because I am put to shame by the liberality of converts from heathenism.
5. Because it is God's will that missionaries should go, and that I should help to send them.
6. Because I am grateful to God for what He has given me.
7. Because men are suffering from sin and souls are dying that I may help save them.

III. Why Should I Pray for Missions?

1. Because the world needs prayer.
2. Because missions have always prospered as believing prayer has increased.
3. Because God has conditioned the success of missions on prayer.
4. Because the missionaries and converts ask for Christian prayers.
5. Because I am told by Christ to pray.
6. Because the prayer of faith is answered.
7. Because Christ is praying for those for whom He died.

IV. Why Should I Be a Missionary?

1. Because Christ is the only Saviour.
2. Because multitudes have not heard of Him and are dying in their sin.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved.

Adapted from *The Outlook of Missions*



ESKIMOS OF THE PRESBYTERIAN MISSION, POINT BARROW, ALASKA

ROMANCE AND REALITY IN ALASKA

BY REV. A. J. MONTGOMERY, D.D., New York

Presbyterian Board of National Missions

MISSIONARY work in Alaska is unusually attractive on the one hand and more than ordinarily difficult on the other. Has any other field of missionary operations so much with which to appeal to the imagination of Christian benevolence? The era of discovery and exploration which flies the flags of Spain, France, Britain and Imperial Russia, world powers of the eighteenth century, is a colorful record of adventure and daring. The long colonial tenure of Russia cannot be classed as even a passable political experiment but it has furnished the world with the ground work of many a stirring tale. Following the Russian occupancy with its Oriental splendor and opulent,

mystic interest came the days of the great gold rushes, Klondike, Fairbanks, Nome, Iditarod and others. These were true American epics of action, of wealth acquired overnight and often as quickly lost, of unspeakable hardships and of sublime courage. In addition to all this our Northland has in itself an appeal which grips the imagination of all. Its jewelled nights, vast spaciousness and mighty silences seem to challenge the attention of those who have never had the good fortune to live in the witching land.

One of the many difficulties inherent in missionary work in Alaska is the vast geographical spread of the country. It lies within meridians 130 west and 173 east

longitude and between parallels 51 and 72 north latitude. Its area is about 590,000 square miles which is one fifth that of the United States. Its coast line is six times as great as that of the United States. The main mass of Alaska is, speaking roughly, a great rectangle. On the north it looks out over the polar expanses of the Arctic Ocean and on the south over the Gulf of Alaska. Attached to this great terrain are two tail-like appendages, one bending to the southeast, Southeastern Alaska, the small segment which the ordinary tourist sees, the other the Alaska Peninsula which is continued in the Aleutian Islands swinging far out into the Pacific Japanward. The proximity to Asia is seldom thought of and therefore should be specially stressed here. On a clear day the East Cape of Asia can be seen from Cape Prince of Wales. How many have realized that the oldest and the newest continents are actually only an eye glance distant? There are not a few who believe that before the dawn of history successive streams of immigration from Asia entered America at this particular point.

The baffling problems of transportation are another serious difficulty not only for missionary operation but for economic, social and pioneering efforts as well. It is a land of many islands, of towering mountain ranges, majestic rivers, great valleys, boundless tundra plains, resting on the Pacific and Arctic Oceans and Bering Sea, the point of contact being a shore line serrated by fiord, inlet, sound, bay, canal and gulf. While this makes transportation of all sorts including aviation the despair of the engineer, yet incidentally there is furnished some of the

grandest scenery in the world. Perhaps its scenery ought to be listed as Alaska's greatest asset. Even with the present transportation one may behold fiords equal in beauty to those of Norway, glacial systems so extensive that those of Switzerland pale into insignificance in comparison and as the *piece de resistance*, Mt. McKinley, the mightiest mountain of North America in height and impressiveness.

For extensive missionary operation the variations of climate constitute still another and most serious difficulty. A little less than a quarter of the area of Alaska lies to the north of the Endicott Range of Mountains. This region is exposed to the rigors of the polar winters. One church maintains several missions along the littoral which is sealed by the polar ice pack for about eleven months of the year. The reader will appreciate the real difficulty here when he is informed that supplies can reach these missions by boat only once a year if and when the ice recedes temporarily from the shore. Mail is carried by the supply boat in August and three times during the long winter by dog teams. This region may, however, be disregarded for the purposes of this paper. It is most important to recognize clearly that Alaska is not an Arctic province. Fully three-fourths of its territory is within the North Temperate zone. Two distinct climatic belts are distinguishable. The fringe upon the Pacific and its waters has high precipitation, cool summers and mild winters. Crossing the coastal mountains one enters a characteristic Rocky Mountain climate, with scant rainfall, hot summers and cold winters. It need not be

pointed out that climatic conditions very materially affect the rate of progress by which a virgin territory may be reclaimed.

Still another factor that adds to the difficulty is the evidence of ar-

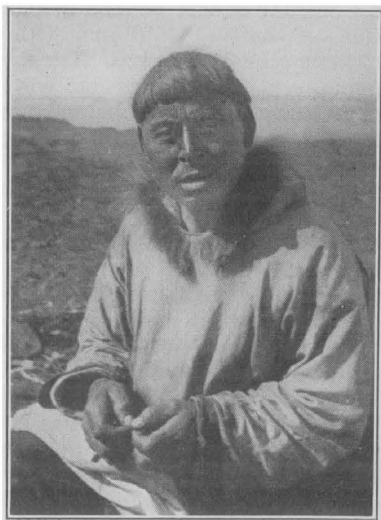


LEAVING WAINWRIGHT FOR A PREACHING SERVICE

rested industrial or community development. The difficulty does not arise so much out of the wastage involved as out of the psychology which it creates. He who has seen the wreck of an abandoned mining camp, or an abandoned army post, or the ship boneyard at St. Michael, for example, is qualified to calculate the retarding effect of such sorry spectacles. It is true that the pioneering venture of necessity involves waste in planning, in effort and in dollars, but in Alaska with its sparse population and high transportation costs these reminders of forlorn hopes or of better days tend to retard present development.

Still another difficulty presents itself in the complex of racial, tribal, linguistic and cultural variations. The simplest type of work is among the whites and yet for reasons already indicated this work is far from easy. It is when we undertake to evangelize the native races that the real quality of the task becomes apparent. The natives of Southeastern Alaska are of three distinct tribes, Thlinket,

Hydas and Tsimpshean. Among the Thlinkets there are important intertribal variations which need not detain us. In the Alaska Peninsula and on the Aleutian Islands are the Aleuts. In the interior are the Tinneh Indians, of Athabascan kinship. From the delta of the Kuskokwim and the mouths of the Yukon northward to Point Barrow and east are the Eskimo, with tribal and dialectical variations. Altogether these native races number about one half of the population, or 25,000. One cannot be impressed by the numbers, but one must be appreciative of the patient missionary spirit that has never been daunted by the complicated problems of race, tongue and culture.



MARRIO, ONE OF THE ELDERS AT WAINWRIGHT

The purchase of Alaska from the Imperial Russian Government was made in 1867 yet almost a score of years passed before the United States attempted to set up a form of civil government. From 1867 to 1877 government was nom-

inally in the hands of the War Department. For two years it was given to the Treasury Department. Then from 1879 to 1884 the responsibility was reposed in the Navy Department. On May 17, 1884, Congress established civil government.

The condition of the native races when the country passed into the political system of the United States was thoroughly deplorable. It is a well-known story and may be summed up here in the words: gross immorality, savagery, brutality, witchcraft and extreme degradation. The need of education was deeply felt, consequently the first act of the first missionary at Fort Wrangel in 1877 was to establish a Christian school for the instruction of native children. Other mission schools followed. The first public schools came, as one would expect, with the establishment of civil government in 1884. Under the provisions of the Act of Congress the Secretary of the Interior appointed a general agent of education in Alaska who administered and supervised all public schools until 1900, when because of the growth of certain communities and the need for some form of local school control Congress passed an act providing for the incorporation of such communities as cities and setting up, among other things, the machinery for the support, management and control of city schools. Five years later the so-called "Nelson Act" was passed which provided for the establishment and support of schools in communities outside of incorporated cities, the same to be "available to white children and children of mixed blood leading a civilized life." At the same time the Federal appropriations for schools administered by

the Secretary of the Interior through the U. S. Bureau of Education were restricted to the maintenance of schools for "Eskimos, Aleuts, Indians and other native people of Alaska."

There have thus been created by action of Congress in this territory two systems of education, one for native races directly under the Federal administration, the other for whites and placed in charge of the territorial government.

The U. S. Bureau of Education conducts day schools, industrial schools, reindeer schools, cooperative stores, hospitals and provides medical relief and special instruction in sanitation in behalf of the natives. This work, in spite of almost insuperable difficulties, is being done efficiently on the whole and with commendable skill and sympathy. The Bureau employs a force of six superintendents, about 170 teachers, eight physicians, twenty-six nurses and maintains 86 schools with an enrollment of almost 4,000. At present there are three industrial schools located at White Mountain, Kanakanak and Eklutna which are doing a wholesome piece of work in preparing native youth for the duties of civilized life.

The territorial educational system for "white children and children of mixed blood leading a civilized life" is in charge of a commissioner with headquarters at Juneau. The number of schools administered by the commissioner is in excess of eighty, with about 220 teachers and an enrollment of about 4,500. The high school enrollment is near 600. The territorial educational system heads up in the Alaska College at Fairbanks. This institution is an agricultural college with a school of mines and

provides a four years' course of instruction leading to the B.S. degree. Thus it will be seen that Alaska is trying to solve the elemental problem of furnishing every youth an adequate education. The changes that have taken place in the last two decades have generally made for more stable modes of life. This has given new opportunity for home building; consequently while the present population mark is at low ebb still there are more children in the territory than ever

the same time when they witnessed the atrocities practiced on suffering people by the medicine man they vowed his undoing. The United States Bureau of Education assumes responsibility for medical service for the natives. Their hospitals are planted at Noorvik, Akiak, Kanakanak, Tanana and Juneau. During the season of open navigation on the Yukon a medical boat with doctor and nurse is maintained. Mission hospitals are maintained by the



A BIRD'S EYE VIEW OF THE CHURCH TAKEN THE DAY OF THE DOG-TEAM PICNIC

before. In addition to the splendid provision made for public education there are a small number of mission schools doing creditable work. The Presbyterians maintain the Sheldon Jackson Training School for natives at Sitka, the high standards of which are felt far and wide, and the Episcopalians have boarding schools for Indians at Nenana and Anvik, to mention no more.

It has already been made plain that the pity of the first American missionaries was elicited by the degradation of the natives and their practical response was schools. At

Methodists at Nome, Episcopalians at Point Hope, Fort Yukon and Wrangel, Roman Catholics at Holy Cross and the Presbyterians on the tip of the continent at Barrow. On the whole it will be seen that laudable endeavors have been made to care for the sick.

From the inception of missionary work it was felt that something should be done for native orphan children. Their condition then was pitiable in the extreme. The territory makes certain local provisions but it has been left to the denominations to assume this ministry. The Methodists have

consolidated their work into the Jessie Lee Home at Seward. The Presbyterian orphanage is at Haines. The Moravians maintain the Kuskokwim Orphanage. The Baptist institution is on Kodiak Island.

The churches were not as slow to undertake work in Alaska as the Federal Government was to take up the task of civil government. In 1877, ten years after Seward's purchase, the first missionary arrived in Alaska at Ft. Wrangel in the person of Mrs. A. R. McFarland who was initially sent out by the First Presbyterian church of Portland, Ore. Practically all the leading denominations are now represented in the work.

The work among the whites is characteristically home mission pioneering with a large plus of peculiarities. However, it is, as seen in the large, a healthy investment of missionary service and is sure to yield gratifying returns in the establishment of the Kingdom of God on earth. Overcrowding and competition are not unknown, still there is enough undivided parochial responsibility on the part of the churches to insure vigorous growth and development. The present situation, however, good as it is in general, ought to be studied with care by an association of the churches, like a home missions council, with the future in view.

The missionary work among the native races has been undertaken by the various denominations with never a thought of comity or allocated areas and yet, on the whole, this haphazard method has up to date worked out advantageously. The Presbyterians are practically alone in Southeastern Alaska. The Methodists once seemed to be willing to accept responsibility for the

Aleuts. The Tinnehs of the interior are regarded as the sole responsibility of the Episcopalians. The Moravians have the sole occupancy of the work among the Eskimos living at the mouth of the Kuskokwim. The Catholics are working among the Eskimos living in the delta of the Yukon. The Methodists and Episcopalians have each an Eskimo mission station at Nome and Tigara village respectively. The California branch of the Friends has extensive Eskimo work on Kotzebue Sound among the coast-dwelling Eskimos at Kewalik, Buckland, Kotzebue and Kivalina and also on the Kobuk, Noatak and Selawik Rivers. This great mission heads up at Kotzebue where the superintendent lives. The Presbyterians reach the Eskimos at Cape Prince of Wales, St. Lawrence Island, Wainwright, Barrow, Point Barrow, with extension work projected as far east as Demarcation Point. The purpose in giving this list in geographical terms is to demonstrate that, as in the case of work among the whites, these enterprises represent practical territorial allocations of responsibility as yet noncompetitive but needing to be restudied in the light of greater efficiency, safeguarding interests already established and especially for devising practical ways of dealing with areas not yet touched.

It is unusually refreshing to study the history of the missionary enterprise in Alaska. One soon comes to understand that the day of miracles in missions is not passed. Out of terrible degradation and darkness both of mind and heart, people have been lifted into the sunlight of modern Christian experience. One day on the shores of the Arctic Ocean an old Eskimo

handed me a stone knife and explained through an interpreter that when he was a boy metal was all but unknown among his people. That was a voice from the "Stone Age." Later on that very day I saw his son, who is a reindeer herder, a man of property and an educated Christian. In other words it is just one generation from the stone age to our modern industrialized civilization. There

though he is in body, he is the leader of his people in business, in village government and in Christian development. Most of the natives are kindly, alert and responsible. Their great present problem is that of the development of leadership from their own ranks which in the next generation may lead out these young native churches into fresh acquisitions of grace, power and usefulness.



THE SUNDAY SCHOOL OF THE PRESBYTERIAN CHURCH AT SKAGWAY

are many villages of native peoples in Alaska with Christian homes, with culture, education and comfort. These represent the substantial triumphs of the Gospel. Perhaps the two foremost such villages are Tigara and Barrow. In personality there has been as might be expected the same kind of development. Edward Marsden, the native leader, stands for all that is best in the rapidly unfolding life of his Tsimpsheans at Metlakatla. To take another example, Joe Sokonik at Kavilina. Crippled

The missionary situation in Alaska calls loudly for a council of the responsible missionary leaders and administrators to evaluate the work already done and to take such steps as may be had to direct the course of the work for the future. Such a council should be held in Alaska. The need for such a gathering should be laid heavily upon the hearts and minds of the responsible leaders of the churches having large native missionary interests. Alaska is a land of opportunity with great need for Christ.

WOMAN'S RIGHTS IN TURKEY

A Plea by One of Them

A MONTHLY periodical, *Resimli Ai* (July, 1927), published for Turkish readers this plea for the still submerged womanhood of the Republic:

"Sabihe Zekaria Hanum had a case in the courts where an official of justice refused her the right of testimony on the grounds that Turkish law still refuses to accept the testimony of women. Sabihe Zekaria Hanum is the editor of a review and is engaged also with the preparation of a 'Children's Encyclopedia.' Sorely affected by such treatment at the hands of the law, she has written the following article under the title: *Am I Not a Person?*

"I know the restrictions of the old law, but I was expecting that the new Civil Code would grant us at least the right of testimony. This event has shown me clearly that society still has no confidence in me as a woman such as it has in an ordinary man. Women are not considered as persons in (Turkish) society. In the sight of the law, the minds of women are equal only to the minds of children . . .

"Society has given me the right to publish a Review and an Encyclopedia but it has not accepted the fact of my being a thinking being . . .

"The Civil Code has given many rights to women, for which we are grateful. It has given us the right to hold property; to become teachers, physicians; in short, the right to assume such status as presupposes our being intelligent and thinking persons. Consequently, it cannot say that it cannot trust in our words.

"In modern democracies, the right of citizenship belongs to every individual without distinction of sex. But if a woman is not considered a person, she is deprived thereby of all these rights. (According to present law), the Turkish woman may not testify; neither may she become a trustee; further, she may not even interfere in community affairs, where the social and hygienic life of her children and of herself is greatly concerned. If she has not a father or a husband, she is doomed to fail in the struggle of life. Because the head of the family is man, she is not a person, but instead an encumbrance, living as a parasite on the man and on society. As to her political rights, they are denied to her.

"I want my right as a human, being before my right of voting. I want the right given to the ordinary man in my status as a person. I want my right of guardianship of my own children after the death of their father.

"Every citizen has a right in the affairs which concern the general life and the progress of the country. I want my right of vote in the activities of the municipality which deal with the health of my children and of my country. I want the right of expressing my views. As I have a duty and responsibility towards this country, so it in turn, is obligated to give certain rights to me. I want from the law nothing less than the right of full citizenship."

(Signed),

SABIHE ZEKARIA HANUM.

CANADA AS A MISSION FIELD

BY REV. COLIN G. YOUNG, D.D., Toronto, Canada

Associate Secretary of the Board of Home Missions, United Church of Canada

OTHER undertakings may be very necessary for the welfare of Canada but none touch so vitally the springs of the nation's life as the effective preaching of the Gospel of Jesus Christ on the frontier. That frontier may be the fringe of settlement in the farthest outlying community or the crowded streets of a great city, but to permeate the life of every community with the Spirit of Christ is the only way to ensure strength for future generations.

Canada has been looking back with pardonable pride over the steady growth toward nationhood since the Confederation of the provinces in 1867. During this period the Christian Church, as represented by all the denominations, "lengthened its cords and strengthened its stakes." Since the beginning of the twentieth century the expanding demands of growing cities and new outposts have taxed the resource of all Christians. For decades the immigration into Canada was three times as rapid, in proportion to its population, as during any similar period in the United States.

This practical necessity of providing gospel ministry to a great company of new settlers paved the way for larger cooperation among the evangelical denominations and eventually led to a union of three of them and the strong probability of more to follow. The missionary pioneers of all denominations, although they naturally felt the pull of denominational ambition, yet for the most part followed the in-

struction given to James McGregor as early as 1786: "Aim not to make anti-Burghers but Christians." The magnitude of the undertaking helped to break down sectarian barriers. The common task and the common achievement brought the divided forces of the Protestant Church close together on the frontier. It is largely due to united effort, also, that Canada has been preserved from the triumph of evil. The real problems of life at the outposts and in the crowded centres of population have emphasized the importance of the truth and life that are shared by all Christians.

Various Undertakings

The population of 9,500,000, scattered over the northern half of the continent, presents problems as difficult and diverse as have ever been faced by the Christian Church. The field of activity extends from Bermuda, Newfoundland and Labrador on the east to Vancouver Island and the Yukon on the west. No church ever had a more extended, a more complex or a more inviting home missionary undertaking.

In addition to the North American Indians on whose behalf large sums of money are expended yearly, there are representatives of more than sixty-eight different nations who look to the Church of the new land for spiritual instruction and guidance. To meet this diverse need the Gospel is preached in more than twenty-five different languages, not counting the various

Indian dialects. All the larger denominations share in this splendid enterprise upon which the future of Canada so much depends.

Indian Missions

The white man first made himself known to the Indian, not as the messenger of the Cross but as a man of business. The first settlers' thoughts were of furs, not of souls. A day of awakening came early, however, and some of the most heroic achievements of missionary history are found in the endeavor to give the Gospel to the "Red Man" of Canada. Bishops of the Church of England such as Machray, Bompas and Stringer, pioneer missionaries of the Methodist and Presbyterian Churches such as Young, Evans, Rundle and McDougall, Black, Nisbet and Robertson, have set standards of sacrificial service never surpassed in the interests of any cause. Great credit is also due to the Church of England for the notable work done by its missionaries among the Esquimaux of the north. No other church cared for this lonely and very needy people. Without the Church's help hundreds would have died of starvation and without religious instruction.

The churches have an understanding with the Dominion Government dividing the responsibility for the education and the religious instruction of the Indians among the various denominations. Although the process of evangelization has been slow and the results sometimes very disappointing, yet a number of outstanding leaders have come forward whose Christian character is the proof of the faithful ministry of devoted missionaries. As the Government has provided the school equipment,

both residential and day, the facilities for doing the work have improved very much of late years. Due almost entirely to the vigilance of the missionary in introducing and enforcing modern methods of caring for the sick, the health of the Indian is now well cared for and the total Indian population is not diminishing as it once did.

Extended Fields

New communities always mean sparsely settled districts where the people live long distances apart and make the work of the missionary correspondingly difficult. All the churches have appointed ministers to large areas in their desire to meet the need of these outlying settlements. In the Cariboo in British Columbia one worker covers an area as large as all the Maritime Provinces but the whole population numbers only about 5,000.

Visiting these widely scattered families and gathering them into little worshiping groups make great demands upon the missionary's time and strength. On a trip to one of these outlying points one missionary held four baptismal services and baptized eight children on one afternoon. Over the week-end he held two regular preaching services and baptized twenty-seven children, some of them eighteen years of age and yet they had never before attended a church service. This missionary has twenty-seven preaching stations and twelve Sunday-schools. He keeps the "light of Life" burning in many homes which otherwise would be dark, yet he is only one of scores of men and women who cover large areas as bearers of the "Glad Tidings."

On the broad prairies where the

land is marvelously fertile the development of a mission into a self-supporting congregation is often rapid. A few years of persistent effort bring quick returns. Consequently in some of the newer provinces the Church is already firmly established.

Under the care of the Canadian Protestant churches, where statistics are available, there are about 3,000 aid-receiving charges. In each of these there would be an average of three preaching stations, or a total of between nine and ten thousand places where religious services are made possible through the home missionary enterprise of the various churches in Canada.

Marine Missions

On the Atlantic and the Pacific coasts little mission boats go up and down, seeking out the lonely settlers, the fishermen, the loggers and the lumbermen. Between 40,000 and 50,000 people are sought out in this way and the service rendered is at once unique and far-reaching in its effects. One missionary writes, as he relates an experience at one port of call:

"I had a capacity house and a most appreciative audience. They had come from 'the uttermost parts' of the Island by trail and boat. Six babies lay asleep on shawls on the floor during the service. Everyone else was wide awake. I had no need of eloquence to hold their attention but their evident eagerness to follow my thoughts brought from me the best I had. I spoke for more than an hour. The meeting lasted two hours. I do not know how much longer they stayed after the benediction. It was 'a great occasion' for them. They told me that mine was the second religious gathering that had ever been held on the Island and that I was the first Christian minister of any kind that had ever been in their homes. This Island lies out in the Pacific only fifty miles from the city of Vancouver.

"One family, Mr. and Mrs. T., with their six children, lives seventy-five miles farther up the coast on the Upper Ren-

dezvous Island. For ten years Mrs. T. had not been once off the Island, which is perhaps a mile long and one-half wide. A 'neighbor' woman would come in an open boat from fifteen miles away to help her when her babies were born. When first I called I found the children had had no schooling and the oldest was fifteen years of age. They have now a little school attended by four T.'s and four other children who row six and eight miles to be present. Off-hand I could name two score of other families whose appeal is much the same as these."

Traveling libraries are introduced and about one hundred of these are constantly on the move to bring intellectual stimulus to hundreds of little groups.

To fulfil this ministry these brave missionaries endure all kinds of hardships by land and sea. God alone can measure the results in lives inspired and redeemed through their never-failing sacrifice.

French Canadians

For over one hundred years the Protestant churches of Canada have been interested in the evangelization of the French Canadians. Many of the earliest settlers who came to Quebec were Protestants of Huguenot extraction. Their lot was a difficult one and increasingly so with the coming of greater numbers of French Roman Catholics. From the beginning Protestant services were held and many French people were attracted to this simple form of worship. During all these years the work has gone forward with varying success.

Large, well-conducted boarding schools, accommodating 600 or 700 children, have been established by several denominations and afford excellent opportunities for education and for contacts with the Protestant community. Home schools have also been located at several

convenient centers and help to impart religious education.

Important congregations have grown up and are exercising a liberating influence on the thought and action of the French communities. Outside all Protestant churches and yet attributable to them is a great body of young people of French extraction, with highly trained minds, who are fearlessly seeking the truth and are finding the way to real spiritual freedom.

The Problem of the Jew

Wherever the Jew has settled in any part of the world he has created new problems, political, social, economic and religious. Some countries, in attempting to solve these problems, have adopted methods of repression. In most instances the Christian Church has done little but look on and has acted as if there was no call of Christ to bring the Gospel to His own. Had the Christian Church been more active there might be no Jewish problem today. The influence of these people is out of all proportion to their numbers. They have attained positions in finance, commerce, industry, science, philosophy, law, politics, statecraft and in the press, enabling them to mould thought and public opinion and to influence the life and destiny of nations.

These facts indicate the vital importance of the Christian education of the Jew to the life of the whole world. The problem of the Jew is religious and the Church must approach the task from the practical and not merely from the sentimental point of view. "The Gospel, the great Solvent" must be applied as never before. As a group the Jewish people are

steadily separating themselves from the synagogue as a place of worship. Reports show that from 80% to 85% of the Jewish people are rapidly becoming unchurched. Fully seventy-five out of every one hundred of the children are allowed to grow up in ignorance of the Jewish religious beliefs and practices.

Since the Great War the Jewish population, in many countries, has enjoyed a freedom of thought and of action never before experienced. In these areas the Jewish mind has opened and Jewish professors and rabbis of the liberal type are commending the New Testament, even preaching from it and declaring Jesus to be Israel's greatest ethical teacher. A still more "liberalizing" movement in the Jewish community is being led by James Waterman Wise, the only son of Rabbi Stephen Wise, of New York. This young man is already called "A Jewish Martin Luther." In a book recently published he says, "Our faith must be reexamined. Reverently and with love we must search into the truths of our fathers but resolved that where they are for us no truths we must deny them; where they are half truths we must alter them; and where ourselves can catch a glimpse of yet unseen truths we must not fail to follow the gleam." For these and many other reasons the time is most opportune and the urgency very great to evangelize the Jew.

The churches in Canada have a number of successful missions among Jewish people, but the indirect method of influencing them has proved most effective and thousands of young Jews are being born into a wider and fuller life. In Montreal there are 76,000 Jews, in Toronto 60,000, in Winnipeg

16,000 and in all of Canada about 170,000. The number, the opportunity and the obligation grow steadily. Hundreds of Jewish children are now in Sunday-schools and other young people's activities but more aggressiveness should be shown in teaching the way of the Christ unto these wonderful people and especially unto their children.

The Russo-Germans

A fairly large company of people who were legally Russian citizens but who are descended from German colonists in Russia have made their way to Canada. The older members of this group still speak the German language. Their story goes back over one hundred and fifty years to the reign of the famous but wicked Empress Catharine II of Russia. A Prussian princess by birth, her marriage was intended to strengthen the ties between Russia and her native land. She undertook to settle the fertile lands of southern Russia with German colonists, who were promised land and religious freedom. They settled north of the Caspian Sea and between this and the Black Sea. As the Russian Government recognized only the Lutheran Church the state appointed ministers for these colonies. These ministers were state officials rather than religious men and the people suffered accordingly. Many were naturally religious and in the long periods between the visits of the clergyman, and often without his knowledge, great revivals took place. Moody and Sankey hymns were translated into their language and were sung with great fervor.

The religious freedom promised them was curtailed and eventually was taken away, so that they

looked for another country where they would have both land and liberty. They began to emigrate to the United States and to Canada and when the number had grown sufficiently "The Pacific Conference of German Congregational Churches" sent the first missionaries who set up congregations. In the new land they have prospered. The pioneer shack has given place to the comfortable farmhouse. Their religious fervor has not abated but difficulty has been experienced in finding qualified ministers. This is being overcome so that this interesting people is likely to make a substantial contribution to the religious life of Canada.

Extensive and effective work is also being done in well-established missions among Orientals, Italians, Bulgarians, Polish, Scandinavians, Finnish, Ukrainians and other groups. Many of these groups, having turned away from the traditional churches of the old lands, are sadly neglected and are presenting the most inviting fields of home mission enterprise. To teach these peoples the best things of life in a way that will lead them into the place of real Christian faith and spiritual liberty is a glorious task.

The Church of All Nations

One of the most recent methods of solving the difficulty of providing gospel ordinances for these various racial groups is the organization of the "Church of All Nations." In the city of Toronto, The United Church of Canada has added to its missionary equipment this most interesting experiment which so far has proved eminently successful. Years ago one of the largest and most influential con-

gregations of the former Methodist Church of Canada met in the Queen St. West church. The passing of the years changed the complexion of the district. The English-speaking community gave place to the representatives of more than thirty different nationalities who were for the most part without a church home. The old building was remodeled and enlarged, providing two fine chapels seating 300 or 400 each, many club-rooms and a large well-equipped gymnasium, in short, the most up-to-date equipment for a real community center. The direction of the work is under a Canadian-born minister of The United Church and associated with him are five other ministers of the following nationalities: Bulgarian, Finnish, Ukrainian, Scandinavian and Hungarian. These have each his own racial service. In the evening all groups meet in a common service conducted in the English language, although the hymns are sung together in the different languages to the same tune. More than any other undertaking this has caught the imagination of the Church and in this has been found the most effective means of providing religious services for peoples of di-

verse nationalities who have been hitherto neglected. Racial congregations established for some years and now housed in this building have increased their attendance three-fold. A real attempt is made to demonstrate the fact that "God has made of one blood all the nations."

At fifty or more centers across Canada these missions are established and minister in a most unique way to this cosmopolitan population. The enterprises of the Boards of Home Missions of the Protestant Churches of Canada are thus seen to be of the most varied character. A real attempt is made to fill up that which is lacking in the religious life of any community.

In addition to preaching "the Word," which must always be regarded as of first importance in missionary effort, other important activities are undertaken. Splendidly equipped hospitals are maintained; school homes on a large scale bring the possibility of education within the reach of hundreds of children. These and other agencies commend the Gospel of Love to peoples from all over the world, all of whom understand the language of kindness and sacrificial service.

HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA

BY REV. W. A. CAMERON, B.A.

Assistant Secretary of the Board of Missions, Presbyterian Church in Canada

The work of the women's missionary societies of the Presbyterian Church in Canada is mainly of an institutional nature carried on in hospitals, school homes and through the agency of deaconesses. The General Board maintains two

settlement houses in neglected areas in our cities and two Redemptive Homes for the befriending of those who have sometimes been much more sinned against than sinning. To it also is left, as its main work, the supplying of the

gospel privileges to needy places, east and west. Of the 1,268 preaching places in our church, 591 are dependent on the Board of Missions for the appointment of their missionary or for financial assistance. A number of these have been weakened temporarily either by the loss of members or the loss of property during the church union struggle. Many fields cover a large territory and consist of several preaching points under the direction of one missionary. As most of these are in new territory they are strengthened by the arrival of new settlers, largely through immigration.

Six port chaplains are also at work, two in Ireland and one in Glasgow, whose duty it is to be of assistance to those who leave for Canada. Three are at various points in Canada who not only welcome these immigrants on their arrival but help them to adjust themselves to the new conditions. To minister to these, or to keep in touch with them in their new homes, presents a very serious problem. This is being solved through the agency of the Sunday-school missionary who travels in a van, supplied with Sunday-school helps and illustrated papers. Last summer one of these workers covered seven thousand miles, organized twenty-six new Sunday-schools, of which nineteen were meeting in schoolhouses and seven in private houses. In addition, five hundred children remote from any Sunday-school were enrolled in a Home Department for the study of the Bible. Three hundred children were found whose parents wished them to be baptized. During the winter months five hundred and fifty-nine children were being supplied with lesson helps by post, one

hundred and seventy-five homes being on the mailing list. Two new mission fields are being opened this spring as a result of this work of discovery.

The oldest home mission work in Canada was among the Indians of the west. This is still being carried on. The latest development is taking place in the new north, in the mining districts of Northern Ontario, Quebec, Northern Manitoba and Saskatchewan, and in the great wheat areas of the Peace River country, lying north of Edmonton. The Presbyterian Church has appointed students for the summer to prospect in these districts for the hidden gold in the lives of men. No work is more truly following in the footsteps of our Master.

A large number who are now making their homes in Canada have come from lands where English is not spoken. Our church is taking a share in the task of proclaiming Christ to those of eight different nationalities: (1) scattered French families in the Province of Quebec; (2) Chinese in various centers, among whom eleven workers are giving full-time service, four of these being Chinese; (3) Jews in Toronto; (4) Italians in Montreal, where there are three congregations with a combined membership of 225 and with 200 children in the Sunday-schools; (5) Hungarians in nine centres, east and west; (6) Ukrainians in three cities; (7) Scandinavian farmers, woodsmen, fishermen, and miners; (8) Persians. The work of ministering to so many varied nationalities is abundantly worth while as a part in the task of making and keeping Canada Christian in thought and outlook.

AMERICA'S GREATEST CONTRIBUTION TO EGYPT

BY REV. WAHBY BOULUS, Sannoures, Egypt

EGYPTIANS are not so much indebted to America for merchandise and other material benefits but many of us are very deeply indebted for the work of American missionaries. They have done much to evolutionize Egyptian life, and in many ways have contributed to progress.

They are ambassadors of love and sympathy, and in their schools have been developed democratic ideals based on Christian principles. They have also taught the Gospel of Christ.

In Alexandria, Tanta, Cairo, Assiut and all up the Nile Valley one finds the indelible impression of these great American institutions—especially of Assiut College. Had it not been for this college alone, many Egyptians who are now the light of their country might have been renegades or vagabonds. *Young men have been* snatched from dark homes. Now they are possessed of the light of knowledge and truth, and are diffusing light to their fellow countrymen.

In the village where I am now a pastor more than two hundred young men, former students of the Assiut College have come and compose a group of useful citizens. Thirteen are pastors; others are lawyers, doctors, teachers, or business men. The money was well invested in their education for it brought forth a high percentage of character and men.

The work of the Sunday-schools is also finding its way into the old

Coptic Church and even the street boys are not forgotten in this great movement. The invaluable help such schools are now rendering is beyond calculation.

Egyptian women also have found their greatest friends in American Christian educators. They have found their liberty and new life. Egypt has great possibilities with an open Bible and this Book is helping to reform the old Coptic Church.

Missionary medical work has presented a wide field for self-sacrifice and a center for service to humanity. In Assiut and in Tanta, hundreds of thousands have been treated and have returned, uttering words of gratitude. Dr. Henry stands out as a distinguished character possessing all the virtues of a Christian minister and Dr. Grant of Tanta has become widely known and greatly beloved. Other missionary pioneers have not considered their lives dear unto themselves in their desire to offer salvation to the Egyptians.

America's greatest contribution to Egypt has been the men who have come here to serve humanity, to uplift character, and to make known Christ as Saviour and Lord.

Arabic Scriptures had a total circulation of 1,200,000 copies during the last twenty years. About one-tenth of the whole output have gone to Moslems, which is much. Osmanli-Turkish Scriptures have all gone to Moslems during the same twenty years in a total of 150,000 copies.

EVANGELICAL CHRISTIANITY IN ITALY

BY REV. ALBERT G. MACKINNON, M.A., D.D., Rome, Italy

Minister of the Presbyterian Church

TO APPRIZE the forces dominant in New Italy one must understand its maker—Mussolini. That is not easy, for the evolution of the man is not yet complete. He has impressed his ideas and will on a nation by a strength of character and determination that ranks him as one of the world's greatest leaders, but what the ultimate goal will be it is doubtful if even he himself foresees. Fashioned on a rude anvil, he tasted the bitterness of poverty and imprisonment. The fire of patriotism in his soul, which has been the passion of his life, early began to weld the hard experiences of youth into a fierce determination to make his country a better place to live in and to clear all self-seekers from positions of authority. He naturally gravitated towards Socialism; but when he had to choose between it and patriotism he was loyal to his first and abiding love, that of country. Lenin upbraided the Italian Communists with having lost their chance when they allowed such a man to leave their ranks. "It is a great misfortune that Mussolini is lost to us," he wrote. "He is a strong man who will lead to victory his party. You have thrown away the card which wins the trick."

His prophecy proved true. Mussolini could not be suppressed. He came to the top, and to-day Italy presents at first sight a puzzle to the casual observer. It is transformed, reanimated. What has

happened is that Mussolini has discovered the soul of his country. At heart, through all the ages, there slept the spirit of Imperial Rome. Mussolini found in the old *fascies* the "Open Sesame" which penetrated through the walls of centuries and made the dry bones rise and live. The Italy which has awakened to a consciousness of itself has some of the delightful freshness of youth. It is full of energy and ambition. Fascismo has harnessed fervor to action: it has given ambition a goal, and patriotism a vent. The dash of Italian character has carried the country with a rush into its new-found possession of unity and power. Time only will prove whether push will be backed by perseverance. Has the spurt staying power?

The best minds in Italy think that it has. There may be modifications in time, but Italy will never go to sleep again. It has awakened, rolled up its sleeves, and set itself to put its house in order. Housewives are not over-gentle when the frenzy of cleaning is upon them, and many a mere man has to complain that his household gods have been sacrilegiously fingered. Yet when he sits once again in comfort the sense of purity is more than compensation. There is a purifying agency at work in Italy to-day.

How does all this affect Christian work? That is the question we have to answer, and in general terms the response is easy. Social discipline, order, high civic ideals

are all conducive to the formation of an atmosphere helpful to Truth in its highest form. Italy just escaped a catastrophe which would have been disastrous to Christianity. Bolshevism was about to break through the guard of civilization. The pressure from Russia was bending the line of resistance; its red flag was vaunting itself on the very streets of Rome; its doctrines were warping the souls of its citizens, when Italy produced the man who by a magic word rallied its moral forces. The breach in the dam was stopped, the flood was stemmed; and, in as true a sense as in Flanders and on the Piave, Europe was saved a second time.

Let us pass in review:

The Forces Helpful to Evangelistic Work

This awakening in the State has had a repercussion in the religious sphere. It is a period of intensive germination. New ideas are evolving and taking form in laws. While the region of this activity has so far been political it has produced an alert mind which cannot be confined within the frontiers of the State. This is all to the good. Fascism may yet have its parallel in the religious domain. My own belief is that it will, and that nothing can check it. Meantime there is undoubtedly a deepening of interest in spiritual matters, and a restless spirit of inquiry. Books on religious subjects are being more largely read, and among the more thoughtful there is a tendency to question the superstitious teaching of the Roman Church. Many of its practices will not be able to withstand this new search for truth.

Mussolini, while I know nothing

about his private opinions, has publicly emphasized the importance of religion in the State. He is naturally too preoccupied with the affairs of government to probe deeply into the nature of religion itself, and therefore accepts the form in which it has been presented to him. He has had little opportunity to come into close touch with evangelical thought and forces; but he does not disown the place and work of the Evangelical Church in Italy, and acknowledges the good it is doing in the formation of character, which he confesses must be the basis of true citizenship.

This outlook tends to put the mind of the average Italian, where not hampered by prejudice, into a sympathetic attitude towards the appeal of Truth. It is my frequent habit to attend the evening service in the Waldensian Church in Rome, and I am always impressed by the large and attentive congregations. These are not composed of regular members, but are representative of the man-in-the-street. A considerable number of Roman Catholics drift in there because of the growing desire to know the Truth. One cannot come away from these services without feeling very hopeful for Italy.

Another satisfactory feature in the present situation is the repeated assurance which the Fascist Government has given that religious liberty will be maintained, and that it will safeguard the rights of all denominations which have a recognized claim to its protection.

Three years ago when Senator Luzzatti was writing a book on the "Relation Between Church and State" he called in my services in connection with his chapter on the

history of Scotland. Although once Liberal Prime Minister of Italy and thus in himself the exponent of a statesmanship which was now superseded, he yet expressed absolute confidence in the new régime to preserve liberty of conscience and worship, and the rights of religious minorities. This testimony from a Jew, but one known as "The Grand Old Man" of Italy, carries weight. The shrewdness which lurked behind those keen eyes read men and movements and his assurance on this point has allayed all fears.

Another encouraging feature of the times is the drawing together of the separate forces of Evangelicalism. There was a period when they showed rivalry and even opposition to each other; but that is past. In Italy many organizations are at work to spread the Gospel in its simplicity, but the greatest of all is the Waldensian Church, to whose heroism Milton opened the eyes of Europe with a sonnet. It is the survivor of thirty persecutions each more cruel than the other, and it has the right to call itself the oldest Protestant church in Europe. The best way to help the evangelical cause is to do it through the Protestant Church of the land. The present national spirit of the country resents the efforts of outsiders. It will be a long time before we can expect organic union between the different evangelistic agencies; but the fact that there is now co-operation gives strength to the cause.

Another thing that gives ground for much hope is the increasing circulation of the Scriptures. Though the ground may still be hard, the seed is being widely scattered, and here and there it is

taking root. A revived interest is manifest in the Word of God and many incidents have come to my knowledge of how a single copy has changed first one life and then a whole home. Secretly the leaven of the Word is acting and preparing the way for the preaching of the Gospel of Christ.

Forces Which Oppose

There is, however, a darker side to the picture. Prejudice which has been entrenched for centuries is not easily moved; besides there are material interests which are threatened by evangelical teaching. It undermines superstition and all that is built thereon. Hence the fierce attacks which are sometimes made on the preachers of the Gospel, and especially on those who distribute the Scriptures. The benevolence of the Government is abused by those who under the cloak of religion seek to hinder workers of a different faith. It sometimes also happens that lower government officials interpret in an arbitrary way the intentions of the State.

A strange coincidence can also be noticed. Along with the revived interest in religion there are developments of superstition. Miracles attributed to the relics of dead saints seem on the increase. I have never seen the "Holy Stairs" in Rome more densely thronged than in recent years. The voice which whispered to Luther: "The just shall live by faith" falls to-day on deaf ears as men seek salvation by penance.

Perhaps one of the greatest difficulties the evangelical cause has to face at present is the lack of men and means. After all it is true that "Not many mighty, not many noble are called." The re-

sources available are very limited. Their lack is America's and Britain's opportunity; but the giving of alien help requires tact. Nothing would be more fatal at the present moment than to associate evangelical effort with foreign churches, for in such a case it would be very easy for the enemy to turn national spirit against it, and thus raise an insuperable barrier to its advance.

The Evangelical churches in Italy need the prayers and practical help of their brethren in other lands, for theirs is a great task at this moment. The character of New Italy is still in the making. If it can be freed from the superstitions of the past, and its zeal for the renovation of the State be joined to loyalty to that Saviour whose figure it has worshipped but whose spirit it has misunderstood, then with that purified vision it

may yet achieve a glory greater than "the grandeur that was Rome."

Well-intentioned visitors to Rome very often, through thoughtlessness, place themselves in the category of hinderers. A curiosity which they excuse as harmless tempts them to seek for admission to one of the papal audiences. All the "audience" there is about this ceremony is getting down on one's knees and humbly kissing the Pope's ring as he passes along the line of kneeling visitors. The next day the publication of the news that, say, "Three hundred distinguished American and British visitors had an audience with His Holiness," may not meet their eyes; but it is seen by the Italians, who do not understand that the motive was mere idle curiosity, and accept it as a vote of confidence in the Roman Catholic faith.

AN APOSTLE OF CHRIST IN NEW BRITAIN *

BY J. H. MARGETTS, Raluana

THE latest thrust made into heathendom by the church operating in the Raluana circuit has been in the direction of the Baining Mountains, a wide, rugged range of heights stretching right across the Gazelle Peninsula and lying at the back of the circuit. Sparsely scattered over this mountainous region are thousands of nomads who rank with the lowest types of mankind.

Having grown tired somewhat of their nomadic existence, and having heard something of the beneficent results accruing to those having heard the gospel, in 1913 a small company of these

people accepted the invitation of certain Taulil chiefs living nearby and settled amid the less exacting conditions on the foothills of the range. The opportunity was immediately grasped by our church, and services were commenced amongst them, only the men attending, standing around, not moving far from their spears which they had stuck up in the ground. Shortly afterwards a native teacher was sent to reside in the settlement and soon the first seeds of the Kingdom of God were taking root in the hearts and lives of the people.

Six years ago, amongst those found waiting at the door of the church for admittance was a young

* From *The Missionary Review* of the Methodist Missionary Society of Australia.

man named Got. Gently and kindly and patiently he was taken in hand by the native teacher in his village and taught the way of God more perfectly. We then received him into the church. At baptism he took the name Jeremiah. He was taught to read, and in order to know the Word of God he learned the coastal language, in which the New Testament is printed. All this time he was an eager hearer of the Word and regularly attended all the meetings of the church, and endeavored by precept and practice to lead others to the grace he had found and was so much enjoying. It was thought wise to assist his training by giving him admittance into the missionary's school at Raluana; but he never really settled down amongst us. His heart was where his home is, away in the mountains. He longed to be back with his own people; so we let him go, knowing that the greatest equipment God's servants can have is not acquired at the schools. He became a local preacher and was the first to proclaim the gospel to his tribe in their own tongue. "Missionary," they said later on, "until Jeremiah preached to us in our own tongue the Divine light we saw was as that of the dawn, but now it is as that of the sun shining high in the heavens."

It was at this time Jeremiah began his apostolic tours. Over hill and valley, crossing dangerous rivers, climbing rugged mountains in all weathers he would go, looking for the people in their rude hamlets; not finding them he would go and search for them in their gardens, gathering them together at night and in the light of the fire telling them the story of the gospel, so wonderful to

their ears, then calling them to join him in prayer. He would stay in a place a day or two and then continue his work elsewhere. The outcome of these missionary journeys was that the Christian settlements on the foothills were growing month by month. Jeremiah was lifting up Jesus as he went along, and He was drawing men and women to Himself. Those men and women, naked savages, wending their way down the mountains, with their packs and babies on their backs, and their bigger babies on their shoulders, to where the native teachers were stationed, were souls tired out with life as they had known it, who had been inspired to new life and energy by the promise of rest to be found in the Gospel of Christ, proclaimed so earnestly by one of themselves.

Jeremiah was afterwards made an assistant teacher. Up till now his work had been principally amongst those of his own tribe, the Uramat people. Between this tribe and the sea are the Mallee people, perhaps the most numerous tribe on the mountains. We were anxious that our work should extend to these also, and as we had no pioneer suited to the task compared with Jeremiah, he was approached. Before many days had elapsed he had left home once more, this time on an excursion into the Mallee country. In that district he lived and laboured for several months. The dialect spoken was a little different from his own, but this was soon acquired, and he was able to preach to the people in their own tongue. What has been the outcome of these endeavors? Another settlement has come into being with a population of about two hundred—all brought into the Church by Jeremiah.

THE VITALITY OF MORMONISM

BY REV. WM. M. PADEN, D.D., Salt Lake City, Utah

A MORMON apostle, Dr. James E. Talmage, writes as if the vitality of the Mormon cult were evidence of its claim to be the only true Church of Christ on earth. But weeds have stubborn roots; they grow; they reproduce; they spread their species; some of these weeds are parasites; many of them thrive best on poorly cultivated soil. Islam is an older, more deeply rooted and more widely spread creed than Mormonism and its defenders might use these evidences of vitality to prove its divine character and unique religious worth.

Mormonism is deeply rooted in Utah, even in Salt Lake City where perhaps half the people are non-Mormons or "Gentiles." Yet visitors who pass through this Mormon Zion see little of the branches of this degenerate but fruitful cult and less of its roots. Tourists who attend services in the Mormon Tabernacle are apt to think of this as the one Mormon meeting house in the city. As a matter of fact, there are fifty other Mormon meeting houses in this Mormon Zion and eighteen more in its environs. Moreover, the services held in the tabernacle are for tourists and are tied up with the Mormon Bureau of misinformation, which is one of the most seductive missionary stations of the Mormon church. The typical services of the church are held, save during its semiannual conferences, in the ward meeting houses. The Mormon contingent at the Tabernacle services consists of certain apostles and defenders

of the faith, the Mormon choir, and representative dyed-in-the-wool saints from the various wards of the city.

The Tabernacle, when it is packed as at conference time, seats about 7,500 people. The attendance at the regular afternoon services averages about 600. "That is not a great showing in a city of 125,000, one half of the people non-Mormons," says the visitor. "But," replies his Gentile companion, "you must take into account the attendance at the regular morning and evening services held in the fifty Mormon meeting houses. The Mormon church has an enrolled membership of 43,759 in this city and as many more in its suburbs in Salt Lake County. There are fewer than 10,000 members—Protestant and Catholic—enrolled in all the other churches of this city or county."

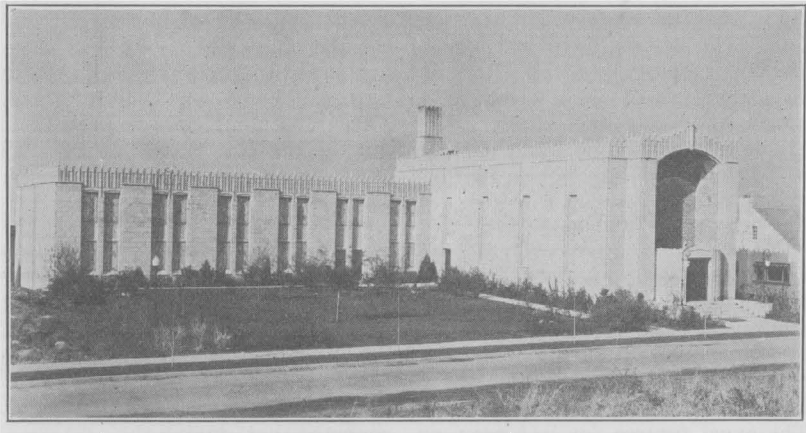
It should be noted, however, that the Mormons round up and brand all their children at the age of eight years and are not disposed to purge their church rolls. "Once a Mormon always a Mormon" is one of their sayings.

Outside of Salt Lake City and County the Mormon cult is still more stubbornly rooted. But here, again, the outsider needs disillusionment. You tell a candidate for Christian ministerial service that he will be the only resident minister and serve in the only organized Christian church in one of our Mormon towns or counties and he will inquire: "Are there any Mormon churches in this unoccupied

parish?" If the field under consideration centers at Logan, the county seat of Cache County, you reply: "Oh, yes, there are a dozen Mormon meeting houses in Logan and its suburbs; also a central tabernacle and a conspicuous Mormon temple. There are over forty Mormon chapels or meeting houses in this town or county and you will be the one resident minister in this great parish. The enrolled membership of the Evangelical church will be perhaps 125. The Mormon

Some of these "stakes" report as many as 6,000 members and the enrolled membership of the church in Idaho is over 85,000. There are not so many members enrolled in all the other churches — Catholic and Protestant — of Idaho. The Mormons have established their colonies chiefly in the southern counties of this state.

The cult has, during the last few years, been taking root and spreading in California and, especially, in and around Los Angeles. A



A MORMON UNIVERSITY WARD CHAPEL IN UTAH

membership, as listed for last year, is 24,241. These members are cared for by five 'stake' presidents, forty-three bishops and scores of obedient priests."

Is the Mormon cult spreading? Is it lengthening its cords, as well as strengthening its stakes?

According to the Mormon directory and statistics for Idaho, the cult has twenty-four "stakes" in this state, usually including a county or a town and its environs. Each of these "stakes" has from six to fourteen meeting places or chapels, each with its bishop and contingent of subordinate officials.

"stake" has recently been organized in Los Angeles with its president, eighteen wards each with its bishop, and 6,928 members. The authorities now speak of organizing a "stake" covering the forty or more missions in central California. Some of these missions have already purchased property and built comely chapels.

Mormon Statistics

Speakers at the last Mormon conference boasted that their church had more than doubled its membership during the last fifty years. This is quite true. The

present enrolled membership of the two Mormon sects—the one with headquarters in Salt Lake City, the other with headquarters at Independence, Missouri—recently reported by Dr. H. K. Carroll, is 645,158. Of these, about 95,000 are Josephites, a midwest variety of Mormon, that have always repudiated polygamy and consider Brigham Young and his successors as usurpers of the authority given to Joseph Smith.

Deducting the enrollment of this Josephite sect, which has little foothold in the intermountain or Pacific West, we have left about 550,000 members of the Utah or Brighamite, sect—the sect with which we chiefly have to do.

The growth of the Utah variety of Mormonism has not been luxuriant during the last few years—say about 21,000 each year, of whom about 14,000 are children from Mormon families. The number of adult baptisms, including adults born of Mormon parents but not baptized in childhood, and converts from the outside world averages about 7,000 per annum. The exact figures for last year, as given out by President Grant, are: Children baptized and enrolled, 14,604; other converts, 6,367. No reports are made of loss by death nor is any report made of losses by apostasy or chronic absenteeism.

This makes some of the Mormon statistics rather interesting. For example: The Mormon church reports a membership of 2,228 in Kane County, Utah. There are, according to the United States Census report, only 2,054 people in this county. Another Mormon statistician has naively listed this county, basing his estimate on figures covering twenty-five years, as 100.07% Mormon. It is evident

from such and other reports that the Mormon bishops list all the Mormons who happen to be living in their wards when report is called for and so encourage ecclesiastical repeating. Nevertheless, in spite of this disposition of the Mormon leaders to claim everything in sight, and in spite of their readiness to wink at "repeating," the cult is growing. The increase is largely due to Mormon fecundity and the unwillingness of the bishops to reduce their ward membership by cutting out the dead timber.

Another sign of the vitality of the Mormon cult may be seen in its new zeal in temple building and its new emphasis on temple work. Three new temples have been built during the last dozen years—one in Hawaii, another in Alberta, Canada, and a third at Mesa, Arizona. These temples have cost the church at least \$750,000. There has also been a great increase of such temple work as baptism and marriage for the dead, initiations into the priesthood and marriage for eternity. At the recent semi-annual conference President Grant reported that, during the past year, over 62,000 "recommends" had been granted to the members of the church who wished to do temple work or accept temple vows. Special excursions are arranged for the young people of Utah and southern Idaho who wish to be baptized for their un-Mormonized forbears. Joseph F. Smith, late president of the church, was in the habit of saying, "We do more work to save the dead than we do to save the living." The Catholic doctrine of purgatory, even in its crudest form, has nothing on the Mormon doctrine of baptism for the "spirits in prison."

Polygamy, aside from its appeal

to the average natural man, was a diabolically shrewd way of holding the leaders of the Mormon cult together. Once tied in polygamy, they were tied up in the Mormon church for life. Moreover, it left its mark on their children—a mark which did not embarrass them so long as they remained in a Mormon community or the Mormon church. The oath-bound initiation services and esoteric teachings of the Mormon temples have a somewhat similar grip on

Idaho, one in Arizona, and three in Utah—claim to be junior colleges. These so-called colleges and universities report an enrollment of 4,857 students, all of whom take courses in Mormon history or Mormon theology.

A more recent and close-gripping educational program has led to the building and manning of some sixty-nine seminaries. These seminaries contain three rooms—an office or reception room, a lecture room and a rest or recreation



A MORMON SEMINARY AND ITS STUDENTS IN UTAH

the Mormon priesthood and people and will be much harder to break down than the practice of polygamy.

Training Mormon Youth

The rootage and growth of the Mormon cult is also fostered by its system of church schools and seminaries. Two of these church schools—the Brigham Young University at Provo and the Latter-day Saints University of Salt Lake City—claim to give university courses. Five others—one in

room—and are erected adjoining or near to the town or county high schools. A Mormon teacher of high school grade is employed by the church to take charge of each seminary. He teaches the pupils Bible, in which course grades may be given in the public high school. In addition, he gives courses on the Book of Mormon, Mormon church history and Mormon theology. These seminaries are lashed to most of the larger high schools in towns and communities which are dominantly Mormon. The attend-

ance is supposed to be voluntary but the courses have a place in the schedule of the high schools. Ten thousand eight hundred thirty-five (10,835) high school pupils were enrolled in these seminary classes last year.

In addition to these colleges and seminaries, Mormon "religion classes" are held in or near many of our grade schools. The president of the Mormon church reports that 61,131 pupils were enrolled in these week-day religious classes last year. All this week-day process of Mormonization is in addition to the work done by the Mormon Sunday-schools. These Sunday-schools are easily the most efficient recruiting and enrolling agencies of the Mormon cult and, as each of these Sunday-schools has its theology class for older pupils and adults, these schools are also agencies of indoctrination. The regular church services, which are usually held in the town or village meeting houses on Sunday afternoon, are reiterative, stupid, and poorly attended.

Mormon Bishops and Their Flocks

The Mormons are, as a rule, gregarious or herd-minded. They go in flocks or herds, with a bishop as herder or herdsman and the priesthood as his "nippers-in." There are 933 active bishops in the Mormon church and they and other priests and high priests being included, there are 130,000 priests of various grades in the church. Nearly all the male members of the church who are in good standing, and many who are not, hold office and exercise such authority as is doled out to them by the First Presidency and his Twelve Apostles through local bishops and "stake" presidents. The authority of the

First Presidency and Apostles in the Mormon church is much more direct and intimate than that of the Pope and his cardinals over Roman Catholics.

Faithful Mormons still move in colonies or to colonies of their own kind. The 2,068 missionaries, who have during the past year been working out from twenty-seven central stations, through 750 branches, have been recruiting officers, the branches, as a rule, being temporary "holding companies." For most of the converts hope, sooner or later, to go to some Mormon community or to get within easy reach of one of the Mormon temples. If the Mormon people were permanently scattered over the United States, as are the members of the great Protestant churches, Mormonism would, within a generation or so, lose its hold on the majority of its younger members and nearly all of their children.

So Gentiles, many of them members of Evangelical churches, find it hard to stand up for the faith of their fathers when submerged in a community in which the Mormons are outspoken, knit together as one man, and dominant. Some of these non-Mormons, when so tested, suppress their religious loyalties and soon have neither religion to speak of or to live by. Others, like lumps of savorless salt, go into solution without giving color or tang to the solution. Still others are smothered as corn by the weeds. As the Mormon church emphasizes the social and economic elements of its fellowship as much as, if not more than, the moral and religious elements, some Gentiles join the cult for social or business reasons, much as they would join a social or commercial

club or a non-religious fraternity. This is one of the menaces of Mormonism, for while it is probable that during recent years the Church has made fewer converts outside Mormon communities than in former years, it is more than probable that it has smothered down or won into its membership more of the non-Mormons resident in Mormon communities than at any time during the last generation.

his successors authority to speak for God and receive additional revelations.

These prophets, seers and revelators have taught and still teach that there are many gods, male and female, that these gods have bodies, parts and passions, and that the Eternal Father is an exalted man. They also teach that men and gods are of the same species, men being gods in embryo, and that as God is now, man may be. They teach



THE MORMON TEMPLE IN HAWAII

Doctrines and Subjection to Authority

Today the peculiar claims and peculiar teachings of this peculiar cult are being pressed to the uttermost. Some of the teachings are: That the so-called Christian Church was apostate and that Joseph Smith was called of God to reestablish the only true church of Jesus Christ; that he was given authority to add the Book of Mormon, the Pearl of Great Price, and certain lucubrations of his own to the Scriptures and to transmit to

that men and women, in order to become gods and goddesses, must be baptized and married by men holding the Mormon priesthood and accept the secret vows and pledges administered in the Mormon temple.

They teach that polygamy, as practiced and endorsed by the prophets, seers and revelators of the Mormon church, is a divine institution and that its discontinuance as a practice does not discount its righteousness as a principle.

CHINESE CHRISTIANS WHO HAVE STOOD

Mr. Tien, a colporteur of "Church Village," wondered what outrageous demands would be made for the ransoming of his dear ones who were captured. Among them was his niece, a girl of sixteen.

Suddenly a mysterious message reached him by word of mouth. He was asked to travel alone and unarmed to a place among the hills, where further instructions would be given. Dare he venture on such a journey into the heart of banditland? But he believed that God could take care of him anywhere, so shouldering his Bible Society knapsack of gospels he set off for the hills, selling his books as he went along. On approaching the haunt of the desperadoes his courage almost failed, for he noticed that armed men were watching him from among the high rocks.

Soon he was challenged with a gruff "Who are you?" and he replied, "I am Tien of Church Village." "Oh! you've come, have you?" was the puzzling response. He found himself being passed on from post to post and described by the sentries as the "Poor Ticket." These robbers always speak of their victims as though they were lottery tickets, and here was one whom they reckoned as a blank.

At length Mr. Tien found himself in a hill village which resembled a military camp. It was full of armed men who seemed to be well disciplined. They dressed as soldiers during the daytime and travelled among the villages quite openly, but at night they appeared in civilian clothes.

Conducted into the presence of

the robber chief, Mr. Tien found himself treated as an honored guest. The chief called for tea to be served, and himself poured it out, apologizing to the embarrassed colporteur for having brought him so far away from home. "I could easily have sent your two children back to you but was afraid that harm might come to them on the way," said he. "I am sorry that my men made the mistake they did, but they could not tell which were your children."

* * *

Those responsible for evangelistic work in the Tehchow, Shantung mission of the American Board, do not feel that "the Chinese Church is floundering around lost in a wilderness just because the missionary leadership has been taken away suddenly." The vanishing of this leadership did make it difficult for the country church members to readjust themselves. They even anticipated another Boxer persecution. The church elders were stunned. The Chinese leaders, superintendents and Evangelistic Committee quickly made plans for a "tour of explanation." Their purpose was to clear up the minds of the church members and encourage them to seize the new opportunity to show that the Christian Church is already indigenous in China. At first things stood still. But gradually work has been resumed in the various stations. Whereas a few years ago the Chinese thought that the Church was an unimportant element in community life, as a result of the present agitation it has become a center of popular interest.



METHODS FOR WORKERS



SETTING THE YOUNG WOMEN TO WORK

BY MRS. C. K. LIPPARD, Philadelphia, Pa.
*General Light Brigade Superintendent, United
Lutheran Church in America*

In this age of projects and objectives and feminine activities it is not nearly so hard to enlist workers as in former years. But how to introduce great activity into the society without losing devotional tone is a problem.

A Missionary Postmistress

In one society there was a shy, retiring but faithful member who seemed to be losing interest for lack of a place in the activities. She could not sing, speak or pray in public and did not work well on committees. Yet she was earnest and longed for a share in the great task. Finally we established, just for her, the new office of "Postmistress." Many women in the congregation had magazines, books, music and other articles that they were willing to send to the mission field, but did not want to take the time and trouble to tie them up. Each country seemed to demand a different mode of wrapping. The post office was out of the way so that it was a nuisance to send them off. Our missionary postmistress consented to receive all such articles brought to the meetings, wrap and mail them, send a letter with each parcel and read the replies at subsequent meetings. A box called Stamp Window was set on the table and each member was asked to put in at least one cent each time to be used for postage. Our postmistress grew so interested in her work that she called up members reminding them to bring their magazines. Missionaries thus received good periodicals regularly only a few weeks late. Hymn books for singing

classes, picture charts for Sunday-school work, Sunday-school papers and cards, sheet music and other articles were also sent from the society with no expense except for postage. Correspondence was opened with several fields, needs were made known, interesting information was received and closer ties were formed. Christmas boxes to which each contributed a gift, followed at the proper time. The society's interest was increased ten fold. The postmistress and stamp window have become regular features of their organization.

A Fireside Circle

When a Mission Study Class was first mentioned it did not appeal to the girls of one society. Study was not what they wanted. But when attractive invitations were issued to a Fireside Meeting at one of the attractive homes with a real fireplace, the words "missionary" and "study" did not appear, and the girls came. A short chapter from a new study book was read and discussed, appropriate music was rendered by outside talent, and light refreshments were served. The girls were eager to come again. Curious, victrola records from different lands, and surprise features were introduced. Before they knew it they were deep in the book, and met in different homes, calling themselves "The Fireside Circle." At the third meeting, the girls themselves suggested that the refreshments be dropped, and the cost contributed to a cause presented in the study book. This is the fourth year of the Fireside Mission Study Circle and its membership is still increasing.

Loose leaf notebooks were given to one group of girls by a wise leader, and they jotted down at each meeting

anything that impressed them or that was new or interesting. At the end of a short time each girl was asked to look over her book, take from it the page that seemed to her the most novel or impressive and pin it on the wall. A very striking exhibit was the result. Posters were then evolved from the ideas on the notebook pages.

Some Simple Devices

Very simple devices may be used to take away monotony from a meeting. In the room where we meet one of the most helpful pieces of furniture is an old battered screen frame we have covered with brown burlap. On this we pin pictures. One night a strip of paper across the top carried the words: "Our Guests of Honor." Below were pictures of our missionaries and after learning all we could of them personally the screen was turned around and showed on the reverse side the places in which they worked.

Once we entertained some of our outstanding native Christians in the same way. Pictures of babies of all nations covered the screen when we wished to interest the mothers in Junior Work.

Special projects were brought to our members' attention by the old screen without a word being said. A list of things needed from a certain field was posted and articles made by our Juniors to be sent to various fields were pinned on the burlap, making an inspiring display.

Our Musical Evening

In connection with a musical program an exhibit of musical instruments from mission lands and some victrola records of native music added missionary interest.

Projects for Young Women

In this age of action, a dead or passive program will not appeal to the young. Alert leaders, live programs and real projects must be offered them. A separate poster for each girls' classroom in the Sunday-school,

posted on the Sunday before the meeting, is a good reminder. A bright picture poster is best. Personal invitations to each member of each class, in the fall after the scattering summer months, help new or indifferent ones to feel themselves needed and welcome.

A tea or reception, given by the Women's Missionary Society to all the girls of the Sunday-school or congregation, is a good method of approaching the subject of a young women's organization. A short dramatization may impress the girls with the importance or desirability of organizing. Literature may be distributed at the same gathering.

Literature given out in the Sunday-school the Sunday before the meeting sometimes will influence a girl to attend.

A contribution to the regular program by the children now and then brings out the mothers. An open meeting or mother's party given by the children's organization will teach the mothers more about missions than many programs of their own.

Palm leaf fans strewn about the Sunday-school seats one Sunday bore the words, "We grew in India. If you wish to learn many more interesting things about that country, attend the missionary meeting next Tuesday." Japanese paper fans may be used in the same way.

Phonograph records of songs of mission lands, played in the vestibule of the church when the young people were having a social gathering, attracted some to come back the next night to hear more native music and learn more of the people who produced it.

A sketchy drawing of a hill with a path going up, on which were many stones, drew the attention of the young women. Each stone was marked with such obstacles as "loneliness," "foreign language," "non-Christian surroundings," one was "few letters from home," one "climate," etc. Below were the words, "Do you want to help our new missionaries combat the

obstacles in their pathways? They have gone there instead of you and me."

The same drawing can be used to emphasize the difficulties in the path of the new native Christians: superstition, ignorance, unbelief, millions of gods, tradition, or some of the unfavorable customs of the country illustrated.

The picture of a clothesline between two posts, with America on one and some mission field on the other, with large squares for washing hanging out made an effective poster. Above were the words, "Is your wash clean, or does it look like this?" On the clothes were written the words, selfishness, superiority, prejudice, narrowness, uncharitableness. A companion poster read, "The real Christian's washing looks like this"; clothes were marked—love, friendliness, fellowship, brotherhood, charity, kindness, equality. A real clothesline with large pieces of white cloth or paper really hanging on may be one feature of a program for young people. The changing of the first pieces for those of the second list can be made very impressive. Another use for a clothesline is to hang on it gifts to be sent to any field. The line may join the church with the field.

What One Class Did

The teacher of an attractive class of girls was missionary minded, but she seemed to fail entirely in interesting the girls. After much thought and prayer she went to the Sunday-school superintendent and made a proposition.

"My girls can tell stories beautifully," she said. "I want to ask you to use them for missionary story telling. Anna tells them best for junior age, and Ella for primaries. Please let them do the story telling for the next few months. Let them take turns."

She arranged that the superintendent himself ask the girls to help in this way. They were to choose their own stories, but naturally they came to

their teacher for help and she put in to their hands the best to be had in children's missionary story material. The girls had never seen books of this kind.

Being energetic and earnest they did their best to prepare and present the material attractively. One, a normal school student, used posters, maps and blackboard to illustrate the story. Another began, with the teacher's help, to collect curios to show. One girl dressed in the costume of the country she told about.

At the end of three months, without a word of urging from any one, this class organized into a Young Women's Missionary Society. They also started a missionary museum for the Sunday-school, which has proved of great value.

A Novel Sunday-School Picnic

The teachers and officers of a certain Sunday-school wanted some novel kind of an outing to take the place of the regular Sunday-school picnic. They could not afford to go out of the city or to provide elaborate sports. The outing was to be held in a run-down tourist camp grove. The missionary enthusiast recognized an opening and suggested "A Trip Around the World."

Each class became a certain country and decorated its place accordingly. The boys built a real straw hut and blackened their faces. Several brought drums, and Africa was the result.

The American Indians appeared in full regalia. Tepees were set up, and a monstrous totem pole, which took weeks to carve and embellish, was in evidence. Weird dances were the order of the day.

A pretty booth under a blossoming tree, and hung with lanterns and paper umbrellas, where tea and cake were dispensed by girls in bright kimonos, was unmistakably Japan.

The biggest surprise of all was a red pagoda built by the men's Bible class, of heavy pasteboard boxes, in the Chinese city. A part of the great wall, formed of boxes, fenced them in.

The missionary enthusiast had prepared some banners telling of the work of their denomination in each field. These were made of unbleached muslin and waved from the trees of the various countries.

The hymns chosen by the men, and sung at the end of that picnic, turned out to be missionary hymns. Unconsciously they had absorbed something of missionary information and of the missionary spirit.

International Post Office

A program, beginning from the postman at our door and working in trains, ships, cables, ocean travel and the stamps of all nations with games of travel and post office, will interest very small children as well as the larger boys. Stamp collections as well as picture postcards from all nations should be shown. Post deliveries by camel, elephant, man-pulled carts, oxcarts and aeroplane may be explained. Such a program can be made thrilling, but its success is dependent on the leader.

Something to Do

The secret of success in any missionary organization is something for each one to do, and each one doing something.

At one children's meeting, when the boys and girls first arrived, they rushed with shiny faces up to their leader, asking eagerly, "What are we going to do today, Miss Fannie?" She answered smiling, "You'd never, never guess! It's something just lovely."

Their replies gave the key to some of the "just lovely things" they had done.

"Is it writing a letter to India? Taking stamps to the lame boy? Going to the museum to see the Indians? Scrap-books? Can't we pack another box? Say, I've got some dandy paste to mend song books. We could make those old ones look new to send to Africa! Let's make another play about Japan. Let's make a poster."

This time they started a garden to raise flowers for the sick and also to

decorate the Sunday-school room during the summer. They were led not merely to play at gardening but to really work. Hours were set for them to come during the week to do their share.

Their memory verse that day was: Song of Solomon, 2: 11-12. The theme was "Cooperation with God."

Nothing thrills a boy like a flag-draped room. At one meeting the whole period was spent on the study of flags of all nations, their origin and their significance. An admiration for and understanding of the flags of the world makes for world peace. Flag songs and national anthems were introduced and explained. International stamps may also be brought into such a program.

Surprises for Children

A new song on a chart turned backwards until time to sing.

A foreign visitor or some one dressed in the costume of some foreign country.

A taste of native food.

A rainy-day surprise may be the story of the rainy season in Africa or Japan—tasteless salt, food and clothes mouldy, shoes white with mildew, etc. Native umbrellas may be shown.

For Older Children

Larger boys and girls may be interested in debates on such questions as:

"Resolved that America cannot do without churches."

"Resolved that the church is the most important institution in our neighborhood."

"Resolved that Japan needs more missionaries."

"Resolved that the study of missions is broadening."

These same themes put in question form may be used as discussion topics for the group.

To Encourage Attendance

Banners for attendance may be prepared for juniors, primary and kindergarten groups and allowed in the room only when the attendance is per-

fect. The same plan may be employed to encourage promptness.

For Young Women

A special "Thank You Box," large enough to hold any gift offered, may be placed in the meeting room. When something unusually pleasant happens to a member, such as a birthday, recovery from an illness, an engagement, marriage or the birth of a child, she may feel free to bring a Thank You gift for some missionary, and place it in the box. A book received as a gift and read during the illness, a duplicate wedding or engagement gift, something not needed for the baby, or a gift especially purchased because of a thankful heart, may be the offering. At regular intervals the box should be opened, the gifts sorted and mailed to any persons decided on by the class or society. This should in no way be allowed to interfere with the regular thankoffering of money.

Simple Devices

Clothes pins make excellent people to be used in a sand table. They can wear almost any costume. Two clothes pins make a horse and rider, a number of them joined together a camel train, etc.

A message of love may be written on a kite and it may be let loose to fly away, bearing kindness to any one who finds it. While it disappears the children may recite:

Fly a kite of kindness
To friends across the sea.

Hindering and Helping

Strange as it may seem a most efficient leader may be a great hindrance. Recently we attended an organization meeting where an outsider had been asked to speak a needed word of encouragement. The members were women from moderately comfortable homes, none of whom had gone to school for the last two decades. As the words "project" and "objective," "psychological," "efficiency," and "curriculum" were flung about, a look of bewilderment settled on their faces.

They had come to learn how to use the programs. They wanted to know where their gifts were most needed and how they could be of greatest service. They grew each moment more discouraged and bewildered. Some of them did not come back. A real opportunity was wasted.

Another leader may do everything beautifully. She may conduct the meeting, lead in prayer, play the piano, sing, provide splendid speakers, write to missionaries and teach the study class. When she is ill no one dares to take her place. No one thinks that she can do it well enough. And no one feels responsibility. It is her meeting, not theirs. An opportunity to train in other leaders and to develop personal responsibility may be lost by one woman's efficiency.

Then there is the careless and indifferent leader. We can pick her out at once. The room is not in order. Nothing is arranged. No one is appointed to take part in the program till after she arrives at the meeting, generally late, and hastily requests some one to pick out some hymns and for pity's sake, one of you look up a prayer we can read together! A stranger coming in finds no guide, no poster to show in which room the meeting is held. There is no one to play the piano; never of course any special music or surprise feature; no one is interested; the meeting drags.

The Cooperative Meeting

The best meeting is cooperative. These words: "Our society," "our meeting," "our program" explain its success. The leader, however efficient and thoroughly interested, has made each one feel herself indispensable. Mrs. Brown hears of a Japanese tourist visiting in the neighborhood and begs him to come and show his curios and costumes to her society. Mrs. Jones brings her new fern to decorate the table, or a geranium blooming out of season. Mrs. Smith's cousin who sings is brought along to give a solo. The president welcomes all these helps even though they do

not always quite fit into the program. "Our society" never lacks variety. "We" are all so interested. "Our husbands" have their regular jobs on missionary society nights, driving about to gather up women for the meeting. "Our college daughters" know that they must go to the neighbors so they can leave their babies and come. Even "our sons" stay at home with their little sisters and brothers. Every woman in the congregation is expected to be at the meeting. Generally she is there.

How We Did It

Introducing missions into unmissionary churches, and interesting the uninterested is not an easy task. Those who are leaders or workers, or who have always attended churches that recognize missions as a natural part of the church program, feel helpless when confronted by the absolute ignorance of and indifference toward the subject in many communities.

Here are a few methods used recently by earnest women moving into such communities:

The opening wedge—Mrs. A. was a young pastor's wife fresh from a lively missionary church and overflowing with zeal. She was appalled by the fact that a women's meeting in their new parish meant either preparing a big dinner or quilting. Though the church women were intelligent, they knew nothing of missions. Offerings were unknown. Sales and bazaars were the social events of the year. Quilts were sold to meet the quota of the congregation. After pondering in silence awhile the pastor's wife made her decision.

"If the women must make quilts, I'll help them make a new kind," she said.

When opportunity offered she produced squares of unbleached muslin six by six inches, on which were outlined strange objects—lotus flowers, chrysanthemums, bamboo, jinrikishas, strange looking farmers in umbrella hats, rice bowls, silkworms, and Japanese dolls—each claimed a square.

"Let us make a Japanese quilt," she smiled. "It's different and more interesting." "Ahs" and "ohs" of astonishment greeted the strange patches. Soon each woman was busy filling in the outline with the right colored floss provided. Questions followed as naturally as breathing.

The wise pastor's wife had prepared and could answer intelligently. At the end of the meeting the pastor appeared and on seeing the new quilt blocks, offered to bring a book on Japan next time, show them pictures of the strange objects and read to them while they sewed. So the first wedge of mission study was inserted. When the pretty quilt, lined with cherry-blossom pink, was finished, there was little about Japan or mission work there that those women did not know.

A quilt full of pagodas, wheelbarrows, dragons and mandarins followed, and it was put together with pale yellow, while China became real to the sewers.

A black and white quilt, covered with elephants, oxcarts, hammocks, mud huts and cunning black children followed, as Christ's love for Africa was impressed upon them.

The pile grew until the sale of the quilts came under discussion. Do you wonder that the minister's wife smiled when one woman suggested that the proceeds go to the various fields? That was a real innovation in that church.

"Why not send the quilts themselves to the missionaries?" the mission-enthusiast put it meekly. "It might encourage them to know how interested we are in their countries and the people there. All missionaries need bedding."

This led naturally to the letters of thanks and appreciation from the missionaries. The personal touch was an accomplished fact and the rest followed slowly but naturally and inevitably. The church now has its missionary society and mission study class. None of the women realize just how it came about.

WOMAN'S FOREIGN MISSION BULLETIN

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

THE JERUSALEM MEETING

BY MRS. E. H. SILVERTHORN,
New York

We are still too near the meeting for true perspective or accurate evaluation. It is, however, quite evident that we have witnessed and have participated in one of the creative hours

praise to discover the will of God for this critical hour.

The three outstanding results to my mind were:

I. The fellowship experienced on Mount of Olives in the deepest realities of life, the intimate interpenetration of mind with mind, of spirit with spirit, across the frontiers of language



THE WOMEN DELEGATES FROM MANY NATIONS AT JERUSALEM

of missionary history of the world. For one of the really great crises of modern missionary history confronts the Christian forces of the world, and Jerusalem, 1928, was an honest, devout effort by the representatives of the responsible leadership of the Protestant Christian missionary enter-

and race and communion, the transformation of outlook and the expansion of horizon. We experienced the great fact of the solidarity of the disciples of Christ, "That they all may be one." This fellowship developed through corporate prayer, worship, through living, eating, thinking to

gether, 250 of us, representing fifty-one countries.

II. The expression of the common mind of the Council under the guidance of God, as incorporated in the findings. The mornings of the first week were given to reports by the chairmen of the eight Commissions on the Surveys prepared before the meeting. These were followed by forums which brought into the open divergences or agreements of opinion, new material, and varied and rich experiences of the Christian leadership from all over the world. All of this made an excellent preparation for the findings groups which were organized around the eight subjects of the surveys, and which met and reported the second week. Every delegate was on one or more of these findings groups or committees. These findings not only gave a restatement of the Christian message of the Gospel in terms of deep reality, vibrating and real for the new generation, reemphasizing the supreme and unique place of Christ, of His life, death and resurrection as a redemptive act of God, but they also expressed for us the completeness of the Christian message for all of life. The findings covered these seven other fields: The development of Christian education on sound educational and spiritual principles to meet the growing needs of all ages and groups in the churches all around the world; the future of cooperation; the relationship of the older and younger churches; the type of appeal, and the magnitude of the task of the Home Base; the world-wide industrial and rural problems based on sound Christian teaching, economic science and practical need; the findings on interracial relationships, courageous and balanced. All these gave a clear mandate, an expanding program, a unified world outlook for Protestant Christendom. There was evidenced a growing conviction on the part of the younger churches represented that the missionary task was not the concern of the sending churches only, but that the Church of Christ every-

where must be a truly missionary church to express the mind of its Lord, to live vitally, to grow and serve; therefore the younger churches must share this responsibility with the older churches since it is a cooperative enterprise.

III. The richness and depth of the spiritual life of the Council in its vitality, its unity and its variety of expression. Our surroundings had, no doubt, much to do with this experience. We lived together for fifteen days on the Mount of Olives, the Holy City spread out as a panorama before us to the west, the Jordan Valley and the Dead Sea on the east, to the north was Judea and to the south Bethlehem and Bethany. The Wilderness of Temptation lay at our feet. We were constantly reminded of the life and death of our Lord. All these brought back in insistent spiritual recollections the realities and compulsions of the faith by which we are called to live and to serve.

On the opening Sunday afternoon, Bishop MacInnes, of Jerusalem, in the grounds of the Galilean Church on the side of the Mount of Olives gave a devotional talk on the City of Jerusalem which lay spread out before us. On Palm Sunday morning he took the conference on a devotional pilgrimage in song and prayer and praise from Bethany along the path our Lord walked or rode on His triumphal entry into Jerusalem. Late at night on Maundy Thursday we prayed in the Garden of Gethsemane with the moonlight making clear the outlines of the olive trees. On Good Friday morning many walked from the Ecce Homo Church along the Via Dolorosa in devotional meditation to the Church of the Holy Sepulchre, on the second Saturday we went to Bethlehem, to Jericho, the banks of the Jordan, where the Saviour was baptized, and to the Dead Sea.

In these and other ways the unique Christian associations of Jerusalem wove themselves vitally into our spiritual experience. We realized as never before that our Lord actually

lived our natural life, performed our natural tasks, walked the crowded streets and highways, and so for us was broken down forever the partition between things sacred and things secular. He hallowed all of life for us.

Another outstanding point of interest was the contacts and friendships formed among the women delegates present. At the preceding meeting of the International Missionary Council held at Oxford, there were five women delegates, at this meeting there were 42 women delegates, coopted members and secretaries.

Our own American delegation was a strong one. It included eleven women from the United States and one from Canada. There were two women in the English delegation, one from Scotland, one from Switzerland, one from the Netherlands, and one from Germany, Mme. Schlunk, who was taken ill en route and could not attend the meeting.

Among the delegates from the Orient were some whose women, at least, were familiar to us. From China, Miss Luella Miner, Dean of Women of the Shantung Christian University, Tsinan; Mrs. C. C. Chen, Vice-Chairman of the National Y. W. C. A. of China and Chairman of the Board of Directors of the Woman's Christian Medical College of Shanghai; Miss Pao-Swen Tsing, Founder and Principal of Fang Girls' College, Changsha. From India, Miss Eleanor McDougall, Principal of the Woman's Christian College, Madras, and Miss Tara N. Tilak, social worker from the University Settlement, Bombay. From Japan, Mrs. Ochirii Kubushiro, National Secretary of the Woman's Christian Temperance Union of Japan, and from Korea, Miss Helen Kim, Dean of Ewha Woman's College, Seoul. Some other women notables were Mrs. Mary Grace Forgan, President of the Woman's Foreign Mission and Vice-Convener of the Foreign Mission Committee of the United Free Church of Edinburgh; Miss Mary Dingman, Industrial Secretary of the World's Y. W. C. A., London; Miss

Ruth Woodsmall, Secretary of Y. W. C. A. Eastern Mediterranean Federation; Mrs. George H. Huntington, Chairman of the Near East Committee of the Y. W. C. A. and wife of the Vice-President of Robert College, Constantinople; Baroness G. W. T. Van Boetzelaer Van Dumbledam of the Netherlands; Miss B. D. Gibson, assistant secretary of the International Missionary Council; Miss M. M. Underhill, associate Editor of the *International Review of Missions* and Miss Esther Strong, Assistant Librarian. The women were called together twice on their own initiative to discover in what ways they could give the largest contributions to the discussions and proceedings of the conferences, and also to get acquainted and to learn something definite about the fields, problems and progress of one another's work. Baroness Van Boetzelaer Van Dumbledam was made chairman of these informal gatherings of the women's group.

The women were all housed together in one of the huts, they enjoyed much informal fellowship there and at the morning coffee and afternoon tea hours. While we each had regular seats in the guest hall of the German Hospice where our meetings were held, there were no definite places at the tables in the dining hall, each meal was like a turn of a kaleidoscope, new combinations, new tablemates, new acquaintances resulted. By the middle of the first week all formality was gone and we were a friendly group intent on exchanging views and securing information from one another. Most of the Orientals wore their native costumes which added much color to the gathering.

The possibilities of cooperation in observing the World's Day of Prayer was presented to the women and there was a general consensus of opinion that such participation by Christian women everywhere would prove another bond of unity among the Christian women of the world.

Miss Helen Kim of Korea has con-

sented to prepare the 1929 program for the World Day of Prayer.

The women gave very valuable contributions through the forums and on the findings committees. It was evident that their contributions were appreciated, for in the reorganization of the Council when the lack of women members became apparent, the National Christian Council, which now constitutes the International Missionary Council, was admonished by Dr. Mott, the reelected Chairman, to see that this lack was remedied.

As the question of world-wide cooperation was faced and the need expressed by the younger churches for continued help in men and women, money, sympathy and prayers from the older or sending churches, the magnitude of the task ahead pressed more and more heavily upon us. The new areas of life as well as of territory that need to be claimed and infused with the spirit of Christ, particularly those areas of industry and interracial relations which have been among the major concerns of our Federation, and the great rural areas of the world as yet but little touched—these tremendous needs placed over against our inadequacy, personal and collective, drove us deeper and deeper into self-examination, personally and corporately and a profound sense of dependence on the supernatural resources of God grew in our hearts.

Women Delegates and Coopted Members from United States and Canada: Miss Helen Calder, Mrs. S. M. Cavert, Miss Margaret Crutchfield, Mrs. H. E. Goodman, Miss Sara Lyon, Mrs. Thos. Nicholson, Mrs. Harper Sibley (Alternate), Mrs. E. H. Silverthorn, Mrs. Robert Speer, Mrs. Chas. W. Williams, Mrs. John R. Mott (Coopted), Mrs. Murray Brooks.

THREE DECADES OF UNITED STUDY

We are happy here to give the announcement for the last book of our third decade as a United Study Committee. The Committee, in conference with the Boards, has undertaken to prepare a book for 1930 which will give the life stories of our great leaders, Japanese, Chinese, Indian, African, Korean, and Persian. There could be no better summing up of re-

sults of the foreign mission enterprise than the exhibit of the great lives and wonderful accomplishments of these Christians who have come out from their own faiths and have followed the teachings of the Lord Jesus. It is not a new development. When the Committee on the United Study of Foreign Missions was formed in 1900 we welcomed to the platform in Carnegie Hall, Lilavati Singh, president of the first Woman's College in India. We recognized even then the fitness and the ability of Indian women to assume high positions of leadership. It is no new thing to find women of the Orient and even in Africa who have given long lives of service worthy to be written with those so marvelously set forth in the Epistle to the Hebrews. It is especially delightful to be able to announce that we have secured as the author and editor of this book, which is to be the climax for our third decade of United Study a popular well-known author, Miss Singmaster. Miss Singmaster, who is really Mrs. Lewars, is a member of the Lutheran Church and its Woman's Board of Foreign Missions. She has studied mission work and has met some of the fine representatives who have come to this country. She will have a wealth of material from all the Boards and will give the fine literary touch and artistic handling which will make it a book for wide circulation and of immense value.

The Junior book will be written by Mrs. Seebach, editor of the children's magazine of the Lutheran Board. Here again we have an able writer, one thoroughly qualified to present to boys and girls the lives of boys and girls who have made good in their various countries, and have in their youth come to know the Boy of Twelve, who is the model for all boys and girls.

As we think over the years and the great writers of our study books we are especially thankful that God has called into this missionary service men and women of such eminent ability and that He has allowed us all together to study the work for His cause.—*Mrs. Henry W. Peabody.*

WOMAN'S HOME MISSION BULLETIN

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

INTERNATIONAL RELATIONS

Dr. William Pierson Merrill, pastor of the Brick Presbyterian Church, New York City, at an interdenominational convention of pastors in Ohio some weeks ago is quoted as having said, "If it is just to punish men for peace talk in war time, there ought to be some way of reaching those who indulge in war talk in peace time." *The Ohio Christian News* quoting this said editorially under the caption "Peace-time Sedition":

"Unless we really want war, we have no business to talk war—to juggle figures as to comparative strength—to assert that we must have a navy strong enough to blow any other navy out of the water. National security was never gained by any nation by that method. It is the men who have talked peace who have brought us every step of the progress toward peace that we have been able to make. It is the men who are talking peace to-day who are the *real builders of happiness and security and prosperity for America.*"

Someone has said, "We must plan for peace, and make it as easy as possible to maintain peace, and as stupid as possible to wage war."

And another says, "In time of war the people of a nation bend every energy toward war; in time of peace, all should bend every energy toward permanent maintenance of peace."

International Relations Publications (15 cents) is a new bibliography prepared by the World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. It lists publications of forty-one American organizations, with brief description of each publication, so that one can quickly get some idea of its contents. It is very convenient for those who want to know what is now available in this field.

THE PRAYER OF A LONELY STUDENT

"Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon, white, yellow, red or black, at thy will and they are all good in thy sight. I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns, give me wisdom that I may understand that people of whatever complexion are all thy children and thou art their Father and Creator."—By a Chinese Student, printed in *The Living Church*.

BUILD FRIENDSHIPS FOR NATIONAL DEFENSE

The National Committee on the Cause and Cure of War has proposed a campaign in behalf of the treaty to renounce war among the Great Powers. A great movement is sweeping over the world to substitute some form of arbitration for war when disputes arise between nations. It is the purpose of the Committee to carry the news of the Briand-Kellogg negotiations to as many people as possible and to invite them to unite in expressions of public opinion supporting the proposed multilateral treaty renouncing war among the Great Powers. (Definitions: A multilateral treaty is a group treaty signed by several or many nations; a bilateral or bi-party treaty is one signed by two nations.)

The women of the nine organizations composing the National Committee on the Cause and Cure of War, while endeavoring to make a demonstration of popular opinion in the United States, have no desire to exclude from this campaign other interested organizations or people. All citizens and all organizations are in-

vited to cooperate in securing the passage of the following resolution favoring this proposal, at any kind of representative meeting.

The campaign in behalf of the treaty is not confined to the United States. Twenty-three organizations in Great Britain have united in a committee to conduct a similar movement there. They will plan their work through the summer and make a short, intense campaign in the autumn, beginning with a great public meeting in Albert Hall, London. They have invited the Committee on the Cause and Cure of War to send representatives from the United States to speak at that meeting. It is probable a similar great meeting will be held in New York and that British speakers will participate. The women of France and Germany are also beginning to move in the same direction.

WILL YOU HELP?

The Resolution

(Information to be filled in for each meeting at which the resolution is passed. At every meeting where the resolution is adopted four copies should be attested and two of these should be given to a committee whose duty it will be to take charge of the resolutions passed within the state by the united organizations. The other two should be sent to Miss Elizabeth Morris, 1010 Grand Central Terminal Building, New York City.)

Adopted at
 (State character of meeting)
 By vote of.....FOR to.....AGAINST
 —or UNANIMOUSLY
 Town or City State
 Date
 Under auspices of
 (Organization)
 Chairman of meeting
 Address
 Secretary
 Address

WHEREAS, The rising tide of public opinion throughout the world favors reason not force, arbitration not battles as the means of settling disputes between nations; and

WHEREAS, World opinion is coming to regard war as an obsolete, ineffective and uncivilized instrument of national policy, albeit the institutions of peace are not yet completely agreed upon nor fully established but are in the process of progressive and successful development; and

WHEREAS, Fifty-six of the sixty-four nations of the world have agreed by

treaty severally with each other to submit their differences to arbitration and, furthermore, thirty of these nations have absolutely proscribed war each with the other; and

WHEREAS, The established policy of the United States, as instanced notably in the Root and Bryan treaties, is peaceful settlement of disputes between our country and other nations, be it

Resolved, That we welcome the correspondence and negotiations now proceeding between the Great Powers of the world—France, Germany, Great Britain, Italy, Japan and the United States—proposing a multilateral treaty proscribing war between themselves and engaging by solemn pledges to find peaceful methods of settling any dispute arising, and be it further

Resolved, That we hereby pledge to this undertaking our earnest and active support, and urge this and succeeding administrations of the United States persistently to prosecute these negotiations until such a treaty is ratified.

Slogan

"BUILD FRIENDSHIPS, NOT WARSHIPS, FOR NATIONAL DEFENSE"

Plan of Campaign

State Conferences

The National Committee invites the representatives of the nine organizations of which it is composed to call and to hold a conference in each of the forty-eight states for the purpose of spreading public education concerning the proposals, their aim and meaning, and to which a resolution may be presented for adoption.

Local Conferences

Regional, county, city, town, village, and rural conferences organized with the same aim and by the same methods are earnestly urged.

Other Organizations

Resolutions passed by any organization other than one of the nine which compose the National Committee, and which have been given into the charge of the state committee, should be treated in the same manner.

Branches

Each of the nine organizations is urged to present this resolution for adoption to each of its branches throughout the country. Collectively, the nine organizations are urged to secure the passage of the resolution through as many other gatherings as possible. Churches, clubs, forums, men's luncheon meetings are suitable fields for the consideration of the resolution.

PASS THE NEWS ON!

History of the Proposal

April 6, 1927: The French Minister of Foreign Affairs, M. Briand, announced in a speech that a treaty "outlawing war" between France and the United States, as a substitute for the Root treaty about to expire, would be agreeable to France.

June 20, 1927: Public opinion having vigorously supported the idea in both countries he presented an official proposal to the Department of State that France and the United States should "renounce war as an instrument of policy toward each other" and agree to settle by peaceful means any dispute arising.

December 28, 1927: Secretary Kellogg saw a shadow in the background of such a treaty: the United States might only go to war with the enemies of France; therefore he returned a counter proposal that France and the United States join in a proposal to all the principal powers of the world, viz.: France, Germany, Great Britain, Italy, Japan, and the United States, "to renounce war between themselves as an instrument of policy."

January 5, 1928: At this point M. Briand saw a possible difficulty. Fifty-six nations, members of the League of Nations, have agreed to settle their differences by arbitration and are bound to unite in punishing any recalcitrant member that violates its pledge and goes to war. This has never happened; but it might, and France saw a possible conflict in her treaty promises. M. Briand therefore made a counter proposal: that the six Great Powers should not agree to renounce all war, but only war of aggression.

February 28, 1928: By this date the entire world was watching the conversations with astonished interest, as each great nation drove the other into broader pronouncements. Secretary Kellogg asked why it could be possible to renounce war between France and the United States if it were not possible to do so among a large number.

March 30, 1928: To this query M. Briand replied with a more specific explanation: that if a war should break out between Czecho-Slovakia and Germany, or Jugo-Slavia and Italy the Great Powers, except the United States which is not a member of the League, would be expected to unite in bringing punishment upon the belligerent member that had violated her pledge; but he added, let the treaty not be confined to the six Great Powers, let it include all the chief nations of the world.

April 20, 1928: The discussions rest at this point and invitations have been

sent broadcast for other nations to consider the proposal. The press comment around the world indicates a surprised sense of shock that a definite, official proposal is actually before mankind demanding attention, that would "outlaw" war, that is, make it no longer a legal "instrument," and that would drive nations to find other methods if trouble should arise. A minority in any country and a majority in some will surely find the plan "preposterously idealistic." *A vision of perpetual peace confronts the world!* Will nations be too timid, too distrustful, too ambitious to make it a reality? The people alone can answer.

A Few Quotations

"If this generation fails to devise means for preventing war, it will deserve the disaster which surely will be visited upon it. Later generations will not be likely to act if we fail."—*Calvin Coolidge, President of the United States.*

"Everywhere and always France will remain in the front ranks of the nations to maintain peace."—*Aristide Briand, French Minister of Foreign Affairs.*

"Who in Europe does not know that one more war in the West and the civilization of the ages will fall with as great a shock as that of Rome?"—*Stanley Baldwin, British Prime Minister, 1926.*

The National Committee

The National Committee on the Cause and Cure of War is composed of:

American Association of University Women.

Council of Women for Home Missions.

Federation of Women's Boards of Foreign Missions of North America.

General Federation of Women's Clubs.

National Board of the Young Women's Christian Associations.

National Council of Jewish Women.

National League of Women Voters.

National Woman's Christian Temperance Union.

National Women's Trade Union League.

The national office is 1010 Grand Central Terminal Building, New York City. Mrs. Carrie Chapman Catt is Chairman; Miss Elizabeth Morris is Executive Secretary.

(Adapted from announcement by the National Committee on the Cause and Cure of War. For informative material regarding the treaty negotiations apply to the World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass., for its pamphlet—30 cents—or to the National League of Women Voters, 1010 Grand Central Terminal Bldg., New York City for a briefer digest entitled "The Multilateral Treaty"—5 cents.)



WORLD-WIDE OUTLOOK



EUROPE

"American-European Fellowship"

THREE organizations which have been at work in Europe, chiefly among Russians and Jews, namely, the Christian Testimony to Jews, the Russian Evangelization Society, and the American-European Fellowship, have now merged under the title, "The American-European Fellowship for Christian Oneness and Evangelization." A number of missionaries and native workers are laboring in Central and Eastern Europe under the auspices of this society, among them being Rev. Paul Mishkoff and helpers in the earthquake zone of Bulgaria; Rev. and Mrs. R. W. Hill and native helpers in Roumania; Rev. Charles Lukesh and Miss Edna Kauffman in Czechoslovakia; Rev. John Kovalchuck, Fred Stettler and others, in Poland. Rev. A. Dobrinin in Finland is editing a magazine which is being circulated among Russians in twelve countries. A number of Bible schools in Europe are assisted by this society, which is also stimulating the distribution of Bibles and evangelical literature. Its headquarters are at 156 Fifth Ave., New York City, under the care of Rev. Norman J. Smith, with Col. E. N. Sanctuary as sec'y-treas., and Rev. W. S. Hottel, general director and editor of the missionary organ, recently enlarged, *The European Harvest Field*.

Moody's Memory in Glasgow

AT THE annual meeting of the Glasgow United Evangelistic Association, special tribute was paid to Dwight L. Moody, whose evangelistic campaign in Glasgow in 1874 led to the formation of the Association. Dr.

G. H. Morrison said that he had always held that the most important event in the religious life of Scotland in the last seventy years was the visit of Mr. Moody. He spoke of its immediate fruits in the conversion of multitudes, many of them in the prime of life and youth, and quoted the late Dr. Alexander Whyte of Edinburgh as having said to him, "In those days every second man one met in Princes Street was carrying a Bible in his hand." But, said Dr. Morrison, when he remembered the work of the Glasgow Association and all that had originated in the inspiring influence of Mr. Moody, he felt how still more wonderfully the fruits had remained.

Patriotic Bulgarian Girls

THE students in a Methodist mission school for girls in Bulgaria have sent an ardent appeal for American sympathy, from which the following is quoted: "It is neither fair nor right to label Bulgarians as war lovers. No one will ever know the unspeakable suffering that Bulgaria bore through five hundred long years under the Turks. The heart of America went out to Armenia but the Bulgarian people bore similar treatment through five centuries. If we have had wars they were in the name of freedom from oppressors who forbade us to speak our own language or to worship our God. It was only fifty years ago that Bulgaria became free of the Turkish yoke and in that time we feel that we have made wonderful progress. We have had to build from nothing and our schools, churches, theatres, universities and cities show what we have done. We do not wish Americans to praise us or condemn us,

but we pray that they may understand how we are struggling to make a better Bulgaria."

"Church Concord" in Hungary

IT IS reported from Lutheran sources that the 200,000 Protestants in Budapest desire to erect a monument to Luther and another to Calvin, the first to be located in Deak Place in front of a Lutheran church, and the other in Calvin Place before a Reformed church. This simple desire of Protestants to honor their historic leaders is not to be granted without a fight. An official Roman Catholic body has protested on the ground that the erection of the monuments would be instrumental in disturbing the present state of church concord. According to *Neues Leben*, published in Czechoslovakia, more than thirty per cent of the population is Protestant, but "church concord would long since have ceased to exist were the Protestants but thirty per cent as intolerant as the leaders of Catholicism and the high clergy." The Catholic Church in Hungary is very wealthy, possessing a vast amount of property, far in excess of the property of Protestant churches. The Catholics explain this condition by declaring that it is of divine origin.

Interracial Y. W. C. A. in Latvia

LATVIA after the World War presented a complex problem to the Young Women's Christian Association. Crossed repeatedly by contending armies during the war, alternately the possession of Russia and Germany, desperately poor, with so many men killed that the women have had to serve both as bread-earners and bread-makers, there remained, in addition to this depressing material condition, an interracial hatred that was overpowering. It became increasingly clear to the Association that, if it was going to fulfill its great purpose, it must serve the Russians and Germans as well as the Latvian people. The first step was to put women of the

three nationalities on the board of directors. Suspicion and prejudice had to be fought, with every meeting conducted in three languages. There was in the beginning a constant spirit of criticism and misunderstanding, but now after six years some progress has been made. Not only are the women working together, after generations of racial hatreds, but they are developing a real feeling of affection for each other.

Religious Chaos in Russia

THE chaotic conditions which prevail in Russian religious life today are reflected in the contradictory character of two reports recently received from that country. One, given in the magazine published by the Moody Bible Institute, states: "The All-Russian Evangelical Christian Union, of which the Rev. I. S. Prokhanoff is president, has obtained from the Russian Soviet Government the first permit to print Bibles in the language of the people. Foreign missionaries and foreign-printed Bibles are not admitted to the country.... The Soviet Government, which officially recognizes no religion and no God, has given to the All-Russian Evangelical Christian Union a very fine piece of land in the heart of Leningrad, on which to erect a Bible training institution, provided a large building is erected in a specified time. The Christian Union has already established a training school for teachers, missionaries and preachers, with a capacity for seventy-five students, but there is a waiting list of more than six hundred."

The second, quoting the periodical *Antireligiosnik*, gives the following as the aims of the *Soyuz Bezbozhnikov* (Association of the Godless):

- (a) The S. B. is to become a mass-organization.
- (b) Thousands of godless hamlets and villages are to be created.
- (c) The method of anti-religious propaganda is to be carefully worked out.
- (d) A serious anti-religious literature is to be called into being and with it a group of anti-religious specialists.
- (e) International relations are to be cultivated and confirmed.

AFRICA

Mission Schools Like Minarets

KAMIL EFFENDI MANSOUR, an Egyptian writing on the subject of education in his native land, is quoted in *The Congregationalist* as saying:

"When the Christian missionaries first entered our country the true light of education started to shine upon us. But we refused in the beginning to go to any Christian school for fear of having our religious beliefs changed. So for some time only Christian Egyptians profited from the teaching, with the result that they were able to hold almost all the government offices until the Moslems began to have more confidence in these mission schools, and sent their boys and girls to them in large numbers. Now they often prefer these Christian schools even to government schools, for they have found out that these schools care more for moral and spiritual instruction, especially the schools for girls. Thus, until popular education was introduced by the Government, these mission schools were like Christian minarets to our country."

Y. M. C. A. Success in Egypt

IN THE lands where Jesus as a boy and man lived and worked—Palestine and Egypt—the Y. M. C. A. today is meeting a great need. "In Egypt, especially," says a recent report, "is stalwart manhood being built by the Association in a nation which is weighed down by the blight of illiteracy on ninety-two per cent of its people and by a great gulf in thought between the intelligentsia and the masses. Under the guidance of Wilbert B. Smith, an American, the Cairo Central Y. M. C. A. was launched in 1923 in the former palace of His Excellency Nubar Pasha, former prime minister of Egypt. In a city which is the intellectual center of the Moslem world, as the seat of Al Azhar University, the Y. M. C. A.'s free discussions of religious problems, the opportunities it offers to hear noted

Christian speakers, the Bible study classes, and, no less, the social, athletic and educational activities pack the Association with eager Egyptians." Mr. Smith calls the Cairo building "a demonstration center from which the Association will spread into every large city and provincial capital of Egypt." Two Egyptian secretaries are now being trained in the United States and five more in Cairo. The work at Alexandria will be resumed this fall.

Abyssinian Boy Preachers

THE most encouraging part of the work of the United Presbyterian Church in Gorei, Abyssinia, according to one correspondent, is "the way the boys, large and small, are carrying the Gospel to their own people. Every Friday afternoon Miss Bayne has her class of juniors out on one of the roads leading into Gorei, where a meeting is held at any house that will welcome them. Usually the master of the house is asked to call in his friends, and then the boys, ranging from nine to twelve years of age, hold their services led by Miss Bayne. Immediately after morning service the older boys start out for an afternoon of preaching. Since the first of the year the number of people reached each week has not dropped below three hundred. This past month 1,491 were reached with the Gospel by the Sabbath teams and this past Sabbath 449 were in the meetings. About twenty boys go out in groups of two, three or four. They circle the hill, stopping in villages where people are willing to listen. Special centers have developed where people gather each week."

Baptisms in Southern Sudan

AT MERIDI, one of the stations of the Church Missionary Society in the Southern Sudan, great rejoicing took place recently, when a large crowd assembled on the river banks for the first baptismal service, and five young men and one woman were admitted to the church. Before being actually baptized the converts turned

to their respective relatives and stated that they were separating themselves from all heathen customs, and that at their death they did not wish "medicine" to be put on their graves, or that their bodies should be taken away from the Christians. "It is a joy," reports a missionary, "to see such bold witnessing for Christ." Another hopeful sign in this district is the opening in the near future of three new out-schools in villages near, these to be in charge of three keen Christian boys.

Native Rites an Obstacle

THE story of a young African chief, who gave up his chieftainship rather than abandon any of his Christian principles, is told by Dr. Arthur L. Piper, Methodist medical missionary in the Belgian Congo, who continues: "We have had a tense problem to face in the question of *Kwikala*, one of the rites this Christian chief refused to follow, which has been facing the native church, the missionaries, and the government officials for two years. It consists in snapping the fingers in a certain way before a chief when you come near him, or especially when you are required to serve him food, or otherwise wait upon him. It shows respect to the chief, but it also means acknowledging the chief as your supreme being. The native Christians have refused to follow this long-established custom, and many have been severely punished by their chiefs for their neglect. Our Christians insist on the right of religious liberty, whereas the chiefs insist upon the *kwikala*. The Government and the missionaries, have so far been unable really to settle the problem."

Training Zulu Home Makers

THE government director of education for South Africa has decided to make Inanda Seminary, established in Zululand by American Board missionaries sixty years ago, the center for the first of the experimental stations in industrial teacher training. The

first courses for higher education introduced in Inanda have been well supported. Of the two hundred girls enrolled, one quarter take industrial training, twenty-five hours a week; one quarter are in what would correspond roughly with academic high school courses; and a half are taking the national normal high school training. The enrollment has doubled since Miss Margaret Walbridge, the present principal, took charge. Her specialties are the training of industrial teachers, and home economics adapted to the needs of African life. Since she has been at Inanda, the staff of the industrial department has increased from one native teacher to five. When Dr. Mabel Carney of Teachers' College, New York City, visited the Seminary about a year ago, she spoke of it as one of the outstanding educational forces in Africa, especially in its influence on the womanhood of the whole section.

South African Conference

WITH its general subject "The Reintegration of Native Life on a Christian Basis," the Triennial General Missionary Conference of South Africa was held at the adjoining institutions of Lovedale and Fort Hare, Victoria East, Cape Province, from June 26th to 29th. The opening of the discussions was largely in the hands of speakers who attended the conference on Africa held last summer at Le Zoute, Belgium, and the closing debates were led by speakers newly returned from the International Missionary Conference at Jerusalem. The announcement of the conference stated: "It is generally recognized that the old social and religious life of the native peoples in South Africa is in the process of unbounded disintegration. The situation is of such gravity as calls for, in the words of Rev. J. H. Oldham, 'an outburst of new forces comparable to the breaking forth of fresh life in the Church, more than a century ago, which led to the birth of the missionary societies which we represent.'"

THE NEAR EAST

Robert Wilder's New Field

IT HAS been announced in the REVIEW that Robert P. Wilder who is best known in the United States and Great Britain through his relations with the Student Volunteer Movement, had accepted the position of Executive Secretary, with headquarters in Cairo, of a new organization, The Christian Council for Western Asia and Northern Africa. Further information about his work will be of interest to Mr. Wilder's many friends: The field of the Council includes the following countries: Morocco, and Mauretania, Algeria, Tunisia, Tripolitania, Egypt, the Sudan, Abyssinia, Palestine, Syria, Turkey, Cyprus, Greece, Albania, Yugo-Slavia, Roumania, Bulgaria, Trans-Caucasia, Iraq, Persia, and Arabia. These lands represent a total population of about 135,000,000, of whom approximately 70,000,000 are Moslems, nearly all of whom speak the Arabic language. Within this area is Mecca, the religious center of Islam, and Cairo, which is the intellectual center of Islam. There are working in this field over one hundred Protestant missionary societies, with nearly 1,600 missionaries connected with them.

Verdict of Brousa Court

THE trial of the Misses Sanderson, Day and Jilson, three American Congregational teachers in Turkey, for alleged violations of the law against classroom instruction in religious matters was not only referred to in the March REVIEW, but has been widely reported in the daily papers. The verdict of the lower court, about May 1st, was "Guilty" and the penalty was imprisonment for three days and a fine of three lira each (about \$13.00).

"There is every evidence," says *The Potter's Wheel*, "that the judge felt compelled to take some action on account of the sentiment aroused. But the lightness of the sentence is em-

phasized by the concession that the imprisonment might take place in the mission school at Brousa, the three ladies being confined merely to the grounds of the school." The case has been appealed to a higher court, where, the state having been completely secularized in Turkey by constitutional provision since the alleged offense at the Brousa school took place, most people feel that an entirely new construction may be put upon the whole matter.

Religious Freedom in Palestine

ONE of the most significant results of the British mandate in Palestine is the fact that the British Government has passed a law which allows a Moslem to become a Christian if he so desires. During the past six years eight or nine Mohammedans have been baptized in Jerusalem, but the work among them and the Jews continue to be difficult. There is as yet not much evidence of the beginnings of a religious awakening within the Greek Orthodox Church in Palestine. The higher clergy are mostly from Greece. The most significant movement is taking place just now in a Galilee village where forty Mohammedan families—about 110 individuals—are enrolled as enquirers for Christian baptism. Even though considerable land has been offered to them by leading Moslems if they do not leave Islam, they still persist in maintaining their purpose to become Christians.

Persian Schools Reopen

THE new Persian law which, by forbidding the teaching of the Bible and requiring the teaching of the Moslem law in all schools made the carrying on of missionary schools practically impossible, was reported in the April REVIEW. The Church Missionary Society, which is at work in southern Persia on terms of close fellowship with the American Presbyterians in the north, reported later in the spring: "The Minister of Education responsible for that law has re-

signed and his successor and those associated with him are not enforcing it, but instead have stated that from June first all schools must give secular instruction only, thus excluding the Bible, Koran, and Shari'yat alike. If it is possible for the Bible to be taught out of school hours, as in Japan, and for Christian hostels to be carried on, a strong, clear witness can still be given in the country." Confirmation of this more liberal attitude was received by the Presbyterian Board of Foreign Missions when it was informed recently by the Division of Near Eastern Affairs of the Department of State in Washington that mission schools in Hamadan and Daulatabad, Persia, which were closed by order of the Persian Government, have been reopened.

INDIA AND SIAM

School for Afghan Girls

THE recent visit to Europe of the Amir of Afghanistan and his wife provided a great deal of "copy" for newspaper reporters, and also gave new zest to the prayers of those who for many years have realized that Afghanistan is still unoccupied by any missionary of the Cross. An interview reported to have been given by the queen while in Brussels to a representative of the *Chicago Tribune*, is thus quoted: "I am the first woman in Afghanistan to work for the emancipation of the women of my country and for women's education," her majesty said. "I collaborate from afar in the great work of women's progress in the world." The queen explained that she had founded the first girls' school in Afghanistan and told of the fierce resistance the idea met from old-fashioned Mohammedans. A revolt broke out, but it was firmly suppressed by the king. A memorial stone at Kabul commemorates the battle fought for women's educational freedom. "At present," she continued, "eight hundred girls are enrolled in this school and are reared like European girls. My mother directs the school and I help her as far as I can."

"Near Slavery" in India

THIS is the term often applied to the condition of the depressed classes in India, of whom *The Indian Witness* says: "There is, as yet, no province in India, so far as we are aware, where their elementary rights are fully protected. Even where the intention of the law is to protect these classes from injustice, the processes of the law are expensive and the predatory classes are able to defeat it." In its annual meetings in 1927 and 1928 the United Provinces Christian Council expressed itself as gravely concerned over the relations between the depressed classes and "those who have social and economic power over them," and asked the National Christian Council to arrange for an inquiry into "the forms of oppression or of social and economic subservience" under which these large sections of the Indian people suffer.

The wrongs specified as needing investigation are forced, underpaid labor, enforced gifts, hindrances to agricultural improvements, bribery, deprivation of tenancy rights, the impossibility of securing land, serfdom imposed by debts, deprivation of hereditary rights, denial of water rights, hindrances to attendance at schools and restriction of freedom of conscience and religion.

Women's Conference in Lahore

AN EDUCATIONAL conference held in the Y. W. C. A. building in Lahore, the capital of the Punjab, is thus described by Mrs. John B. Weir: "It was attended by Indian women, some of more education and some of less; English women interested in educational advancement, and American women, most of them missionaries, actually engaged in some form of women's work. The chairman was an English lady. The opening address was given by the Rani of Mandi, that is, a princess of a native state. The address was thoughtful and full of the ideas of a new day for women. Resolutions had previously been brought forward by various people, and the discussion waxed strong on some of them, such as on the question

of the proper marriageable age for girls. I thought back to nine years ago, when I first came to India. At that time such a conference would have been practically impossible."

South Indian Mass Movement

MUCH has been written of the mass movement to Christianity among the outcaste people in the territory in North India where the American Methodist Episcopal Church is at work. Less is known in the United States of a similar movement in South India, concerning which a representative of the Church Missionary Society writes: "In our area alone 30,000 converts have been won between 1921 and 1927, and 43,000 since 1916. It took seventy-five years to win the first fifty thousand, but little more than five years to win the next fifty thousand. About half the outcastes in this area have thus been won in the last eighty years. The remaining half probably can be won in the next five years. Under the able leadership of Bishop Azariah the work has been thoroughly organized and Indianized. Indians are filling posts of a kind once reserved for Europeans. A divinity school has been opened during the last five years. There are nearly 1,000 day schools at work with a total of over 21,000 scholars, and in addition to these 150 night schools have been opened."

A Stirring Week in Ludhiana

THE Punjab Christian Council appointed a week in the spring for a special evangelistic campaign, preceded by a week of preparation. The effort made in Ludhiana is thus described by Rev. B. C. Ishwardas in *The Indian Standard*: "The entire church community was divided into fifteen preaching bands. Special care was taken that every important locality in the city was visited by some group or other. Very soon there was commotion and excitement in the city. 'What has gone wrong with you Christians?' said a leading Arya Samajist

to me one day. 'Oh, we are out to convert you to Christianity,' said I. 'Well you are sure to succeed if you keep up your zeal and enthusiasm for a little longer time,' replied the man. The week was ended by a procession of the Christians through the main streets of the city. Banners with striking verses were made for the occasion. The non-Christians requested us to stop in front of their shops and sing Christian *bhajans* to them."

Unite to Win Benares Pilgrims

REPORTS have come from India of an united effort among English missionaries to reach Benares pilgrims with the Gospel. Representatives of the Church and the London Missionary Societies have joined with a committee of the Wesleyan Ministers' Missionary Union in the determination that something effective shall be attempted to influence the crowds of pilgrims who come to Benares in the search for merit in the temples or salvation from their sins in "Mother Ganges" water. The first missionary to lead this new united campaign will be the Rev. J. C. Jackson of the L. M. S., a man said to be powerful in the vernacular and versed in Hindu ways and thought. Around him it is hoped to gather Indian Christian workers from the various language areas of India so that the polyglot crowd of pilgrims who flock to Benares may hear there "in their own tongue" the story of a Real Saviour. Benares city has a population of over two hundred thousand people, not counting the hundreds of thousands of pilgrims who merely pass through.

Child Mothers in India To-day

THERE are already in India, according to census figures, about twelve million Indian wives who are under fifteen years of age, about 300,000 being under the age of five. With so many as twelve million little girls in India in the position of becoming mothers, many of whom are mothers, no wonder the Indian race has such

an uphill battle in life. This is not taking into account the 396,556 Indian widows who are under fifteen years old, over fifteen thousand of these being under five years of age. And yet in face of appalling facts like these, the All-India Legislative Assembly at Delhi, on March 24th, refused to raise "the age of consent" from twelve years, the low figure at which it has stood for a generation, the age being raised from ten in 1891 after a tremendous storm. "This refusal of the Assembly, supposed to represent the opinion of the whole of India, will unquestionably do India irreparable harm," says the *Dnyanodaya*, "in the eyes of the modern world. Here is India, or at least its intelligent section, shouting itself hoarse over its rights and privileges in the democratic civilization of this twentieth century, and a vote of 54 to 36 ensuring a continuance of girl-motherhood is received with applause from the 'orthodox' portion of the Assembly." While the bill was pending, the Women's Indian Association addressed to the Assembly a stirring petition, urging the abolition of child motherhood, not only in order to give India her place among civilized nations, but also the custom was not sanctioned by the Vedas.

CHINA AND TIBET

Enemies Friends in Disguise

DR. CHENG CHING YI, moderator of the new united Church of Christ in China, is quoted in *The Congregationalist* as follows: "In general, the attitude of the Chinese Church at large is somewhat as follows: Toward those who oppose her with unreasoning blindness and sheer prejudice, she maintains a silent and patient forbearance; to those who attack her because of misunderstanding, she seeks to explain her position and remove the misunderstanding; such charges against organized Christianity as are well-founded and true, she frankly admits and sets about to remove by effecting the necessary change and improvement. In short, the Chi-

nese Christian Church looks upon the anti-Christian movement as a health-giving and corrective influence to be used for the perfection of her life. She regards, therefore, some of the anti-Christian leaders not as her enemies but as her friends."

Loyalty of Chinese Women

WRITING two weeks after her return to Hwai Yuen, Anhwei Province, Miss H. R. McCurdy said: "Such a beautiful welcome was waiting for us from Christians and outsiders alike. The children on the street came running to hold our hands. All of the first few days and much of the time since has been spent in receiving visits and in feasts of welcome. The women came and poured out their hearts in telling the history of the year's terrors and dangers. But the one dominant note was of praise to God for His goodness in bringing them safely through. . . . After seeing the unspeakable filth of the empty shells of foreign houses which were occupied and looted by soldiers, I am still more thankful for the courage and loyalty of Miss Liu and Mrs. Ling which enabled us to live again in our perfectly preserved home. When I tried to thank them they answered, 'But this is God's grace alone. We could not have done it otherwise. Were not many people praying for us? Was not the church in America praying for us?'"

Chinese Church Autonomy

REPORTS from the missions of various denominations in China indicate the increased control which is being taken over by the Chinese Christians. At the General Synod meeting of the Protestant Episcopal Church in Shanghai there were twelve bishops, two of them Chinese, and sixty-six clerical and lay delegates, fifty-five Chinese. Eight delegates were women, five Chinese and three foreign. The House of Deputies had a Chinese chairman and secretary, for the first time, and it is said that this

demonstration of Chinese leadership in the excellent handling of business was one of the achievements of the synod. Following the announcement of independence by the Chinese Baptists in South China came the action in West China by which the control of the American Baptist Mission there was taken over by the Chinese on May 1st. Rev. Joseph Taylor, D.D., of Chengtu reports:

In each central station an executive committee was formed to take over the work and the funds. In stations where missionaries remained at least one was included in this executive body. These committees have undertaken their work in a spirit of loyalty and with a keen sense of responsibility.

Developing Lay Leadership

REV. RICHARD E. JENNESS, Presbyterian missionary, has been staying in Paoting, North China, during his enforced absence from his own station, Shunteh. During the winter he and a fellow-missionary visited their former country field, of which he reports: "The country Christians welcomed us cordially everywhere. As a new departure the country evangelists have been organized into an evangelistic band under the leadership of Pastor Liu. This band goes about from town to town and from village to village, spending a week or two in each place holding evangelistic services. In the centers where they used to be permanently located, the local Christians have assumed responsibility for the Sunday and mid-week services, taking turn about in leading. Thus we are trying to develop lay leaders and preachers. The people are responding well to this plan." A class was held for a month early in the year for the training of those preachers.

Baptisms Among the Lahu

THE China Inland Mission in Yunnan Province have been carrying on work among the Lahu people, of which Rev. Carl G. Gowman writes: "God in His goodness and grace has allowed the work here to go forward

in perfect peace and quietness, and has given us to see the largest fruitage of all our years of labor among the aborigines in southwest China." He describes the first baptisms among this tribe in the district. For several months previously, two evangelists, Isaac and Paul, assisted by another part-time helper named John, who is an expert Lahu speaker, had been examining the candidates for baptism and enrolling their names. Every person was given a separate examination as to his faith in Christ, and also inquiry was made as to his conduct during the year and a half he had been a Christian. Each person was given a ticket after his or her baptism had been decided upon. In all 347 people were baptized and a church was organized.

Distributing Chinese Testaments

GEORGE T. B. DAVIS, who has been conducting the "Million Testaments for China Campaign," reports that, in spite of civil war, lack of transportation facilities, anti-Christian propaganda, and the absence of many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 have been sent to missionaries, pastors, and other workers for wise and careful distribution. Hermann Becker, of Hunan Province, previously requested 8,000 Testaments for his large district with 1,500,000 population. Now he desires 25,000 copies. He writes:

The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of those who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When we have received more Testaments, we shall start at our eleven out-stations.

When the soldiers had to retreat, they forced the people to carry their goods. One of the Christians was taken. He said: "I am a Christian." The soldiers said: "How can you prove it?" He took his small Testament out of his pocket and the soldiers let him go.

Lutheran Church in China

AT PRESENT a chain of eighteen Lutheran missions extends from Kwangtung in the south, through the central provinces of Hunan, Hupeh and Honan to Shantung in the north-east, where the former North Berlin, now the United Lutheran Church Mission is located. Manchuria is the field of the Danish Mission Society. Of these eighteen missions, four are German, two Swedish, three Norwegian, one Finnish, one Danish, and seven American. (In this enumeration, the missions from Germany, Sweden and Norway that are affiliated with the China Inland Mission are not included.) After many years of preparatory work, in 1920 a confederation of five mission synods was effected. Thus was organized "The Lutheran Church of China." Other mission synods joined later or have indicated their desire so to do. An organization has thus been established which gives the Chinese Lutheran Church an opportunity to function, both in regard to self-government and self-support. The total number of baptized adherents is about 52,000.

JAPAN-KOREA

In a Japanese Barber Shop

A CONVERSATION among the customers waiting their turn in a barber shop in a Japanese city, is thus reported by a missionary who was one of them: "Someone began a tirade against Christianity. No true Japanese could follow a foreign religion like that; no one who respected the Emperor could adopt a religion which put another allegiance ahead of every patriot's duty to the ruler of Japan. Besides, everyone knew that this religion was only a cloak for Western imperialism. A protesting Japanese voice interrupted and asked him where he got his information. A second joined in with what he knew to the credit of Christians. The barber added his tale of the Buddhist merchant who added the weight of his thumb to the goods he was weighing out for his

patrons. 'Christians give fair measure when you buy of them,' the barber clinched his argument. And the missionary, who had thought that he alone would have a good word to say for his faith found instead that everyone excepting the man who started the discussion had a hearty respect for Christianity as he had seen it practiced in Japan."

Value of a One-Sen Book

A LETTER received recently by Rev. D. Norman, missionary of the United Church of Canada in Nagano, Japan, told the following story: "One day I saw you and others preaching on the main street of the city. Though I hate Christianity, my heart was filled with wonder at your zeal. You asked the people to buy gospels at one sen a copy. I bought a copy of Matthew. Next evening I bought Mark and Luke. I said to myself: 'Surely there must be something in it, he stands there night after night with smiling face and offers us the books and his religion. It cannot be for the sake of a few sen. He comes from a far-off land.' These three ideas remained in my mind as I read the books—a foreigner with a smiling face, a scholar from a far-off land, and a book for one sen. It was the turning point in my life. I entered the better and happier Christian way."

Japanese Women in Politics

ONE point of view of the "new women" in Japan is shown in these statements quoted from Japanese newspapers: Madame Yoshioka says: "Men fail in governing the country because they are impractical. Women, on the other hand, have a practical outlook on life and try to solve its problems accordingly. As long as the affairs of our country are administered by men, real prosperity can never be realized. We women hope to do our share when the time comes to lead our country to the right road that leads to happiness." Madame Hideko Inouye, president of the Japan Wom-

en's University, Tokyo, who is also head of its alumnae association with two thousand members, agrees with Madame Wakako Yamada that all political actions should have for their direct object the prosperity and happiness of the entire nation. Accordingly, immediate problems of life, such as the price of commodities and excise taxes, must be settled in such a way that the prosperity of the people is guaranteed.

Bibles for Oriental Travelers

AT THE request of Samuel R. Boggs, then president of the National Gideons Association, Rev. M. L. Swinehart, Southern Methodist missionary in Kwangju, Korea, undertook to direct a campaign in Japan and China looking to the placing of Bibles in the guest rooms of hotels. As a result of this campaign 2,000 Bibles, about half in English and the balance in Japanese and Korean, have been placed in the guest rooms of these hotels. These cost an average of \$1.00 each. Capt. Robert Dollar, president of the Dollar Steamship Line, is very much interested in this work, and in addition to placing a Bible in each cabin of his fleet of steamers, he provides free transportation for all Bibles sent to the Orient, and recently urged that a campaign in the Orient, the Straits Settlement and the Near East be undertaken, to which he agreed to make a very substantial contribution. Mr. Swinehart says that Capt. Dollar reports an average of twelve Bibles lost on each of the round-the-world trips of his steamers, but he would be glad to replace every one each trip, for, he says, "Anyone who steals a Bible wants it, and that is what I place them in the cabins of my ships for."

A Leper Doubly Cleansed

TWO years ago a horribly dirty leper came to a missionary's door at Chungju, Korea, asking alms. He received travel expenses and a letter of introduction—containing a promissory note—to the leper asylum at Kwangju. Recently a clean Korean of average

good looks, with one stiff hand but no other deformity, appeared at the missionary's door to say that he was that man on his way back home, and that he stopped en route to express his gratitude. He drew down his stockings to show where the numerous ulcers had been, now only scars. No ordinary observer would suspect that he had ever been a leper. He said: "Not only for the healing of my body am I thankful, but I found the Saviour at the asylum, am cleansed from sin as well, and am returning home to teach all the lepers I meet how to be cured, and to tell my people of the Gospel."—*Record of Christian Work.*

Korean Fasting Societies

FRESH proof of the devotion of Korean Christians is found in the story of an American Methodist missionary in Yengpyen, who tells how some five years ago the Christians there organized fasting bands all over the district, and each Sunday noon they fast and pray for the boys' school. He continues: "To-day when the time comes for the collection they bring forth the little bags representing the rice they would otherwise have eaten that noon. That rice goes into the box in the corner, and when the box is filled it is sold and the proceeds go to help pay the expenses of the school. . . . Fasting societies are all too common in Korea. In a land where the average farm is less than three acres per family and where ninety per cent of the people live by farming, money is not plentiful. And so when a new church is to be erected or an old one repaired or when a new school is needed, the local Christians are almost sure to adopt the plan of fasting one meal a week to help raise the needed funds."

Korean "Church Rice Bags"

REV. CHARLES A. SAUER, Methodist Episcopal missionary in Yengpyen, Korea, writes of a report received from a Korean district superintendent: "He mentions one poor

circuit as having made an increase in its annual contribution for ministerial support as well as benevolences. I wonder how they can do it. But he explains. At each home the mother places on the wall a bag marked with her name. Each day as she prepares the daily meals she takes from the bowl of rice normally allotted to each person one spoonful of uncooked rice which goes into that bag on the wall. On Sunday morning that bag goes to church and finds its place in the 'collection' box near the door. It is the contribution of her family and herself for the support of the church—taken from the food they would otherwise have eaten. The rice is later sold and the bag returned to its place on Monday morning for its daily portions throughout another week. The church treasurer credits each with the proceeds of its 'contribution.'"

ISLANDS OF THE SEA

Need of Filipino Students

IN EMPHASIZING the importance in the Philippines of student hostels and other centers under evangelical auspices, Rev. J. L. Underwood quotes the following from a speech by Dean Bocobo, of the Law School in Manila: "The Filipino is losing his faith in God. In spite of the fanaticism and superstition which enslaved the Filipino conscience during the Spanish regime, it is undeniable that he believed in the eternal truth of Christian principles, and he ordered his life accordingly . . . But just as the Filipino was blinded by the darkness of ecclesiastical dogma under Spanish rule, he is also spiritually blinded by the dazzling light of new ideas under the American régime. One of the main causes for present irreverence is the bungling and ill-advised policy of proscribing God from the public schools. When the principle of freedom of worship was inaugurated and the American Government first laid down its educational policies here, the great blunder was made of suddenly swinging to the

other extreme and eliminating altogether the religious idea from the curriculum. There should have been provided a method of transition . . . The change to purely secular education was too sudden . . . As a result . . . the mistaken impression prevails that the American people are not religious—a nation indifferent to Christianity."

Two Filipinos' Offering

TWO men, members of the church in the town of Bay, Laguna, in the Philippines, recently visited a Presbyterian missionary, who writes of them: "The church in their town has become scattered and broken up, due to the falling into sin of the president of the congregation. No services have been held for more than a year. But these two men have never forgotten their privileges and obligations. They have read their Bibles in their homes and they have had their family prayers. Every year they have brought some little offering to the writer, to express their interest in the work of Christ's Church. They are poor men, day laborers, dependent on their scant wage for the support of themselves and their families. But here they came, each with a package wrapped up in newspaper. One man's offering amounted to \$7.50 and that of the other to \$9. That may not seem much to friends at home. But most church members with regular services and the stimulus of constant preaching and organized life, give less annually than the smaller amount for the Church as a whole. I knew the sacrifice represented the times when they must have been sorely tempted to go to the place of the little saving for something for the family needs."

Honolulu Y. W. C. A. Service

HONOLULU has a Young Women's Christian Association that serves girls of twelve nationalities. A series of "at homes" at which girls of each nationality were in turn hostesses was a recent feature. Honolulu has be-

come so Americanized that its Y. W. C. A. is a typical big-city Association corresponding to one in New York or Chicago says Miss Lucie Ford, its General Secretary. Six thousand people use the building monthly. The new building is an imposing one with its pool, terraces, and loggias, set in a picturesque setting of palm and cocoanut trees opposite the Palace. Girl stowaways from the United States not infrequently come to find work in Honolulu on their way around the world. Miss Ford said recently: "Two such girls were Stanford University graduates. They finally got work after long looking and borrowing money. Our own girls, however, feel a little resentful toward girls of this type. It does not seem fair to beat one's way and then expect help because of the spectacular method."

NORTH AMERICA

Church Membership Gains

ALTHOUGH it was reported earlier that 3,269 Presbyterian churches, 3,474 Baptist churches, 1,841 Congregational churches, and 4,651 Methodist Episcopal churches failed to report a single convert on profession of faith in 1927, the church census prepared by Dr. H. K. Carroll and published in *The Christian Herald* shows that the churches of the United States gained 573,723 members last year, making the total number of communicants 48,594,163. The 1927 gain is larger than that in 1926, when, according to this census, the increase was about 490,000. The returns for ministers and churches in the various denominations, says Dr. Carroll, show noteworthy decreases. There is a net loss of 1,387 in the number of ministers, which now stands at 217,204, while the number of churches has decreased to 235,991—or 1,470 fewer than last year. "This," he says, "would indicate that the process of consolidation is assuming larger proportions." Dr. Carroll's table of the ten largest bodies follows, the Colored Baptists showing a decrease:

Denominations	Communicants	Gains
Roman Catholic . . .	16,735,691	174,889
Methodist Episcopal	4,592,004	46,138
Southern Baptist ..	3,765,001	57,478
National Baptist		
(Col.)	3,253,369	d57,600
Methodist Episcopal,		
South	2,567,962	29,651
Presbyterian, U. S.		
A.	1,885,727	17,672
Disciples of Christ	1,481,376	44,801
Northern Baptist ..	1,392,820	18,132
Protestant Episcopal	1,190,938	17,259
Congregationalists .	914,698	

"Completing the Reformation"

THIS is the slogan adopted for its official declaration by the General Committee of the Men's Church League of the United States and Canada at its annual meeting on June 15, 1928. This declaration reads: "The supreme need of twentieth century Christianity is personal devotion to Christ, together with full participation by lay members of the Church in all of its plans and work. The Reformation made history through its insistence upon every Christian's direct access by faith to God in Christ. The work begun by the Reformation can be completed only by the recognition of personal responsibility by each Christian to carry out the commission and program of Christ. The community, the nation and the world wait for laymen to be such Christians as reveal Christ to others and thus enable Him to become the Saviour of the world . . . We declare ourselves unqualifiedly in favor of visitation evangelism. With equal emphasis, we urge that the largest possible number of church members be organized into small district groups to cultivate intensively a limited area."

Conference of New Missionaries

THE spirit of oneness in Christ, which was so in evidence at the Jerusalem meeting of the International Missionary Council, found fresh expression which holds great hope for the Church of the future in a conference of newly-appointed missionaries, held on the campus of Princeton Theological Seminary from

June 5th to 10th. This gathering had been arranged for by the Boards of Foreign Missions of the Presbyterian Church in the U. S. A., the Methodist Episcopal Church and the Reformed Church in America, and the American Baptist Foreign Missionary Society. Leading board secretaries and returned missionaries of these four denominations were present as presiding officers and speakers, and a daily vesper service was conducted by Rev. J. Ross Stevenson, D.D., President of Princeton Seminary. Two hours of each day were given to a course in phonetics as a general preparation for language study. The new missionaries present, forty-five of whom were Presbyterians, eleven Baptists, ten Methodists, and three Reformed, were under appointment to Africa, China, India, Japan, Korea, Latin America including Brazil, Chile and Mexico, Persia, Siam, and Syria.

Children's Gifts to Others

THE following incidents, reported by the Presbyterian Board of National Missions, show how the foundations of interracial friendship, as well as of Christian generosity, are being laid in some of the schools conducted by that board: "When their 'Jesus Bank' was opened and the boys and girls of Haines House, Alaska, found ten dollars in it, they immediately asked that this go to the little Chinese children in Ming Quong Home, Oakland, Calif., of whom their house-mother had told them after her visit there. The Friendly Indian Club of the Chemawa Indian Government School, Salem, Oregon, by saving their dues of one cent a week, accumulated nearly two dollars which they agreed should go as a Christmas gift to some Indian boy less fortunate than they. After due deliberation they decided to send this to a Navajo boy at Ganado Mission. The Junior Christian Endeavor Society at Chacon, New Mexico, composed of boys and girls of Spanish descent, send their

offerings to the Presbyterian Hospital, San Juan, Porto Rico. The children in a neighborhood house that reaches mainly Jewish boys and girls are helping an Indian and a Chinese boy through school."

Problems of Indian Youth

THE problems of American-born Japanese young people were referred to in the July REVIEW. Another American citizen in difficulty because of his relationship with two civilizations is the Indian youth, who stands between the old civilization of his parents and the new civilization of the white man, and belongs to neither. In the school he has gone ahead learning new things about which his family does not even dream. He longs to go forward to accomplish his share in this marvelous new life that is opening before him. And yet, he has been taught to reverence the traditions and the wisdom of his ancestors. What is he to do? Education has brought to the Indian young people new ambitions and new opportunities, and every year graduates from the more advanced schools are going back to the Indian country as teachers, nurses, home builders. Others are going out into the white communities to earn a livelihood at the same jobs and on the same footing as their white neighbors. They are building new resources within themselves, new independence, new hope. Some mission stations are becoming interested in community programs for the young Indians on the reservations. This means a new and wholesome social life for returned students and young married couples.

Nine Facts About Mormonism

THE Utah Gospel Mission summarizes as follows the conditions in one home mission field:

(1) There are now over 600,000 Mormons, of the two main kinds—about equally dangerous. (2) About 122,000 square miles of territory are dominated by Utah Mormonism, besides many smaller centers elsewhere, into which

they spread. (3) Utah Mormonism has over 2,000 emissaries out proselyting, organized with officers in eleven districts of this country and several across the water. (4) These emissaries teach untrue and often wicked doctrines, all contrary to the Bible and reason, and dangerous in their effects. (5) They get approximately 10,000 proselytes from our present or past church members, yearly, doing each one perhaps irreparable damage. (6) Mormonism has doubled in twenty-five years; *largely because we have not taken care of our own people* and others by informing them as we could easily have done. (7) The only real cure is teaching the Mormon people the true gospel and Bible beliefs in place of their system of errors; and outside, warning everybody intelligently about Mormonism as a false religion. (8) Mormons are trained against attending Christian church services, and they cannot be evangelized by ordinary methods, as has been proven by sixty years of such effort. (9) Hence the necessity of a traveling work like ours, taking the message to the homes by voice and print.

LATIN AMERICA

Devolution in Porto Rico

WITH the retirement of Rev. Arthur James from active service in Porto Rico in April, began what is called by *Women and Missions* "one of the most significant phases of Protestant work on the Island." Henceforth 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. This may be looked upon as the consummation of a policy adopted when the work was begun thirty years ago. At that time 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 responsibility placed upon Porto Rican pastors. Mr. James is the last of these, and is succeeded by 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 engaged in educational work entirely.

The Trinidad Mission Jubilee

SIXTY years ago the Canadian Presbyterian Church began work in the island of Trinidad, just north of the coast of South America. Today, there are twenty-three missionaries, fifty-eight Indian Christian workers and twelve organized churches with 2,024 communicants. In the 106 Sunday-schools there are 5,568 pupils and in the 78 day-schools there are 18,768 pupils. They also conduct two high schools, a teacher training college and a theological seminary with twenty-nine students. The Gospel is preached in over 100 places every Sunday and there is a Protestant Christian community numbering about 10,000. The total population numbers three hundred and eighty thousand and is composed of English, French, Spanish, Portuguese, Creoles, Mulattos, Negroes, East Indians (130,000) and Chinese. Over half the population are Hindus or Mohammedans and practice these religions. The Jubilee of the mission was celebrated in January. Dr. James Edicott, the Moderator of the United Church of Canada, was present and recalled the history of the noble work done by the pioneers. The work of the Canadian Church is mostly among the East Indian population and in spite of very inadequate forces and equipment has been remarkably successful.

Veteran Mexican Pastor

REV. J. P. HANSON writes from the Methodist Episcopal Mission in Mexico City: "Our old war-horse, Rev. Lorenzo Martines of the Matamoros circuit, now nearing the age of seventy, who never fails to meet an appointment on his wide field, though at times he trudges many a weary mile on foot, has taken upon himself

the pastorate of Don Roque and also has opened a night school there, in addition to all his other work. What will this man be doing next? His circuit is as large as three counties in the state of Pennsylvania, yet he takes this added burden simply because there are not enough workers to go around and he makes no complaint about it. If we had a dozen Don Lorenzos, how we could win a hundred new towns for Jesus Christ." This is an illustration of the fact that the present force of Mexican pastors, sacrificing and devoted though they are, is far too small to begin to cope with the need of Mexico for Christian ministers in 1928.

Guatemalan Preacher's Peril

MISSIONARIES in Guatemala report that almost everywhere the presentation of the Gospel is received with growing respect, or at least passive tolerance, but occasionally there is a story like the following: "Bernardino Ramirez tells of wonderful meetings in which one man rose to confess how he had planned to kill Bernardino and had several times been frustrated in his plan. Once, he was just drawing his gun on him from ambush when a woman passed in between and he dared not shoot. Another time he was about to draw when Bernardino spied him and, wheeling, greeted him warmly and began to talk to him of the Gospel, wholly ignorant of the man's evil intentions. This so disarmed the man that he could not continue with his plan that day. Upon his conversion he confessed all to the astounded Bernardino, who praises God for His divine protection from unseen dangers and for transforming enemies into friends and brothers."

Church Progress in Colombia

THE Presbyterian Church (U. S. A.) is the only Protestant denomination at work in Colombia, which is the third largest republic in South America. There are four stations in

the mission. In one of them, Medellin, where Rev. and Mrs. Thomas E. Barber have been since 1910, the church is now independent of the mission. Mr. Barber has worked hard for this result. The pastor, a Porto Rican, and his wife have taken hold well. The attendance and offerings have kept on growing. Mr. Barber is often called on for advice, and to attend their official meetings. The Medellin church is a working church, with societies for men and women, boys and girls. All are working toward the establishment of an old people's home, a hospital and dispensary and an orphanage. In all Colombia there is no Protestant hospital, no real dispensary and no orphanage. Land was purchased in January last for a long-desired Bible training school and theological seminary.

The Open Door in Brazil

SPEAKING at the annual meeting in London of the Evangelical Union of South America, Harry Briault, representative of the Union in Campina Grande, North Brazil, said: "The doors of Brazil are open today to the Gospel, and we would that the Christian Church might awaken to its wonderful opportunity. For we know not when the doors may close again. It is a miracle that they are still open. About three years ago there was a proposition before the Government of Brazil to reform the constitution of that country, and one clause in the proposed constitution would have united the Catholic Church with the State. While that measure was being debated in the Senate the Catholics became very bold. They said to us as we walked along the street, 'You wait until that law is passed. Then we will do away with your believers. We will put an end to this Gospel business. We will pull down your churches.' But that measure was defeated in what is nominally a Catholic country. To us it was a miracle for which we praise God."



BOOKS WORTH READING



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

The New Africa. Donald Fraser. Pp. xiv, 207, map. \$1. New York. 1928.

This volume, was prepared for the British United Council for Missionary Education last year, the American edition differing from it in certain additions relating to American contacts with Africa.

In his opening chapter Dr. Fraser tells us of the rapid changes in African life, due largely to the youthfulness of Africa; then he explains why Africa has not grown up; and next follows an account of African peoples and their communal life and village social organization, the chapter concluding with a strong setting of the effect upon Africans of the individualistic forces of Western contacts. The faiths of Africa are then explained for us,—their underlying religious character, their animistic belief in immortality, spirit worship and magic. Islam is too briefly mentioned,—Africa's impending religious problem.

The penetration of Africa by Governments, Commerce, and Colonization interprets the present situation to those interested in the help and re-making of the continent. Perhaps the most important section deals with that portion of the continent called White Man's Africa, and the special problems arising from that particular contact. The five remaining chapters are devoted to the history of the Church in Africa, its modes of more brotherly contact and its salvatory efforts. How Christianity affects the family, industrial, agricultural and health life of the Negro also shows us in detail what Mission work is accomplishing there. Chapter VI is given to a fuller expo-

sition of educational missions, from the rude bush school, through the higher literary work done—though, with rare exceptions, African Missions do not go very far in their school work. Its adaptation to the needs of the home, of Government, and in training Negroes as teachers completes this section. Distinctive problems of contact with the populations involved, the gradual disintegration which is in slow process, land tenures, and labor difficulties are well opened up for general readers.

The volume closes with Dr. Fraser's setting forth of "Christ the Key" to Africa's problems of cooperation and equality. One of the closing paragraphs reads: "For the depressed barbarian, for the aspiring African, for the pushful white man, there is but one law which makes for the blending of races and the forces that are in them, and that is the law of Jesus Christ. To burst the prison gates of magic, to steady surging, ambitious life, to lay the firm foundations and build the walls of a true civilization, there is but one competent power, and that is the spirit of Jesus."
H. P. BEACH.

India in 1926-27. By J. Coatman. Illus., maps, pp. xvi, 377. New York: British Library of Information, 5 East 45th St. 1928. \$1.

Every India missionary should have at hand for reference purposes at least two issues of the British Government dealing with India: the first volume of the "Census of India" published in decennial years, (the latest 1921,) and this latest annual volume prepared for the English Parliament.

The census volume is as far re-

moved from our conception of census reports—except of the Philippine Islands—as a novel is from a mass of statistics. The volume prepared by Mr. Coatman in an encyclopædia of the Indian Empire, for 1926-27.

In that year the leading problem was the relation between Hindus and Moslems. The latter, numbering almost sixty-nine millions, are in constant friction with their Hindu neighbors who are more than three times as numerous. The old antagonism has shown itself recently in riots and excesses greater than have been known in years; but few missionaries have taken pains to get at the root difficulty between the two parties. This volume gives much light upon that question in the address of Viceroy Irwin, who regards this antagonism as "clearly the dominant issue in Indian life." Animosity seems to be due to disputes about playing Indian music in the neighborhood of Mohammedan mosques, and in connection with other celebrations of the two communities. But in reality the root difficulty lies in the 1919 Reforms, which gave India a government of democratic type, with the powerful central doctrine of government by majorities, precipitating a struggle for the powers and emoluments of office. This the Moslem minority resents.

Other important matters discussed are the beneficent irrigation projects of the British Government; the acts of the newly established Central Indian Legislature; the discussion of "The State and the People," including the serious wide unemployment, particularly of the educated classes; medical relief of women, sponsored by wives of successive Viceroys; the suppression of crime, and the difficulties of the police in rural communities, which has led to tattooing a number on the ears of all cattle in one important district; and the important and increasingly serious topic of communism, traceable to Russia and China through Indian communists

and the frankly revolutionary organization of M. N. Roy.

Scores of other scarcely less important themes are here presented, and are readily found because of the full index. Half-tone illustrations, graphs, and maps add to the value of this reference volume. Though no reference is made to missionary work, the intimate relation of the enterprise to social and philanthropic welfare makes such a volume of great value.

H. P. BEACH.

Barak, The Diary of a Donkey—A True Story of Missionary Life and Travel. Fred H. Easton. 90 pp. London. 1927.

A little book written by a C. I. M. missionary of the second generation which merits a long review. The scene is laid in Shensi and Kansu, the two extreme Northwest provinces of China proper. Barak is the inseparable companion of the missionary evangelist. This donkey does all of the talking and is much given to philosophizing on the experiences through which his master passes. He is delightfully reminiscent at times, and does not hesitate to pass judgment on his master or the people among whom his master labors. He is amused by the conversation of the people in the market places. When passing through the countryside overrun with disorderly soldiers, he waxes quite eloquent over his disgust with militarism. . . . "Though I am merely a donkey and not supposed to have any feelings or subtle emotions, yet some of the sights and scenes of that summer and autumn heartily sickened me and always thoroughly upset my master, sometimes making him quite ill." He attends a wedding in his official capacity as a bearer of his master and his description of the affair is replete with humor.

Barak makes no profession of his Christian belief, nor does his master claim any innate goodness for this faithful but irascible animal. He is as capable of pulling down the door of a house in the thick of the night, or of stamping out the life of his load of

scripture portions and tracts, as he is of being deeply moved by the prayers of Chinese converts in a three hour meeting presided over by his master. In spite of his perverse nature, however, he is a good sort, and again and again he makes very telling missionary appeals. It is surprising how vivid and interesting a missionary's experiences and the description of his environment can become in the mouth of a Kansu donkey. One smiles as he reads this donkey's account of his master and a fellow-missionary late at night in a cow-shed poring over a map of the country-side which they are planning to win for Christ with the host's cow and Barak for companions.

Occasionally the donkey reflects his master's prejudices in his allusion to the presence of Roman Catholic converts in South Shensi and his reference to them as constituting "the greatest possible hindrance to the simple preaching of the gospel." A group of Chinese preachers holding their annual meeting are fit objects for comment and psycho-analysis to Barak. While he is deeply moved by their earnest prayers, one may expect his sense of humor to break through, notwithstanding. "I had a quiet laugh up my sleeve, that evening," he says. Once again he writes, "I am only a donkey, I know, but my heart was strangely moved within me as I watched these three men so utterly diverse, the one from the other, yet so closely united in the one great passion that appeared to absorb them, standing there on the cold mud floor around that charcoal glow and praying for the souls of the people that lived in Liohyang."

In the last chapter, Barak traces the steps of his declension from missionary zeal. Illustrating from his own sad end, he uses the last few pages of the book to preach to his readers, exhorting them not to follow his example. In this he feels justified, because as he says: "Samson used a donkey's jawbone to slay an army, and God opened a donkey's mouth to re-

prove a prophet, so why should He not use me to preach a sermon?"

One feels a bit sorrowful for Barak. Should he not have been laboured with and forgiven by his master "seventy times seven"? One wishes that the master had not come to the time when he felt he no longer had any use for Barak; otherwise he might have ended his days, if not within the Kingdom, at least not far outside.

Judged as a whole, this little book is one of the most entertaining and revealing books on the experiences of a pioneer missionary evangelist, I have ever seen. There is not a page of dry reading. Mr. Easton has hit upon a unique and very interesting way to convey the story and challenge of West China to our young people in the West. We heartily congratulate him on a very fresh and vivid portrayal of the "greatest vocation in life."

M. T. STAUFFER.

NEW BOOKS

Adventures in Friendliness. Programs for the Primary Department, prepared for use in the Vacation Church School. M. F. Brown. Edited by John T. Faris. 209 pp. \$1.75. Presbyterian Board of Christian Education. Philadelphia. 1928.

The Appeal of a Bible-less World. Annual report of the National Bible Society of Scotland, 1927. Edinburgh. 1928.

Pilgrim's Progress and Grace Abounding. Special Tercentenary edition. John Bunyan. 651 pp. \$2. American Tract Society. New York. 1928.

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

"Gentlemen—The King!" John Oxenham. 96 pp. 75 cents. The Pilgrim Press. Boston. 1928.

God Is Love. Russian translation. D. L. Moody. 32 pp. 10 cents a copy, 12 for \$1. Bible Institute Colportage Assn. Chicago. 1928.

Revaluing Scripture. Frank Eakin. 249 pp. \$2.50. Macmillan Co. New York. 1928.

The Sacraments: Their Nature and Use. C. F. Hogg. 48 pp. 6d. Pickering & Inglis. London. 1928.