

THE MISSIONARY REVIEW of the WORLD

VOL. LI OLD SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

VOL. XLI NEW SERIES

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

January to December, 1928

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THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

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COMING EVENTS

Student Volunteer Convention in Detroit, December 28th to January 1st.

* * *

The Federation of Women's Boards of Foreign Missions will meet in Atlantic City, N. J., January 6th to 10th.

* * *

The Foreign Missions Conference will hold its annual meeting in Atlantic City, January 10th to 13th.

* * *

The Day of Prayer for Missions, now a world day of prayer, will fall this year on February 24th.

* * *

The third National Conference on the Cause and Cure of War will be held at Hotel Washington, Washington, D. C., from January 15th to 19th. Nine national organizations with an estimated membership of ten million women are to cooperate.

* * *

The Home Missions Council will hold its annual meeting in Cleveland, Ohio, January 23rd to 24th inclusive.

* * *

A Church Comity Conference will be held in Cleveland, Ohio, on January 20th to 22nd under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches.

CHRIST WAS A MISSIONARY

"Christ was a home missionary in the house of Lazarus."

"Christ was a foreign missionary when the Greeks came to Him."

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"Christ was a missionary to the poor when He opened the eyes of the blind beggar."

"Christ was a Sunday-school missionary when He opened up the Scriptures to men."

"Christ was a children's missionary when He took them in His arms and blessed them."

"Christ was a city missionary when He taught in Samaria."

"Christ was a medical missionary when He healed the paralytic."

"Even on the cross Christ was a missionary to the robber and His last command was a missionary commission."

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THE MISSIONARY REVIEW of the WORLD

DELANVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

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Publication Office, 2d & Rely Sts., Harrisburg, Pa.

Editorial and Business Office, 156 Fifth Avenue,

Pa. 25c a copy. \$2.50 a year.

New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

MRS. ANNA HARLOW BIRGE who, with her husband, J. Kingsley Birge, saved many lives in the Smyrna massacre of 1922, has been honored by the erection of a tablet to her memory in the Protestant Episcopal Church at Bristol, Conn.

* * *

DR. S. G. INMAN, secretary of the Committee on Cooperation in Latin America, has recently returned from a visit to Mexico where he delivered a series of lectures on International relations before the National University in Mexico City. The lectures were open to the public, attendance including students and professors as well as representatives of the diplomatic corps in Mexico City. Dr. Inman also assisted the rector of the university in organizing a Round Table somewhat after the Williamstown Conference idea, which discussed for a week with great profit Mexican-American questions.

* * *

DR. HERBERT WELSH, for forty-five years President of the Indian Rights Association, has recently become President Emeritus. He has served without remuneration, supporting himself meanwhile as an artist. Annually he has walked from Washington, D. C., to his home in New England, a distance of four hundred miles. He has invested largely of his time and strength in work for the Indians and has secured the funds for carrying on the Association.

* * *

REV. JOHN TIMOTHY STONE, D.D., for seventeen years pastor of the Fourth Presbyterian Church in Chicago, has declined the presidency of McCormick Theological Seminary.

* * *

MISS MAUDE ROYDEN, of London, is expected to arrive in New York early in January for an American lecture tour, in the course of which she will address the National Y. W. C. A. Convention in April.

* * *

DR. W. G. LANDES, for the past five years General Secretary of the World's Sunday-School Association, has resigned and accepted the secretaryship of the Sunday-School Association of New York State.

* * *

BISHOP EBEN S. JOHNSON, of the Methodist Episcopal Church, is reported to have arrived at Capetown, South Africa, after walking 1,000 miles, unarmed, through trackless country and motoring 2,000 miles through lion-infested country.

* * *

DR. AMOS R. WELLS, for thirty-six years managing editor of the *Christian Endeavor World*, has been succeeded by R. P. Anderson.

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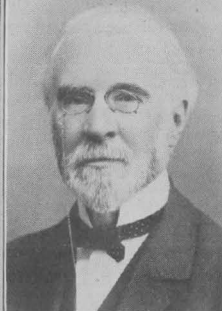
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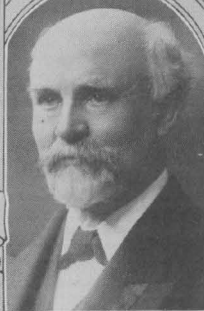
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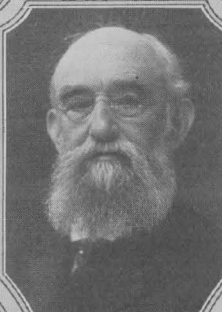
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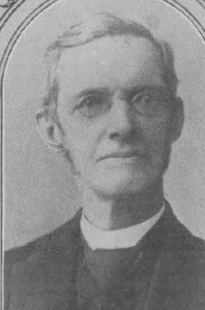
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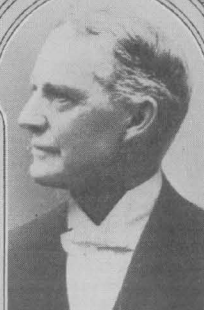
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SOME MISSIONARY SECRETARIES OF THE PAST FIFTY YEARS



A FEW COMPARISONS OF THEN AND NOW

BY ROBERT E. SPEER, New York

HARDLY anything can be more difficult than a trustworthy comparison of the present and past. It is difficult enough to diagnose and describe accurately our own period, but whether we rely on memory or go back and examine the records of the earlier time it is yet more difficult to judge justly and accurately the earlier day. Again and again we ourselves or others indulge in some generalized judgment of comparison between the present and the past which a very little investigation shows to be unjust, as for example, the idea that the founders of the Foreign Mission Enterprise had no social conception of their task and were ruled alone by the idea of saving individual brands from an eternal burning. But often we form and express the judgments and it is not so easily shown that they are wrong, though wrong they are, and a later generation misjudging us in some other way justly condemns us for our error here.

It is easy to say that fifty years ago the attitude of the Church toward Christian missions was thus and so. But was it? Who knows what the attitude of the Church to-

ward missions is now? How much less easy is it to say what it was a half century ago. A few statistical statements are not difficult. In 1877 there were 21 foreign mission organizations in the United States. Now there are 122. Then there were 1,228 foreign missionaries, but many of these were missionaries to the American Indians. Now such work is deemed home missions and there are 13,000 American foreign missionaries. Then the total contributed to foreign missions by the churches in the United States was \$1,800,000. Now it is \$40,000,000. But who can interpret these figures, and say, for example, whether foreign missions then held a deeper or shallower place in the devotion of the Church than now, or whether the giving then represented more or less sacrifice and prayer than today?

Changes for the Better

There have been changes, some unmistakably for the better, some apparently not so but offset still by compensating gains. Of the clear changes for the better one is certainly the development of the work of Christian women. Our separate women's foreign missionary

organizations came into existence in the early seventies, and since then the number of women foreign missionaries has outdistanced the number of the men. In 1877 there were only 72 single women missionaries from the Presbyterian Church in the U. S. A. as compared with 129 married and single men. Now there are 407 single women as com-

come of \$139,971 as compared with 493 missionaries and an income of \$1,292,511 today. The growth from almost nothing at the conclusion of the Civil War to the great undertakings of today is clearly seen in the following figures for the Southern Presbyterian, Methodist and Baptist Churches.

	<i>Foreign Mission- aries in 1877</i>	<i>Foreign Mission- aries in 1927</i>	<i>Income 1877</i>	<i>Income 1927</i>
So. Presbyterians	37	499	\$55,121.00	\$1,333,780.00
So. Methodist	18	470	71,772.68	2,247,928.89
So. Baptist	12	513	40,967.94	1,606,948.05

pared with 621 men. In the Methodist Episcopal Church there were 18 women in 1877 under the Women's Foreign Missionary Society as compared with 451 men and women under the general Board. Now there are 734 women of the Methodist Women's Foreign Missionary Society and 1,054 men and women under the Board.

A remarkable change is in the growth of medical mission work. Fifty years ago there were 6 medical missionaries of the Presbyterian Church. Now there are 123. In 1877 women's medical work had hardly begun. There was one Presbyterian and one Methodist woman medical missionary as compared with 19 and 18 respectively.

In many of our American churches almost the entire development of foreign missions has come within the last half century. This was naturally the case with the churches which resulted from the division of our country in the civil war. The slavery division rent three of our great churches. Happily it did not rend the Protestant Episcopal Church. In 1877, however, the Protestant Episcopal Church had founded most of its foreign missions but it had only 265 missionaries and an annual in-

It was out of a heroic birth and through heroic devotion that the Southern churches achieved this advance. Of that birth and the missionary spirit of it, Dr. M. H. Houston, long a missionary in China, and one of the Foreign Missionary Secretaries of the Southern Presbyterian Church, spoke in an address in Philadelphia in 1884 at the Centennial Celebration of the Presbyterian Church:

"In the Church South, from the day on which she first took up her independent task, Foreign Missions have been recognized as the imperial cause. When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.'"

In the decade 1907 to 1917 nowhere was the foreign missionary growth more notable than in the Southern churches.

It is perhaps true to say that fifty years ago foreign missions had no such place in general public

thought as now and that the far-reaching influence of missions was not then so clearly discerned. In many lands the work was just beginning or was still very humble and obscure. The churches were few and the number of Christian converts small and there were as yet no great conspicuous institutions such as hospitals and colleges. The total number of American foreign missionary hospitals was approximately forty and the only notable one was the institution in Canton under Dr. Kerr. There was not an American missionary college or university in Japan, only two incipient colleges in China, only one in India, two in Turkey and none in Latin America.

Governments and Missions

The attitude of governments to missionaries was various. In China S. Wells Williams was the real mind in our American legation; he had been a missionary and in spirit and character was one all his life. The best mind of the American and British Governments a half century ago was expressed in the letters of the State Department to Dr. Williams when he retired. Mr. Fish, the Secretary of State, wrote: "I feel that the service is losing one of its most trusted officers, one whose name and reputation have ever reflected credit upon the position and upon the country whose officer he was, and whose high personal character will long be remembered with respect and with admiration." And the official letter of the Department said, "Your knowledge of the character and habits of the Chinese and of the wants and necessities of the people and the Government, and your familiarity with their language, added to your devotion to

the cause of Christianity and the advancement of civilization, have made for you a record of which you have every reason to be proud." The Hon. John W. Foster says in "American Diplomacy in the Orient," "Up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." And Sir Ernest Satow, British Minister at Peking, said at the opening in 1904 of the Anglo-Japanese Museum in Tientsin, that "of the many classes of people who come to China the missionary was and is most useful." There were contrary voices, like John Sherman's, when he was Chairman of the Committee on Foreign Relations in the Senate. Perhaps today sentiment is not very different from fifty years ago. There are men who think Christian missions an unwarranted intrusion and there are other men of the opinion of the Hon. Cyrus Woods, American Ambassador to Japan at the time of the earthquake who said recently that our missionaries in the Far East are of course preaching the Gospel of Christ, but they are also doing an important work in addition to that. They are presenting and representing our best ideals and are the true interpreters of our best thought and point of view to those who have no means of understanding it otherwise. They are our true ambassadors. When China becomes stabilized they will be more necessary there than ever before. Our Japanese Exclusion Act has made them essential in Japan. And among Englishmen, Sir Arthur Wilson, one of the foremost British authorities on the Near and Middle East recently declared, "There is no greater influence for good in the Persian Gulf than the Christian

missions; no Europeans are so universally respected as are the missionaries, and those who decry foreign missions do less than justice to themselves and harm to our good name."

Some people assume that there is more criticism of the foreign missionary enterprise today than in the past. On the contrary there is probably, in the midst of much criticism, just and unjust, far more general understanding and sympathy today than ever before.

The Churches and Missions

Fifty years ago the claims of foreign missions were theoretically clearly recognized and acknowledged by the churches, but the voice of the churches dwelt on debts and burdens and on the few men who supported the work. The Presbyterian General Assembly of that year in considering foreign missions declared:

"It has not been unknown, to those curious to learn all they might know about the affairs of the Cause, that the support of the work of Foreign Missions, under the care of our Board, comes very largely from a few individuals. If these were removed by death, or were their many resources to shrink up, humanly speaking, the affairs of the Board would be crippled in a way that only years of effort could repair. These benefactors belong to the generation that is passing away, and the Church may not long enjoy the liberality of all of them. Few as they have been, fewer are rising to take their places. The Church ought to be grateful, that these benefactors have been spared so long. It has been longer than was needed, by the churches, to develop the thousands of smaller fountains of liberality into steady and reliable sources of income for this great work of the Church. This ought to have been done, and done so well, that these benefactors of the past and present might contemplate the day of their departure with calmness, as far as these interests are concerned.

"But, as things have been, and are, they must often feel, and others must feel with them, that they have perhaps had a faith beyond their generation; and that they have been chiefly responsible

for building up a missionary work for the Church, that the Church will be adequate to sustain when they are gone. There is no remedy for this state of things, but greater faith in the Church at large, and profounder and unusual sense of the duty of extending the kingdom of Christ, and a corresponding liberality."

The report of 1877 of the Methodist Board of Missions laments the hindrance of debt but of the Methodist Mission Committee held in November in 1877, the *Christian Advocate* said:

"When you receive this issue the Mission Committee will be on the eve of opening its annual session. This committee has in hand the most vital interests of the Redeemer's Kingdom on earth. A single mistake may retard the evangelization of a continent for half a generation. The world is open before us. God is calling us forward. History demonstrates that no victories are won with the flag at half mast. Our committee is largely composed of men of lay experience. Some of them are trespassing upon uncovenanted time. Many of them are approaching that period when prudence is felt to be the better part of valor. Pray God that in their wisdom they may order an advance along the whole line.

"At the meeting of the General Missionary Committee, Mr. Thomas Price, Philadelphia, entertained no thought of retreating. He said he was surprised to find unbelief in the office, when the cry before the churches was, 'Go forward.' He thought the report showed us on the ascending, not the descending scale. Let the churches see that we were confident and advancing and they would catch our spirit; but if they saw us retreating, what could they do but follow?

"And with regard to the appropriations, both home and foreign:

"Dr. Fowler asked whether the Missionary Society is run for the sake of the treasury, or in the interest of the churches under Divine providence."

The cause had not then laid hold actually on the life or wealth of the churches. There was in 1877 but one ordained foreign missionary to each 40 ministers in the home church among the Presbyterians as compared with 1 to 24 today, while the total gifts to foreign missions were seventy-five

cents per capita as compared with \$2.03 today.

The foreign missionary concert was an institution and a power in many churches in the seventies, and it lasted on for some years afterwards. Once a month the church prayer meeting was turned into a "Concert of prayer for Missions" and month by month the whole world was passed under survey and the church publications were drawn upon for news items and letters from the field. Many of these publications carried monthly concert departments and specialized month by month on presenting the assigned country and information regarding it. This institution has disappeared and is atoned for as well as may be by our modern mission study class. But is this holding its ground?

Missionary Books, 1870-1880

It is interesting to recall the missionary books which appeared in the decade 1870 to 1880. A few of these were:

- Last Journals of David Livingstone.
- Twelve Months in Madagascar—J. Mullens.
- Forty Years' Work in Polynesia—A. W. Murray.
- Life in the Southern Isles—W. W. Fell.
- The Foreign Missionary — M. J. Knowlton.
- On Missions—F. M. Müller.
- The Great Conquest—F. F. Ellinwood.
- Christian Missions—J. H. Seelye.
- These for Those: Our Indebtedness to Foreign Missions—W. Warren.
- Medieval Missions—T. Smith.
- Our Life in China—Helen S. C. Nevius.
- Twenty Years Among the Mexicans—M. Rankin.
- Daughters of Syria—E. M. Thompson.
- Women of the Arabs—H. H. Jessup.
- Romance of Missions—M. A. West.
- Woman and Her Saviour in Persia.
- History of Protestant Missions in India—M. A. Sherring.
- Indian Missionary Manual—J. Murdoch.
- The Mikado's Empire—W. E. Griffis.

English Governess at the Court of Siam—A. H. Leonowens.

The Oldest and Newest Empire—W. Speer.

Social Life of the Chinese—Justin Doolittle.

Siam; Its Government, Manners and Customs—N. A. McDonald.

Indian Journals—R. Heber.

China and the Gospel—W. Muirhead.

Protestant Foreign Missions — T. Christlieb.

Among the Turks—C. Hamlin.

Life, Wanderings and Labours in Eastern Africa—C. New.

Forty Years in the Turkish Empire—

E. D. G. Prime.

Four Years in Ashantee—F. A. Ramseyer and J. Kuhne.

Life of Alexander Duff—G. Smith.

Recollections of Alexander Duff—L. B. Day.

Life of William Ellis—J. E. Ellis.

Mary and I: Forty Years with the Sioux—S. R. Riggs.

Life of John Coleridge Patteson—C. M. Yonge.

Life and Times of David Zeisberger—E. DeSchweinitz.

Heroes of the Mission Field—W. P. Walsh.

Memoir of Ann H. Judson—J. D. Knowles.

Memoir of the Life and Episcopate of George A. Selwyn—H. W. Tucker.

Crowned in Palm-land—R. H. Nassau.

Religions of China—J. Legge.

Indian Wisdom—M. Williams.

Hinduism—M. Williams.

The Land of the Veda—W. Butler.

Conflict of Christianity with Heathenism—G. Uhlhorn.

How I Found Livingstone—H. M. Stanley.

Through the Dark Continent—H. M. Stanley.

Foundation Laying

There were almost no union or cooperative missionary undertakings half a century ago. The first of the great world missionary conferences was held in London in 1888. Prior to that there had been the Liverpool Conference in 1860, the Mildmay Conference in 1878 and on the field, the Shanghai Conference of 1877, the Allahabad Conference in 1872-3 and the Calcutta Conference of 1882-3, and the Osaka Conference of 1883. There was, however, a great body of solid, quiet work going on. Men of great

ability and devotion, many of them scholars, were mastering languages and founding the churches: to name only a few American missionaries, Hepburn, Verbeck, Davis, Greene, Williams, Thompson, Harris, Lambuth in Japan; Nevius, Mateer, Goodrich, Sheffield, Ashmore, Baldwin, Corbett, Fulton, Yates in China; Forman, Newton, Hume, Ewing, Thoburn, Clough, William Taylor, in India; Bliss, Hamlin, Shedd, Wilson, Jessup, Watson, Lansing in the Near East; Chamberlain, Lane, Simon-ton, Drees, Trumbull, in Latin America. Then in the Secretaryship at home were N. G. Clark, Cobb, Murdock, Reid, Ellinwood. There are no better men serving the cause today abroad or at home.

If there were no great interdenominational conferences in the seventies, there were, none the less, great missionary occasions. The annual meetings of the American Board were events. Mark Hopkins was then the President of the Board and the foreign mission meetings in many of the denominational conventions and assemblies were marked by notable presentations of the cause. It was in 1881 that the Ely Volume was published, at that time the greatest contribution yet made to the literature of missions.

There was need of such substantial foundation laying. In America the study of comparative religion had not yet begun and there was little general accurate knowledge of the background and conditions of the foreign mission task. Today there is a very wide general knowledge but it may be doubted whether it has advanced very far in its accuracy or adequacy. We have today many of the same misapprehensions both of the non-Christian religions and of Christianity which we had fifty years ago. And it would be easy to duplicate from the literature of that time almost every missionary and anti-missionary view current now. The important question is one of proportion and tendencies. Does the cause have less or more hold upon the conscience and heart of the Church? Are the convictions which sustain the enterprise weaker and weakening or stronger and strengthening? Is the work of the missionary conceived now in different terms from fifty years ago? It is easy to answer yes or no, but it is not easy for one to form a really competent and unbiased judgment. The next fifty or even twenty-five years will have to answer for us. Our own conviction is one of firm and dauntless confidence and hope.

HENRY WARD BEECHER ON MISSIONS—FIFTY YEARS AGO

IT IS thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the spirit of missions? *Mission* means "sent forth." When the sun forgets to send forth its light and warmth, and shed summer upon the face of the dying winter; to throw its influence abroad over all the earth, then will divine love in the human heart forget its mission. *Mission* means benevolence; *mission* means brotherhood; *mission* means that spirit which, looking over the earth, recognizes that *God made all mankind of one blood*. And that knowledge it is that is to make us blessed. Let us realize it. Let the world have its legacy, its birthright, at last.

History in the Making—Just Fifty Years Ago

Notable Events Recorded in the January-February Issue of the REVIEW
1878

The first number, edited by Rev. Royal G. Wilder, was published in Princeton, N. J.

The aim—to help develop foreign missionary interest, and to double the amount of giving, praying, going and working in the Cause of Christ.

* * *

Rev. George L. Mackay of Formosa reports, as a result of five years' work, eleven helpers and eight students, eight Christian chapels with daily preaching, seventy communicants and a hospital.

* * *

Under the ministry of the Rev. John G. Paton the entire population of two islands of the New Hebrides, Aneityum and Aniwa, are reported to have abandoned idolatry, with its cruel and bloody rites, and to have embraced Christianity.

* * *

As a result of Henry M. Stanley's journeys three missions have been established in Central Africa—C. M. S. at Uganda, on Victoria Nyanza; the L. M. S. on Lake Tanganyika; the Scotch Presbyterian Mission (with Robert Laws) on Lake Nyasa.

* * *

The Queen of Madagascar has liberated all the slaves in her dominions by public proclamation.

* * *

A mission established at Fort Wrangel, Alaska, by the Presbyterian Board of Home Missions.

* * *

Interdenominational missionary conferences held in Shanghai, China, and in Pietermaritzburg, South Africa.

* * *

A wonderful Christward movement reported among Spanish Jews in Oran, Algeria. Church thronged every Sunday.

* * *

Missionary semi-centennial celebrated in the South Sea Islands. The king of Friendly Islands (Tonga), issued royal proclamation, ordering the anniversary of the Wesleyan Mission to be observed as a public holiday.

* * *

English Wesleyans report that in the Fiji Islands, formerly noted for cannibalism, now bells ring at a certain hour each day when *all* the families engage in family prayers—each in its own home. There are 1,621 native Wesleyan preachers in the Islands.

* * *

A religious revolution in Mexico, caused by a controversy between the Church and State; confiscation of \$20,000,000 worth of Roman Catholic Church property; establishment of civil marriage laws; abolition of monastic orders.

* * *

American Baptist mission in India, under Rev. John E. Clough, reports 522 baptisms since March 1, 1876; and 105 in a single day.

* * *

Alexander Mackay of Uganda Mission, Africa, reports slave caravans passing his station every day with almost 100 children in chains.

The total number of Protestant foreign missionaries reported from all lands was 2,110. (Today 29,188.)

* * *

The number of ordained foreign missionaries of the Presbyterian Board of Foreign Missions 120. (Today they number 409; total missionary force 1,606.)

* * *

Among the missionaries who recently sailed for the mission fields are named: Rev. George William Knox to Japan (Presbyterian); Rev. Robert McLean to Chile, South America, (Presbyterian); Miss Hattie Noyes to South China (Presbyterian); Rev. W. L. Curtis to Japan and Rev. Thomas D. Christie to Turkey (American Board).

Fifty Years of Bible Translation and Circulation

BY ERIC M. NORTH, Ph.D., New York

Associate Secretary of the American Bible Society

TOWARD that new Pentecost where every man shall be able to read the Bible in his own tongue, the last half century records striking progress.

At the beginning of the period, some portion of the great source book of spiritual truth and life had been translated into 380 languages and dialects. In many of these only one or two books of the Bible had appeared, but in the following fifty years the whole Bible was printed in 42 of these languages and the entire New Testament in an additional 24 of these languages.

Not only have these languages been thus enriched by the completion of the New Testament or the whole Bible, but in these fifty years some part of the Bible has been translated and printed in 470 additional languages and dialects in which no part of the Scriptures had previously been printed. In twenty-two of these, the whole Bible appeared, and in sixty-four more the entire New Testament.

Among the languages in which the entire Bible appeared in complete form for the first time within these fifty years are Japanese, Korean, nine Chinese dialects (each spoken by millions of people in that populous land), Modern Armenian, Ruthenian, six of the major languages of the Philippines, Siamese, as well as many in the languages of Africa, of India, and of the islands of the sea.

Several notable revisions or new translations have appeared in the fifty years. The revision of the Authorized Version of 1881 and 1885, and the American Standard Revised Version of 1901, the "Union" version in Chinese, the Spanish Version Moderna, the Portuguese so-called "Brazilian" Version, are examples among many.

The kingdom of Christ has been advanced by these fresh conquests of the world's languages. But, translation and publication are not enough. The Book must be placed in the hands of the people. Figures are not available for estimating the whole circulation of the Scriptures in the year 1877. In that year, however, the two great Bible societies, the British and Foreign Bible Society and the American Bible Society, issued a little over three and one half million copies of Bibles, Testaments and integral portions of the Bible. In 1927, the issues of these societies reached a total of over twenty million copies.

These are great achievements—yet, how much, how much remains undone!

TURKEY—FIFTY YEARS AGO AND NOW,

BY REV. CHARLES T. RIGGS, Constantinople

Missionary of the American Board of Commissioners for Foreign Missions; 1896—

THE first missionaries to Turkey sailed from America in 1819, and the first stations were established there about one hundred years ago. The missionary situation therefore of 1877 may be taken as representing the result of approximately the first half-century of missionary effort, and as such, may be compared with the situation today after a little over a century of work.

Political Conditions

The decay of the military power of Turkey marked the disintegration and downfall of the Ottoman Empire. The year 1877 was most significant in this decline. Turkish degeneracy, checked by foreign aid during the Crimean War, had appeared again in the reckless extravagance of Sultan Abdul Aziz. But, in the ominous phrase of current parlance, Aziz "was suicided" in 1876; and after a few months Abdul Hamid II came to the throne. Serbia however had declared war, June 30, 1876, and all the efforts of the new Sultan to restore peace were unavailing. Much against his own inclination, he granted a Constitution, and assembled a Parliament, but dismissed it again in a few weeks, and banished his progressive Grand Vizier, Midhat Pasha, in February, 1877. Russia declared war on Turkey April 19, 1877, and the eastern fortresses of Kars, Ardahan, and Erzroum fell in rapid succession. Despite the heroic defence of Plevna, in the Balkans, the Russian armies continued to

advance on the western front as well, till in January, 1878, they agreed to an armistice at the very gates of Constantinople. The hastily drawn-up Treaty of San Stefano in March was superseded in July by the Treaty of Berlin, by which Roumania, Serbia, Montenegro, Bulgaria and Eastern Roumelia won varying degrees of independence, and the regions of Kars and Ardahan were ceded to Russia. It was a terrible disaster, and only the iron hand and ruthless absolutism of Abdul Hamid prevented complete internal disruption.

Compare all this with the situation of 1927. Turkey has again gone through a military struggle, lasting from 1911 to 1922, in which she has lost Tripoli in Africa, practically all her European territory, all the Aegean Islands but two, also Arabia, Mesopotamia, Palestine and Syria, while she has regained Kars and Ardahan as the price of friendship with Russia. In the process, Turkey has banished the Sultan and Caliph, with the whole Imperial family, and has assumed the name and form of a republic, with a brilliant military genius, Moustafa Kemal Pasha, as President. By the practical elimination of the Armenians and Greeks, Turkey is left to the Turks, except for the still considerable populations of Kurds, Circassians, Lazes, Yuruks, Jews and others. The country is now intensely nationalistic, and moderately but surprisingly progressive, with a small and well-

trained army, practically no navy, and its capital removed from Constantinople to Angora. The capitulations with foreign powers have



TURKISH WOMEN OF YESTERDAY

vanished, and Europe treats with Turkey on a basis of equality. Turkey has apparently no territorial ambitions, but is determined to be mistress in her own house.

How hopeless the Christian missionary leaders of 1878 were as to any progressive spirit among the Turks, is shown by the following excerpt from the Annual Report of Constantinople Statistics for that year. It is in such utter contrast to the actual facts of today as to be now an anachronism. It says: "As to the Turk himself, it should ever be borne in mind that all reform for him must begin and proceed from without. If left to himself, what he has been he always will be; but it is the prayer of many that he may not be left to himself, and it would seem as if God were hearing the prayer." God has, however, answered that prayer in a very different way, and not through foreign intervention or control.

Social and Economic Conditions

Demoralization and anarchy of a most trying sort followed the Russo-Turkish war. Read the vivid

descriptions in Cyrus Hamlin's "Among the Turks," published in 1877, and Henry O. Dwight's "Turkish Life in War Time," published in 1878. Abdul Aziz by his extravagance and his ministers by their incompetence, had so hopelessly increased the foreign debts that in 1875 interest on the public debt absorbed half the revenue of the Empire. At length, in 1881, an International Commission took over the administration of the Ottoman Public Debt, thus ending that chaos. Public health was at a low ebb, and serious outbreaks of cholera, plague, and other diseases were common. Not only Moslem women, but except in the larger cities their Christian sisters,



THE PRESENT-DAY RULER OF TURKEY, AND HIS DIVORCED WIFE

were carefully veiled; the women's sections on steamers and horsecars were jealously screened off, and woman was generally regarded as little above a chattel. In 1877 there

were two short lines of railway extending east from Smyrna, to Kassaba and Aidin respectively, completed in 1866, and two from Constantinople, one northwest to Philippopolis, and the other southeast to Nicomedia, completed in 1872. There was no connection with the European railroad system. There were a few steamers plying on the Bosphorus and a few engaged in coastwise traffic. The postoffice and telegraph facilities were largely under foreign management. In the homes of the

past fifty years that it is hard to grasp all the advance that has been made. The discovery of several soft coal deposits; the introduction of electricity in the larger cities for lighting and transportation; the construction of through lines of railroad which now connect Constantinople with Palestine and Egypt, and with Vienna and Paris; the formation of banks and insurance companies, and the introduction of agricultural machinery as well as the development of mines—all this has stimulated the



A GROUP OF TURKISH WOMEN TODAY IN THE CONSTANTINOPLE COLLEGE FOR WOMEN

people there were few kerosene lamps; most people used home-made tallow candles, and charcoal in braziers, or *mangals*, was the ordinary method of heating the houses of the better classes. Exports and imports were very few indeed, and there was no big business. As examples of what civilization could mean, the homes of the missionaries were places of much curiosity and attraction, the great marvels of which were the cabinet organ, the sewing machine, and the strangely un-Turkish dress of the foreign madama.

Social and economic conditions have changed so gradually in the

commercial life of the country. But even greater and more radical have been the changes in social life, due to the emancipation of women; higher ideals of family life culminating in the abolition of polygamy; and more sanitary methods of living, stimulated by better medical knowledge and the passing of fatalism.

Educational Conditions

Fifty years ago, the Turkish Ministry of Public Instruction was a young and inexperienced organization. The first government regulations for public education had been formulated in 1860. It was



TRANSPORTATION OF YESTERDAY IN TURKEY—A DONKEY CARAVAN

not until 1868 that the first institution of higher education on really modern lines, the Galata Serai, a *lycée* on French models and with French supervision, was established by the Ottoman Government. Not until 1901 was the Imperial University organized at Constantinople. In 1877, the vast majority of Turkish schools were either primary schools in the mosques for the smaller children of the district, or else *medresés*, or theological schools, where young men were trained in Mohammedan theology, or the Koran and the traditions, for a life of religious leadership. Only the first elements of mathematics were taught, history and geography were closed books. Even the Koran and the traditions were rather memorized than explained or understood. Many persons with good powers committed the entire Koran to memory, earning thereby the title of *hafiz*, or keeper. By rare exception, an occasional woman could read; but public opinion generally classed women as incapable of education, and Turkish girls were not allowed by the Government to attend the American schools, nor would their parents have any desire to send them there. Conditions among Armenian and Greek girls were better, but even there, female education was not highly

appreciated or largely developed.

On the other hand, four American colleges had been established in Turkey previous to 1877, Robert at Constantinople, Armenia (afterwards Euphrates) at Harpout, Central Turkey at Aintab, and the Syrian Protestant at Beirut. These, with a combined student registration of over five hundred, were doing a great work, giving to the young men of the land a liberal education along American lines, and with the Bible holding a central place in the curriculum. There were many schools for girls, of elementary or high school grade, though the first college for girls, now called Constantinople Woman's College, was not raised to the rank of a college till 1890. Three theological seminaries, at Marsovan, Harpout, and Marash, were training young men for leadership in the evangelical churches.

Probably the most encouraging feature of the reforms instituted in Turkey by the new republican régime is the attention being given to education. Not only have well-managed high schools for both boys and girls been established by Turks, but a Normal School for men and another for women are training teachers for all the lower schools. The various departments of the Turkish University have

been raised in their standards, and, most surprising of all, all branches have been opened to women as well, and we now see Turkish women, unveiled, sitting side by side with the men in the courses in law, medicine, arts, etc.; and Turkish women have been admitted to the bar, and are practicing medicine. Government inspectors examine carefully into the competence of the teachers, and the grade of their diplomas, or certificates, and also into the sanitary conditions, air and light facilities, program and schedule of the schools. Turkish history and Turkish geography are required subjects in every school, and must be taught even in foreign schools by Turks only. A larger proportion of the Turkish national budget is spent for education than was the case before the war.

There are many French schools today in Turkey, and a few British; but the American still hold the lead

in educational and character-building standards. Although since the war Euphrates and Central Turkey Colleges, as well as those at Merzifoun, Sivas, Marash and Van have been unable to reopen, the two colleges at Constantinople and International College at Smyrna have gone on uninterruptedly, as has Beirut University, no longer within the bounds of Turkey. And there are today high schools for boys functioning in Tarsus and Constantinople, and high schools for girls in Smyrna, Constantinople, Brousa, Merzifoun and Adana, besides a preparatory school for both sexes in Constantinople. All are full to capacity, and a very large proportion of the pupils are Turks.

A thorough and drastic revision of the educational laws of the country has given more emphasis to nationalistic training and to the Turkish language, and has completely secularized all schools. As



TRANSPORTATION TODAY IN TURKEY—THE "IRON HORSE" AT STAMBOUL STATION



AN OLD-TIME FIRE DEPARTMENT IN CONSTANTINOPLE

a result, the study of the Koran, which was central in all Turkish primary schools, is forbidden, as is that of the Bible in the curriculum of the mission schools. These American schools, however, are not only still known as Christian schools, but have a very real and influential Christian atmosphere, and in spite of restrictions they are doing a valuable work. Besides this, voluntary extra-curriculum Bible study is sometimes feasible. In a number of instances American missionaries have been teaching English classes in Turkish schools, at the request of the Turkish authorities. While it has been found best to transfer theological training to points outside the country, a beginning has been made in the line of agricultural training and industrial work in Turkey.

Religious Conditions

An article published in 1877 gave the following six as the main indirect results of missionary effort up to that time, placing them

thus in contrast to the direct results, in the establishment of churches and schools and the translation of the Bible into the various languages: (a) The religious and moral influence of the preaching, in the market-place, in Greek and Armenian churches, etc. (b) The organization of Sunday schools and Bible classes in Gregorian congregations, more enlightened views, and less superstition. (c) Changes of sentiment and practice in moral questions; less of falsehood, profanity and obscenity, and a better observance of Sunday. (d) Increased interest in education, with colleges as an outgrowth, and the adoption of missionary textbooks. (e) An increased newspaper circulation. (f) The civilizing influence of the missionary's home, his wagon, his sewing-machine, etc. In 1877 there were in the empire including Bulgaria, 132 missionaries in four missions; 90 churches with 5,000 members, 285 places of worship and 25,000 adherents, and 10,000 pupils in mission schools.



PART OF A MODERN FIRE DEPARTMENT IN SMYRNA, ASIATIC TURKEY

It will be convenient to survey the changes of the last fifty years in the religious status of Turkey under three heads, taking respectively the conditions in the ancient churches, in the evangelical churches, and among Moslems.

(1) *Gregorian and Orthodox Churches.* In 1877 the old Patriarchate organizations of the Armenian and Greek Churches, as authorized by Mohammed II, the Conqueror, in the 15th century, were still religio-political, and each *millet*, or nationality, constituted an *imperium in imperio*, having its own tax-gathering system, its own courts, its own schools, and even its own police. Further, the Ecumenical Patriarch of the Greek Orthodox Church claimed spiritual control over the Orthodox communities in Roumania, Bulgaria, Serbia, Montenegro and Greece, as well as Turkey; and in theory he was higher than the Patriarchs of Jerusalem, Antioch, Alexandria or Russia. Today these Patriarchs at Constantinople have been shorn of

all political or civil functions, and are recognized merely as the chief priests of their respective communities, with dioceses practically limited to the 200,000 Greeks and the 70,000 Armenians of the city of Constantinople, though there are a few thousands of Armenians in various parts of Anatolia. By the exchange of populations, carried out under the supervision of the League of Nations, there are no Greeks left in Turkey outside that city. And while the Greek and Armenian communities still have their school systems, these can no longer include religious teaching.

(2) *Evangelical Churches.* Of the 5,000 members and 25,000 adherents of the Protestant churches of 1877, hardly any remain in Turkey outside Constantinople. Indeed by 1910 it was estimated that about 100,000 claimed to be Protestants, and the 140 churches enrolled nearly 15,000 members. And today the four churches in Constantinople are all that are left, with the exception of two or three

weak and apparently temporary organizations in other towns. Yet the disaster is not nearly as bad as these figures would indicate. For the awful explosion that hurled the mangled remains of these churches out of the country, has led to the formation of Evangelical churches, communities and schools in France, Bulgaria, Greece, the Caucasus, Syria, and Egypt; and among these Greek and Armenian refugees in Syria and Greece, the missionaries have started colleges and high schools to train the leaders of the future. So that while the Evangelical community in Turkey has dwindled terribly, its vitality is proven by the vigor and deep spirituality of its continuation work in many other quarters.

(3) *The Mohammedans.* In 1877 the Moslem world recognized the Sultan with a sort of awe as the Shadow of God on Earth, Caliph of all Moslems, and head of their religious life. In 1924, the Caliph, already shorn of every vestige of political or civil power, was given just two hours to get ready his personal belongings, and was shipped out of the country with his whole family into permanent exile by his fellow-Moslems. A whole volume waits to be written on the story of Turkish emancipation from the religio-civil control of Islam. The change is so far-reaching, and its possible consequences so amazing, that one can hardly yet visualize it. The once-dreaded *softas*, or students in the Moslem schools of theology, no longer exist, and all these theological schools, or *med-reses*, are closed. So too the dervish orders, those mystics of Islam, have been disbanded and their places of worship closed. And the entire system of Moslem religious courts, for the administration of

the *shariat*, or Moslem law based on the Koran and the traditions, has been wiped out, and modern courts, based on the European codes of law, set up in their places. And a Moslem professor of psychology in the Turkish University brings to his class the Gospel of Matthew, and reads them the Beatitudes, recommending these as the foundation of all ethical teaching! The Koran, regarded heretofore as untranslatable because of the sacredness of the language, has been translated into Turkish and is freely circulated. Most of the pillars of Islam—the five daily prayers, the annual fast of Ramadan, the pilgrimage to Mecca—are being neglected or disregarded. It is indeed a day of change.

In Conclusion

In 1877, the Mission Boards in America were still suffering from the religious demoralization following the civil war; and retrenchment and diminished salaries affected the work in Turkey. Moreover the demoralization and the anarchy following the war of 1876-8 in the Balkans seriously interfered with missionary work. This has its parallel today, in the upheavals following the world war, both in Turkey and in America, as well as elsewhere. Yet the missionary work went right on then, and is going right on now. These fifty years have seen famines and pestilence, earthquake, fire and sword, the terrible massacres of 1895, 1909, 1915, and 1922; the Turco-Italian, Balkan, Second Balkan, World, and Greek wars, and other great calamities. But the Kingdom of God, which is the rule of our Divine Master in the hearts of men, is marching on, and will win the allegiance of all nations.

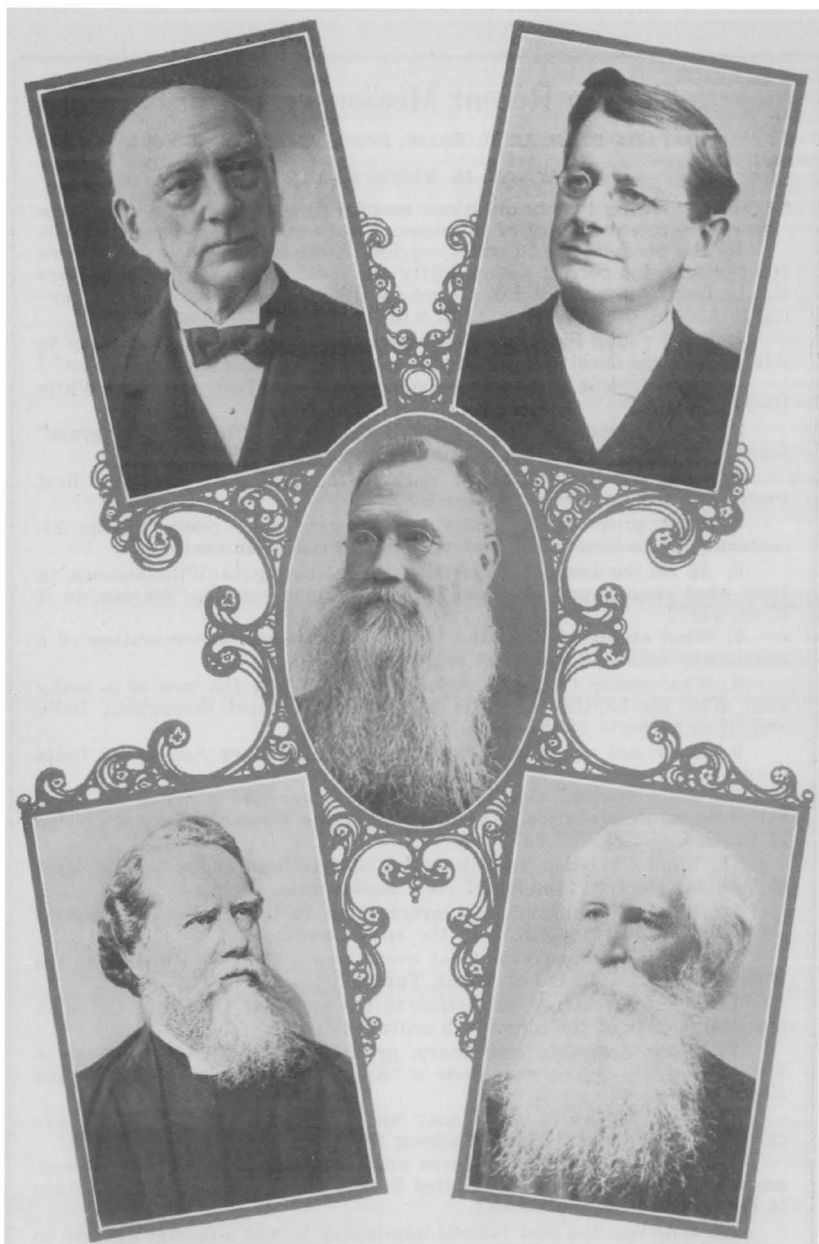
Test on Recent Missionary History

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of the recent history of missions. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers fifty per cent, and so on. The answers will be found on page 70, but do not consult them without first attempting to answer the questions. You will be interested in your score.

1. What young Scottish weaver girl became a famous missionary to Africa and was decorated by King George V for "meritorious service"?
2. What famous medical missionary served as best man at a White House wedding?
3. What famous missionary to Africa worked "in the long grass" for twenty-two years before taking his first furlough?
4. What missionary, still at work in the Philippines, was the first Protestant missionary to the Islands?
5. What great pioneer missionary organization celebrated its bi-centenary in London in the first year of the twentieth century?
6. At the centenary of the Haystack Meeting in Williamstown in 1906 what change was proposed in Mills' famous motto, "We can do it if we will"?
7. What ex-president of the United States laid the cornerstone of a missionary school in the heart of Africa?
8. What young Christian convert in India took the vow of a *sadhu* soon after his baptism and has preached the Gospel throughout India and in many parts of the world?
9. When and where was the National Missionary Society of India founded?
10. What medical missionary, whose father and grandfather were both medical missionaries, is at the head of the Woman's Medical College of South India, at Vellore?
11. What Christian Tsimshian Indian has been appointed successor of William Duncan, founder of New Metlakatla, Alaska?
12. What two missionary martyrs, one in the nineteenth century, the other in the twentieth, bore the same name?
13. On the centenary of what event was a "Day of Prayer for the Moslem World" observed at Tokat, Turkey?
14. What threatened extinction to the cause of Christ in China in the closing year of the nineteenth century?
15. What American missionary, president of a Christian college in India for thirty years, was made a "Knight Commander of the Indian Empire"?
16. What Methodist missionary who contracted leprosy early in her career in India, is still at work among the lepers of Chandag Heights?
17. On what occasion did three great statesmen, a past, the present, and a future president of the United States, appear on the same platform in behalf of foreign missions?
18. Who was the first famous missionary to win a martyr's crown in the twentieth century?
19. What missionary to Alaska was the first white man to reach the summit of Mt. McKinley?
20. Why is September 2, 1905, called the "Birthday of New China"?



SOME GREAT MISSIONARIES OF THE LAST HALF CENTURY

- (1) Rev. James C. Hephburn, M.D., missionary of the Presbyterian Church (U. S. A.), Japan, 1841 to 1892.
- (2) Rev. John W. Butler, D.D., missionary of the Methodist Episcopal Church (North), Mexico, 1874 to 1918.
- (3) Rev. Jacob Chamberlain, M.D., missionary of the Reformed Church in America, India, 1860 to 1908.
- (4) J. Hudson Taylor, M.R.C.S., China Inland Mission, 1854 to 1905.
- (5) Rev. John G. Paton, D.D., Scotch missionary of the Presbyterian Church, The New Hebrides, 1858 to 1906.

SOME MISSIONARY LEADERS OF FIFTY YEARS AGO

BY REV. R. P. MACKAY, D.D., Toronto, Canada

PHILLIPS BROOKS divided leaders into three classes, men of strong personality, men of superior knowledge and men who have some indefinable thing, called holiness. The latter are the saints who constitute the reinforcements of history. The saints have not always had strong personality, or commanding intelligence, although many of them have been eminently gifted in both respects. But they had something more effective, and have been the salt of the earth. They blazed the path. Their example kindled the faith of the Church and inspired her devotion. The world knows it not, but they are the true leaders and will be recognized in the end of the day.

Where are they? Everywhere, scattered in every land and clime, the hidden ones, who but occasionally have been heard speak out of the darkness. Golaz, of the French Mission to Senegambia, as well as his wife died within a year after their arrival. His farewell words were, "Do not be discouraged if the first laborers fall in the field. Their graves will mark the way for their successors who will march past with great strides."

Such messages, and they are many, are infectious. They are the motive power of Christian activity and enthusiasm and have tempted many followers. The saints are an undying race. In modern times they have become better known. Organization has assembled them and brought them into the light.

The end of the nineteenth

century and the beginning of the twentieth, has been called the Brotherhood Era. In quick succession Brotherhoods multiplied, largely under denominational names. They express the universal hunger for fellowship, inspired by the fellowship of the Elder Brother.

Amongst the brotherhoods may be classified mission conferences, although, more inclusive, they are interdenominational and international and their objective is the brotherhood of the world.

"One far-off divine event

To which the whole creation moves—"

That is the larger patriotism not confined by any geographical boundaries nor by personal considerations. It recognizes that God "hath made of one blood all nations of men to dwell on the face of the earth."

In March 1860 there was held in Liverpool a General Conference on foreign Missions at which were present one hundred and twenty-five missionaries, members of Mission Boards and a few of their principal supporters. Membership was confined to the British Isles, but proved a great inspiration. Missionary information was then not so widely distributed as now. The multitude in Jerusalem kept silence as Barnabas and Paul declared the wonders that God had wrought amongst the Gentiles at their hands. So at the Liverpool Conference, all gave reverent attention and their hearts burned within them as they heard reports of the Lord's doings in many lands.

Seventeen years later the impression grew that the time had come for another conference. Mission work had been greatly extended, workers native and foreign had multiplied, mission interest had deepened amongst old and young, liberality had developed, and the Church was coming to recognize the evangelization of the world as her responsibility.

The time had come when Boards should consider questions of comity and cooperation, the qualifications of the missionary and the cultivation of the native pastor with a view to greater efficiency. It was of supreme importance that foundations be securely laid and the accumulated experience of all missions be brought to bear to the advantage of all. Accordingly on the 20th of June 1877, exactly fifty years ago, a number of men interested in missions met in the Committee Rooms of the British and Foreign Bible Society under the Presidency of the Earl of Shaftesbury. They, after discussion, agreed that a conference be called in the autumn of 1878 and preparations were begun. The Conference met in Mildmay Park, North London, on the 21st of October, 1878, and unlike the 1860 Conference had large representation from Europe and America. It was a select assembly, amongst them many recognized leaders, such as the Earl of Shaftesbury, Sir Wm. Muir, and Robert N. Cust of England, R. W. Dodge of Beirut, Dr. Andrew Watson of Egypt, Dr. Bliss of Constantinople, Eugene Stock of the Church Missionary Society, Dr. Donald Fraser and Dr. Oswald Dykes of the English Presbyterian Board, Dr. Fleming Stevenson of the Irish Presbyterian Mission, Dr. James

Legge the sinologue of Oxford, Dr. Hudson Taylor of China, and Dr. A. C. Thompson of the Prudential Committee of the American Board.

These are but samples. They were a distinguished assembly, all of whom, either because of experience on the foreign field or as administrators, are entitled to be recognized as leaders.

It seems invidious to discriminate by special reference when all are so worthy. How inadequate characterization must be! Who can portray the lives of Krapf or Judson or Livingstone or Henry Martyn—men who lived in faith and died on their knees—yet like Moses saw the promised land only from afar. As well try to describe the heroes of the eleventh of Hebrews who subdued kingdoms and wrought righteousness. It is one thing to see and hear these men in conference, in friendly surroundings but another thing to see them down in the mine amid the darkness and brutality of heathenism.

With respect to all only two or three can be even named within the limitations of our space.

The Earl of Shaftesbury, President of the Conference, was so notable a philanthropist that his name became a household word. He explored the slums of the British metropolis so as to be able to speak from personal observation on the social conditions of the working classes. He refused to join the administration of Sir Robert Peel, because of Sir Robert's opposition to the Ten Hour Bill, which afterwards culminated in the Factory Act of 1874. He was for forty years President of the Ragged School Union. He was a principal promoter of Reformatory and Refuge Movements and of the Y. M. C. A.

He was ever at the service of any philanthropic movement he could touch helpfully. How appropriate was such a man, although not himself a missionary, chosen to preside at a conference assembled to consider the largest philanthropic movement in the world.

Dr. James Legge was there and was then sixty-two years of age. He went to China in 1839 and because of closed doors spent the first three years in Malacca, in charge of the Anglo-Chinese college. He then went to Hong Kong where he lived for thirty years. Missions in China were then in their infancy. He became impressed with the importance of missionaries having a knowledge of Chinese culture and began a translation of the Chinese Classics, which was completed only a few years before his death in 1897. In addition he wrote the "Life and Teachings of Confucius" and the "Life and Teachings of Mencius." He also wrote on the "Religions of China" and other books fitted to equip missionaries for their work. In 1876 a chair was established in Oxford University on Chinese Language and Literature, which Dr. Legge filled for the remaining twenty years of his life.

The only other name that can be mentioned here is Dr. Wm. Fleming Stevenson, although it seems a crime to pass over such men as Pastor Gosner, Dr. James Stewart of Livingstonia and Hudson Taylor, for they were all great leaders. What a plethora of gifts and graces God has conferred upon the foreign mission enterprise! It surely has His special approval.

Dr. Fleming Stevenson was another Pastor Harms, in zeal for the evangelization of the world. He spoke and wrote and labored. It is

said that he handled a correspondence of 10,000 letters a year, and toured mission fields, all in addition to the claims of the pastoral care of a large congregation in the homeland.

Such were the men, that under a great sense of responsibility consulted and waited and prayed at the Conference of 1878. Other great assemblies succeeded, such as the London Convention of 1888, the New York Convention of 1900, the Edinburgh Convention of 1910, and the Panama Congress of 1916. The latter two were more highly organized and discussions were guided by carefully prepared reports of commissions on the subjects under consideration, which reports were in the hands of the members. They constitute a scientific library on the principal aspects of the foreign mission enterprise. In addition to these periodic conferences, so comprehensive and important, must be named the not less important annual conferences, which enjoy the benefits of the larger and also include a wider constituency in the churches represented. Memories of the early years of the Foreign Mission Conference of North America will be sacred so long as memory lasts, because of the revered leaders who were in evidence in these days, who have now passed to their reward. They were not in evidence in the sense of being obtrusive, on the contrary, their disposition was to stand in the shadow. An outstanding characteristic of these annual conferences has been a beautiful spirit of modesty and self-effacement. These gatherings have never been troubled with the rising member, who feels it to be his duty to express himself on every subject that comes up. Nor

was the Conference afflicted with the assumed modesty that refuses to speak when a contribution might be made. "Behold how good and pleasant it is for brethren to dwell together in unity." There have always been present men who had labored in the field and could give flesh and blood to discussions that were always in danger of becoming abstract and intangible, whilst others of long experience in administration had developed almost intuitional sagacity in dealing with delicate problems.

One thinks instinctively of such men as Dr. F. F. Ellinwood, Dr. Judson Smith, Dr. Henry Mabie, Dr. Henry N. Cobb, Dr. A. B. Leonard, Dr. John Gillespie, Dr. Jas. S. Dennis, and others who have entered into their rewards.

Probably all who were present in those early conferences would approve of giving Dr. Ellinwood a first place. He gave thirty-seven years to the foreign mission work of the Presbyterian Church, U. S. A., and during all these years was recognized as a leader in the highest sense. He had prophetic vision and scientific accuracy in thought and presentation, and an open mind for new suggestions. He welcomed the developments of

new mission movements, amongst students, women of the Church, the foreign department of the Y. M. C. A., and the young people's organizations. They all came in his day and he gave them his approval and benediction. Alongside of Dr. Ellinwood there lingers in memory a sweet savour of the presence and life of Dr. Henry N. Cobb, who for twenty-seven years served as Secretary of the Board of Foreign Missions of the Reformed Church in America. He was a man of singular winsomeness of character, having a gentle courtesy that never forsook him, in the midst of earnest discussion and under weighty responsibility. He carried with him a sense of the Unseen which was evidenced in the life of the Conference.

These leaders of a half century ago have been followed by others who have been for a generation recognized by all the churches as large contributors by pen and voice, and who, happily, are still with us, and their bow abides in strength.

Carlyle said, "As I take it, universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here."

Nothing could be more unequivocal than the missionary commission "Go ye into all the world, and preach the gospel to every creature." Yet while century followed century, this explicit command was almost wholly ignored. Learned and orthodox divines occupied themselves with proving that the words did not mean what they said. It was only as the opening of the seas brought the non-Christian people into closer relations with Christendom that the words found an entrance into the general mind of the Church.

It is only in attempting to apply the law of Christ to the whole of our social and national life and in seeking to evangelize the whole world, that we shall become rooted and grounded in love, and so be strong to apprehend the breadth and length and depth and height of the love of Christ which passes knowledge, and be filled with the entire fullness of God.



From an old copy of *The Presbyterian Foreign Missionary*
A STREET SCENE IN YEDDO (TOKYO) FIFTY YEARS AGO

A VIEW OF JAPAN THEN AND NOW

BY WILLIAM ELLIOTT GRIFFIS, L.H.D., Pulaski, New York
Author of "The Mikado's Empire," Etc.

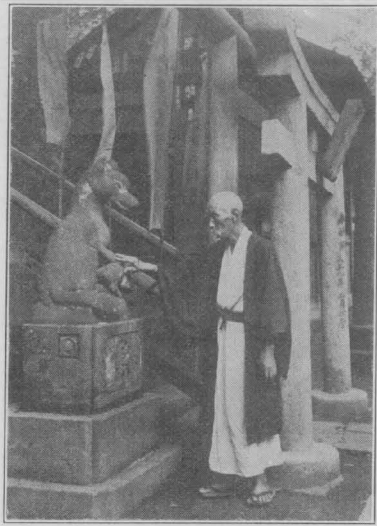
RETURNING to Japan after fifty-seven years when I first saw the Mikado's Empire, I am divided in my thoughts between the poetic or prophetic license for "a nation born in a day," and the actual sight of "what hath God wrought."

Especially wonderful seems the transformation of this nation since the Japanese were not raw heathen when American missionaries first landed. They were polished in the arts of refinement. For over a millennium they had been shepherded within one of the oldest and most highly organized religions of the world. This was true, even though the vitality of Buddhism had been eaten into and was in the last stages of decay. The Christianity that entered Japan in 1859 was nonpolitical and free from coercion, but was destined to in-

spire a renewal of earnestness and ever to compel imitation of methods.

When the writer, as educational pioneer in the service of Matsudaira, a *daimio*, or local lord of prominence and power in the feudal system, reached Japan in 1870, he was himself the vanguard of a great host of "hired foreigners." It was with no ethnic or religious prejudice against Japan or the Japanese that he came. Besides some study of the non-Christian systems of the world—man's own attempts to find God—he had had two years' close acquaintance with Japanese young men who had come to America and to Rutgers College for study. He learned to appraise, partially at least, the civilization that could produce such youth, at once refined gentlemen and eager pupils.

The first two students from Nippon were sent hither by an inquiring native Japanese, who, after obtaining a Bible in Chinese (easily read by this erudite scholar) found the Christ. He at once desired his two nephews to "come and see." A few months later this forerunner of Christianity was assassinated for his two Christlike beliefs: first, that



OLD TIME FOX WORSHIP IN JAPAN
Praying for Goodluck, Harvests, Etc.

Japan's million of outcasts—victims of religious hatred—should be uplifted to citizenship, with its rights and privileges, and second, that conscience should be free, that is, Christianity be tolerated.

It was Yokoi, modern Christianity's first martyr in Japan, who started the procession of passionate pilgrims to the republic beyond the sea. It was Guido F. Verbeck, the American missionary, who showed the way and directed the recruits to the Cross until their numbers reached thousands. It

was he also, who, in large measure, helped to make that "beautiful new Japan that was brought from beyond the sea" by the messengers of the Gospel. During his nearly forty years of service to the people, from beggar to mikado, none acknowledged so generously the more admirable features of Japan's civilization. None so read the thoughts of her sons, even before they were expressed, or saw with more penetrating gaze their dire spiritual need, than did this cosmopolitan missionary, of varied attainments but of single aim. In all my contacts with men, I never knew one of a richer culture, in that with all his varied learning his life motto was *to en* ("this one thing I do").

In picturing what I actually looked upon in the Japan of 1870, which now only a few score living natives of Nippon have seen, I have no wish to offend any of my Japanese friends. Some of them today find it hard to believe my story. Our own distant ancestors passed through similar stages of progress. I do not mean to say that Occidental persons or things borrowed from the West have exclusively made "the beautiful New Japan." Nor on the other hand, dare I give to the Japanese the sole credit of reforming their own nation. "What hath God wrought" is the thought that ever dominates my mind.

In this year of grace and in the era of *Sho-wa*, after those eras of "enlightened civilization," and the following one of "Great Righteousness," neither in Christian nor in any pagan society would it be proper to give too realistic a picture of what relates to the human sexual relations; whether these be considered in philosophy or in fact. To say nothing of the former

polygamy, or of the legalized and rampant and still lingering concubinage, or of the prostitution still too common, or of the vile literature, the theatre and the popular festivals showed what is revealed in the first chapter of Romans and all ancient history. The phallic emblems were almost everywhere visible, in wayside shrines and in sculpture green with the moss and lichen with the covering of centuries. They were almost daily restocked with the emblems freshly cut out of wood or chiseled from stone, to say nothing of the prayers newly written on paper and pendant or pasted on them. Hopeful of speedy reform might the situation be, if shrines for prayer—often agonizing in the case of the childless wife, dishonored because of barrenness—but the vileness went further even to childhood in the home. In the toy shops, besides articles in ceramic ware of several forms and uses, one could see the same degrading emblems in crockery, wood or pasteboard, reproduced with unblushing realism and disgraceful accuracy.

Let not the Christian of Aryan stock exult in spiritual pride when, if he has read history, he must know how, not in India nor in ancient Rome only, this form of bestial worship long lingered. To tell how in Japan this cult—breeder of a train of moral diseases, the degradation of women, of family wretchedness, and chronically preventive of that personal purity which the religion of Jesus requires—is to tell a varied story, for in recent years it is to the credit of young Japanese that some have indignantly denied what the writer here records. In no field of morals has true, Bible Christianity made more signal triumphs than in

the field of sexual relations. But “more land yet needs to be possessed.”

Certain of the special features of the system of licensed prostitution peculiar to Japan, such as the sale of daughters to the bawdy houses by parents, or the rent of sisters by brothers to obtain an education, I shall not describe. Many of these features were too repulsive and horrible.



A BUDDHIST AT A PRAYER WHEEL
IN JAPAN

A bill is now before the Diet to abolish, after five years' probation, this whole damning system of the female slave traffic, so degrading to Japanese womanhood and so nationally disgraceful. Yet there are Japanese who wonder why their social system—a heritage from the ancient Chinese world, is so little respected by foreigners.

The sights which first greeted my eyes as I made my initial journey in January of the year 1871, from seaport to capital, dis-

gusted me; but when repeated in August, 1872, in company with my sister, the first American lady in the government school, the result, in her case, was nervous prostration. Several days in bed were necessary for recuperation.

The medical science of Christian lands has banished the scabby heads of the children and the prevalence of small pox, then universal. The tens of thousands of babies wearing the yellow flannel cap, significant of this contagious disease, are no longer visible. The number of persons deformed because of syphilitic disease was then very great. Yet on this horizon of sexual relations the light is breaking. A veteran missionary of 1926 tells of his hearing with surprise and for the first time, in a sermon by a native preacher, reference to a lover and his betrothed. The latter would actually reform his bad habits, "on account of his love for and identification with his beloved." Subjects never publicly talked about in the pulpit are now given close approach to Ephesians 5:25, while romantic and Christian mutual affection are taking the place of unions that were of old enforced under the traditions of parental despotism. Who, a half century ago, expected to see or hear of such a thing? The storm raised over "The Japanese Bride," a little book, written by a native preacher, would be but a zephyr now. Its simple truth now disturbs few.

Japan's progress in public hygiene, science, and medicine is a matter of common fame, and the physical improvement of her people is creditably great, surprising the returned former foreign resident. Yet, except probably as introduced by the Dutch physicians

at Nagasaki, when was there a public hospital in Japan—even while leprosy and bodily diseases and insanity, with none to "minister to a mind diseased" were shockingly (to an alien) common?

In Dr. James C. Hepburn's initial dispensary, in 1871, I often saw heart-rending sights—cases of disease and disorder in every limb and organ frightfully numerous, and often too far gone for hope were fearfully trying, even to one who as a soldier in the civil war had seen many forms both of maiming, of malformation, and of disordered natural products. Like a rainbow of hope for the future of Japan was the semicircle of native young men, future physicians, following this American doctor in his rounds, giving earnest heed to both his diagnosis and his therapeutics.

All honor to the medical men of Japan! Yet it was the followers of the Great Physician who first in their country, imitated His example for the masses. It was these Christians who organized and trained the first corps of female nurses. Today to the returning pioneer, Japan's social and physical ulcers and toxic disorders "glare by their absence."

Yet it is not the material advance, or the visible triumphs of science and industry, that do most impress him. There, as one of the "beginners of a better time," as an educator and teacher in chemistry and physics and the initial proposer of technological schools, he had come to Japan to begin. It is the things absent that he thinks of, and upon which he congratulates his Japanese friends and the American missionaries. The old hatred of foreigners—scores of whom were assassinated or wounded in assaults and some of whom I

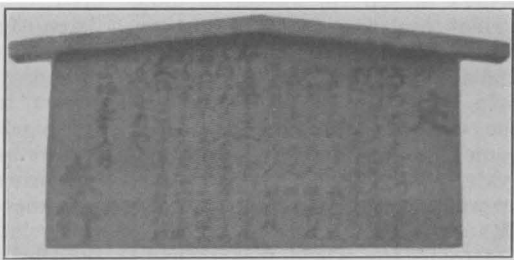
helped to nurse back to strength again—has passed. From the first, I found that the real Japanese are a lovable people. The religious bigotry, even to torture, murder and exile, which I witnessed, has passed into oblivion. The anti-Christian edict, denouncing death to all of "the corrupt religion called Christian"—then always occupying the central place on the public notice-boards, set in the chief public thoroughfare of cities and at ferries and in villages, has disappeared.

In 1871, even in the far interior of the mountain region of Echizen province, over a hundred "Kiristans" (Christians) were torn from their homes in the south, hundreds of miles distant, and on their way to banishment and imprisonment. All of them, men, women, children and infants, were robed in the red dress reserved for criminals. Over them was the menace of death after torture. Yet for no other crime than believing in Jesus and keeping their lives pure from idolatry and sensuality, they were thus hunted down like wild beasts and banished for four years from their homes. With the promise of freedom if ever they recanted, not one of them denied their Lord.

My own experience with these exiles was peculiar. For simply trying to communicate with them through my interpreter—even by a look of sympathy from one they knew was a fellow-believer—I was rudely pushed away. Even for this "cup of cold water," I have heard from Catholic friends that my name was held in honor for years by these sufferers for

Christ's sake. Very few, if any, are now the survivors of that winter scene, as a recent visit which I made to Urakami, near Nagasaki, shows. A Christian church, a noble edifice, built by the Roman Catholic Christians now tells the story of Japan's change of heart. Near by a monument in gilt letters catalogues the various places of banishment and tells the number of martyrs.

Yet today how glorious the contrast! In thousands of churches, tens of thousands of believers are free to worship God in their own tongue and way, while in the



AN OLD "TIME ANTI-CHRISTIAN SIGN BOARD IN JAPAN
Decreeing Death to Christians and the Christians' God

schools, churches and gatherings of young and old, their faces show an expression very different from that of five decades ago. It can be best described, without an atom of exaggeration, as the radiance of morning after night. A new meaning comes into the manifold vocabulary of what tells the story of the rising sun—of which daily fact, of their country's name, and of the poetic metaphors naturally therefrom springing, they are so proud. To hear them sing Christian hymns is thrilling. To address them, even through an interpreter, is an inspiring privilege. To preach to educated Japanese in one's own mother-tongue is rapture. By happy experiences in A.

D. 1927 I know that this is true.

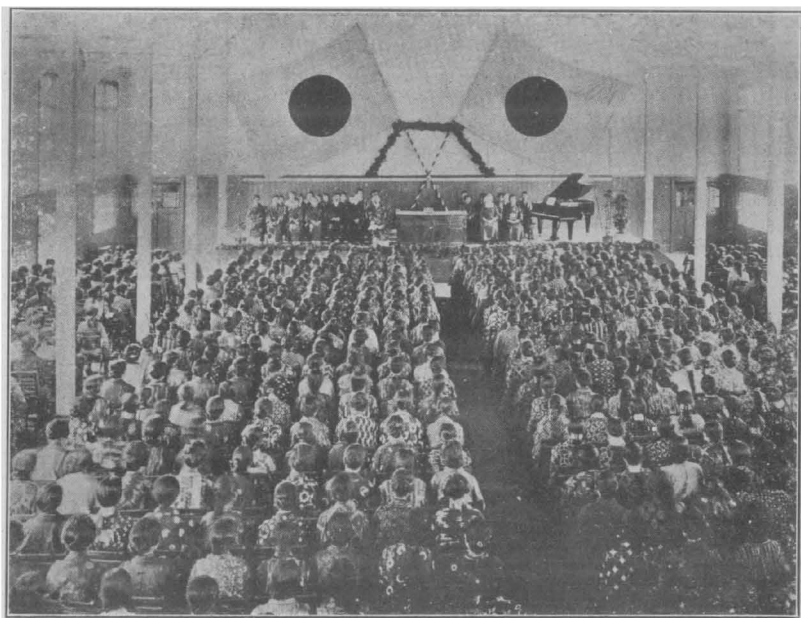
Whether in Japanese social life, the letter and the spirit of the laws or in the etiquette of daily life that borders on, or is infused with moral purpose, the advance of Japan within half a century means nothing less than revolution. A few days ago, in the military (Nijo) castle in Kyoto and in the room in which feudalism and reaction had had for centuries their centre, I stood on the spot where, in 1869, the new era and the new career of Japan began. There the young emperor (born on the day that Commodore Perry received his orders to sail for Japan to unite Orient and Occident in brotherhood) took oath "to seek for talent and ability throughout the world to help lay again the foundations of the empire." Because of this I came to Japan and saw the feudal system abolished, a half million swords removed from the *samurai's* daily costume—Japan's precedent for world disarmament—the semi-caste system abolished and the eight classes melted into one body of loyal citizens; popular education demonstrated to be more effective for good government and social order than steel weapons, in addition to being "the cheap defense of nations"; and the creation of an appetite for fact and truth, including religion, that will not be satisfied until Japan is a civilized nation, even according to the highest standard of the Occident.

They give a returned veteran teacher and civilizer plenty to do, when he returns to the field where he labored as a young man over a half century ago. Not only churches and Sunday-schools and other evidences of Christian power and influence was I invited to see, but also hospitals, dispensaries,

leper asylums and other institutions of Christian birth and nurture. Some of the private companies of Christians rouse memories and stir emotions. At times it is impossible to resist the dynamics of memory and the often startling evidences of the power of God manifested by those long kept in spiritual famine, but now guests at the table spread in what was once a wilderness, with one's cup running over.

Let me give one instance that touched me most deeply. It was not in the crowded halls, full of eager young men and women gathered either for worship, or to listen eagerly to the stranger from beyond seas who was their old friend. It was in the town of Beppu, in Kyushu, to which place thousands resort for the healing waters and even for the hot sands and brine warmed by subterranean volcanic power, that the incident was related from which an influential Christian society sprang, called "The One Sheep Society."

A young Japanese afflicted with tuberculosis, who had for years made a manly struggle for life, only to be given up by the ablest physicians, was touched to the depths of his soul by the Scripture narrative of the shepherd seeking the one stray lamb. The finding with rejoicing over the one stray creature touched the invalid so deeply that becoming a Christian, his spirit inflamed others and hence their name. Yet this single circle of Christians is today typical and representative of groups of hungry souls all over the Japanese Empire. This term, "empire," means Korea and Japan, and Oh, that there might be more from our own land, consecrated messengers who hear the good news that the Shep-



THE PLACE OF CHRISTIANITY IN JAPAN TODAY

A Scene at the Fiftieth Anniversary of the Aoyama Jo Gakuin—a Methodist Girls' School of One Thousand Pupils in Tokyo

herd of Souls is ready and willing to seek and to save the humblest—not merely the strong and those able to give Him lifelong service, but even the lesser ones, the hopeless incurables, the bedridden and all, even the weakest and, humanly speaking, most worthless, who look to Him for salvation and feel their need!

Yet a Caleb's word is needed. It is not only true that there is "yet much land to be possessed," but equally so that "we are well able to possess it." Let not prayer, or literally, missions, cease. God forbid that any of us should be among a cowardly and fearful minority like that which despised Caleb, or side with the languid or too easily satisfied majority of church members, who think the work is done, or in need of no reinforcement.

3

This reconnoissance and judgment of a pioneer of '70 makes hesitancy in obeying the Christ's command seem to him nothing short of rank treason to the Master.

Despite the æsthetic charm of the Japan of 1870, it was, to me, a scene of darkness, when I saw the abominations of heathenism, the cruelty of many of the customs, and the persecution and exile of men, women and children, made outcast so for conscience's sake.

How thrilling seemed the glory and the beauty of the Japan, that is so largely Christian in our day and year! I was asked to make two hundred or more addresses in schools, colleges and before all sorts of organizations, probably seven-eighths of them Christian assemblies, schools, colleges, social

gatherings with pastors and fellow Christians—from aged veterans to smiling girlhood and boyhood. I went into churches to hear delightful singing, to see young men and women taking the vows of loyalty to Jesus. Yet all the time I felt how cold and uninspiring are mere statistics, compared with the human warmth of friendship, of appreciation, of a brotherhood that melts the barriers of language or of national peculiarities. Not only by close personal contact with Sunday-schools, worshipping congregations and listening audiences, but by the spirit of editorials and news articles in the papers, by the change of manners and customs, by the public and private celebrations of Christmas and even of other Christian holidays, was I profoundly impressed. At times I felt like pinching myself in order to bring myself back to reality. I kept asking myself, "Is this the land where life for a native was very unsafe for him if he were a Christian? Or, is it the place where men scowl at you because you were a foreigner? Can this be the country where the name of Jesus was publicly maligned in government proclamations, or when uttered, turned people's faces pale with horror?"

In place of the old atmosphere and tokens of government disapproval and even of danger to life and limb, there is now absolute freedom of conscience. A lady can travel unattended, through the length and breadth of the Empire. The horrible things today "glare by their absence," and improvements, social, moral, spiritual are found on every side. There is not only a tone of tolerance towards Christianity, but a feeling very thinly veiled and deeply desired

that Japan will become as a true Christian nation. Never let it be forgotten that the natives of Nippon desire to do things tactfully, and to change manners and customs without hurting the feelings, especially of the aged. This fact has very much to do with their discussions of reform, of even in their carrying reforms to their conclusion. In a word, Christianity is slowly but surely making a new nation. This may not be visible to the round-the-world tourist, who spends a few days or hours on the soil and perhaps writes an article for the magazine or newspapers, it may be with illustrations, which whatever they do illustrate, do not express the truth.

In brief, the Christianity that is slowly transforming society in Japan cannot accurately be expressed according to the proceedings of a mustard seed that becomes a great tree, with either the fowls of the air warbling in their branches, or with crowds of newspaper reporters, notebook in hand, admiring the growth which has been so sudden and so impressive.

Yet when one thinks of the invisible influence of the Gospel leaven, transforming the flour into delicious bread, which nourishes life and gives strength, he is thankful to the Master for the two parables instead of one only.

Let me close with a grateful appreciation of God's mercies. In 1850, as a six-year old child, I saw the launching of Commodore Perry's flag ship at Philadelphia. Today I have the invincible conviction that Japan will not only be a great Christian nation, but will profoundly and blessedly influence the whole mother continent of Asia.

FIFTY YEARS OF CHURCH GROWTH IN AMERICA

BY REV. H. K. CARROLL, LL.D., Plainfield, New Jersey
Formerly of the United States Census Bureau of Religious Statistics

THE beginning of the last half century period was not unlike the present in some aspects. It was a time of much discussion as to orthodox Protestantism. Descriptions of moral and religious conditions were pessimistic and predictions of the downfall of Evangelical Christianity were confident and sweeping. Archbishop Hughes, of New York, Roman Catholic and natural foe of Protestantism, declared in mid-century that it had "lost all central force and power over the masses of mankind." Rev. F. C. Ewer, of the Catholic party in the Protestant Episcopal Church, issued a volume in 1868 to prove Protestantism a failure, and returned to the charge ten years later with even greater positiveness, picturing it as "drowning in torrents of skepticism which itself had let loose." A Catholic periodical demonstrated by statistics to its own satisfaction that by 1900 it would have scarcely ten million members—its number in 1880. Unfortunately for the prophecy the churches seemed bent on increase instead of decrease and reached nearly 14,000,000 by 1890, with ten years left of the century. Henry Ward Beecher, the brilliant preacher of Plymouth Congregational Church, Brooklyn, spoke fifty years ago of "the drift of educated thought—in science, in art and in philosophy—away from church life." Some were losing "veneration for the Church and its ordinances." Others were unsettled in their views of the Bible and its

authority. In fact, ministers and laymen were turning aside from the old faiths in England, Scotland and the United States. Prof. Goldwin Smith, in 1879, said "three fourths of the strongest and most original minds among the younger graduates of American colleges" are said to hold views "diametrically opposed to the accepted faith of Christianity."

In short, fifty years ago Evangelical Protestantism was, according to its critics, in a bad way, and the churches were "filled with men who are very much at sea in regard to their religious beliefs." If these were the actual conditions the Evangelical churches could hardly be expected to preserve themselves from disastrous losses, to say nothing of being able to report a net increase. And yet, as a matter of fact, the gloomy prophecies not only were not fulfilled, but the period turned out to be one of great prosperity for the Protestant churches, as I shall presently show. But today new prophets arise, some in the Evangelical ranks, nominal friends, who, unmindful of history, renew the old predictions which proved baseless a half century ago. These prophets seem convinced that Protestantism, with its numerous divisions, will be overthrown if a new crop of enemies, within and without, can manage to bring it about by sweeping and unsupported statements.

The Atlantic Monthly, which began the last half century with the lugubrious statements of Prof.

Goldwin Smith, already quoted, published an article in the present year by an Episcopal rector of New Jersey, in which the language was hunted to find epithets to describe and characterize Protestantism. The author sought the strongest adjectives and yoked them in pairs in his evident purpose of enmity. And yet his own standing is in a denomination the first word of whose name is and has been from the beginning "Protestant." What could be his hope for his own church and people if the future should bring in his apparent desire?

In 1880 the grand total of communicants of the Evangelical churches of the United States was 10,065,963, distributed as follows:

Baptist bodies	2,452,878
Congregationalist	384,332
Disciples of Christ	591,821
Dunkards	60,000
Protestant Episcopal	338,333
Reformed Episcopal	9,448
Friends, Orthodox (estimated)	60,000
Evangelical Association	112,197
Lutheran, 5 bodies	950,868
Methodist, 12 bodies	3,574,485
Mennonite (estimated)	50,000
Moravian	9,491
Presbyterian, 10 bodies	937,640
Reformed (Dutch)	80,208
Reformed (German)	155,857
Adventist, 2 bodies	85,570
United Brethren in Christ	157,835
Church of God (Winebrenner)	30,000
Other bodies, five	25,000

10,065,963

This table, from Dr. Dorchester's "Problems of Religious Progress," in which the Christian Church is not named, shows an increase for the ten years, from 1870, of 2,392,567. In the ten years following 1880, the same list of churches had grown to a total of 13,826,527, or a net gain of 3,760,564 in the decade. Protestantism instead of being stranded in 1900, as the Catholic journal predicted, had become a host of 17,844,102, and had

a net gain of 7,778,139 (or 77%) in the twenty years. The great error in the prophecies of the mid-century seers of the nineteenth century was that they forgot to estimate the power of the promised presence of Christ with his Church as given at His ascension: "Lo, I am with you alway even unto the end of the world."

But we have twenty-seven years of the half century under consideration to add to the record of the Evangelical bodies, seemingly in such a bad way according to the critics at the beginning of the period. The reports of 1927 cannot now be anticipated so that we must take those for 1926, a year more than the first quarter of the twentieth century. The Evangelical bodies had in 1926 a total of 29,239,223 communicants, the net growth in twenty-six years of the present century being 11,076,378. In the whole period of the half century, from 1880 to 1926, lacking four years, Protestantism added to its membership, 19,173,260, (or a growth of 191%). In other words it multiplied itself not far from three times in the forty-six years.

What a triumph for Evangelical Protestantism! Its vigorous and aggressive life has as yet suffered no eclipse. It has outlived all its critics both from within and without, and goes on its quiet way preaching a saving faith to the millions of the United States and spreading the same conquering Gospel over the whole world, following everywhere the bright star of hope, conscious of the abiding presence of its Lord and Master. It should be understood that the liberal and non-orthodox bodies of Protestantism are not included in the Evangelical list. Counting Unitarians, Universalists, Chris-

tian Scientists, Latter-Day Saints, etc., the grand total of Protestant Christians today would be 30,087,144.

Protestantism is frequently reproached for its divisions; but while many of these are unnecessary and insignificant it is better to have them, *with liberty*, than to quench the spirit of freedom. Moreover, the past half century has been a period of lessening sectarian feeling and of growth of the spirit of interdenominational fellowship, comity, cooperation and union. The Old School and New School Presbyterians were reunited in 1870 and since then the Presbyterian Church in the U. S. A. has received bodies of Cumberland and Welsh Presbyterians into union with itself. In the Lutheran group, three general bodies formed the United Lutheran Church, some years ago, three Norwegian Lutheran synods created the Norwegian Lutheran Church, and still other branches are planning union. In the Methodist group the Methodist and the Methodist Protestant Church were reunited in 1867, under the title of the latter body, and a plan of unification of the two largest divisions—the Methodist Episcopal and the Methodist Episcopal

Church, South, passed both General Conferences, was ratified by the annual conferences of the first named body, but failed constitutional approval by the latter.

Two branches created by a division of the Evangelical Association (Methodistic) have reunited in the Evangelical Church, the Free Baptist Churches have now been absorbed in the Northern Baptist Convention, the Evangelical Protestant Church has united with the Congregational Churches, and other plans of union are on foot. The reproach cast upon the divided state of Protestantism has been greatly lessened by the cessation of interdenominational controversy, by the great increase of comity and cooperation and by the further fact, often overlooked, that many if not most of the branches are small and obscure and not a few are declining and gradually approaching extinction.

It will be interesting to not a few, perhaps, to scan the accompanying table giving all groups and bodies in the Evangelical list of denominations having 100,000 communicants and upwards. There are fifteen of them and they represent 28,703,449 of the grand total of 29,239,422.

	Communicants	Gains in 46 years
Methodist (15 bodies)	8,968,288	5,393,803
Baptist (14 bodies)	8,670,895	6,218,017
Presbyterian (9 bodies)	2,610,716	1,673,076
Lutheran (17 bodies)	2,588,279	1,637,411
Disciples of Christ (2 bodies)	1,754,512	1,162,691
Protestant Episcopal	1,173,679	834,836
Congregational	918,029	533,697
Reformed (3 bodies)	547,024	310,959
United Brethren (2 bodies)	410,631	252,796
Evangelical Synod of N. A.*	332,667	145,235
Evangelical Church (Meth.)	208,171	95,974
Brethren, "Dunkards" (4 bodies)	156,768	96,768
Adventist (5 bodies)	150,891	65,321
Christian Church*	114,136	10,414
Friends (3 bodies)	98,763	38,763
	<hr/> 28,703,449	

* Gain covers last 36 years.

In the same fifty-year period, (covering actually 46 years) the Roman Catholic Church has advanced, taking the figures given by Sadlier's Catholic Directory, from a Catholic population of 6,367,330 in 1880, to a Catholic population in 1926, according to Kenedy's Official Catholic Directory, of 19,483,296, an increase of 13,115,966. In other words, the Roman Catholic population has been multiplied by the figure three in the forty-six years. It is interesting to note that the increase in the Evangelical list of the Protestant division is not far short of the same figure. The Catholic population has been multiplied by three and a little over; the Evangelical membership has been multiplied by a little short of three. Considering the large Catholic gain by immigration in the period, it is remarkable that the Evangelical increase should fall only a little short of the Catholic figure.

The Evangelical strength in communicants, according to Dr. Dorchester, constituted one in every five of the population in 1880. How is it now? It is now a little more than one in each 4.1. It is, therefore, gaining on the population. Where there were twenty Communicants in every hundred of the population in 1880, there are a

fraction over twenty-four in every hundred now. That is an encouraging growth.

But what about the alleged increase in unbelief; in apostasy; in heretical opinions; in indifference to the Church; in heavy losses of members; in decline of the spiritual life?

The churches need to be aroused to the importance of applying remedies to prevent the gross losses from becoming net losses. The Evangelical churches all had net gains in 1926, except in one instance. Pastors and committees wanted to reduce apportionments to be raised and they pruned the rolls, instead of trying to arouse slack members and find and bring back the strays. Does any one doubt that these losses can be prevented in large measure? If the churches had spiritual vigor sufficient to win new members in 1926 so as to make good unusual losses and show a net gain, cannot they do as much or more in 1927? If the tide of spiritual life has fallen is it because Christ and the Holy Spirit have deserted the churches, or is it that the churches have failed to seek the help of the Almighty and ever-living God in their warfare against the foes of righteousness?

Denominational Missions A Union Fifty Years Ago

(From THE MISSIONARY REVIEW, Vol. I, Page 29, 1878)

One subject attracted more or less remark in the (Shanghai) conference. We allude to the idea of a union among converts in our foreign missions, which shall ignore or submerge the denominational distinctions of Christendom. In this conference, one missionary maintained, "It was surely not to be desired that the many different denominations represented (by the missionaries present) should be reproduced here. About eight Presbyterian societies are working in China; why should not the churches they have gathered, be organized into one body?"



DELEGATES AT THE SHANGHAI MISSIONARY CONFERENCE IN 1877

GROWTH OF MISSIONARY COOPERATION

BY REV. JAMES L. BARTON, D.D., Boston, Mass.

Secretary of the American Board of Commissioners for Foreign Missions

FIFTY years ago foreign mission boards were not thinking in terms of cooperation. Each board had its particular field and its own denominational responsibility with no thought that these could be shared with any other board.

It is a significant fact that for the first half of the life of the *Missionary Review of the World* "Comity and cooperation" had no place; in fact, when in the late nineties, a member of the Foreign Missions Conference proposed that a standing committee upon comity and cooperation be appointed to investigate and report at a subsequent session, a prominent member and an executive officer of one of the leading missionary boards said: "If that topic is made the

subject of investigation through a committee, I, with my colleagues, will feel compelled to withdraw, since that points to interference with what to many of us is a matter of conscience." The proposal was withdrawn. This statement may explain why a missionary magazine like the *Review* did not feel that the time had come for a general discussion of this topic and for the first twenty-five years of its existence did not print any article upon this subject on which we now place so much stress. Prior to the opening of the present century there was little thinking and planning in terms of interdenominational cooperation. The "Encyclopædia of Missions," published in 1904, has an article upon comity but none upon cooperation. The

comity article is theoretical with almost no reference to experiences on the field.

We will here consider briefly this subject, so vital to the progress of the kingdom, in the general order of the growth of interdenominational thinking and consequent action among leaders. We begin with national interdenominational conferences, voluntary in character and for the purpose of united prayer, Christian fellowship and general information. These gradually merged into delegated conferences with an increasing measure of administrative functions and responsibilities.

I. Cooperation Among Boards at Home

Twenty-three years before the first number of the *MISSIONARY REVIEW OF THE WORLD* was issued, a union missionary convention was held in the city of New York. Alexander Duff, that noted pioneer Scotch missionary who had served in India for twenty-five years and who commanded the admiration of the Christian world, was upon a visit to America. All communions held him in such high esteem that a convention was called in New York on November 4 and 5, 1854, "to unite in cordial love and sympathy the friends of missions and to excite them to higher effort for the conversion of the world," etc. Nearly three hundred evangelical clergymen were in attendance as delegates.

Prior to this convention there was held in New York City in May, 1854, a union interdenominational missionary conference at which there were present eleven missionaries, eighteen officers of missionary societies, and one hundred and thirty-one other persons. The session lasted one and a half days.

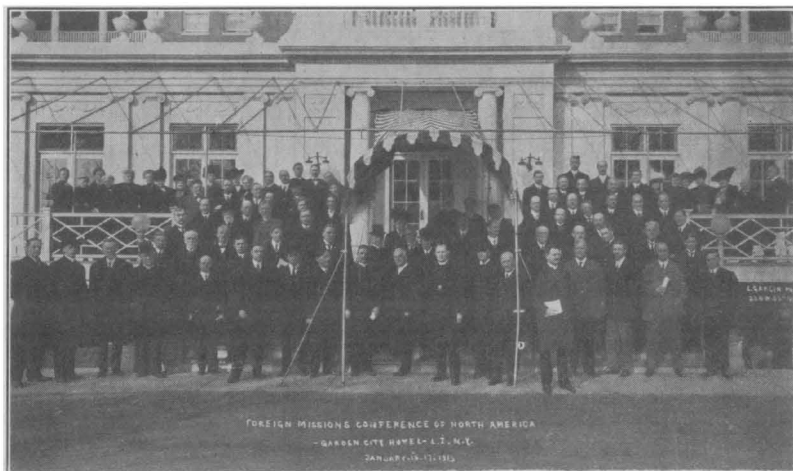
It came out at that time that in October, 1853, there had been held a union religious gathering in London which gave an entire day to the missionary problem. The next general missionary conference, almost wholly British, was held in Liverpool in March, 1860, which continued for five days with 125 members present. Eighteen years later, in October, 1878, one year after the launching of the *MISSIONARY REVIEW OF THE WORLD*, a more general missionary conference was assembled in Mildmay Park, a suburb of London, which held eleven sessions. Thirty-four missionary societies, eleven of them non-British, were represented by 158 delegates.

A conference of still greater significance and much more largely attended was held in London in June, 1888. This was the first attempt at a missionary conference that should include all countries and all Protestant missionary societies. It was called to celebrate the centenary of modern Protestant missions. It continued for ten days and was largely attended. Dr. Pierson, the Editor-in-Chief of the *REVIEW*, was a delegate and made a full report. Fifty-three missionary societies of Great Britain, fifty-eight of the United States, nine of Canada, eighteen of the continent of Europe and two from British colonies were represented. While the British comprised the largest attendance, there were one hundred and two representatives from the United States, thirty from Canada and forty-one from the Continent of Europe. This London conference is reckoned as the fourth general interdenominational and international missionary conference.

The fifth General or Ecumenical

Missionary Conference was held in New York in 1900. This is too recent to call for further consideration here. None of these five general conferences left any organization or took action that instituted any continuing cooperation. Each consisted of an assembly of officers and friends and foreign missionaries from many different boards and communions met to hear reports of the progress of the King-

"Resolved, That it be the sense of the meeting, composed of missionaries and representatives of missionary boards and societies in Europe, America, Germany and Scandinavia, that the executive committee of the Ecumenical Conference in New York, and the corresponding committee in London, Germany and Scandinavia, should be requested to consider the question of appointing an international committee, who by correspondence or conference, or both, shall deal with certain practical questions of cooperative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this conference."



AN AMERICAN INTERDENOMINATIONAL MISSIONARY EXECUTIVES' CONFERENCE
AT GARDEN CITY, NEW YORK, IN 1913

dom in which all were interested, "to pray together to their common God through their common Lord and Saviour Jesus Christ and to discuss some of the principles and phases of the work in which all were essentially agreed." In each case there was nothing except the printed reports to carry the work beyond the time of adjournment.

However, at the close of the New York Ecumenical Conference a group of 200 delegates met in one of the New York churches and after some discussion unanimously passed the following resolution:

The REVIEW, after quoting the above in June, 1900, said:

"For some years we have advocated publicly and privately the creation of an interdenominational and international board and bureau combined . . . as a sort of Committee of Arbitration . . . We believe that some such arrangement might command such confidence as to remove all occasions of overlapping, interference, alienation between brethren working on the same or contiguous fields."

Ten years elapsed before a step of this character was actually taken.

In September, 1892, the Council of the Presbyterian and Reformed

Alliance met in Toronto, Canada and there decided to call a general conference of all Protestant boards and societies in Canada and the United States. This conference was held at the Presbyterian headquarters in New York City on January 12, 1893, when twenty-one different missionary boards and societies interested in foreign missions were represented chiefly by officials of the boards. The general questions discussed bore upon policies and methods employed in all departments of missionary activity. At that time a committee was created to call and prepare for a future conference of like character. The committee was instructed to secure, if possible, for the next year's conference a representation from all of the mission boards of North America. The organizing genius of this conference was W. Henry Grant, a layman of New York. This gathering, which soon took the name of the Annual Conference of the Foreign Mission Boards of North America, has held annual sessions from that day to the present and has become, in place of the former voluntary body, a delegated body, with an annual budget of some \$85,000. This budget is largely supplied by appropriations made by the foreign mission boards of North America.

With one or two exceptions all of the mission boards of North America are members of this conference and share in its deliberations and benefits. It occupies permanent headquarters, with a paid staff, and possesses a foreign missions reference library not excelled and scarcely equaled anywhere in the world. It has a body of standing committees which act in the general interests of all

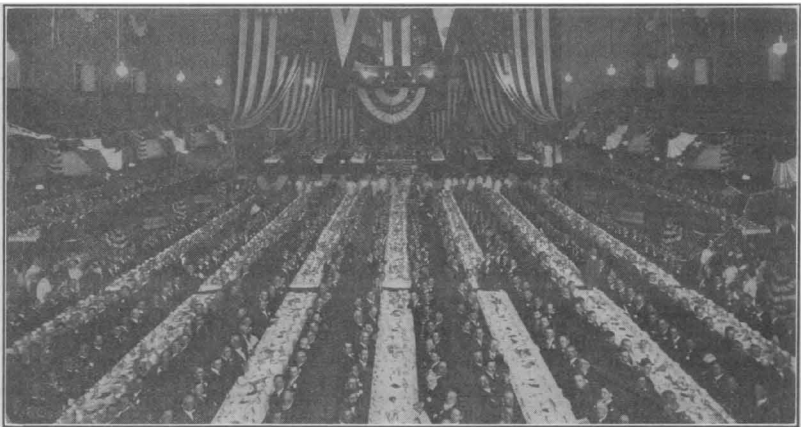
American boards and societies and has become a recognized force here at home in the operations of all missionary organizations. This Foreign Missions Conference and its incorporated executive committee named "The Committee of Reference and Counsel" have become powerful agencies for promoting comity among various communions in this country and have created a spirit of fraternal cooperation which is of lasting worth to the cause of foreign missions throughout the world.

While the Foreign Missions Conference of North America was passing through its period of development there appeared in Europe the Quadrennial Bremen Continental Missionary Conference, the German and Continental Executive Committee, the Northern Lutheran Missionary Conference including Sweden, Norway, Denmark, and Finland and the Netherlands Missionary Conference. This last conference was formed in 1886. A similar conference has been organized among the missionary societies of Great Britain and Ireland with an executive committee corresponding to the Committee of Reference and Counsel of the North American Conference.

In 1908, through the cooperation of the national missionary committees of Germany, France, Scandinavia, Great Britain and North America, plans were set in motion for a world missionary conference at Edinburgh, Scotland, in June, 1910. This was a purely delegated body, each of the cooperating missionary societies of the world having a fixed quota of representatives. Only the 1,200 delegates were admitted. The sessions con-

tinued for ten days. Upon the last day, by a unanimous vote of the entire conference, it was decided that "A Continuation Committee should be appointed to perpetuate the idea and spirit of the conference and to embody it in such further practical action as should be found advisable." This was the first effective endeavor to mobilize and make effective the spirit and sentiment of a world conference for cooperation and to make the

conferences, themselves delegated bodies and acting in the interests of foreign missions without regard to sectarian differences. Already national missionary councils have been organized in China, India and Japan and in the Near East. This international missionary body, created by the different local conferences of Europe and America functions in a non-sectarian capacity as a clearing house for all foreign missionary operations.



AN INTERDENOMINATIONAL LAYMAN'S MISSIONARY MOVEMENT DINNER,
APRIL, 1910

movement interdenominational, international, and permanent.

The Continuation Committee, comprising members from all of the European and American missionary conferences, met annually until the great war. Soon after the close of the war a delegated international body was created of eighty members, each member receiving his appointment from one of the national or regional missionary conferences. This International Missionary Council is now the only international and interdenominational body made up of members appointed by the official

The Committee on Cooperation in Latin America was a child of the Foreign Missions Conference of North America in 1913. It consists of representatives of mission boards and denominations carrying on mission work in Latin America. Its object is the unification and co-ordination of missionary work in Latin America. The various notable conferences already held in South America under its auspices are another demonstration of the rise and power of international and interdenominational movements which have had their origin within the last quarter of a century.

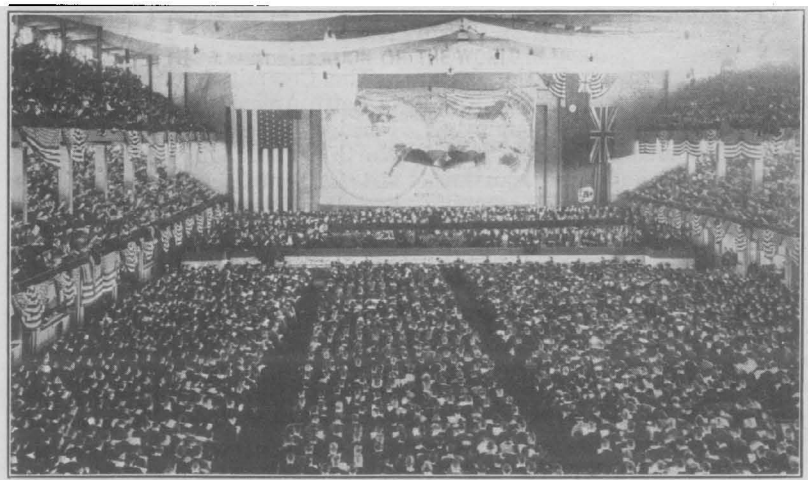
II. Cooperation in Mission Administration

In the missionary field, even in the seventies, missionaries of various boards occupying the same area formed local conferences for mutual understanding. These assemblies were given much to prayer and fellowship and to the consideration of local mission problems and to the question of cooperation. In the early seventies such conferences were in operation in Japan and extended to India and other countries, resulting in some areas in a regular monthly gathering of the local missionaries. Questions of cooperation were discussed and often settled. Within the last fifty years these station conferences have become a large factor in cultivating a good understanding and in promoting cooperation and in developing a spirit of fraternity and mutual confidence. The National Councils of China, Japan, India and the Near East, already referred to, are representative of the missions operating in the country and act in matters in

which all are involved and interested. Each Council has an Executive Committee and a secretary with a central office and staff. Nationals of the country are members of the Council.

In nearly all mission countries there has been mutual agreement delimiting the territory of each mission board operating in the vicinity so as to prevent overlapping and to remove the appearance of competition. Perhaps as a clear-cut and distinct example of this method of delimitation we may cite Mexico and the Philippine Islands where the entire country has been so divided between various missions that no two missions cover the same territory and there is no part of the country for which some board is not held responsible.

One of the most notable of missionary conferences on the field was the Centenary Conference in China in 1907 to commemorate the arrival of the first Protestant missionary in that country. Conferences of a similar character have been held in Japan, India, and



THE STUDENT VOLUNTEER MISSIONARY MOVEMENT CONVENTION,
DES MOINES, 1920

South America as well as in other countries, not to mention the many held by Dr. John R. Mott, acting under the auspices of the Continuation Committee of the Edinburgh Missionary conference and the International Missionary Council. These all have been powerful agencies for creating good understanding and promoting cooperation.

When the constituents of the boards and the mission boards themselves felt free to discuss union operations in the mission field, there was a rapid increase in cooperation in schools, colleges and universities. There seemed to be fewer obstacles to organic cooperation in the field of education than in evangelistic operations, although there has appeared little difficulty in the practical working of many union theological and Bible schools. Many of the institutions of learning created and controlled by a single mission and board have united with one or more missions operating in the same area forming a single union school. The boards at home supporting these missions cooperate in general management and support or combine in creating an incorporated interdenominational board of control, comprising representative members of the cooperating boards.

During the first twenty-five years of the present century there have been organized and are now in operation one hundred thirteen union educational enterprises in fifteen mission fields. These institutions include theological schools, universities, colleges for both men and women, medical schools, nurses and teachers training schools, academies and high schools, as well as some elementary

schools and kindergartens. In the support and direction of each one of these one hundred thirteen institutions from two to twelve different organizations cooperate. There are eleven of these schools in which more than six bodies cooperate. One mission board is cooperating in forty-eight union enterprises, another in forty, another in twenty-four. The cooperating societies are in all of the great missionary countries of the world, as England, Scotland, Australia, the United States, Canada, Sweden, Germany, Denmark, Finland, Ireland, Norway, New Zealand, etc.

These union institutions are located forty-six in China, twenty-two in India, twelve in Korea, seven in Japan, six in South America, five in Africa, four in Mexico, three in the Philippines, two in Jamaica and one each in Australia, Ceylon, Madagascar, Melanesia, the Near East and Porto Rico. It is a significant fact that theological and Bible schools command the fullest measure of cooperation, there being fifty-three such union schools in the mission field. Colleges and universities come next with thirty-eight to their credit. Some of these union educational institutions are well known, such as Peking, Nanking, West China Union and Shantung Universities in China; Ludhiana Woman's Christian Medical College, Madras Woman's Christian College, Vellore Women's Medical College, Madras Christian College in India; Women's Christian College, Tokyo, Japan; Chosen Christian College, Seoul, and a list too long to enumerate here. These have become thoroughly established and are powerful institutions, back of which stand from

four to twelve missionary boards in Europe and America.

It has been more difficult to bring about cooperation in direct church work than in other areas of action. Ecclesiastical connections with the supporting churches at home have created bonds difficult to sever, from the standpoint both of the fields and of the boards.

Within the last quarter of a century there has been much consideration in some countries of the subject of a national church. In India this desire eventuated in the South India United Church, in which the various churches organized through the effort of missionaries of the various Presbyterian and Congregational boards working in that part of India united. These churches include a large constituency. They continue to receive help from the boards in the form of annual grants in aid and in the service of missionaries. A similar union church has been organized farther north and is called the United Church of North India. These

churches have made their own creeds and fixed their governing regulations. In many fields like Japan, China and India the various Methodist bodies, also the Presbyterian and Episcopalian, and Lutheran have united in their field operations.

There has been considerable discussion especially recently regarding the formation of a national church in China which shall bear no name that will identify it with any existing denomination.

This question of national churches in mission fields is unsettled at the present time but yet it is impossible to see that it is of supreme importance and one that must receive serious consideration in the near future. When we contemplate the marked progress made in cooperation in foreign missions in the last twenty-five years and note how it has extended, it seems probable that the next quarter of a century may bring about such a union of the churches that Protestantism will present a united front in its approach to the non-Christian world.



MEETING OF THE INTERNATIONAL CONFERENCE OF MISSIONARY EXECUTIVES
AT THE HAGUE IN 1913



A YOUNG PEOPLE'S MISSIONARY MAGAZINE FIFTY YEARS AGO

MISSIONARY EDUCATION FIFTY YEARS AGO AND TODAY*

BY PROF. HARLAN P. BEACH, F.R.G.S., Madison, N. J.
Author of Geography and Atlas of Christian Missions, Etc.

THE Christian Church was doing no union work in the education of its constituency in 1877, and very little as denominations. Women's missionary societies were doing something in training their children and a few small groups among the women. Boards were sending out into their churches returned missionaries who told stories of the darkest side of "heathen" life, and the most discreditable aspects of their religions; and then in bright contrast something of their efforts to remove this cloud of gloom as seen in conspicuous converts.

Theological seminaries, whose

* No attempt can be made in this brief article to give in detail the work of all the educational institutions, missionary boards, periodicals and special literature for educating the Church and its students in missionary matters. Though we have corresponded with the societies and institutions which were doing the most in this direction in 1877 and 1927, limited space will not permit us to go into particulars as to all the work reported. No mention at all is made of what the banner missionary church of Christendom, the Moravian, was doing for informing its members as to their chief task in foreign fields, for in fact the larger proportion of the membership of that Church is found on these fields. Because of the limited response from European correspondents scarcely anything is said of their work, so that our title might more appropriately be, "Missionary Education in North America Fifty Years Ago and Today."
 —H. P. B.

function it would normally have been to inspire their students with the missionary knowledge and fire, were quite commonly of the type thus described by Dean O. E. Brown of Vanderbilt University: "The course of work given in our school in 1877 was practically all in the field of dogmatics, Greek and Hebrew, ecclesiastical history and homiletics. . . . In fact, so far as I can gather, at that time attention was pretty largely centered upon qualifying men to win out in doctrinal and ecclesiastical controversies of the day, rather than men qualified for seeing and serving the world-wide purpose of Christ and His Kingdom." In a few seminaries, sparks of missionary interest were seen. Thus at Princeton, while "no announcement was made in the catalogue of any kind of a course bearing directly on the work of missions," its professor of theology had been a missionary in India, while other professors had been officials in the Presbyterian Foreign Board, and hence presumably had mentioned

the subject incidentally in the classroom. Yale had on its college faculty, Professor S. Wells Williams, who gave in 1877 lectures on the "Religions of China." Union in New York was giving no lectures on missions, but one exercise a month was devoted to the Concert of Prayer for missions, attended by both faculty and students.



From "*The Origin and History of Missions*," 1851
A SAMPLE MISSIONARY ILLUSTRATION
The Shipwreck of a Missionary and
His Family (A steel engraving)

Andover's pioneer Society of Inquiry held more frequent meetings, but faculty members were rarely present and relatively few of the students. Drew Seminary's catalogue for that year says that "it aims to give suitable prominence to those kinds of instruction which are needed (1) by students purposing to go as missionaries to foreign fields, and (2) by ministers at home, who ought always to have an intelligent sympathy with their

brethren in the foreign field, and a fixed purpose to promote the conversion of the world"; yet we see no statement of specific courses of such study. Boston University School of Theology is more specific than any seminary catalogue we have seen. In its 1877 issue we find courses for second-year men on "Present Relations of Principal Religions of the World; Christian Haliæutics, or Theory of Missionary Labor; Relation of this Science to Pastoral Theology; and Keryktik, the missionary form of Homiletics." Senior year courses include lectures introductory to Hindustani, Chinese, Arabic or other Oriental language; an introduction to the Sacred Books of Buddhism, Confucianism and Islam; comparative soteriology and ethics of all religions, and a two-hour course on comparative religion throughout the year. Let this suffice for seminary instruction in missions in 1877.

Specific information as to the work of two denominations will serve as samples of several others. The oldest of our missionary societies, the American Board, already had a Woman's Board, concerning the activities of which at that date Miss Seabury writes: "I have found the revised constitution of the year 1877-78. It contains this: 'Article VIII. Recognizing the duty of educating our children and youth in the spirit of Missions, the Society will encourage the formation of Mission Circles as follows: We desire to help in sending the Gospel to heathen children, that they may learn about Christ, who died to save them. We promise to give one cent a week to the missionary box, and to come together once a month to work for the cause, and to hear about Mis-

sions.' " Moreover, to inform children and young people, sets of pictures and pages in periodicals were published.

If the Board just mentioned was a leader at this time, the Methodist women were a close second. Of the educational status of that denomination then, Dr. North writes: "We tried to observe Missionary Sunday in the Sunday-school. Every Sunday-school was organized into a Missionary Society. Every class, in a well organized school, had its organization—chiefly a treasurer—and I think there was often more enthusiasm than now. But with it all, there was a rather haphazard process of conveying *information*, and systematic study—I do not know as there was any." Supplementing such work, several of the denominations published in their missionary periodicals many interesting articles and letters from the fields, of the same nature as furloughed missionary addresses. And then came in 1877 the advent of a great interdenominational periodical, *THE MISSIONARY REVIEW*!

At this approximate date two events in Europe greatly furthered, or gave the formative idea, of missionary education. In Germany, Dr. Gustav Warneck in 1874 established Europe's famous *Allgemeine Missions-Zeitschrift*. Before that decade was over, he and likeminded scholars convened the first Missions Conference "to infuse into German pastors a burning enthusiasm for Missions." The inspiring and scholarly gatherings of this and other similar conferences and the training by Dr. Warneck of his *Zeitschrift* contributors were the object-lessons of all missionary experts of that time.

The other important step in the

educative process was that of the famous Scotch missionary, Dr. Alexander Duff. At the close of his fruitful life, 1874-78, he was agitating three great movements: He planned to establish a missionary lectureship for theological colleges; to found a Missionary Institute for educating foreign missionaries; and he desired to start a missionary quarterly, with Canon



TYPE OF ILLUSTRATION USED FIFTY YEARS AGO

A Missionary in China Showing the Folly of Worshipping Idols

Tristram as editor. His first object was temporarily accomplished, the second only partially, and the Quarterly did not appear until under other auspices *The International Review of Missions* came in 1913. How far Mr. Wilder was influenced by Dr. Duff in founding his more popular periodical in 1877, I do not know. Parenthetically we note that the Church Missionary Society last year was celebrating the fiftieth anniversary of

the founding of its famous Uganda Mission. Its marvelous success in transforming Uganda is largely due to native effort through sending abroad throughout the country Negroes carrying black-boards and reading sheets and conducting an educational campaign afield.

Turning from 1877 to the work to-day, we pass without more than mere mention the starting of the Student Volunteer Movement's mission study classes which had its imitators in 1900 in what is now the Central Committee on the United Study of Foreign Missions, and the Young People's Forward Movement, now the Missionary Education Movement established twenty-five years ago. It was our purpose at this point to summarize the work of missionary education as carried on by the various large Boards, but responses from these friends are so voluminous that an entire issue of *THE REVIEW* would be required for the purpose, and that is impossible. As we look over these letters and accompanying literature, the most effective seems to be the educational work of the United Presbyterians under the indefatigable Miss Milligan, the almost equally commendable program of the Protestant Episcopal workers, under the Sturgises, that of the American Board, directed by Miss Seabury, of the Methodists, originally so eminent in this cause and still thoroughly alive, under Vickrey and others and the educational work of the Presbyterians, so long planned and directed under Professor Sailer, but now under other leadership. These and a score of other almost equally admirable educational schemes must be passed by to consider the work of the Missionary Education Movement (M. E. M.), which is the

combined embodiment of the best thought and leadership of thirty-four Boards, both Home and Foreign.

This Movement, fathered by Dr. F. C. Stephenson of Canada, had hardly begun its wonderful work there, when Wishard, Brockman, and others in the States saw its possibilities, and so twenty-five years ago this organization, known then as the Young People's Forward Movement, sprang into existence. Its present-day principles are thus summarized by its energetic Secretary, F. D. Cogswell: (1) Training for leadership is done in five training conferences located at Ocean Park, Maine; Asilomar, Cal.; Seabeck, Washington; Blue Ridge, North Carolina, and in the parent conference center at Silver Bay, N. Y. At these sylvan retreats eager leaders from the thirty-four fostering Boards—and more denominations than that—gather for intensive training, instruction and inspirational and informing addresses. Interspersed with this laborious program is an abundance of sports, hikes, boating parties, pageants and assorted fun of a high order to relieve the strain. The textbooks for the coming year are studied under the best teachers, missionary plays and pageants are tried out, teaching of different grades of scholars is taken up. At these central training centers, those under twenty years are not encouraged to attend, as scores of denominational conferences, miniature replicas of the "Big Five," provide for younger delegates.

(2) The Movement aims to increase and strengthen correlation between the programs of Religious Education and Missionary Education. As the former has always

emphasized grading of church schools and methods of teaching, so the M. E. M. conferences and objectives are becoming framed on those principles, with the project method central, largely as worked out by Professor Archer of Yale and by the New Haven churches. This makes the life of children and youth of mission fields more vivid and creates realistic contacts between the peoples of these fields. Its "Projects in World Friendship" and "World Friendship Through the Church School" further illustrate their idea.

(3) The M. E. M. continues that cooperation between interdenominational bodies which was begun in 1919, when the women of Home Missionary Boards went into partnership with it in the publication of home missionary textbooks, a plan which to a certain degree was followed in connection with certain courses of the Central Committee of the United Study of Foreign Missions. Close relations with the Student Volunteer Movement and the Christian World Education Committee of the College Y. M. and Y. W. Associations are also being strengthened.

(4) A beginning of international cooperation, begun just before the World War, is again being fostered through the biennial visitation of American and British delegates, and promises to become an international bond of great significance.

How wide-reaching the M. E. M.'s work is may be seen in the latest catalogue of publications, with its more than 250 titles of textbooks and helps of every description, covering all varieties of educational projects for the use of three-year-olds up to adults. Its issues in 1926 numbered 429,561, to which must be added the text-

books of the allied women's organization, the C. C. U. S. F. M., whose senior book this year was published in a 100,000 edition and its junior book in a 25,000 edition.

Missionary education among students varies antipodally from that in 1877. Owing to changes in student attitude and their interest in race, industrial, nationalistic, and war problems, mission study of the old sort is temporarily eclipsed, and the M. E. M. now holds the place of leadership which the Volunteer Movement held for decades. In the colleges, Ohio Wesleyan has missionary courses as part of its curriculum. Theological seminaries almost invariably have one or more courses directly or indirectly bearing on missions; while some have missionary departments, Yale, Union (New York), Chicago University, Drew, Pacific School of Religion, Hartford, for example; while institutions like Dr. White's Biblical Seminary, the Disciples College of Missions—this year intermitted—have done a large work in missionary instruction. Princeton, Union and Chicago University have provided suites of rooms for furloughed missionaries and their families, so that their varied courses are used as a postgraduate school of missions. These institutions and such a wonderful periodical, scientifically considered, as *The International Review of Missions*, are doing the more formal education in missions for the churches, and are atoning excellently for the years of ignorance as to the missionary enterprise of the last century. THE MISSIONARY REVIEW OF THE WORLD still leads in the interdenominational, popular education in missions of the English-speaking world.

The Evangelist and His Work

BY JEAN KENYON MCKENZIE

The evangelist is a man who practices the presence of God and who is the servant of man for Christ's sake, being all things to all men that by some means he may come into spiritual contact with his fellow and so be free to communicate to him the things of God.

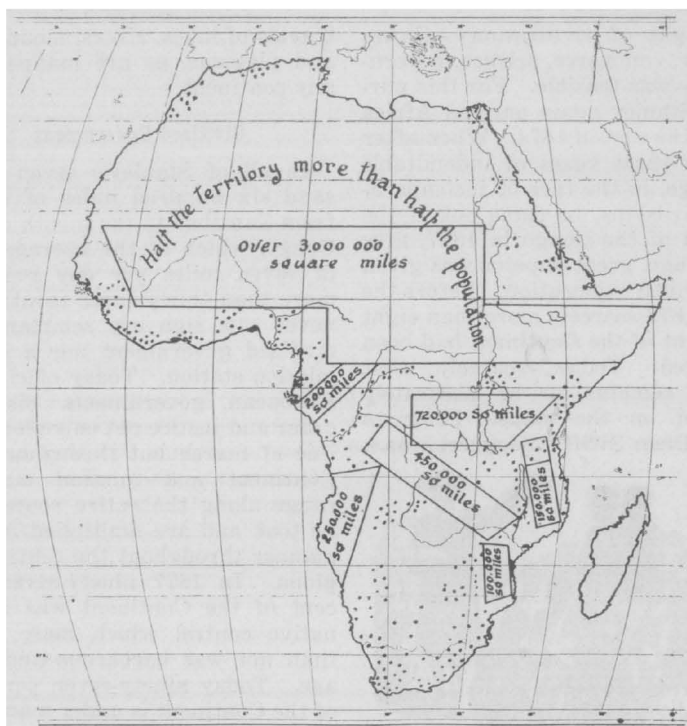
Evangelism is the act of faith by which the evangelist, energized by God, lives his life, and does his service, and tells his good news, in spiritual contact with his fellows.

The method of evangelism is born of time, place and circumstance. It is in the field with an agricultural people, and of one temper at the time of planting and of another temper at the time of harvest; it would take account of drought, of famine, of abundance. It is shaped by industrial conditions and mechanical conditions. It is a shoemaker's method and a doctor's method, the method of a teacher, and a minister, and a mother. The method of evangelism is shaped to every interest of its immediate circumstance and is immediately colored by the circumstance and the genius of the individual or the group addressed. It is inconceivable that evangelism should speak in the same accent to the old as to the young, to the robust as to the dying, to the primitive animist as to the scientist.

It must deal realistically with the fact of the present and root itself in the past and project itself into the future, of the man addressed. It must make a friend of every fact. It must never be resigned to a limitation of territory; it must bless the hand of man and penetrate the mind of man. It must preëminently and forever address the soul of man in the dialect of the soul, taking account of conscience, of sin, of the universal concern with the mysteries of life, of death, of the hereafter, of the unappeased loneliness of the human heart. It must answer these immemorial questions in the manifold Word, and feed the religious hungers of man with the Bread of Life.

The heart of the evangelist is faithful. It is unchangeable in its obedience to Christ's example of loving service, to His concern with the more abundant life of man, and to his command to preach the Gospel. And the aim of evangelism does not change—it is ever the determined effort of the servant of Christ to bring human life into the knowledge of Christ, under the control of Christ and into the spirit of Christ.

There is a supernatural blessing attends upon the creative act, in faith, of evangelism, for Christ has promised His attendance upon it, even unto the uttermost parts of the earth. By His very own promise, nothing of such effort shall ever be lost.



UNOCCUPIED MISSION FIELDS IN AFRICA TWENTY YEARS AGO

AFRICA FIFTY YEARS AGO AND NOW

BY PROF. WILSON S. NAYLOR, Appleton, Wisconsin

Dean of Lawrence College, Author of "Daybreak in the Dark Continent" and "The Life of Bishop Hartzell" (In preparation)

IT HAS been said that the explorations of David Livingstone riveted the attention of the world upon Africa and that his death at Ilala in 1873 set the world on the march to Africa. If that is a fair statement, then Henry M. Stanley led the vanguard. He spent some months with Livingstone in the region of the Great Lakes, and was under the commission of James Gordon Bennett for the *New York Herald* and *Daily Telegraph* to take all the money he

expected to need and if that proved insufficient to draw more without limit—but to find Livingstone.

Those months with the great missionary explorer changed Stanley's whole outlook upon life. His experience in exploration with Livingstone also greatly interested him in the problem of Africa so that he was logically the man to prove in a conspicuous manner the truth of Livingstone's insistence that the possibility of opening the darkest recesses of the Continent to

the light of civilization — Christianity, commerce, science, government—was feasible. For this purpose Stanley again entered Africa from the east in 1874. When after nearly three years of indomitable courage, in the face of incomparable hardships, he came out at the mouth of the Congo in 1877, fifty years ago, great impetus was given to African exploration. Before the year 1877 scarcely more than eight per cent of the Continent had been explored. Today scarcely that much remains to be accurately platted on the maps. Prior to 1877 Dean Swift's doggerel was a



MOFFAT PREACHING IN AFRICA

fair characterization of the knowledge of inland Africa.

"Geographers on Africa's maps
Put savage beasts to fill up gaps
And o'er uninhabitable downs
Place elephants for want of towns."

Except for northeast, northwest and south Africa only the costal plains for a few miles inland were known with accuracy. The geography of the Niger was known; the Nile and the Zambezi had been ascended for half of their length; the Congo to the cataracts; the Great Lakes and mountains had been discovered but the vast central plateau, covering ninety per cent of the Continent, was a "featureless blank." Today African maps give almost as accurate por-

trays of lakes, rivers, mountains, and plateaus, as are mapped for any continent.

Civilized Government

In all of Stanley's seven thousand six hundred miles of travel from Zanzibar to the mouth of the Congo, which at the average rate of seven miles per day required more than thirty-three months, he never saw sign nor semblance of civilized government nor a single mission station. Today officials of European governments dispense order and justice not only along his line of march but throughout the Continent and mission stations range along the entire route that he took and are multiplied in like manner throughout the central regions. In 1877 ninety-seven per cent of the Continent was under native control which more often than not was barbarous and savage. Today ninety-seven per cent of the Continent is under mandates to civilized governments which more often than not are exercising their powers with consideration and with vast benefit to the natives. Intertribal wars and commercial slavery are suppressed. The baser forms of savage life such as cannibalism, witchcraft, and human sacrifice, while doubtlessly occasionally indulged in, by no means are prevalently practiced. Stanley's experience on the Congo gives a vivid picture of cannibalism prior to his transcontinental journey. Day after day his caravan was pursued down the river by multitudes of natives in confidence of realizing their blood-curdling slogan, "meat, meat, we shall have meat today." So that while he had to buy his way through the tribes east of the Great Lakes, he found it necessary here to fight his way

through these cannibal regions. His only alternative was "to walk quietly into their cooking-pots and submit to dissection and the processes of digestion." * Livingstone visited a tribe on the upper waters of the Congo whose custom was for the children to kill their parents at the first signs of decrepitude and eat them so that the family strength should not be dissipated—a savage application of the theory of the conservation of energy.

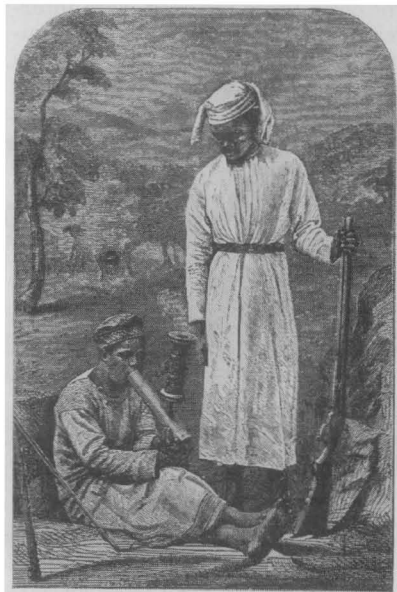
It is a far cry from this condition to the reports that the children of some of these man-eaters are today members of the various missions that sprang up in the wake of his exploration, heads of exemplary homes, Christian traders, farmers, teachers, evangelists, preachers, government officials, foremen of gangs in mines and factories, engineers, telegraphers, and artisans of various kinds. Today under the various civilizing influences old age is coming to its due in honor, reverence and devotion.

Abyssinia on the east coast is the only portion of the Continent today that is independent of powerful foreign influence with more or less civilizing results.

Travel in Africa

Half a century ago travel in Africa was afoot, by hammock, by canoe or occasionally on oxback. Today one can travel in comfort from the Cape to Cairo by train, lake and river steamers and motor bus. Stanley's journey of seven thousand six hundred miles requiring over thirty-three months, can now be made by train, motor bus, lake and river steamers, in one month. Trunk railways from both east and west coasts make junction

with the Cape to Cairo route and branch lines radiate for various distances to every point of the compass. Motor bus lines are far more numerous, good roads are being maintained and projected, personal cars are multiplying under the ownership of traders, government officials, managers of busi-



LIVINGSTONE'S BODY GUARD

Susi and Chuma, who Carried His Body
to the Coast

ness enterprises, missionaries and natives. Even airplane routes have been established.

In 1877 the transportation of goods was on the backs or heads of native porters. It required three hundred and fifty-six for Stanley's caravan and very few that started with him from Zanzibar saw the mouth of the Congo, such was the toll demanded by arduous toil and sickness and battles en route. Today tons are transported by railways, steamers, and trucks, where pounds were carried before 1877.

* Quoted from Holman Bentley by E. W. Smith, in *The Church Missionary Review*, December, 1925.

The result is reflected in the rapid development of exports and imports which have multiplied a thousand fold in the last fifty years.

Communication and Commerce

Methods of communication today offer a great contrast to those of fifty years ago. Then even on the coast these methods were intermittent, widely separated, irregular, and uncertain. The natives had runners within each tribal ter-

ago. Not only do the cable and telegraph offer almost instant knowledge of the world outside, but dwellers in central Africa, both European and native, can listen in on the best programs given in the auditoriums of Europe. This is all suggestive of the increasing possibilities for the present more remote sections of the Continent.

In 1877 trade was confined to the coastal ports which of course were for the most part fed by the



SECURING AFRICAN LABOR FIFTY YEARS AGO—A SLAVE CARAVAN

ritory or to friendly adjacent tribes or they transmitted messages by signal fires and drum taps. Now, mail routes are maintained by all of the means of transportation cited above. In addition, the telegraph, telephone, wireless, radio and airplane furnish Africa today with facilities of communication within its own boundaries and with the rest of the world such as were not in existence anywhere in the world fifty years ago. That is, the Continent of Africa is supplied with better and more rapid means of communication than America and Europe had a half century

ago. Not only do the cable and telegraph offer almost instant knowledge of the world outside, but dwellers in central Africa, both European and native, can listen in on the best programs given in the auditoriums of Europe. This is all suggestive of the increasing possibilities for the present more remote sections of the Continent. In 1877 trade was confined to the coastal ports which of course were for the most part fed by the native populations of the hinterlands—ivory, palm nuts, mahogany, gold, and unfortunately “black ivory” or slaves, bulked largely in the freight lists. It is significant that the Statesman’s Year Book for 1875 gives statistics for only Egypt, Algeria, Morocco, Liberia, Cape Colony and Natal, or five small sections of the Continent. The latest issue of the same publication masses an array of statistics for the entire Continent and for a great variety of exports and imports, expenses and revenues involving a commerce of immeasurably greater proportion than that



SECURING AFRICAN LABOR TODAY—AN INDUSTRIAL SCHOOL

of a half century ago. For instance, in 1875 Algeria's total exchange of goods amounted to \$500,000 per year; in 1925, \$7,500,000, or fifteen times as much.

The other countries listed in 1877 show a similar or greater increase in 1925, but these all combined represent a small percentage of the continental trade. Therefore, the increase of commerce in the Continent as a whole is manifold more than the ratio suggested in the comparison of the trade of the countries fifty years ago and now where organized trade was established in 1877.

Resources and Industry

The copper fields of the Zambezi-Congo Divide now outrival any similar ore beds in the world. Livingstone heard of the mountains of "malachite" when near this section in 1855. Later explorers found it

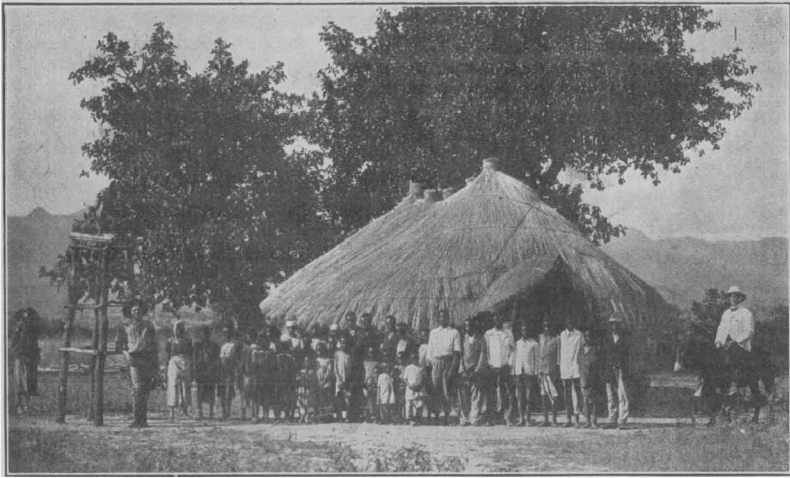
to be literal fact—mountains of copper. The Katanga mines will be the largest single producer in the world.

"From the large uranium mine very recently discovered, there was furnished, in 1925, eighty per cent of the radium product of the world, though this amounted to only twenty-two grams. On the discovery of these radium-producing deposits the price of radium dropped one half. Mme. Curie visited these mines personally." *

Ninety-eight per cent of the diamonds of the world are said to come from one mine—Kimberly—in South Africa. Four billion dollars of gold have also been exported from Africa during the last fifty years. Within the last half century cocoa† has become a factor

* John M. Springer, "Christian Conquests in the Congo," Methodist Book Concern, New York, 1927.

† Edwin W. Smith, *Church Missionary Review*, December, 1925.



THE BEGINNINGS OF AN AFRICAN MISSION CHURCH AND SCHOOL

in the commerce of Africa until it now totals about two hundred and twenty thousand tons per year, more than half of the world's supply. Cotton† began to be grown in Uganda in 1904. Within a score of years the crop amounted to fifty-one million pounds per annum with the value of seventeen million dollars. It is estimated that East Africa has ninety million acres suitable for the cultivation of cotton.

Fifty years ago the typical native African might have been cited as proof that we humans "are all as lazy as we dare to be." Today Emerson's proverb is in danger of disproof by the sons of the same native Africans. In the early part of this last half century the construction of the Stevenson road for twenty-five miles through the most luxurious, entangled, dense tropical jungle reinforced by a forest of large trees, was achieved entirely by native laborers who sang at their work, and the reason that these men who had inherited generations of the tradition that labor

was below the dignity of man exerted themselves with glee was because they had the incentive of wages that would enable them to purchase what they wanted—calico, beads, gewgaws, and mayhap, gin. This illustrates the philosophy of labor the world over—an adequate incentive. So long as the African could get all that was in the field of his vision with little or no work, he reclined on his easy-going philosophy that manual labor was for women and slaves, war and intrigue were for men. Today tens of thousands of Africans are volunteering from all over the Continent for work in the diamond fields, in the gold, copper, tin and coal mines, and on the plantations that are beginning to multiply throughout the central regions.

The African is proving an apt pupil in the art of expert farming and stock raising, and is showing more zest for accumulation of property at the expense of labor within the first fifty years of the opening of the Continent than our proud Anglo-Saxon or Nordic an-

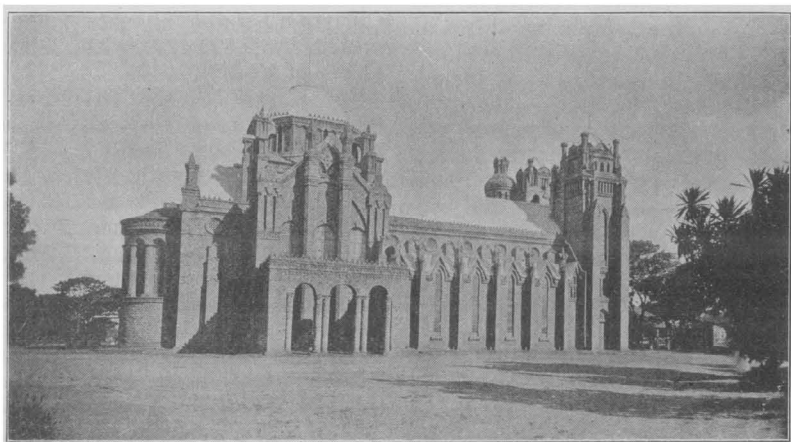
cestors exhibited in their first five hundred years of exposure to other than their native barbarism.

Cicero advised a fellow countryman not to buy the Anglo-Saxon captives from the Isle of Briton, offered in the Roman marts, because they were worthless even as slaves. It was a proud Britisher who pointed to the bust of Cicero on one end of his mantlepiece and then to the bust of Roger Bacon on the other with the remark, "See what that man says of this man's ancestors." The African is even

gelists, who are back of the exhibition of the most rapid development that any continent and people has ever known.

Health and Education

A half century ago Africa was considered to be the white man's grave; and not without warrant, for very few could endure the climate for many years in succession. At that time missionary and trade stations were confined to the coastal lowlands, rank with the poison of decaying vegetation,



A MODERN NATIVE-BUILT CHURCH IN AFRICA—AT BLANTYRE

yet a child with his go-cart; give him time—five hundred years, or even less, to demonstrate his full-orbed native abilities. Today they are the instruments for rushing their Continent into the complexity of civilization manifoldly faster than any other continent has ever been driven. Aside from the heavy labor for a multitude of companies in every line of physical endeavor, they are the clerks, accountants, foremen, machinists, telegraphers, printers, engineers, typists, government officials, teachers, evan-

fetid with tropical heat, infested with mosquitoes, enervating, debilitating. Now the vast ranges of the central plateau are found to be healthful for the white man as well as for the black. Ranges of mountains rise from two thousand to five thousand feet above sea level; the nights are always cool; the days are often salubrious. Missionaries, traders, managers of commercial interests, government officials are rearing their white families there, and they know no more of malaria—the scourge of

the coastal plains—than is experienced in any country that is being “broken” to civilization. Children have grown to manhood and womanhood in these central regions in perfect health without knowing any more of a physician’s care than they would have in America or Europe. Even on the coastal plains medical discoveries and sanitary improvements have contributed greatly to healthful conditions during the last fifty years.

Before 1877, excepting in Egypt and South Africa, little more than the most elemental education was given to either blacks or whites on the Continent. Now there are seventeen thousand schools including various grades—elemental, high school, industrial school, college, medical school, theological seminaries, with a total enrollment of over a million pupils and students. Many natives with savage and even cannibal parents are themselves educators.

Christian Missions

No reliable general statistics are to be found for Christian missions in Africa prior to 1877. Except in Egypt and South Africa, missionary activities were confined to the coastal plains and the toll of death was frightful. In the book of martyrs many of its supreme illustrations could be drawn from the history of African missions. With the utmost courage and self-abandonment, thousands have given themselves with sublime devotion to replace those who have fallen in the cause and themselves all too speedily followed.

Prior to fifty years ago only sixty-two centers of work had been opened in Africa and most of these were operated in limited areas on the coast. During the last fifty

years over two hundred additional areas have been projected and developed to a magnitude far beyond the proportion of anything attempted previously. The total staff at the present time is over six thousand foreign and forty-three thousand native helpers in the Protestant mission work in Africa. Nearly, if not quite, five thousand of the six thousand foreign workers and an equal, if not greater, proportion of the native helpers represent the increase during the last fifty years. According to the latest full statistics* the Protestant Christian community is represented by 2,629,427, with 28,824 places of worship.

Sir Harry Johnson, the British administrator in Central Africa, confirms the significant words of W. T. Stead. “South Africa,” he says, (and it is applicable to the entire Continent) “is the product of three forces—conquest, trade, and missions, and of the three the first counts for the least and the last for the greatest factor in the expansion of civilization in Africa. Missionaries have been everywhere the pioneers of empire. The frontier has advanced on the stepping-stones of missionary graves.”

The African Himself

The status of the African himself, fifty years ago and now, is the most important consideration. To him is the weal and woe of all the changes that have come to the Continent, his home. His age-old traditions have suffered change wherever the many and powerful outside influences have touched him. His ideas and customs of family life, community life, industry, government, intertribal

* “World Missionary Atlas,” 1925.

relations, religion, are on the scrap heap or are in gradual transformation to something new. Tens of thousands of men who have never dared to cross the boundary of their own tribal territories, except for war, are now going as far as two thousand miles to mix and mingle with thousands of others of similar inheritance, experience and traditions, from as far in every direction and from scores of different tribes and languages. They can never be the same

men afterwards. These Africans are great home lovers and they do not voluntarily stay away from home many months at a time. Therefore tens of thousands carry back to their homes the new ideas and impressions, some beneficial, some deleterious. Let us hope, in line with Victor Hugo's suggestion, that since the nineteenth century made a man of the African, the twentieth century may go far toward making a civilized world of Africa.

A Missionary Appeal—Fifty Years Ago

Quotation from *THE MISSIONARY REVIEW*, Vol. I (Pages 6-7), 1878

But how are Christians to be brought to understand and *feel* their obligation and privilege in this matter?

We have little faith in the eloquence of agents and secretaries. Dead bodies may be galvanized into involuntary action, but remove the machine, and they are dead bodies still. For this work we must have *life*—life that is enduring, spontaneous and exhaustless, or fed from an exhaustless source. For this reason, we commend the policy of those boards and societies which dispense with all special agents, and rely on the pastors of the churches to teach their people on this, as on all other questions of duty. If there is life in the body, there will be action. If there is true spiritual life in the soul, it will show itself. The same elements of the Gospel which inculcate love to Christ and care for one's soul, say, love your neighbor, and make a neighbor of every needy soul in heathendom.

Let pastors look well to the Water of Life, till devotion to Christ in their hearts becomes a

reality, love for souls a ruling passion, and this spiritual life flows out in currents full and strong enough to embrace the world.

Where this true life exists, all that is needed to give its currents proper direction is information—facts as to the state of the heathen without the gospel, and facts as to the new life imparted to them by the gospel, when it becomes the power of God to their salvation.

In case of Christian men and women possessed of their spiritual life in growing and healthy vigor, and also of the facts referred to, we do not believe it possible for them to spend their time and money in worldly luxuries and pleasures, or even in costly churches and appointments for their own taste and comfort, leaving the heathen to perish in their ignorance and sin. The very essence of such spiritual life is love to Christ and souls. Its failure to reach and bless the heathen is proof positive of a deficiency of this spiritual life, if not of the total absence of this essential element.

GERMAN PROTESTANT MISSIONS IN 1877 AND 1927

BY PROF. JULIUS RICHTER, D.D., Berlin, Germany
Author of "A History of Missions in India," Etc.

A HALF-CENTURY ago the Germans were in the midst of the interesting attempt to incorporate foreign missions in the regular church life. Up to that time two typical forms of missionary propaganda, the *Missionsfest* and the *Missionsstunde*, were exceedingly popular among the Pietists, but they were looked upon somewhat askance by the official Church and her leaders. About the year 1875, an exceptional galaxy of brilliant men, like Professor Dr. Gustav Warneck, Professor Reinhold Grundemann, Missions-inspektor Fabri, Dr. Michael Zahn, Missions-direktor Karl Graul and others, by their wisdom and eloquence opened the way so that gradually the conviction became general that foreign missions are an integral part of the church life.

Three events particularly contributed to this happy change. In 1874 Dr. Warneck started the *Allgemeine Missions-Zeitschrift*, the leading ecclesiastical missionary periodical of Continental Europe which now for fifty years has taken a very active part in all public discussions of missionary affairs. It has given out watchwords, it has clarified the minds, it has created sound public opinions.

In 1879 Professor Warneck founded the first "Missions-Konferenz," an assemblage of the pastors of the province of Saxony for the purpose of infusing into their souls a burning enthusiasm for foreign missions. Similar conferences have been started in all

other parts of Germany and probably nine tenths of the pastorates are united in the common endeavor to popularize the missionary cause.

In 1884 the colonial era started a new chapter of German missionary work. Not only all the greater missionary societies began new enterprises in the German colonies, but several new societies were started.

In connection with this deepening missionary interest the foreign missionary cause began to enter the universities. At first, in student circles a Volunteer Missionary Movement was started and held quadrennial student university institutes with increasing influence. In 1913 more than 800 members attended the institute. Then missionary professorships were founded, with Professor Gustav Warneck himself as the first to occupy the chair of the Science of Missions in the University of Halle. Other chairs were founded at Berlin, Leipzig, and Tübingen or professors of church history or of comparative religion were commissioned also to give courses in foreign missions.

The war and its aftermath were a terrible check for the German mission life. We have been thrown back fourteen years at a time when world development in all spheres of life is advancing at an unprecedented pace, but during the last five years it has been possible to engage in reconstruction with admirable enthusiasm and commendable results.



METHODS FOR WORKERS



MISSIONARY EDUCATION IN THE LOCAL CHURCH

BY MRS. E. H. SILVERTHORN, New York

Missionary education in the local church does not happen. It must be earnestly prayed over, intelligently planned for, thoroughly promoted, carefully carried out and faithfully followed up.

Experience proves that a well-organized, correlated, adequate program of missionary education can be carried on year after year in small rural churches as well as the larger churches in the cities. Spasmodic efforts are not sufficient. Education is a cumulative and continuous process. Since missionary education is an integral part of the process of Christian education, giving an outlet for Christian service and expression, it follows that a school of missions once a year or five missionary minutes in the Sunday-school once a month are far from adequate.

Missionary education is not merely to give us knowledge of mission fields, their problems, methods, results, important as that all is for the Christian to know definitely and intelligently. It is to give us that fruitful type of knowledge that will set us to solve problems, meet difficulties, give ourselves in loving brotherly service. The further objectives of missionary education are to develop right attitudes, ideals, habits which fruit in true Christian conduct and life, thus preparing us for skill in Christian living. Some one has said that Christian education is the practice of the Jesus way of living and there can be no different definition for missionary education. The final objective of missionary education is to train the individual so that he may effectively

function as a Christian. Dr. Ralph E. Diffendorfer defines missionary education as "The Christianization of all our contacts." It is the formation of attitudes so dominated by the will of God and interpreted by the life and spirit of Jesus that they create a Christian skill in living. This includes all our contacts—those between family, neighbors, classes, nations, races.

These things being true, how carefully the curriculum of Christian education and missionary education should be selected and correlated; how skilfully adapted to the needs and characteristics of the age groups in the church and the church school; with what thought and preparation the activities of the children and youth should be guided; with how great a sense of responsibility the formation of attitudes and habits should be safeguarded. We deplore the lack of missionary interest, giving and service in our churches. Then why in the name of all that is practical, educative and resourceful do we not make a study of the educative processes and make use of them and the excellent texts, materials and helps that the Missionary Education Movement and our denominations provide for all groups and all ages? Sometimes it seems as though a polite name for our difficulties were "*inertia*." The developing of an adequate curriculum for missionary education and the efforts, time, thought and prayer needed to apply it, to work it out, look like a big task—and it is—so it daunts us. We therefore go on deploring the situation but practically doing little more than making spasmodic stabs at it. Whereas if we should really begin now this educative process with our children and continue it with our youth, the next generation would see a Church developed that

understood the world purpose of Christ; that was committed to it; and that was skilled in carrying it out.

Here are some practical suggestions that are worth consideration. In every church there should be a missionary committee or where there is a Council of Religious Education, a related Department of Missionary Education. This can be a comprehensive or a simple organization, depending on the size of the church. If possible, all departments and organizations of the church and church school should be included in its personnel, with children and youth from their respective organizations as well as leaders, superintendents and other adults serving on the committee. The chairman should be a missionary enthusiast, well-informed on missions, on methods and materials for missionary education, or one who will inform himself on these subjects. Sometimes this chairman should be the pastor, sometimes not, but it is to be hoped that the pastor will be the moving spirit and he should always be consulted, and be at least an officer ex-officio. This committee should plan the program for six months or a year in advance for the various departments of the church. This program should be flexible allowing choices, under guidance, of objects, activities, etc., by the members of the departments. There should be a definite understanding that the children and youth on the committee are to be consulted, and in turn report to and consult those groups which they represent. If such a committee seems an impossibility then the various departments of the Sunday-schools should have their own committees to select such curricula and relate them to the regular courses of the church school.

Schools of Missions, Schools of World Friendship, or "Church Night" have been found excellent methods to enlist a majority of all ages and groups in a church to study missions together, meeting one night a week for four to six weeks during a stated period of the year. There is an enthusiasm and impetus that comes with

the unity and cooperation of this plan. The most satisfactory times to hold such a school have been found to be in the fall closing before Thanksgiving, in January, in February or in Lent. If a School of Missions is to be undertaken the following sequence of planning should be considered.

1. Create a desire for the school.
2. Advertise it well.
3. Promote it thoroughly.
4. Organize it carefully with a good chairman and well-chosen committees.
5. Staff it with trained teachers, chosen if possible from your own groups.
6. Undergird it with prayer.
7. Plan for definite service activities as the outcome.

If it seems impossible to organize a School of Missions (note the verb "*seems*"), then plan for study classes in the Women's Missionary Society, in men's organization, in organized Bible classes in the church school, in the young people's society at times best suited for each group. Whatever is left undone, be sure that missions are presented regularly and educationally in all departments of the church school.

The following accounts of missionary education actually carried on in various churches will prove suggestive as to methods and types of missionary education that have been successfully developed in churches of different types and sizes. If others have done this you can too, even though you may not have succeeded in the past. Here are some suggested elements for a program of missionary education in a church:

1. Curriculum of Missionary Education—carried on through the year for each department of the Church School:
 - Worship.
 - Prayer, hymns.
 - Study.
 - Stories.
 - Handwork.
 - Projects.
 - Play.
 - Activity.
 - Service.
 - Dramatizations.
2. Schools of Missions, Church Night, or Schools of World Friendship—all ages and groups.

3. *The Brotherhood:*
 - Missionary programs.
 - Missionary speakers.
 - Missionary reading.
 - Missionary forums.
 - Missionary study classes.
 - Missionary visualization.
 - Missionary service and activities.
4. *Women's Missionary Society:*
 - Missionary programs.
 - Missionary study groups.
 - Discussion groups.
 - Missionary reading circles or individual reading.
 - Projects for missionary service.
5. *Young People:*
 - Missionary study classes.
 - Missionary reading.
 - Missionary forums.
 - Missionary dramatizations.
 - Projects for missionary service.
6. *Children's Week-Day Activities:*
 - Daily Vacation Bible School and week-day religious instruction.
 - Study classes.
 - Handwork.
 - Games of other lands.
 - Stories.
 - Projects.
 - Service.
7. *Visualization:*
 - Bulletin boards.
 - Stereopticon.
 - Pictures.
 - Curios, maps, posters, charts.
8. *Missionary Dramatics:*
 - Plays.
 - Pageants.
 - Impersonations.
9. *Missionary Reading Campaigns.*
10. *Missionary Library*, well selected, widely and discriminately used.
11. *Missionary Prayer Meeting Programs.*
12. *Guidance and planning for:*
 - a. A church-wide curriculum of missionary education.
 - b. The development of Missionary Intercessors.
 - c. Well-planned activities and service adapted to age groups.
 - d. Stewardship in all its implications.
 - e. Intelligent and sacrificial giving.
 - f. A program growing and enlarging yearly.
13. *Missions from the Pulpit.*
14. *Missionary atmosphere* created throughout the church.
15. *The Home:* wholesome missionary atmosphere, right attitudes, ideals and habits developed through stories, play, precept, practice.

5

The Pasadena Plan: Read what can be done through interdenominational cooperation for a whole city. Note the good organization, preparation and publicity. Other outstanding elements are the spiritual returns as well as definite Christian community and world-wide service.

Pasadena City-Wide Schools of Missions

That mission study may become a community interest has been demonstrated through the development of City-Wide Schools of Missions in Pasadena during the last four years. It is the purpose of the following paragraphs to show how this has been made possible.

In January of 1924 the first city-wide effort on mission study was held under the direction of the Pasadena Board of Religious Education, a cooperative organization of Pasadena churches which for a number of years had been developing a community interest in various phases of religious education. Prior to this time a number of Pasadena churches had conducted Schools of Missions, held at various times and with various degrees of success. In the fall of 1923 it was suggested that it would make a greater impact on the community if these annual Schools of Missions were held simultaneously. The idea met with favor on the part of the churches and resulted in the development of the city-wide plan. Church committees on religious education, official boards, women's missionary societies, young people's societies, and Sunday-schools have all worked together to make the plan successful.

During the autumn representative leaders from the churches meet at the call of the School of Missions Committee of the Board of Religious Education, to make plans for the winter's work. Early in December an Institute is held to train the teachers who have already been selected by their churches to lead the various study classes. This Institute convenes three afternoons

and evenings from 4:30 to 8:30 p. m., with the following program:

From 4:30 to 5:00, Devotional Period.
 5:00 to 6:00, Informational
 Classes.
 6:15, Supper.
 7:00 to 7:30, Assembly Period.
 7:30 to 8:00, Departmental
 Classes.

The Informational Classes in the period before supper take up the outstanding subjects for the year, both home and foreign, and give the background so much needed by the teachers of all grades. The supper hour is used for fellowship, and is followed by the Assembly Period held around the tables. At this time various features of the program are discussed, and some special speaker used. The departmental classes after supper are for leaders of the various age groups as follows: Kindergarten, Primary, Junior, Junior High, High School, Young People and Adult. In these classes materials and methods for the particular age groups are studied. There is also a class in dramatics. During the time of the Institute a community School of Missions' hymn is chosen, the churches agreeing to feature this hymn and to urge their constituencies to memorize it. The hymn is chosen with reference to its suitability to the subject for the year.

Following an intensive program of publicity the schools are opened simultaneously the second or third week in January. The following statistics are available:

1924—16 churches; attendance, 2,627.
 1925—20 churches; attendance, 4,195.
 1926—22 churches; attendance, 5,006.
 1927—24 churches; attendance, 4,750.

The drop in attendance in 1927 was due to heavy rains. With 24 churches enlisted in the campaign the interest was greater than in any previous year. The average attendance in the various departments is high, the lowest, in the Beginners' Department, 75%, and the highest varying between the Junior and Young People's Departments, ranging from 93% to 97%. The number of young people and children

reached in this plan of mission study exceeds the number of adults, a very favorable fact for future world friendship.

Each church has charge of its own arrangements and selection of teachers. The office of the Board, however, stands ready to assist. Each school plans special Assembly features. Moving pictures, slides, pageantry and special speakers are all arranged for and can be secured through the Board office. Several very interesting social affairs have been planned by individual churches to include members of other races, and many contacts have been made between the children and young people of the various races in the community, which has apparently developed a very wholesome feeling of friendship. Several pastors have conducted an International Night some Sunday evening during the school. Some years the "City-wide Plan" has culminated in a community pageant participated in by all of the churches. The newspapers have given a great deal of space and one paper has set aside a weekly column for news items from the School of Missions. Community publicity, such as street car advertisement and special bulletins, is handled through the office of the Board, which also provides uniform enrollment cards, prints the special hymn and prepares such mimeographed material as is needed for the conduct of the schools.

It is the desire of the Board of Religious Education that these Schools of Missions (or Schools of World Friendship, as the majority of churches now call them) should be productive of something more than study. When specializing on Japan it was possible to establish in a very firm way a bond of friendship between the Japanese Christians and the American Christians of the community, and to assist in raising money and securing equipment for the new Japanese Union Church. In 1925 when Race Relations was studied, a Continuation Committee formed by representatives from all adult classes worked out a permanent

branch of the Southern California Council of International Relations. It is the purpose of this local branch to promote racial good-will in Pasadena, and to do what is possible in a practical way to spread the Gospel of Brotherhood. The result of the city-wide study of Spanish-speaking people is a Pasadena interdenominational organization for Christian work among the 3,000 Mexicans in the city. This work is carried on under the comity plan and is supervised by the Methodist denomination to which this district has been assigned. The various churches of Pasadena contribute funds and volunteer workers. Before the mission study six volunteers were giving service mostly from one church. The last report shows sixty-seven from a large number of churches, giving time in three Mexican Sunday-schools, and in children's work, and boys' and girls' clubs in three Christian centers.

Churches have come to feel these Schools of World Friendship a vital part of the year's program. In many cases the deans and teachers are selected eight months in advance and are frequently sent as delegates to the Missionary Education Movement Conference at Asilomar. The schools have also proved valuable in leading up to the Easter ingathering, and have developed in some churches a very real responsibility for the spread of Christianity throughout the world. For Pasadena the city-wide movement is doing two things—in the first place it is providing a common channel through which churches of all creeds and various races may join hands, and in the second place it is presenting a united Protestant effort.

The community at large, even those who are not connected with churches is developing an interest, and it is surprising the enthusiasm with which both children and older people look forward each year to this event in the life of the community.

MARGARET B. COBB,

*Executive Secretary, Pasadena
Board of Religious Education.*

In Philadelphia

The Presbytery of Philadelphia sets up each year an Institute to train the local church leaders for the Church Schools of Missions. A cooperative committee representing all of the responsibilities for Missionary Education organized this work, dividing the city into three districts with an officer in charge of each. The Institute is held early in the fall for this training. As a result of this thorough-going piece of preparatory training twenty-eight churches reported that Schools of Missions were actually held during last fall and nine more were held during the winter. It goes without saying that local leadership is being developed by this plan, and the churches are reaping the benefit of this special stimulation. The First Presbyterian Church of Kensington has a membership of five hundred and eight, and the Gaston Church records two thousand one hundred and twenty-three members, showing that Schools of Missions can be carried on with equal success in small or large churches. Why not? It can be done. Given a Leaders' Training Class in the Presbytery, for four evenings, where methods of all kinds are carefully presented and the result is a fine School of Missions. With Miss Rachel I. Judd as the guide, will you visit the First Presbyterian Church of Kensington and listen to her, as she tells their story?

It was only the end of November but already one poster in the main hall of the church announced the "Annual School of Missions," beginning on January 15th. Each succeeding week brought with it a new poster, until by Christmas every one, young and old, was looking forward to a good time together. It is at this time that organization begins. A committee for active work is formed. This committee consists of the pastor and representatives from all departments of church and Sabbath school. Previous to this time, competent teachers have been secured and are prepared to meet their classes with inspiring information and far-reaching vital questions for discussion. Now the committee must go out to gather in the already interested students. Enrollment cards are distributed in all

the Sabbath school departments and in all organizations connected with the church. These cards are signed and held by the Secretary of the Organization Committee, until one week before the opening of the school, when they are handed to the teachers. Wednesday evening, January 15th, has arrived and at 7:45 p. m. we find our School of Missions has assembled for devotions. This worship period lasts twenty minutes, during which time the pastor or some other interested person takes us very close to the missionary call and field. The assembly is dismissed, and in an orderly way we enter the intensive study period which occupies forty minutes. We have in our school six classes—adult men, adult women, young women (Westminster Guild), young people, intermediate and junior. A five minute warning bell, then a closing bell calls us to the assembly room, for a closing period. At this time, the secretary reports the class attendance and total enrollment. Ofttimes in our closing period, we have an impersonation, or a dramatization bearing on our study. Four weeks of searching together bring us very near to the mission field and we find ourselves ready to carry on.

By way of contrast let us now look into a School of Missions in a very large church, the Gaston Presbyterian Church of Philadelphia. Much the same plans are carried out here, with seven classes for the various types and ages of people. As their School of Missions progresses, we find each Wednesday evening brings something new. Now it is a stereopticon lecture, then will follow a stirring address from some missionary on furlough and on the closing night, a bright attractive missionary sketch is presented. This general plan is carried out in nearly forty churches in Philadelphia Presbytery and pastors and people alike are deeply stirred by the need at home and abroad. Why not?

ANNA AGNEW ROBERTS,

Synodical Secretary for Missionary Education for Pennsylvania.

At Gunton Temple Presbyterian Church

This Presbyterian Church (U. S. A.) in Washington, D. C., has been one of the honor churches for the past two years in mission study records in presbyteries of its class. The church membership is 675 and 60% were en-

rolled in the school. A marked increase in missionary giving was attributed to the influence of this school—\$800 for the first half of the year as against \$715 for the entire previous year.

Gunton Temple, Washington, D. C., seems to have come to the fore without striving for a prominent place. The Woman's Missionary Society is not unusually large, nor are its members of unusual ability. The secret, if secret there be, of their success is simply that all work together. Cooperation may be considered the strongest point. The pastor, Rev. Bernard Braskamp, is a thorough missionary man. In preparation for our School of Missions every organization in the church is lined up and our pastor preaches inspiring missionary sermons. For four consecutive weeks our Thursday night prayer-meetings are turned into a School of Missions. Some years our pastor is the teacher while at other times he takes a very inconspicuous part. He simply cooperates. Every class in the Sabbath School is a mission study class during this time. All expect it for it is a well-established custom. The treasurer of the Sabbath School pays for every book used. We are happy in our study and expect to continue doing our very best, not because of praise for results but because we feel that it is of the greatest importance that this work should be done and done thoroughly, so that we may be intelligent about our missionary task and prepared to carry it on wisely.

We use as many novel ideas as possible. Last year we dramatized "Our Templed Hills." No one woman did this work but clippings from the book were memorized by those taking part. They represented a visiting rural society from near-by Maryland.

Success is sure to come if there is sincere love for the Master, for His work, and cooperation in every branch of the church life, with good preparation, organization and promotion.

LIZZIE M. WARMAN.

At Dallas, Texas

Plan of the Church School of Missions of the East Dallas Presbyterian Church (U. S.) Dallas, Texas; Dr. Merwin A. Stone, pastor.

We begin with supper and allow fifteen minutes between supper and the first teaching period. Last year we gave this time to the young people who impersonated scenes from the book they were studying—"Young Islam on Trek." We met for four consecutive Wednesday evenings and had two classes for women, one for men, one for young people. The closing period was given to a study on stewardship with the entire school participating. We felt that the school was quite worth while, and thought the sale of books especially good, a majority of those enrolled purchasing the texts. We closed promptly at nine o'clock each school evening. Promptness in beginning, observing the time limits of periods and promptness in closing emphasize the school idea and tends for the success of a School of Missions. The publicity attempted is also a school feature. Publicity, if good, does much to arouse interest in the school. Our publicity consists of two-minute speakers at all the church services for four weeks before the school begins. Announcement cards are also sent out and registration secured by solicitation at all church services two weeks previous to the opening of school. We also had printed in large type at the top of the church folders an announcement of dates of school for four Sundays in advance.

MARY B. STONE.

The Results

These reports have failed to indicate the outcome of these Schools of Missions. Some results can not be tabulated in statistics for they are such imponderables as deepened prayer and spiritual life, changed attitudes, new habits formed, character growth, and more intelligent interest. In many cases such study has resulted in more consecrated stewards, more intelligent and more generous giving for mis-

sions. Often the support of a home or foreign missionary or a parish abroad has been assumed when the need became known and the desire for cooperation was aroused.

In Mr. Stone's church volunteers for foreign service—some of whom are now in the field—were one of the fruits of several of these annual Schools of Missions. Let us not be satisfied merely to build a program no matter how well planned, nor merely to organize and carry through a well-attended School of Missions. We must keep in mind that these are not *ends* but *means* to an end—that as a result of our program, study and classes and Schools of Missions, and of the fruitful knowledge acquired, some real changes must have taken place in our thinking, attitudes, giving, life. Increasingly the modern educator tests the worth of his work not by what the pupils have learned to think or to feel, but by what they *become*.

"Changed or confirmed conduct, controlled conduct, is the final test, in so far as this shows—as in the last analysis it must—the attitudes and standards of the learner. This conduct aim forms an outstanding criteria for curriculum selection. How will the selected body of facts function in the life of the child? How will they enable him to change undesirable habits to desirable ones? How will they help to confirm right attitudes he may already possess? How will they assist him in controlling his conduct so that he acquires the ability to live skilfully. For the child who learns his Father's world and its needs, the child whose sympathy, love and loyalty have been stirred, must work out his new impulses in actual sharing and friendliness; he must react in deeds; he must show himself a brother, a helper, else it were better for him that the impulse has never come." *

In Dr. Sailer's helps for the leaders of "The Adventure of the Church," he says:

* "Missionary Education of Juniors." by Gertrude Hutton, Missionary Education Movement.

"The Mission Study class

1. Is not an exercise undertaken to get credit for the local church.

2. Is not to supply a program for a series of meetings.

3. Nor to maintain a tradition.

4. Nor even to keep alive interest.

5. But to help people make up their minds on some of the most important

questions and problems before the Christian Church and to act accordingly. In our present Missionary Education development we are in danger lest we achieve nothing but transient enthusiasm or intellectual stirrings and assents without a suited deposit of habit and resultant action that spring from deep convictions, the outcome of study and thought."

Answers to the Missionary History Test

(Questions on page 21.)

1. Mary Mitchell Slessor of Calabar, "The White Queen of Okoyong."
2. Dr. Wilfred T. Grenfell, the wedding being that of Francis B. Sayre (Grenfell's former assistant in Labrador) and Miss Jessie Wilson, eldest daughter of President Woodrow Wilson.
3. Dan Crawford, author of "Thinking Black."
4. The Rev. James B. Rodgers, Presbyterian missionary at Manila.
5. The Society for the Propagation of the Gospel in Foreign Parts (Church of England) organized at Lambeth Palace, June 17, 1701.
6. "We can do it and we will."
7. Theodore Roosevelt laid the cornerstone of the African Inland Mission school at Kijabi on August 4, 1909.
8. Sadhu Sundar Singh, son of a wealthy Sikh in Northern India.
9. On Christmas Day, 1905, in Carey's historic library at Serapore.
10. Dr. Ida Scudder, daughter of Dr. John Scudder 2nd and granddaughter of Dr. John Scudder 1st.
11. The Rev. Edward Marsden, a regularly commissioned missionary of the Presbyterian Church in the U. S. A.
12. John Williams, "Apostle of the South Seas," killed by cannibals on Erromanga on Nov. 20, 1839; and John Williams, vice-president of the University of Nanking, shot by a Chinese soldier at Nanking on March 24, 1927.
13. On the centenary of the death of Henry Martyn which occurred at Tokat on October 16, 1812.
14. The Boxer uprising which cost many lives of missionaries and Chinese Christians and destroyed much mission property.
15. Rev. Sir James Caruthers Rhea Ewing, D.D., LL.D., D.Lit., K.C.I.E., president of Forman Christian College at Lahore.
16. Miss Mary Reed, who has given more than forty years of service among the lepers of India.
17. At the Ecumenical Conference on Foreign Missions, New York City, in 1900. Ex-President Benjamin Harrison presided; President William McKinley welcomed the conference in behalf of the nation; Theodore Roosevelt (then governor), voiced the greetings of the State of New York.
18. James Chalmers, the "Great Heart of New Guinea," who was murdered by cannibals, with his young colleague, Oliver F. Tomkins, on the Fly River, New Guinea, on April 8, 1910.
19. The Ven. Hudson Stuck, Archdeacon of the Yukon, a Protestant Episcopal missionary.
20. On that date the old system of literary civil service examinations was abolished.



WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY MISS ELLA D. MACLAURIN, 419 FOURTH AVE., NEW YORK

AMERICA'S EXAMPLE IN LAW ENFORCEMENT BEFORE THE WORLD

BY MRS. WILLIAM EDGAR GEIL

*President of the Federation of Woman's Boards
of Foreign Missions, North America*

Among the many exhibits at the Sesqui-centennial held recently in Philadelphia some of the most interesting were to be found in the Hall of Friendly Relations. There on one side of the room were two large relief maps. The one on the left showed the economic condition of the world one hundred years ago, and it depicted very clearly how, in those days each nation was a practically self-sufficient unit within itself, while the map on the right showed the economic relationships existing in the world today. This was indicated by an intricate network of lines crossing and recrossing each other, and binding the nations together by trade and commerce. This map signified to me, however, something far deeper than mere economic relationships. It seemed to symbolize all those spiritual forces which are binding nations together; all the fears and hopes and longings for justice and right relationships of peace and honor.

It is no exaggeration to say that the eyes of the world are fastened upon us just now as we are endeavoring to carry out the gigantic piece of legislation in the Eighteenth Amendment, called by some the greatest social experiment of modern times, but defined even better by Dr. Jefferson as the greatest piece of idealism ever conceived of by any nation.

Of course there are large groups throughout the world whose greatest

wish is that we may fail in enforcing this Amendment. These groups, notably in the wine-growing countries of Europe are dominated by self interest. Yet we sometimes fail to realize how much larger are the groups throughout the world who actively sympathize with us, and because of kindred aims long for successful enforcement in this country.

We are all familiar with the great advance of temperance in the northern countries of Europe, culminating in prohibition in Finland, but we do not know so much about the alignment of the new Balkan States. There is a strong movement for temperance in each of these seven governments, led in some cases by the students and youth of the country, and in others by the Federation of Labor. Near Vienna there is even a prohibition village where more than five hundred families live at present, and more homes are constantly being built. Indeed it is claimed that there are only three countries in the world at present, Spain, Portugal and Greece (all of them wine-growing countries), where there are no restrictions against alcohol.

I wish to give two concrete illustrations expressive of this sympathy and hope. Both of them come from Oriental students. The first is an appeal from a youth of Persia to the youth of the United States:

"America is the laboratory in which the success or failure of Prohibition must be worked out. If America looks back the world will consider the experiment a failure and, in the face of such facts, no other nation will adopt Prohibition.

"But strong is our conviction that America will *not* turn back. Once having lighted the torch she will bear it aloft and other nations will come and receive fire from it so that in the time to come the whole world shall be lighted."

The other appeal is expressed as a prayer which is uttered by a group of Christian young women in India who are students at the Women's Christian College in Madras. This is the prayer which they offer very often on our behalf:

"Our Heavenly Father we beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Surely these appeals should give us stimulus and courage to go forward in our glorious task of making the United States a law-abiding nation.

LAW ENFORCEMENT

Sunday, November 13th, was observed in many communities throughout the land as a day of prayer for the welfare of the nation, for moral and spiritual revival.

The New York Women's Committee for Law Enforcement arranged a meeting in Carnegie Hall the night of November 12th addressed by Senator William E. Borah. The great hall was crowded. On the platform was Mrs. Peabody, the chairman of the National Committee and moving spirit of the nation-wide rally, and with her were the presidents or other representatives of the nine affiliated women's organizations:

Federation of Women's Boards of Foreign Missions.
Council of Women for Home Missions.
Young Women's Christian Association.
General Federation of Women's Clubs.
Woman's Christian Temperance Union.
National Council of Women.
International Order of King's Daughters.
Lend-a-Hand Society.
Congress of Mothers and Parent-Teacher Associations.
Democratic Women Law Enforcement League.

It is said that these organizations have a membership of 10,000,000 women.

Senator Borah's subject was, "The Eighteenth Amendment and 1928." In no uncertain terms he set forth the importance of upholding the Constitution in all its parts. "Nullification is not revolution" he quoted and added, "No, it has not the courage of revolution; nullification is cowardice." The Eighteenth Amendment as a part of the Constitution must be enforced. There is only one way in which it can be enforced and that is by placing the control of the machinery of government in the hands of those who believe in the law. Upon the President rests the task of enforcing the law. In the year of Presidential election with this question uppermost in the minds of the voters it is essential that any candidate declare with candor his position that voters may vote intelligently. Some position, some policy, some program is essential to fair dealing with the electorate.

"The women alone in this fight can bring the political parties to the support of this constitutional amendment. It is within your power and so great an opportunity to render service to constitutional government will not come again to those now living.

"The Constitution of the United States is the guarantee of our country's greatness. It is national unity, national progress, and national glory. While the people have a perfect right from time to time to modify or amend it, yet in the language of the father of our country, 'The Constitution which at any time exists, until changed by an explicit and authentic act of the people, is sacredly obligatory upon all.' Our Constitution has survived the vicissitudes of political parties. It has triumphed over internecine strife. It has conquered the passions and outlived the ordeals of civil war. It will not now surrender to the liquor traffic.

"The Eighteenth Amendment is the issue. The people will support it."

Mrs. Henry W. Peabody read the following action taken by the Federa-

tion of Woman's Boards of Foreign Missions:

"As members of our respective political parties we will vote only for such presidential and other candidates as show through public pledges and private performances that they uphold the 18th Amendment.

"We shall require all platforms and candidates to stand unequivocally for the support of the Constitution of the United States.

"We shall require clean records of every administration, Federal, State, and Local, of enforcement honestly carried out, free from bribery, patronage and corruption, by men who are for the law and are given sufficient power to be able to fulfill their duty. If this means making the 18th Amendment an issue in the 1928 elections then we are prepared to make it an issue.

"We recommend that church women traveling abroad and expecting the protection of the Flag shall remember their sacred obligations still to uphold the Constitution and observe the law as citizens of the United States."

A CALL TO PRAYER

A wonderful meeting was held in the Park Avenue Baptist Church on Sunday, November 13th, at four o'clock when the leaders of nine national women's organizations met together and each, in three minutes, presented the following topics:

Allegiance to the Constitution: Mrs. D. Leigh Colvin, Vice-President of the Women's Christian Temperance Union.

The Example to Our Foreign Population: Miss Jessie Ogg, representing the Council of Women for Home Missions.

Law Enforcement and the Community: Dr. Valeria H. Parker, President of the National Council of Women.

The Responsibility of American Women: Mrs. John Dickinson Sherman, President of the General Federation of Woman's Clubs.

Our Duty to Youth: Mrs. Robert E. Speer, President of the National Board of the Young Women's Christian Association.

The Rights of Children: Mrs. William Tilton, National Legislative Chairman of the Parent-Teacher Association.

The Example of America to the World: Mrs. William Edgar Geil, President of the Federation of Woman's Boards of Foreign Missions of North America.

Mrs. Henry W. Peabody, the National Chairman, presided, and in a few telling sentences showed the situation with regard to the Eighteenth Amendment and the penalty of broken law.

ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

January 6-10, 1928, Haddon Hall, Atlantic City, N. J.

Theme—"Increasing Power for Increasing Obligations."

Verse—"Tarry ye in Jerusalem until ye be endued with power from on high."

The Executive Committee meeting, Saturday, Jan. 7th, 10 a. m. and 2 p. m.

Saturday Night at Eight o'Clock—Mrs. H. A. Lavell, M.A., Toronto, presiding. Four young women from China, Philippines, Japan, Syria, will speak on "Increasing Obligations"—presenting present-day situations in these countries.

Sunday Morning—A Retreat, from 10:30-12:30. Theme, "Increasing Power." Leader, Mrs. D. J. Fleming.

Sunday Afternoon—Program under the auspices of the Federation of Woman's Boards of Foreign Missions and the Foreign Missions Conference, will be in charge of young people.

Sunday Evening—8 p. m., Miss Mabel Rae McVeigh and Mrs. Charles K. Roys, recently returned from trips in the Orient, will speak on "Our New Obligations," as visioned through their recent contacts.

Monday Morning—Theme, "Creative Cooperation." "Outlook," Mrs. William Edgar Geil. Trends in International Friendship—New Fellowships in Prayer. Widening Channels of Education. Mission Study—Christian Literature. Union Colleges.

Monday Afternoon—"New Situations on the Foreign Field;" "National Issues at Home;" Report of Finding Committee. Leader of discussion, Miss Gertrude Schultz.

Monday Evening—"Spiritual Implications of Our Task." Mrs. Katharine Wil-

lard Eddy will lead the five worship periods.

Tuesday Afternoon—An important session of the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions will consider Home Base Problems.

WOMAN'S HOME MISSION BULLETIN

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

OUR ATTITUDE TOWARD JEWS

BY JOHN S. CONNING

What shall be the attitude of the Christian Church in America toward Jews? This is the question which is forcing itself upon the attention of this generation with ever-increasing insistence. The Jewish problem will not down. It is up for discussion in almost every civilized land. It is up for discussion in America. Publicists and statesmen are dealing with it from various angles—racial, social, economic, political. The stream of books, pamphlets and magazine articles issuing from the press bears testimony to the important place which it occupies in current thought. The existence of a pronounced antisemitic propaganda is evidence of how acute it has become in certain parts of the country.

But the Jewish problem is fundamentally a human, and consequently a religious problem. The Jews are just folks like ourselves,—in spite of peculiarities of race, custom, and tradition. But because of their exclusiveness and refusal to assimilate with people about them, they are never understood. Ignorance begets prejudice, prejudice breeds suspicion and hatred, and these in turn breed injustice and persecution. In almost every land today, even though more brutal forms of assault have ceased, the Jew suffers some sort of discrimination. In this respect America is no exception. Exclusive clubs, hostelryes, and communities are closed to him. Even where he is tolerated he is seldom really liked. And with a sensitive people mental suffering is even harder to bear than physical.

Such widespread antipathy must, of course, have very real causes. It would not be difficult to make a catalog of Jewish faults to account for this radical incompatibility. But, as Burke has said, you cannot bring an indictment against a whole people. There is another side of the shield. In spite of ill-will and continuous repression the Jews have manifested an indomitable spirit, a strength of character, and a high idealism which command respect and admiration. Even if Jews were as bad as they are painted, that would be but an additional reason why we should seek to bring them into contact with the redemptive love of Him whose primary mission was to "the lost sheep of the House of Israel." Certainly it is not for the Christian Church to encourage or foster hate against any people, especially against the race of Jesus. Instead it is her bounden duty to rebuke intolerance and teach her members the Christian attitude toward a people to whom we owe a great debt. We might thus hope that in time antisemitism would cease and the Jewish people be given opportunity of knowing and appreciating the Christian spirit. In face of the example of the Founder of our faith this is the least that should be expected of the Church which is called by His name.

The Jewish problem is at bottom, however, a spiritual one. It will never be solved until some way has been found to help Jews to recover those spiritual values in their faith which give a meaning to their history and set a goal for their idealism. The Jews have spiritually lost their way. The

problem of the Church is to help them find it. Today, with the rapid disintegration of Judaism, the drift from the synagogue, the lowering of moral standards, the cry of earnest souls for satisfaction, the Church must anew take to heart her responsibility for the spiritual welfare of the Jews.

Yet in undertaking this task it is useless to ignore the peculiar difficulties that attend it. No haphazard methods or preconceived ideas will serve. There is a traditional antagonism to Christianity not easily subdued. Doctrinal difficulties impose serious barriers. The persistent injustice and ill treatment of professing Christians rankle in Jewish hearts. Racial pride makes it difficult for them to believe that their own faith is not superior to every other. Long contact with Christianity has led to adoption of defensive measures which the Church has found no adequate means to meet. All this is not to say that Jews have not been won to the faith of Christ. There has always been a path from the synagogue to the church. That path is trodden today by more Jewish feet than in any preceding century. Yet the Jews, as a people, are still unevangelized. The religion which has brought race after race under its sway has not yet won that race with which it has been longest in contact and from which it has sprung.

Since the Edinburgh Conference of 1910, at which work for Jews received scant consideration, the world has passed through the horrors of the Great War. In that cataclysm Jews suffered untold barbarities. They are yet reaping its aftermath. Grinding poverty and starvation are the lot of tens of thousands in Eastern Europe. It is a time of striking changes in Jewish life, such changes as they have not faced for centuries. The Pale has gone, the Ghetto walls have fallen, and in the strain and stress of the times the Jews are thinking new thoughts and are venturing out on unfamiliar paths. The time seems ripe for a wholehearted, sympathetic effort on

the part of all Christian churches to understand Jews and discover in some way a really effective Christian approach. The hopeful aspect in the present situation is the active and widening interest of Christians in Jewish people. Everywhere there is a growing conviction that Christian churches have lost the Apostolic perspective, that in their zeal for evangelization of many races they have passed this people by—the most virile, resourceful, intellectual, and resilient of them all. With this deepening conviction has developed a sincere determination to study afresh, in the light of results of modern scholarship and missionary experience, this most complex and intricate problem.

If there can be brought into our American life an era of Christian good will and friendship for our Jewish neighbors, we may look forward with confidence to the time when they will render hearty allegiance to that Hebrew of Hebrews, that Man of men, who is the one hope of a distracted world and "the glory of His people Israel."

This report by Dr. Conning and information concerning many other interesting phases of racial and religious relationships are included in the Annual Report of the Council of Women for Home Missions, 105 E. 22nd St., New York City, which will be sent free for postage to any place in the United States or Canada.

WORK AMONG SPANISH-SPEAKING PEOPLE*

We are carrying on Protestant work in 391 different centers: 144 in California, 110 in Texas, 62 in New Mexico, 26 in Arizona, 28 in Colorado, 10 in Kansas, the others scattered throughout Florida, Illinois, Indiana and Michigan. There are 330 churches and missions, 33 social or medical centers, 28 mission schools; total number of points reached: Presbyterian, U. S. A., 98; Methodist Episcopal, 93; Baptist, 56; Presbyterian U. S., 48; Methodist Episcopal, South, 46; Congregational, 26. Other denominations engaged in work are the Friends, Nazarenes, United Brethren, Protes-

*From Report of Commission on Religion, El Paso Conference.

tant Episcopal, Christian, Disciples, Cumberland Presbyterians, Free Methodists and Adventists. In California the Methodist Episcopal Church exceeds all others; followed by the Presbyterian, U. S. A., and Baptist. In Texas the Presbyterian Church, U. S., carries on the most work with the Methodist Episcopal, South, Southern Baptist, and the Presbyterian, U. S. A., following. The Presbyterian, U. S. A., leads in New Mexico with the Methodist Episcopal, Congregational, United Brethren and Methodist Episcopal, South, following.

INTERNATIONAL ASPECTS

Results of our work appear on both sides of the line. Individuals who have been in touch with it return to Old Mexico, by the thousands, and are now living in many different communities, engaged in many occupations, including teaching in public schools. Only recently, representatives of several home mission agencies visited one of the new developments in Old Mexico only to find that the teacher in charge of the public school with its four hundred pupils had previously lived in Los Angeles, had been in touch with our Protestant work there, had received medical help for her mother in one of our Protestant dispensaries. Needless to say, the attitude of such an individual was one of pronounced friendliness toward us and our work; her influence among her pupils will tend to create international and interracial understanding rather than prejudice.

A relatively recent Presbyterian, U. S. A., report says: "During the past two years there has been determined effort upon the part of the Mexican Government to repatriate the Mexicans, the railroad fare being paid by the Government to those who were unable to pay it themselves. In two months the entire membership of our church at Morenci returned to Mexico. Such migrations are discouraging, yet the reports which have come from little interior towns in Mexico as to the activity of members of the Morenci

Church have been most heartening. One man, converted two or three months before his return to Mexico, wrote back asking for a hymn book. . . . He had gathered friends and neighbors in his little house in Mexico and was earnestly seeking to teach them the good news which he had learned in the United States. This constant crossing and recrossing of the line has a direct bearing upon our missionary enterprise."

Along the border itself this international aspect of work is even more pronounced. Many border missions have extended work into Old Mexico. In some cases Mexicans from across the line attend mission schools and Sunday-schools in the United States, and in other cases separate organizations are maintained in Mexican border towns. The recent emphasis upon the necessity of all ministers in Mexico being of native-born Mexican stock has necessitated slight adjustments in this work, but in most cases has not caused serious embarrassment to it. It would require a wizard to trace out and identify all the various influences for good which are set into operation by this work which, in the very nature of the case, must transcend national political boundaries.

FUTURE OF THE SOUTHWEST

Mexicans who come to us do not come because they are enamored of the United States, but rather because it offers larger opportunities than Mexico has been able to offer. Their children born in this country, growing up in the public schools, with an easy familiarity with the English language, find themselves at home here; and and they and their children's children will remain with us and will help to make the America of the future. In many sections of the Southwest they will determine it absolutely and in a multitude of our communities their influence will be greatly felt. We are doing more than ministering to a few newcomers. We are helping to determine the future of our own civilization.



WORLD-WIDE OUTLOOK



GENERAL

The Jerusalem Missionary Conference

FROM March 24th, through Easter Day, April 8, 1928, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for a meeting of the International Missionary Council, the membership of which has been enlarged for this meeting by increasing the representatives from mission fields. Two thirds of the delegates are to be nationals from India, Africa, China, Japan and other mission lands. The declared purpose of the meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great mission area the aim, character and scope of our foreign missionary enterprise. The following subjects have been listed for the study and discussion of Jerusalem delegates:

- (1) The Christian Life and Message in Relation to non-Christian Systems.
- (2) Religious Education.
- (3) The Relation Between the Younger and Older Churches.
- (4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs.
- (5) International Cooperation.

Telling "The Immortal Story"

THE quoted words form the title of the 1927 report of the British and Foreign Bible Society, which states: "At the beginning of the present century the versions published, or circulated, by our Society numbered 363; they now number 593. The list in-

cludes the entire Bible in 144 forms of speech, the New Testament in 138 more, and at least one complete book of Scripture in 311 others." Basil Mathews, commenting on this book, says:

To translate the sublime flights of St. Paul's soaring spiritual genius, the profound inexhaustible truth of the Sermon on the Mount, the towering majesty of Isaiah's vision, the stormy thunder of Jeremiah's denunciation, the superb poetry of the Psalms and the dramatic intensity of Job into the tongue of stone-age Papuans, tribal Central Africans, nomad Turanians or hunting Esquimaux—that is surely an enterprise before which angels might quail, but which men and women have achieved and in achieving have opened infinite new horizons to imprisoned spirits.

New Social Research Institute

THE International Research Institute has been organized by the Continuation Committee of the Universal Christian Conference on Life and Work which met in Stockholm in August, 1925. Dr. Adolf Keller, now European Secretary of the Federal Council of Churches of Christ in America, has been loaned to act as director, with offices in Geneva. He outlines as follows the tasks of the Institute:

1. To make a scientific study of social and industrial facts and problems in the light of Christian ethics, so as to gain a clear understanding of the application of Christian principles to those problems, and to formulate the axioms which should regulate the conduct and attitude of Christians in relation to them.
2. To become a center for the correlation of all Christian social work and for the cooperation of all socially active Christian organizations in the various communions and countries.
3. To serve as a center of information through which there may be facilitated an exchange of experience, methods and

data which would be serviceable to the churches in their social work.

The Institute will therefore combine scientific social research with the promotion of social service work in the churches.

The significance of this organization is emphasized by *The American Friend*, which points out that, while the churches of America and Great Britain are familiar with the idea of Christian social service, on the Continent "the prevailing religious thought is still individualistic and pietistic."

NORTH AMERICA

A Metropolitan Church Campaign

A MOVEMENT to try to win to the Christian faith every man and woman of Protestant heritage in New York City who is not already a member of a church was launched at a meeting of the Greater New York Federation of Churches in November. Instead of evangelistic mass meetings, this is to be a campaign of visitation evangelism. It will begin on March 11th and close April 6th. Lay members of every Protestant church are to go two by two, to call on a person not a church member but whose child is in that particular Sunday-school or has some other general affiliation with that particular parish. The 450 clergymen, representing every leading Protestant denomination, who were present at the meeting adopted unanimously a resolution that such a movement should be undertaken. A survey of the community is to precede the visitation by volunteer workers and is to be in the nature of a religious census.

1,000,000 Y. M. C. A. Members

FOR the first time in the history of the North American Young Men's Christian Association Movement the total membership for the United States and Canada has exceeded the million mark. The present figure is 1,005,714. The official roster for the United States shows a total of 1,581 duly recognized Associations with a

membership of 961,754 which, with the addition of 43,960 members in Canada, makes the total. The 1,581 Associations in the United States have 453,048 voting members. Operating expenditures of the Associations in the United States and Canada, together with their state and national agencies and services abroad for the past year, were \$57,125,000 compared with \$54,161,000 a year ago, and \$21,919,000 ten years ago.

A Protestant Charity Federation

A NON-SECTARIAN federation of charitable societies was recently organized in New York City with twenty-four directors. It is entitled the Federation of Agencies caring for Protestants and is to function in the same manner as the great Roman Catholic and Jewish organizations in New York. The officers elected on November 30th were James H. Post, President; William H. Gratwick, Vice-President; Walter E. Frew, Treasurer.

A New Hotel for "Hoboes"

THE McAuley Water Street Mission, New York City, has recently dedicated a new \$100,000 home at 314 Water Street to care for the unfortunate and the outcast who come into contact with the mission. The home is named the John Markle Home, after its donor, a coal merchant. It is a lodging house in brick four stories in height and contains a large assembly hall, rest rooms, shower baths, dining room and kitchen, and dormitories for seventy-five men. Last year the mission fed over 20,000 unfortunates and provided free beds for over 9,000 men.

Flood Sufferers Want Bibles

APPEALS have been issued to meet many different needs of the people whose homes were devastated by the Mississippi floods. A special need is thus described by the American Bible Society: "From scores of homes and from those who are seeking to re-establish the spiritual ministries of

the damaged churches, come appeals for Bibles; particularly for Bibles containing pages for the family record, in order that the Book of books may be speedily restored to its place in the household, and the family record be again entered while the old and damaged records are still in mind. For this purpose, the Society is issuing 3,500 well-bound Brevier Bibles with Family Record, especially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return. It has only been made possible by additional gifts to the Society, more of which are needed, as this year's budget for grants is already very low."

The Indian on the Nickel

FEW people know that the representation of an Indian on the "buffalo nickel" is a likeness of a real person, living now. Still fewer know that he is an active member of the Methodist Episcopal Church. He is fifty-four years old, John Two-Guns White-Calf by name, whose father, White-Calf, was a recognized chief and a leader in the Blackfeet tribe, ruling the whole northern part of Montana. Chief White-Calf once captured two guns from another tribe, and "Two-Guns" was thereafter prefixed to his title, which he, in turn, gave to his son. Since White-Calf's time the Blackfeet have had no wars, and John Two-Guns has never engaged in warfare. Like most Indians, John Two-Guns worshiped the Great Spirit manifested by the sun. Not until he was fifty did the Christian Church succeed in gaining him as a member. On Easter Sunday, 1923, he was baptized and received into the Church.

Oklahoma Indians Hold Meeting

LAST summer one of the veteran colporteurs of the American Bible Society, G. A. Perkins, was sent to attend the West Oklahoma Indian Baptist Association, held with the Elk Creek Kiowa Indians. The Kiowas and the Comanches and a few other tribes

were represented. Mr. Perkins says: "As I approached the tabernacle, the Indians were singing 'Since Jesus Came Into My Heart,' and wonderful singing it was. The missionary preached ably upon Christ's resurrection. About 400 Indians attended the service. The majority of the old Indians could not understand English, so the minister spoke through two interpreters, one for the Kiowas and one for the Comanches. The younger Indians have all been to school and can read and write and understand English. Later, at an experience meeting, one old warrior held up a crooked walking-stick and said: 'Before I was converted, I was crooked like this stick.' Then he compared himself to a wild broncho harnessed up with a big tame horse (the big horse was the missionary). He said he would try to kick out of the harness, but the horse would hold him steady until he was 'broken' and fully converted."—*Missions*.

Missionary Stores in Alaska

REV. S. H. GAPP, D.D., of the Moravian Church, has recently returned from inspecting the work carried on in Alaska by his denomination. Of one aspect of it he writes: "Our missionary force is unanimously and decidedly of the opinion that the Mission must not yet retire from secular business in connection with its stations. Modern business methods are impossible. There are no industries, no factories, no agriculture, no stock-raising. Currency practically does not exist. Barter still prevails. The natives bring dried fish or fur to the store and get in return such things as their simple manner of life demands. An unscrupulous dealer has the natives at his mercy. A missionary storekeeper can do for the natives what others can not do. He can teach them not to waste their credit by foolish buying. He can and does have religious conversation in the store; indeed, he may there deal with people whom he might otherwise not meet personally."

LATIN AMERICA

Orientalists in Latin America

AMERICAN Congregationalists report that the Japanese among whom they work in the United States are keenly interested in the Japanese colony in Sao Paulo, Brazil, perhaps forty thousand altogether. A Japanese pastor went from New York to that region and is supported by Japanese merchants in New York. He is in touch with the secretary for Brazil of the Committee on Cooperation in Latin America, Professor Erasmo Braga, and through this source have come reports of the progress of Christian work among these Japanese.

Southern Methodists formed an unexpected tie when Miss Bertha Tucker, formerly a missionary in Korea, was sent to Matanzas, Cuba, and found a colony of Koreans working upon the estate of a German Protestant near the city, many of whom were Christians. There are two hundred of them in this one colony, about sixty of them Christians. They have a pastor, a teacher for the school in which there are twenty children. It is a church which the Koreans have kept up entirely themselves. They speak only Korean, so many of them for years have never heard a real good gospel message. Yet they are still holding together in a little church of their own.

A Chapel Car in Porto Rico

REPORTING in general on the development of the work carried on by American Baptists in Porto Rico, G. A. Riggs writes in particular of the impulse to evangelism given by a chapel car. He says: "The car is under the direction of Rev. Daniel Echavarria, one of our most competent pastors. In the first five months' service more than 600 declared their purpose to accept and follow Christ. Hundreds of Bibles, New Testaments, and religious books have been sold to the people, many of whom would otherwise have had no opportunity to secure them. . . . The spirit of evangelism

is thus increasing in our churches, among both old and young. An increasing number of our young people are becoming educated, and in proportion to the extent of the education, they are taking a fuller and more efficient part in the evangelization of these outlying districts, where almost eighty per cent of our people live."

"Friendship Bags" for Mexico

THE Federal Council announces that the Committee on World Friendship among Children, which carried through so successfully the project of sending "doll messengers" to Japan, now proposes that "friendship school bags be sent to the children of Mexico. These bags, according to the announcement, will be sent by day schools and Sunday-schools, by special groups of all kinds in the various religious organizations, and also by individual children and adults. The bags, which will be made of durable fabrikoid, decorated with a design which includes the Mexican and American flags, are to be especially manufactured for the Committee. Those who participate in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City. The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September, 16, 1928, which day is observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928.

A Costa Rican Carpenter

ACARPENTER was one of the first Protestant converts in Heredia, Costa Rica. A writer in *The Latin American Evangelist* says of him: "He had been interested through the visits of one of the students and when the chapel began to go up we gave him work. During this time he was converted and has been giving a splendid testimony ever since. When the work in the chapel was finished he found it impossible to find work in the town.

The word had gone forth that there should be 'no work for the *Protestante*,' and our brother was refused in one place after another. However, prayer changed things and now he gets as constant work as the average carpenter; indeed his steadiness of character and honesty are being recognized and thus he is finding that the Gospel is profitable for this life as well as for that which is to come. It rejoiced our hearts to see his faithfulness under trial. Now he is winning others."

Training Leaders for Colombia

THE Colombia Mission of the Presbyterian Church in the U. S. A. has decided to establish a school in its evangelistic itineration department where only evangelical boys and girls will be received. The school is to be on a farm and the young people will be given a chance to work for their education. The ideal that will be held before them will be the teaching profession for the girls and the preaching profession for the boys. The teachers are necessary for every village where the Board's work is established because the public schools are in the hands of the priests and only Catholic children can attend. There are funds also for the establishment of a theological seminary, and the establishing of this industrial school will prepare students for the seminary work.

Religious Law in Ecuador

A LAW has recently been put into force in Ecuador which prohibits the entrance of ministers of religion of any denomination. This new law further provides that the religious bodies already in the country shall not take any fresh steps to extend their work. This drastic measure will necessarily restrict seriously the growth of evangelical work. Commenting on the situation, a writer in the *Latin American Evangelist* says: "There can be no question about the fact that the Latin American peoples are fast shaking off the shackles of Rome. With modern education and with intimate commer-

cial and political intercourse with the foremost nations of the world, has come a clear perception of the tremendous handicap from which they have suffered through the imposition of a foreign ecclesiastical system, administered in the majority of cases by unscrupulous foreign priests." He appeals for a campaign of "aggressive, insistent, persistent evangelism," and says:

The days are drawing to an end when liberty to preach the Gospel in Latin America will obtain. The case of Mexico and Ecuador is perhaps the "last call" to action. Will the Church of Christ now respond?

A Sermon in a Brazilian Store

AN ITINERATING trip brought Rev. Harold H. Cook, of Ponta Grossa, Southern Brazil, to Imbuia, where the Gospel had not yet been preached. Mr. Cook writes: "The population is almost entirely made up of Poles and Ruthenians. I had with me just one gospel in the Ruthenian language (the last of a packet received from the Scripture Gift Mission) and this I left with a blacksmith. At Imbuia, the merchant to whom I had a letter of introduction received us very cordially and, failing a better place, offered us his shop for a meeting. Later the folks gathered. Surrounded by the multifarious collection of goods to be found in a country store, including, unfortunately, the ever-present *Pinga* (a native drink); with saddlery, sausages and other things hanging from the ceiling, the audience sat on boxes, sacks, borrowed benches and chairs, while the Gospel was preached for the first time."

A Conference Center for Brazil

PARTLY by gift and in part by purchase, a tract of some 500 acres of land in Brazil has been secured by representatives of different evangelical organizations, both national and missionary, for the development of a vacation, conference and training center for Christian workers of all churches. The tract which has been named Jordania, is splendidly located at an alti-

tude of about 5,000 feet and is readily accessible by a trip of eight hours or less from Rio de Janeiro, Sao Paulo and other evangelical strongholds in the most thickly settled section of the country. The Brazil Sunday-School Union is looking for \$1,000 with which to purchase a share in the project, with a five acre section of land, and put up a single building which would temporarily house its interest in this conference center, destined to play a big part in the future evangelization of the country.

EUROPE

Hebrew Christians in Europe

THE following letter from Sir Leon Levison is quoted in the magazine published by The Hebrew Christian Alliance: "I sometimes wonder whether you in America fully realize the tremendous thing you have accomplished in creating the International Hebrew Christian Alliance. . . . Since the recent conference the whole of Russia has been organized and committees have been formed in most of the Jewish towns in that country with a national committee supervising and encouraging the work and coordinating all the Hebrew Christians in that land. This has given to many of them a new uplift and a bright outlook. . . . We have also organized Alliances of Hebrew Christians in Hungary, Austria, Poland, Palestine, Sweden, Norway and Switzerland, and while in some of these countries there is a great deal of suffering prevalent amongst the Hebrew Christians, yet the outlook, generally speaking is very bright."

Religious Education in Spain

THE Spanish Directory has done all in its power, says *Evangelical Christendom*, "to interfere with the freedom that existed to give evangelical teaching in evangelical schools. On finding that the decree ordering all teachers to have government certificates could not be put in practice, its execution has been postponed, but the pressure of local authorities on the

evangelical schools has increased, and it is possible for the great majority of the schools to be closed administratively. If the law was put in operation against the Roman Catholic schools or the state schools a greater proportion would be compelled to close. The evangelicals have no redress. Every one knows that the law is not impartially administered, but the Directory forbids public discussion. The steady pressure of the Directory's policy makes the work of the evangelical churches increasingly difficult, but the ministers and people faithfully stand together, and refuse to be intimidated."

New French Testament

A PARIS publisher expected to have ready for the Christmas trade a library edition of the New Testament, bound in ordinary paper covers with a wood engraving on the outside. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the Gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. Many university professors in Paris and elsewhere, recognizing the value of Bible study to the younger generation, have written the Society of the interest with which they await the new publication. It is hoped that it will help to introduce courses of Bible study in the programs of universities and colleges. It is also expected that in those countries where French culture is eagerly welcomed, such as the Balkans, Turkey and Egypt, an edition of the Testament presented in the new format will attract many readers.

German Sunday-schools

AFTER studying Sunday-school work on the Continent, James Kelly, General Secretary of the Scottish Sunday-school Union, reports that the

Protestant churches in central and southeastern Europe are recovering slowly from the effects of the World War. He says of Germany, however, "the most important feature is a return of Protestantism to a position of strength and influence. The churches of Germany were so disrupted by the political and economic consequences of the peace that for a considerable time their progress was at a standstill. The churches and missionary agencies are taking up their tasks once more with enthusiasm, and Sunday-school work, particularly in the southern countries, and organized by the Free Church Sunday-school Association, has made very rapid progress. During the last two years several important conferences for the development of teacher-training work have been held, and one great convention."

Endeavorers' Communion Service

ONE of the most significant features of the recent European Christian Endeavor convention in Budapest, which was reported in the November REVIEW, was the great communion service, which brought together around the Lord's table men and women of widely varying faiths—faiths, too, between which there has not been too much fellowship in the past. In Christian Endeavor they found a common platform, quite apart from creeds, on which they could meet with their Lord, and the meeting presented one of the greatest demonstrations of fellowship in Christian Endeavor that has ever been seen. Lutherans and members of the Reformed Church of Christ sat at the Lord's table with Wesleyans, Congregationalists, Baptists, Quakers, and Presbyterians. Rev. James Kelly, president of the European Christian Endeavor Union, presided, and was assisted by two leading ministers of the Reformed and Lutheran churches, while thirty-three ministers of different denominations carried the elements to the communicants. Once more Christian Endeavor proved to be a worth-while promoter of friendship.

Students in Czechoslovakia

THE past year has witnessed the organization and consolidation of a student movement in all the university centers of the Czechoslovakian Republic. A summer conference, whose carefully prepared program concentrated attention on "The Student and Christianity," is thus reported: "The normal close of the year's work would have been a summer conference of the 'Akademicka Ymca,' as the new movement is called. Its leaders felt, however, that the situation was ripe for an even broader venture in Christian unity among students and decided to undertake a conference which would bring together members of all Christian organizations working among students in the country, of whatever nationality or confession. The group of 154 students and leaders in attendance represented seven nationalities, gathered from all parts of the republic, and was made up of eight Catholics, five members of the Czechoslovak National Church, sixteen Orthodox, ninety-six Protestants, one Jew and twenty-seven not members of any church."

AFRICA

Evangelizing Egyptian Moslems

ONE member of the United Presbyterian Mission in Cairo gives most of his time to instructing Moslem inquirers. Two were baptized early in the spring of this year, and three others are almost ready for baptism. Some eight or nine are regularly attending daily classes for instruction. A special feature of the work is the weekly meeting for Moslems held in the Ezbakiya mission house in Cairo, conducted by Kamel Effendi Mansur (a Moslem convert), and attended by some 200 regularly. An opportunity for questions is given at the close of the meeting. The power of the Holy Spirit is evidently present, and time and again Moslems have risen and confessed that the message given has removed their difficulties and that they realize that Christ is the Son of God and the Saviour of the world. For

some time Kamel Effendi has been holding a weekly meeting in the club for young men at Tanta, and, at the request of the pastors, has held meetings for Moslems in various parts of the country.

African Missions Unite

THE Abyssinian Frontiers Mission, the organization of which last spring by Dr. T. A. Lambie, formerly of the United Presbyterian Mission, was reported in the REVIEW, has now joined forces with the Sudan Interior Mission. The circumstances which led to this union are thus described in a letter signed by Dr. Lambie and his associates:

Rev. Rowland V. Bingham, General Director of the Sudan Interior Mission, recently returned from a missionary journey round the world. While in Australia and New Zealand he was used of God to stir many for the evangelization of Africa, and the prospect of Anzacs joining the ranks of the S. I. M. became imminent. There was need, however, to face the great cost of sending Australasian workers to the further side of Africa. Realizing that the burden of Abyssinia was his as much as ours; that God had provided in our Field Directors the experienced and consecrated leadership so essential to opening up a new work; that Abyssinia and its frontiers provided an open door easy of access from Australasia; and that our doctrinal and financial basis were the same; realizing these facts Mr. Bingham approached us with a view to union—a union which would achieve many home economies and the speedier accomplishment of our common task.

Africans' Prayer for White Men

A SUNSHINE prayer meeting, made up of seven African workers and two European ones, is described by E. A. Winsor, of the African Inland Mission. He speaks of the earnestness with which these African Christians prayed for their own people, but says that on that Sunday morning the burden of their prayer was for white people:

They prayed for the absent station head. They prayed for the two with them in that hour. They prayed for the others on the station. But again their thoughts reached out to a larger

group. The workers on the several stations were remembered with sympathy and regard, for the many who had recently gone on furlough these boys prayed, that they might be given new strength and be enabled soon to return to the places left vacant. Then came earnest petition to the Lord of the harvest to call many *musungus* (white people), who knew things of God, to this field of labor. This was not all. One went on to pray for the unsaved white people, that they too might come to know the Lord. Touching? It touched one white man there. Only recently in heathen darkness himself, here was one native who now could pray for some who have had the Word long years but have not heeded.

English Government and Missions

IN AN article on the new situation in Tanganyika Territory, East Africa, the *Church Missionary Outlook* says that the present political conditions are, on the whole, favorable to missionary work. The introduction by the Government of "indirect rule"—an entire reversal of the former German policy—should ultimately benefit the missionary cause. The government policy of cooperation with missions in education seems to be creating a more friendly attitude on the part of officials towards missionary work. It is being realized that after all the administrator and the missionary are striving for the same end—the uplift of the African people—though from different points of view. The one cannot do the other's work, nor can either afford to be independent of the other. It is a tremendous gain to have the Government officially recognizing, as they are, the need and importance of religious teaching in the schools and according it an equal standing with secular subjects.

King's Son an African Pastor

THE African Christians at Galantgue, Angola, in the West African Mission of the American Board have recently decided that a native pastor who will devote his entire time to the

church activities must be supported by the church. The choice of a pastor has been made, the man selected being named Chiuale, one of the first to make public confession in the region of Galangue. His father is a member of the church and was once king of the section in which he resides. The new pastor, who is thirty-five years old, was a man of good standing in the community even before he became a Christian. Now, as then, he holds the confidence of the people to a marked degree. His people know his history and listen to his words earnestly. Rev. Henry C. McDowell hopes to devote time to this new pastor regularly; for, of a necessity, his training has been limited. "I am most anxious for all the friends of Galangue to remember Chiuale in their prayers," writes Mr. McDowell. "He, under God, will play a large part in the history of this region."

THE NEAR EAST

The First Census in Turkey

THE recent census in Turkey, the first in the country's history, as was stated in the announcement of it in the July REVIEW, fixes the population at approximately 14,000,000. Constantinople leads the big cities with 850,000, females preponderating, while Angora shows a population of 75,000, of which 49,500 are males and 25,500 are females. Figures as to Turkey's population have long been unavailable because of the inadequacy of the counts taken during the reigns of the sultans. The latest previous figures made public were issued by the Ministry of Health at the end of 1924, placing the population at 13,357,000.

Religious Liberty in Turkey

ABSOLUTE religious liberty in Turkey is guaranteed by the Constitution of the Republic. This does not mean that the people as a whole approve this provision, nor that they would regard such a provision in case some Turk decided to become a Christian. The sentiment toward toleration

is, however, forming rapidly and several Turks have recently accepted Christian baptism, and openly professed their faith in Christ. An illustration of the disharmony between the constitutional rights and public opinion appeared in connection with statements made by Hashim, a student in Robert College. In 1926 he was brought several times before the courts because of his Christian profession, but the law was upheld, and he was released. In the newspapers' editorial comments little or nothing was said against Hashim, but much was said against the Y. M. C. A. as a proselyting agency. This bitter criticism suddenly ceased one day, and nothing was printed thereafter. It was learned that the cessation of discussion of the subject was the result of direct word from the Angora authorities. Hashim is now in America. Turkish leaders apparently expect the time to come when the Turkish people will tolerate the change of a man's religion from Moslem to Christian without danger of violence.

Western Education in Turkey

ONE of the younger members of the Turkey Mission of the American Board, Lee Vrooman, recently took a trip into the interior to study the effects of Westernization there. He says: "One result of the trip is the placing of books translated by our publication department in eight different libraries. The teachers begged that more books on American education be made available in Turkish. It is to be hoped that by translating key books we may affect the whole educational policy in this fluid time. For educationally this is a time of growth and experiment. One of the most striking results of Mustapha Kemal's revolution is the new attitude toward education. The group of men gathered round him intend to have the schools Westernize the country. In order to keep the teachers up-to-date, summer institutes are put on in important centers and attendance required. We should grasp the full significance of

men and women meeting together to work on the problems of Turkish youth. There is a tremendous gap between that and the historic seclusion of the harem. Furthermore, the schools are progressively being made coeducational."

D. V. B. S. in Syria and Palestine

THE Daily Vacation Bible School made its first appearance in Bible lands during the summer of 1926. A special grant from the American Christian Literature Society for Moslems made it possible to publish the manual for the movement in Arabic. This book is not a translation of English material, but was written by Rev. S. N. Alter, Ph.D., of Aleppo, and was prepared with local conditions and local children in mind. Schools were conducted in Ramallah, Palestine; Beirut, Syria; Shweir, central Lebanon; Minyarah, northern Lebanon; Sidon, Syria; Nabatiyeh, inland from Sidon; Alma-esh-Sha'ab, near the Palestine border; and Jezeen, in southern Lebanon. During the following winter different persons spent considerable time in preparation of much-needed literature. A grant of \$100 from the International Daily Vacation Bible School Association made it possible to print limited editions of various books which were used in 1927. The work is under the general direction of the Bible Lands' Sunday-School Union, which represents all the evangelical churches missions working in Bible Lands.

"The People of the Truth"

THE members of what is described by Rev. John Elder of Kerman-shah, Persia, as "the most friendly and approachable of any of the local Moslem sects," call themselves by this name. Mr. Elder says of them: "While they are commonly classed as Moslems, they actually can more accurately be called a Christian sect. In their ethical teaching they believe in Christian principles at practically every point where these differ from Moslem ones. Mohammed taught and practiced war

and retaliation; they believe in love for enemies and nonretaliation. Mohammed permitted four wives and himself took nine; they believe in monogamy. In the law of Islam, the thought of evil is not sinful, but in their code the thought of impurity is impure, and thought of revenge is murder. Their code permits women to go unveiled. . . . Perhaps most significant of all is their comparative rating of Jesus and Mohammed. Jesus is to them one, and the chief, of seven angels who were before the world, and the agents by whom God accomplishes his purposes for mankind."

Persian Christian Leaders

AFTER attending an all-Persia Christian conference in Ispahan, made up of about one hundred delegates—Moslem and Jewish converts, Armenians, Chaldeans, English and Americans—Rev. Charles R. Murray, of Meshed, writes: "I had never fully realized before, that there are Persian Moslem converts possessed with attractive platform presence and consecrated Christian lives and ability to organize their addresses that would command the close attention of large city congregations at home. There is even far greater hope for the Christian Church of Persia in the near future than I had even dared to look for. There are now Persian leaders of keen mind and secure faith, and they are beginning to feel deeply their own responsibility for the evangelization of this nation. More and more they are growing open in their preaching. There must soon come a great change in the religious life of this country. Islam in Persia today cannot but give way before Christianity if lived truly by the members of the Christian Church in Persia."

New Station in Iraq

THE United Mission in Mesopotamia has recently opened work at Hillah, about five miles from the ruins of ancient Babylon, and Rev. and Mrs. A. G. Edwards are the missionaries who have been sent there. The former

writes of having had many visitors, and says: "They have given us a splendid opportunity, but I began to fear that there would be no time to get out into the bazaars. Within the past two weeks we made the attempt. The first day we stocked up with tracts, and found that, instead of having trouble in getting people to take them, we were nearly mobbed in the rush to get them. We know that some of them were torn up as pestilential, but many have been read. In three days, we have distributed nearly 3,000, and then when I had to make a trip to Baghdad, Moallim Mikhail gave out several hundred more. At a neighbor's house, we are told, a handful of tracts were read in turn by all of a large number of guests. The reception is encouraging, especially in this nest of fanaticism."

INDIA AND SIAM

Hold-Up to Demand the Gospel

THIS is the title given to an experience of a certain Methodist missionary in North India on an itinerating tour. The story goes: "One little village we had decided to leave until the last, our plan being to take the very farthest and work closer back towards camp every day. The fourth morning as we were driving through this village a man planted himself squarely in the road in front of the car and blocked our progress. 'What do you mean by getting in front of the car in that way?' demanded the motor-driver angrily as he brought the car to a halt within a foot of the man, 'you might have been killed.' 'What do you mean,' retaliated our highwayman, 'by driving through the village day after day and never stopping? I and my family are Christians. From all the surrounding villages the news has reached us of the wonderful meetings you have held. Each day we have swept our courtyard clean and invited in our non-Christian neighbors, but you rush on by us and never give us a thought. I promised them I would stop you today, and now not a step will I budge out of the road until you promise to come to my house for

a meeting.' We assured him that his village was down for a meeting the next week, but only after we had promised to stop that evening did he move out of the road."

Hinduism Fifty Years Hence

A CONVERSATION between Rev. Charles B. Hill, D.D., of Ajmer, Rajputana, and a Hindu in an important government position, is thus reported: "He said to me, 'Padre, what do you think will have happened to Hinduism fifty years from now?' Not having met him previously, I felt I had to be cautious in my reply, and said, 'I presume Hinduism will reform herself from within, as she has done before, and thus adapt herself to the new conditions.' To this he replied, 'I beg to differ with you. Fifty years hence Hinduism will be practically extinct.' 'Why are you so pessimistic?' I asked. His answer was that Hinduism could never survive the light which science was giving to the world. 'Moreover,' he said, 'every succeeding year finds Hinduism more powerless. I am stronger than Hinduism.' That phrase, 'I am stronger than Hinduism,' expresses the attitude of the intelligentsia of India today. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean that they will become a people without religion, unless the Christian West presents Jesus Christ as the only hope of satisfying their hearts and their intellects."

Gandhi's Views on "Mother India"

KATHERINE MAYO'S book, "Mother India," has been much discussed in the United States, but it is the subject of heated discussion in India. Indignation meetings have been held in many centers to protest against what is considered the over-emphasis by a stranger of the worst features of Indian life and an ignoring of its best qualities and the forces which are working for social betterment. In his paper *Young India* Gandhi calls the book "A Drain Inspector's Report," and says of it, "While I

consider the book to be unfit to be placed before Americans and Englishmen (for it can do no good to them), it is a book that every Indian can read with some degree of profit." While he does not make the charge, made by many Indians, that the book is British propaganda against self-government for India, he says that Miss Mayo has done "an atrocious injustice to Americans by having exploited her undoubted ability to prejudice without warrant their minds against India." He urges his own people, however, to read the book, and to "let it act as a spur to much greater effort than we have put forth in order to rid society of all cause of reproach."

The British in India Mission

THIS organization (formerly known as the Anglo-Indian Evangelization Society) has had as its main object for the past fifty-seven years "the maintenance of gospel ordinances of an unsectarian nature among the outlying groups of the British in India." Partly through its own specially appointed and supported agents, partly through enlisting the help of missionaries, it does much to keep fortnightly or monthly services going at remote places. In recent years, the chief activities of the Mission have been on the railways of India, where evangelists have been stationed on various systems. Work is also done among the planters in Assam, Mysore and elsewhere, as well as among the Europeans engaged in coal mines, gold mines, and mills, and soldiers and civilians in lonely and distant places.

Cruel Moslem Practice Forbidden

THE Nizam of Hyderabad, the principal Moslem state in India, has again, as often in the past, shown an intelligent and progressive spirit. The common Moslem practice of beating the breast and back with chains and planks studded with pointed barbs during the Moharram grieving, has been strictly forbidden by him. In his *firman* the Nizam describes the sight of these self-inflicted cruelties as "re-

volting and repugnant" and declares that they "make Islam a laughing-stock in the eyes of other religions." He is fortified in his action by the opinion of a number of Shiah savants and theologians who have denounced the practice in unequivocal language. *The Indian Witness*, a Christian paper, comments:

The Nizam's action is not without precedent. In Iraq legislation along the same lines is already in force. But so far as we know no legislation on this subject has preceded the Nizam's *firman* anywhere in India. It is to be hoped that enlightened public opinion among Moslems in British India will call for action to stop the practice throughout the land. The custom ought not to be tolerated by either public opinion or law in any civilized land.

Modern Schools in Afghanistan

THAT the new king of Afghanistan is looked upon as "a champion of a representative form of government" is asserted in *The Contemporary Review*, which continues: "Old conditions do not obtain in Afghanistan, notably in the practice of the way of government at Kabul and in the efforts of H. M. King Amanullah Khan to have modern education imparted to his people. It has, for instance, been acknowledged that in order to bring Afghanistan abreast of the times, European methods of instruction are to supplant the mosque institutions as primary schools. The scope of the Habibiah College at Kabul has been considerably enlarged for the study of arts, whilst the military academy in Herbia is attracting the cream of the Afghan race. Apart from the various government-aided village schools and traveling instructors, a great deal of attention is also being bestowed on adult education, and recently a school of political economy has been organized for members of the diplomatic service. Young Afghan boys are also receiving training at Kabul under German and French tutors, so that when their turn comes to proceed abroad for further education, they may profit by following lectures in European languages. A large number

of advanced students are already studying at Berlin, Paris, Rome and Moscow, and more will be sent as soon as these return after graduation. A few have also been sent to England."

Growth of the Siamese Church

REV. PAUL A. EAKIN, of Bangkok, Siam, writes that the church in that country has passed through the pioneer stage, and to a very large extent through the paternal stage, but that the latter is being replaced by what he calls the fraternal stage. He continues: "In some other fields, while the national church has assumed control, and has become self-supporting, it has depended largely upon the foreign missionary for the work of propagating the Christian faith. From all present indications it seems that this will not be the case in Siam. Many nationals have gone out from the Siamese church as missionaries to the Tai people in China. In the south a missionary society or board composed entirely of Siamese Christians is taking up its task with a determination to lay firm foundations. This is surely an indication that the church in Siam is not only alive but healthy. A church which is so interested in propagating itself must be an active church."

Buddhist Missions to Ex-Slaves

THAT certain Burman Buddhists are contemplating sending missionaries of their faith to work among the recently-liberated slaves in the Triangle of Upper Burma was reported to the Burma Christian Council last month by U. Maung Kin, editor of *The Sun*, Burma's leading Burmese paper. "This," comments *The Indian Witness*, published in Lucknow, "adds one more to a long list of instances of missionary work undertaken by non-Christian groups in obvious response to the example afforded by Christian missions," and it continues: "Buddhist missionaries can do a great deal for the liberated slaves and also for the ex-slaveholders, whom we hope they will not entirely neglect. Right-minded Chris-

tians will rejoice at every good service they may perform, but when they have done their best, both ex-slaves and ex-masters will still need Christ. Buddhist missionaries may elevate the standards of living, economic, moral and spiritual, for the residents of the distant Triangle and in doing so may perform a great deal of what Christians regard as duty, but upon Christian people will still rest the obligation of preaching Christ as personal Saviour from sin now and as eternal Lord."

CHINA

"The Church of Christ in China"

THE first General Assembly of the Church of Christ in China, composed of Christians in the churches fostered by the Presbyterian, Reformed, Congregational and United Brethren Missions from America, Europe and Australia, held its sessions in Shanghai, Oct. 1st-11th. Rev. A. R. Kepler, General Executive Secretary of the Assembly, writes: "That these nation-wide representatives of Chinese Christians at a time when revolution has made nerves taut and nationalism has intensified convictions, could face for eleven days the difficult tasks of church organization with complete harmony, good-will and enthusiasm throughout, shows that the Chinese people, widely scattered, can unite provided the fusing power is potent enough. . . . The Church of Christ is keenly desirous to maintain a full quota of missionaries. They earnestly desire those who have withdrawn to the West to return as soon as possible. The conviction of the General Assembly is that the missionary should be loaned by the Mission Board to the Church, should carry on his work within the Chinese Church, under the authority of the Chinese Church and on a basis of complete equality with the Chinese leadership."

Missionaries Asked to Keep Vote

THE Irish Presbyterian Mission in Fakumen, Manchuria, is cooperating to the fullest degree with the Chi-

nese Christians, according to Rev. F. W. O'Neill, who says: "At our synod last month an important forward step was taken. In future the location and work of missionaries is to be under the jurisdiction of synod. The practical method of carrying this out will be through a policy committee of Chinese and foreigners. At a meeting of this committee a motion was proposed by me and seconded by D. T. Robertson, principal of Manchuria Christian College, that missionaries give up their voting powers in synod. (This had already been agreed to in principle by conference). But the Chinese members of the committee declined to accept the motion. They would not accept our offer to give up voting powers. And it was, so far as one could see, not mere courtesy, but their real desire."

Work for Chefoo Factory Girls

A LETTER from Miss Alice Hunt of Chefoo, quoted in *China's Millions*, says in part: "Though there is great unrest and turmoil in other parts of China—and even in this province of Shantung—yet here in Chefoo all is quiet so far and we are able to continue our work unhindered. Doors are wide open for the preaching of the Gospel; the people are very friendly and ready to listen. At present we are going to ten factories every week; two of them have two rooms full of women working, so that means twelve meetings. We also have school visiting and classes. Recently when we were at a factory in a near-by village, the women begged us to stay on and tell them more."

Does Jesus Live Today?

A BAPTIST young woman missionary in a large city in West China recently met a young man in the street who thus addressed her: "Do you believe Jesus is living today, and do you believe He has a message that can help my country and my people in this present hour?" He continued speaking and she learned that he was an officer in the Anti-Christian Society of that

city. Since attending the meetings, he had become convinced that they did not know much about the very things they were opposing. He said they were led into the movement by outsiders. But he had become curious to know more about Jesus and the lives of His followers. "There must be some power in a religion," he said, "that brings you from your country across the sea and helps you to live here even against opposition. I want to know more about that power your Jesus gives. May I come to see you in your home and learn the truths of His message?"

Chinese Methodist Convention

THE Board of Foreign Missions of the Methodist Episcopal Church has authorized the Chinese Methodists to hold a convention at an early day, which shall be made up of representative ministers and lay members, and which shall be absolutely free, without the embarrassing presence of anyone from America, to express itself upon the many problems which have grown out of the recent political situation. Commenting on the value of such a conference, in view of the way in which Chinese Christians have carried on the work in the absence of the missionaries, Secretary Diffendorfer says:

Many Chinese, previously unprepared for these heavy responsibilities, in the face of opposition and persecution, under conditions of poverty and boycott, have shown a marked degree of responsibility, loyalty and efficiency. The Board of Foreign Missions urges that everywhere in China these gains in leadership and responsibility be conserved as the basis of self-control and self-administration of church matters with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals, of worship, creedal statements and the whole outward expression of the Christian religion, that they may be true to the genius of the Chinese people."

Chinese Student Honesty

A GROUP of Christian students in Hunan Province who formed themselves into a preaching band after their school had been seized by Com-

munists was referred to in the November REVIEW, and a striking speech by one of them was quoted. The Christian character of another of these young men is evident in the following story: "Hwei-chien had the distinction of being sent as a delegate to a Y. M. C. A. conference, and as usual, money was given for traveling expenses. On his return, Hwei-chien handed in his expense account, which apparently was satisfactory. However, after several months, Hwei-chien himself became dissatisfied with his report. His conscience was troubling him over a matter of \$1.30 which he had come to feel was spent on his own account rather than on necessary expenses. He therefore came with restitution. Handing in a sealed envelope, he explained the situation and intimated that more than the amount in question would be found; 'for,' he said, 'I must be punished for my mistake.' The treasurer of the church took the envelope, and when he opened it he found it to contain \$10.00! Truly a heavy penalty for a struggling Chinese schoolboy to impose upon himself!"

Communist Literary "Tricks"

A LETTER from a missionary in Hongkong is thus quoted in the London *Christian*: "Here are two tricks that the Communists have been up to: Communist literature is banned through the Post Office in China at present. The Communists therefore counterfeited the wrappers of the Religious Tract Society and sent out their propaganda under the ægis of a Christian concern. This was discovered, with the result that the R. T. S. had 5,000 packages of their own publications confiscated. It naturally gave the R. T. S. a bad name. . . . The Communists found that in a certain gospel in Mandarin a chapter began and ended at the beginning and end of page five. They bought up these gospels, extracted this chapter, and put in a chapter of pure Communism. To anyone knowing nothing about the contents of the gospel it appears that

Christ preached this doctrine and that it is contained in the Bible."

JAPAN-KOREA

Japan Sends Dolls to America

FIVE million Japanese children joined their *sen* (pennies) to send to America an extraordinary Christmas present, and some sixty "Doll Ambassadors of Goodwill," one from each prefecture of the Empire, made by the most expert doll artists in the world, arrived in San Francisco November 26th, "in time," as one Japanese announcement put it, "to be placed on Christmas trees in America." In each prefecture a separate farewell was given to its own little ambassador, then the whole party had a farewell reception on the Emperor's birthday, and was placed on public exhibit. The dolls are thirty inches tall, and their extensive wardrobes are made of the most costly and beautiful silk, specially woven, designed and dyed. A special envoy, Mr. Sekiya, accompanied the little ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship among Children of the Federal Council of Churches, which was responsible for the 13,000 Doll Messengers of Friendship which went to Japan from the United States last winter.

Kanamori's Campaign

REV. PAUL KANAMORI of Tokyo who has become widely known throughout the Christian world because of his "three-hour sermon," has recently returned to Japan after a three-year trip around the world. A letter from him, from which the following extracts are taken, describes his present plans: "The native Japanese church organized by the Oriental Missionary Society, under the superintendency of my dear friend, Rev. J. Nakada, has at present 149 churches scattered all over the country, sufficiently large in numbers and strong in spirit to carry out my 'Million-Soul-Saving Campaign' in Japan. Perhaps some might say that my ambition is too wild, and that I am aiming at an

impossibility, but I don't think so. I don't think saving a million souls in Japan at the present time is an impossibility. I think if we have faith in God and believe that He can and will do it, and do not doubt in our hearts, this saving of a million souls will surely be realized."

Training Japanese Business Girls

JAPANESE young women have been going into business in such large numbers that for several years commercial schools for girls have been conducted for them under government auspices. There are also three private non-Christian commercial schools for young women in Japan—one in Nagoya with a five-year course and enrollment of about one thousand, and two smaller institutions in Tokyo. Two other large commercial schools at present have coeducation. A Christian commercial school for women, however, is a newer thing. For several years there have been shorthand and typewriting classes in other Christian institutions for girls, and in some cases girls have been allowed to take such training in boys' schools, but not until recently have Christian commercial institutions been opened for women.

Superstition in Japan

FORTY people were recently burned in the old ceremony of walking over burning coals to insure health and long life. Japanese papers gave an account of the serious results of the ceremony at a Nara shrine. Priests and geisha were the principal sufferers. Salt is thrown on the coals just before the ceremony but this time there seems to have been too great economy in applying it. All who attempted the rite burned the soles of their feet so severely that they had to be carried away in great suffering, on litters or the backs of others. In the same paper was an account of the putting to death of a mother and grandmother in an attempt to drive out evil spirits. A farmer's daughter noticing a great change in her mother's behavior called

in an uncle and neighbors for a consultation. They decided that she had become possessed of a fox demon and beat her cruelly. When she seemed almost lifeless they put lighted incense sticks in her nostrils and about her body. The old grandmother became so excited that they thought the fox demon had gone into her and subjected her to the same treatment. Both women died almost immediately and the police started an investigation.

Training Japanese Ministers

A CHALLENGING opportunity and responsibility for Christian missions is seen by S. H. Chester, writing in *New Japan*, in the student population of the colleges and universities of Japan. He says: "In Tokyo alone, the estimated number of students in government institutions runs into thousands many of whom are women. Their reaction from native superstition has chiefly been, not towards Christian ideas, but towards materialism and atheism. The Japanese Church has developed a few religious leaders, qualified to command the attention of these university men, but this is not the case, unfortunately, with the rank and file of the Japanese ministry. To supply a really capable ministry is the most urgent need of the hour."

"Long Thankful Years" in Korea

REV. JAMES S. GALE, D.D., of Seoul, thus describes an interview with one whom he calls "an Oriental saint": "As I was about to leave Korea, there came a caller, a white-bearded, kind-faced old man. 'We've met again,' said he. 'Thirty-five years ago you gave me a Chinese New Testament and said, "Read it. It tells you all your heart would like to know; tells of Him who made the world, the Lord who loves you." I read it. I accepted it, and now after all these years He is more than ever the peace and satisfaction of my soul. Long thankful years! And you are the one who first told me.' 'But how come you now to Seoul?' 'Why, I heard you were going away and I've

made the journey (200 miles) just to see you, say thanks and good-bye.' Tears were in his eyes as he spoke. 'We shall not meet again,' said he, 'till we see the wonders of the heaven land.' A prayer we had together and Chun, in his old-fashioned white dress, turned and was gone, away into the far north."

Koreans Refuse Increase of Pay

DR. BERCOVITZ, who is in charge of the Presbyterian hospital in Andong, Korea, tells of the devoted spirit manifested by the Korean members of the hospital staff, whose pay should have been increased at the end of the fiscal year. The hospital books, however, showed a deficit, and though small increases were offered a staff meeting was held, at which the state of affairs was explained. He says: "They looked the matter square in the face and saw the deficit and then one by one they rose to their feet and one said that, even though his increase was only Yen 2.50 he could not accept that much from the hospital, when it was doing its best for people of his own race. He wanted to make that a donation for six months and at the end of that time, if we could better afford it, and the deficit was less, he would accept the increase. Another said that there was 'no such custom' as to receive an increase of salary under those conditions. He also made a donation to the hospital for six months. Others spoke of this as work in the Kingdom of God, and the least they could do was to make a donation of the increase in salary for the next six months, and so it went right down the line. Those who were under special contract and did not receive increases also voluntarily cut their own salaries."

ISLANDS OF THE SEA

Reorganization for New Guinea

At a conference held in London during the summer between the representatives of the New Guinea Evangelization Society, the Governing Committee of the Kwato Extension Association and a special committee of the

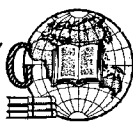
London Missionary Society, the L. M. S. agreed to a transfer of all the mission property and the plantations in eastern Papua to a new organization, representing America, Great Britain and Australia, on the basis of the repayment to the L. M. S. of about \$48,000, to be paid over a period of three years, the British and Australian friends assuming responsibility for one half the amount and American friends the other. The L. M. S. decided eight years ago that it could not continue the work with the plantations and other industrial features which are considered essential to its success. They, therefore, leased the property for ten years to the Kwato Extension Association. *New Guinea Tidings* comments: "Mr. Abel and his fellow-workers have been laboring under great handicaps from which relief is now in sight. No wonder that they thank God and take courage."

A Filipino Youth Movement

THE Protestant Youth Movement of the Philippines was inaugurated in 1926 at a convention held in Manila at Thanksgiving time, attended by delegates from all over the Islands. The aim in establishing the movement was to reach at least 50 per cent of the students in the high schools and colleges of the Philippines with a vital, evangelical message by the close of the year 1928. The platform of principles adopted by the convention is called "The Decalogue of Protestant Youth." Rev. Charles R. Hamilton, D.D., writes: "It is believed that this message will find a response in the hearts of thousands of the students of the Philippines, and that it gives a fairly adequate statement of the purpose and aims of the evangelical forces in this land. It is the endeavor at the present time to get this message before the great body of high school and college students throughout the country, that they may see what it is to which we call them, and become familiar with the condensed content of the Christian message. This is to be presented to all the high school students."



BOOKS WORTH READING



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

Chinese Religious Ideas: A Christian Valuation. Rev. P. J. MacLagan, Ph.D. Pp. 239. London: Student Christian Movement. 6 shillings, net. 1926.

The outgrowth and equivalent of the American Student Volunteer Movement, the British Student Christian Movement, has published a number of valuable volumes. This is one of the best. It is written by a former missionary to China who has contributed to our knowledge of China's Three Religions in the "Encyclopædia of Religion and Ethics" and elsewhere.

This volume, which is the latest in the Duff Missionary Lectureship, not only gives valuable information concerning Chinese religion, but also furnishes frequent hints as to the missionary use of their truths, and warnings against an indiscriminating quotation of similar phrases or doctrines without showing their inadequacy.

In the final chapter, "The Presentation of the Gospel," and in the preceding chapter on "Chinese Ideas of Salvation," he dwells most upon Buddhism, having previously pictured Confucianism and Taoism with fullness and clarity. An entire chapter is devoted to "The Philosopher Wang: A Chinese Protestant," who was neglected by both Professor Giles and Dr. Legge. This original thinker so influenced Japanese leaders that they injected his spirit into the New Japan of 1854. Another point of emphasis, which is usually omitted in treating Confucianism, is brought out in a chapter devoted to "Chu Hsi: A Confucian Schoolman," whose thirteenth century commentary on the classical books has been so generally adopted that some scholars claim that modern Confucianism should be called "Chucianism." While he does not go as

far as Dr. Bruce in his ascribing personality to Chu Hsi's account of God, he agrees that this Confucian philosopher made love a central virtue in his ethical system.

The volume differs from most discussions of the Three Religions in its emphasis on the religious ideas antecedent to Lao Tzu and Confucius, in the chapter, "The God of Your Fathers," who is fittingly set forth as one finds him described in the early Books of History and in some of the Odes.

In his treatment of Taoism Dr. MacLagan injects helpful ideas as parallels to some of Lao Tzu's cryptic sayings and Chuang Tzu's "Mists of Chaos." His universalizing certain of the teachings of Confucius and Mencius must be appreciated by the Chinese writers of today, such as Ku Hung-ming and Dr. Chen. Nevertheless, Dr. MacLagan does not so embellish and misconstrue these faiths as to cut the nerve of Christian missions. The great teachers of China are not disparaged, but Jesus Christ is always pre-eminent.

The volume is especially valuable for young missionaries, ranking with Professor Soothill's "Three Religions of China."
H. P. B.

Changing Foreign Missions. Cleland Boyd McAfee. 288 pp. \$2.00. New York: Fleming H. Revell Co. 1927.

As Lecturer on the Joseph Cook Foundation in 1924-25, Dr. McAfee visited Syria, Egypt, India, Siam, China, Korea and Japan. There he observed the application of missionary principles with the eye of the keen observer and the sympathetic friend. It may be doubted whether any other book on this subject presents a clearer

and fairer statement of the problems of the mission field and the principles by which the workers are seeking to solve them. A particularly valuable chapter is entitled, "When the Workers Differ." It contains a noble appeal to the Christian consciousness and the sweet reasonableness of workers who are so likely to misunderstand one another. This appeal applies with equal force at home and abroad. The chapters on "The Essential Missionary Message" and "Unchanging Realities" are particularly keen and comprehensive. The closing chapter on "Some World Contributions" reveals a statesmanlike view of world politics and a Christlike view of world problems, social and moral. C. C. A.

Truth and Tradition in Chinese Buddhism.

Karl Ludwig Reichelt, trans. from the Norwegian by Kathrina Van Wagenen Bugge. Pp. xiv-333. \$3.00 Mex. Commercial Press, Shanghai, China. 1927.

Heretofore most of the works on Buddhism have described the *Hinayana*, or "Smaller Vehicle" which started in India and is now found in Ceylon, Burma and Siam. The *Mahayana*, a "Greater Vehicle," now found in China, Korea and Japan, has received little attention. The present work deals with this latter, which is a living and expanding religion of the Far East.

The author has been a missionary of the Norwegian missionary society in China for almost twenty-five years. He was professor in the Lutheran Theological Seminary at Shekow and was interested in Buddhism. He studied the Buddhist works, visited their monasteries and gathered about himself a group of young monks who became Christians. The Buddhists seemed to him to be especially near to the Kingdom and a few years ago he decided to devote himself entirely to work for Buddhists. He opened a mission at Nanking which has been blessed by remarkable success.

The book is the result of a long experience with Buddhists in different parts of China and Japan, a study of their *sutras* and an appreciation de-

veloped during long contacts. It opens with the story of early Buddhist missions to China and the inner development of Buddhism during the early centuries. Chapter three summarizes the popular story of "The Journey to the West" and reveals how certain aspects of Buddhism and the Chinese religions have coalesced. Then follow chapters on the Masses for the Dead, the Pure Land School, the Buddhist Pantheon, Buddhist Literature, Monastic Life, Pilgrimages and Present Day Buddhism.

The book gives a picture of certain aspects of Buddhism, and is accurate in details and catholic in its interpretations. It leans somewhat toward ritual. The masses for the dead are widespread but the question arises whether they have not been developed in China at the expense of other sides of Buddhism. The Pure Land Sect offers a short cut to salvation and hence is very popular, but has it not taken away from that heroic emphasis on the morals of Buddhism?

Among the many interesting bits in the book is the Taoist-Buddhist story of Jesus translated from a Chinese work published in 1701. While an earlier source is possible the vocabulary points to a modern origin.

Buddhism is awakening in the Far East. No other religion has so many resemblances to Christianity and for that reason its concepts and background should be studied thoroughly and sympathetically. L. H.

"A Joy Ride Through China" for the N. A. C. Cora E. Simpson, R.N. Published by the Kwang Hsueh Publishing House, 44 Peking Road, Shanghai, or 740 Rush St., Chicago.

The General Secretary of the Nurses Association of China here describes her varied experiences on a series of journeys to promote the work which she has at heart. Few travellers would have called her experiences by such a euphonious title.

China has had doctors—of a kind—for millenniums, but she never had nurses. The surgeon had often to depend on his "boy" or *amah* to help him

in the hospital or even in the operating theatre; no Chinese girl-student would demean herself to tend the sick people.

Miss Simpson and her coadjutors are changing all this and many hospitals in China are staffed with as intelligent and as handsome a bevy of nurses as can be found anywhere. The author tells something of the hard task of training nurses and how to tackle the work in the spirit of a joyride.

"The Apocalypse of Jesus Christ, a Reappearance," being the first of four companion volumes devoted to the exposition of the Revelation. First volume, "John to the Seven Churches," by W. J. McKnight, D.D., pastor of the First Reformed Presbyterian Church, Boston. Hamilton Bros., publishers, Boston, 1927. Pp. 321. With Bibliography and Index of Greek words and phrases.

There are many books on the Apocalypse, but this is well worth study. It is written in popular style and opens up golden nuggets of truth in unsuspected places. The author is a competent scholar and has had the efficient advice for years of Rev. R. J. G. McKnight, D.D., of the Reformed Presbyterian Theological Seminary at Pittsburgh. To him Apocalypse means "reappearance" and he holds that Jesus was actually seen by John, as by Paul. By the instruction of the Spirit, "he was able to read the historical present with an insight of a kind with God's."

This last book of the Bible shows how the principles of the whole Word of God are projected into history. All events through the centuries, so intimately connected, flow out of that fountain. This book is an anticipatory statement of how all that God has revealed will be verified as time moves on. The Church is shown the ideal, or "contract," which Christ wants her to realize.

Dr. McKnight says that we ought to read the Apocalypse with a mind untrammelled by chronological considerations, for expositions based upon such have wholly failed. Rather, the uplift comes when we interpret Christian

history at any given time by this vision of the throne of grace and Him who sits upon it.

After the introduction, which discusses the author (John) and the object (to exhort the Church to measure up to the divine ideal) there are eight lectures, one on the opening twenty verses, and seven on the seven letters to the churches. Each lecture is preceded by a "Prefatory Chapter" of explanatory comment upon the Biblical text, and a free translation of that section. The friendly criticism we offer is that in these translations the effort to make the meaning plain is at the cost of too great "wordiness," and this is true in spots of the lectures themselves.

Only let us, by reading "the words of this book" catch the vision of the Son of Man that John had, and that we need for ourselves right now.

F. L.

NEW BOOKS

The Leopard Hunts Alone—Travel, Missions, Adventure on the Congo. Conway T. Wharton. 144 pp. \$1.25. Fleming H. Revell Co. New York. 1927.

Memories of the Mission Fields. Christine I. Tinning. Foreword by F. B. Meyer. 158 pp. 3s 6d. Morgan & Scott. London, England. 1927. \$1.25. China Inland Mission. Philadelphia. 1927.

More Things to Make: Some Suggestions on Handwork. Compiled by Margaret La Trabe Martin. 54 pp. 1s. Church Missionary Society. London, England. 1927.

Our Jewish Neighbors. John Stuart Conning. 154 pp. \$1.25. Fleming H. Revell Co. New York. 1927.

The Pallid Giant. Pierrepoint B. Noyes. 300 pp. \$2.00. Fleming H. Revell Co. New York. 1927.

The Rosary. Cornelius Howard Patton. 160 pp. \$1.50. Fleming H. Revell Co. New York. 1927.

Thamilla "The Turtle Dove": A Story of the Mountains of Algeria. Ferdinand Duchene. Translated by Isabelle May and Emily M. Newton. 247 pp. \$1.75. Fleming H. Revell Co. New York. 1927.

Was Jesus Influenced by Buddhism? Dwight Goddard. 249 pp. Charles R. Cummings. White River Junction, Vt.

Wallflowers. Temple Bailey. 350 pp. \$2.00. Penn Publishing Co. Pittsburgh. 1927.

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, President	WM. I. CHAMBERLAIN, Vice-President
DELAVAN L. PIERSON, Secretary	WALTER McDUGGALL, Treasurer
Publication Office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy. \$2.50 a year.	

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

COMING EVENTS

The Religious Education Association is scheduled to meet in Philadelphia, Pennsylvania, from March 6th to 9th.

* * *

The International Missionary Council will meet in Jerusalem from March 24th to April 8th.

* * *

The International Convention of Disciples of Christ is to be held in Columbus, Ohio, April 17th to 22nd.

* * *

The General Conference, Methodist Episcopal Church, will convene in Kansas City, Missouri, on May 1st.

* * *

The Southern Baptist Convention is to meet in Chattanooga, Tennessee, from May 16th to 20th.

* * *

The General Assembly of the Presbyterian Church, U. S., convenes in Atlanta, Georgia on May 17th.

* * *

The General Assembly of the United Presbyterian Church will open in St. Louis, Missouri, on May 23rd.

* * *

The General Assembly of the Presbyterian Church in the U. S. A., is to meet this year in Tulsa, Oklahoma, from May 24th to 31st.

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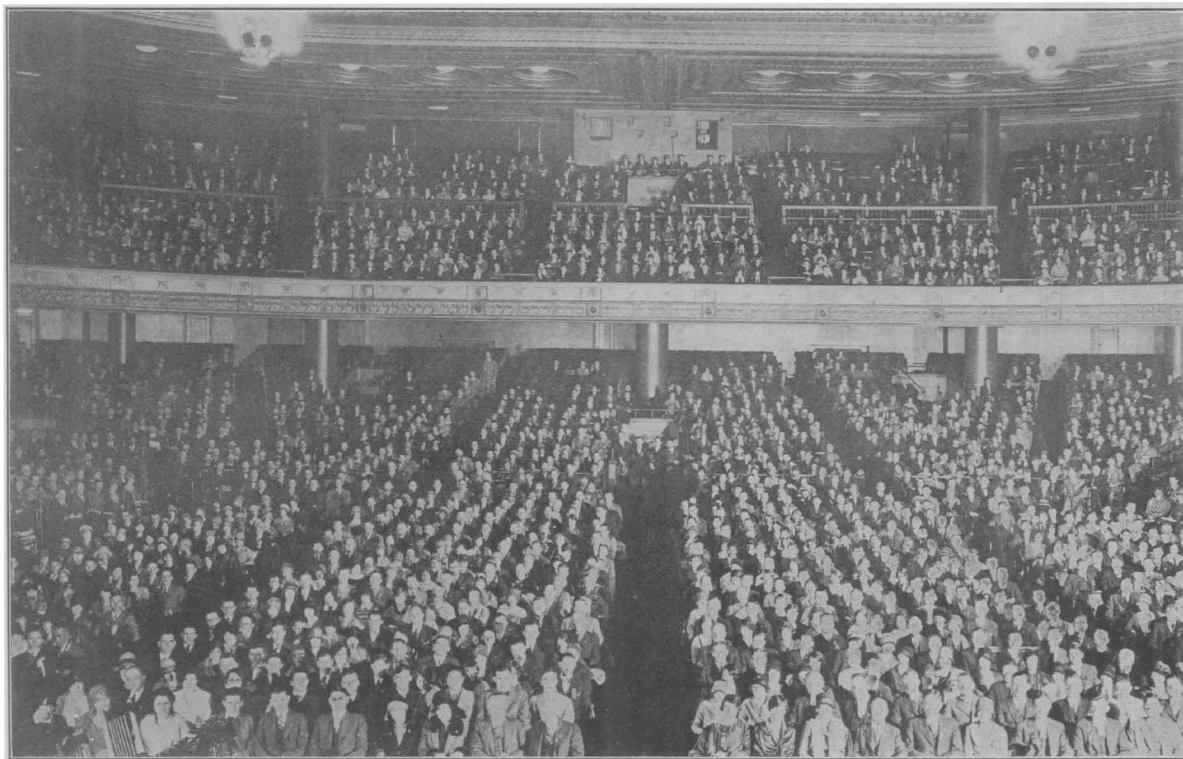
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CAN THE CHINESE CHURCH CARRY ON?

BY REV. W. F. ROWLANDS, Siaochang, Chihhi, North China
Missionary of the London Missionary Society

THE question of self-support in the Chinese Church has become one of urgent and pressing importance in these latter days, when the nationalist consciousness has grown so strong and assertive and the position of the foreign missionary in many parts of China has become an exceedingly delicate one. It is felt, both by the Chinese Christian leaders and the missionaries, that the day cannot be long delayed when the Chinese Church must shoulder the main burden of responsibility for both its finance and its work, and become indeed a "self-supporting, self-governing and self-propagating church." For this reason most of the missionary societies today are earnestly considering ways by which the churches which have grown up under their care can "take over" (as the expression goes) the buildings, institutions and organizations which the missionaries have developed in the past generation or two, and with them the responsibility for carrying on the work of evangelizing and Christianizing China.

Now this problem of transfer is exceedingly complicated and diffi-

cult and, very often, discouraging as well. In many cases the Chinese are unwilling to take over so great a burden, and in many other cases, where they would be willing enough, they feel unable to do so. To assume suddenly so great a load, to attempt to do with their very limited resources in men and money what the foreign societies have done with much larger resources, would seem to them a disastrous policy, which would be bound to end in failure. The only alternative is that nominal control be placed in their hands, the foreign funds being continued for the present, and that the transfer of actual responsibility for funds and work be made in a gradual way as the Chinese are able to bear it. But this, as I have said, is often a complicated and difficult business, and a further trouble is that, under present conditions in China, there is often not sufficient time to effect this transfer peacefully and satisfactorily.

I cannot see how difficulties of this sort can be avoided under the plan of missionary work which has prevailed almost universally up till now, though of course the problems

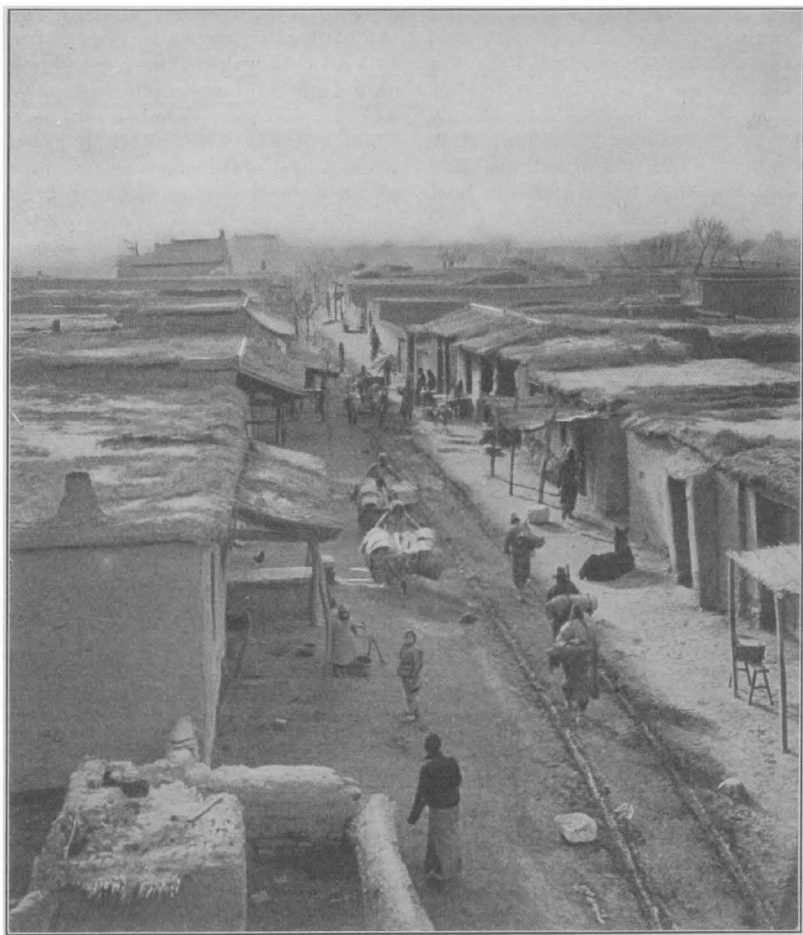
of those societies which have prepared for self-support and started the process of transference at an earlier stage are much less than the problems of those which have postponed the task to the present and have been caught napping by the surging tide of nationalist feeling. But I beg to suggest that for the future, where new work is concerned, it will be possible for us to avoid most of these difficulties by taking a deeper view of the idea of self-support, and by so planting churches that most of the problems which now perplex us will never arise. It is quite possible, as Paul showed us long ago, for churches to be *from the start* self-supporting in a very real sense and in every essential way, and in so far as this ideal is reached, the problems of devolution and transference are avoided. It is the purpose of this article—written from the point of view of an evangelistic missionary whose work lies amongst the myriad villages of the great plain of North China, a field which is, spiritually, largely virgin soil—to show how this ideal may be reached in the concrete conditions of Chinese life today.

Before, however, we discuss *how* to reach self-support it is necessary to be sure what we mean by self-support. The ordinary meaning of self-support as applied to churches is a financial one; the church which is able to pay its bills, i. e., to meet, from its own resources, all the expenditure that it finds necessary for its life and work, is a self-supporting church. Among its needs are generally included a place of worship, a certain amount of equipment for the building, all running expenses such as heating and lighting, and finally, the salary of its pastor. Without any of these

the church would not rank as a self-supporting church; it would be, in some way or other, an incomplete, dependent church.

Should the Church be Self-Supporting?

Although the above, or something like it, is the common view it is open to at least two very serious objections. (1). It is not *Scriptural*. I do not say this because there is no church of this kind to be found in the New Testament—that might not in itself be an objection—but because the things emphasized above as essential to a complete church are not the things which are regarded as essential in the apostolic churches, and because the ideal of a church which is commonly held today on the mission field is of a lower type than the scriptural ideal and represents a degeneration from the pattern showed to us on the mount. Thus the common view of self-support chiefly concerns itself with material things; if a church has this, that and the other external and palpable possession or resource it is a complete self-supporting church. No doubt these are not the only elements which enter into our conception of a church, but it must be said that these financial matters do bulk very largely in all thought about the Chinese Church, in the minds of Chinese and missionaries alike, and very often prevent our seeing clearly the really important issues with regard to the progress of the church. In the New Testament the contrast to our modern viewpoint is very marked. There is little organization; there is no talk of “church finances”; there are not even church buildings, much less paid pastors. But there is abundance of spiritual life, which wells



THE MAIN STREET IN A SMALL COUNTRY TOWN IN CHINA

up from an inexhaustible spring within the church. Paul thanks God frequently for the report he hears of his churches, not specially for growth in numbers or wealth or influence, but for their "faith in the Lord Jesus and love for all the saints" (Eph. 1:15). Faith and Love! A church which lives by its constant fellowship with the Lord and expresses its secret life of faith in active love to men—a

church whose motto is, as Paul puts it elsewhere, "Faith working through love" (Gal. 5:6)—*this* is a genuinely independent, self-supporting church. And though no one would deny the attributes of faith and love to many of the modern highly-organized churches in every land, yet in our ordinary talk about what constitutes a strong church how different are our emphasis, our working ideal, from

those set forth in the Acts of the Apostles or the Epistles of Paul!

(2) A second objection to the common view is that it is *not practicable*. That is, not practicable on a large scale or for a long time to come. Let me illustrate this from the district which is best known to me. It comprises 8,000 square miles, more or less, and includes 14 counties (each of which has its county town) and something like six thousand villages. The population is estimated vari-



A VILLAGE SHRINE AND BELL

ously at between four and six million. Now it would conceivably be possible to establish a limited number of churches of the recognized Western type in this area—say, one in each country town—and we could give our energies to building up these churches so that they should be strong enough, at some future date, to take over the full organization which we have supposed (and taught them to suppose) is necessary for a complete church. We might then hope that, being themselves established, they would go on to evangelize the counties of which they are the centers and gradually build up other churches of a similar type round about; or *we* might go ahead to

do this work without waiting for the central churches to take it up. But all this would take a considerable time and meanwhile it may well be asked, "What about the 6,000 villages with all their men, women and children, who are just as needy and just as deserving as the people of the county towns?" Aye, there's the rub! The bread of life is not accessible to them, because there is no church near enough to which they may go to hear the Word preached and to learn to worship God and serve Him. Some would have to go more than half a day's journey to reach the church in the city, and why should they even want to do this if they have never heard of Christ? If, therefore, the organized churches we generally think of when we speak of self-support can only be planted on a limited scale—for at the best our resources are very limited—then they are not really a practical proposition when we have to consider vast areas and give living bread to vast masses of starving people.

It seems, therefore, that we must reject as inadequate the common conception of what constitutes a church, of what is necessary for the existence and well-being of a church, and accordingly we come back to the New Testament ideal of a church as being more useful for our purposes as well as being better and finer. *The New Testament conception of the Church is really the only practical one for work on a large scale*, for work which needs also to be done both quickly and well. It is the only universal kind of church suited to any condition in any country because it rests almost entirely on a spiritual basis. It is also the poor man's church (suitable, therefore,

for the peasant farmers of North China), because it is simple and cheap (though it will involve sacrifice too) and is capable of reproduction on a wide scale with very small resources.

Let me try to make this clear in reference to actual missionary work. A church, in its most elementary terms, consists of a body of men and women, whose hearts have

First, How is such life *produced*; and secondly, How is such life *maintained*? The answer to these two questions will give the key to most of our problems.

(1). In the first place, it is obvious that "belief cometh of hearing and hearing by the word of Christ" (Rom. 10: 17). People cannot believe in a Christ of whom they have not heard. And hearing



AN INCENSE SELLER IN A CHINESE TEMPLE

been awakened to repentance from sin and to faith in Jesus Christ, and who are united to each other in love by virtue of their common allegiance. The one thing that really matters is that they should have *life*—that having been dead in trespasses and sins they should be quickened with Christ and live in Him. A group of men and women which has life in Christ is essentially a church. This being so, two questions of vital importance arise:

involves preaching (or at least speaking) and preaching means preachers, heralds, evangelists. Now if the primary business of a missionary society is to evangelize, i. e., to proclaim the Good News of salvation and to evangelize places where Christ is not known, it is evident that men must be specially sent to do this work. But it is also the task of the church and every Christian to evangelize in their own neighborhood, and as a mat-

ter of fact the Gospel is spread very largely by this passing on of the message by one individual to another. Weak as our little churches are, and weak as is the faith of most of the Christians, the layman is still our mightiest evangelist. But the adequacy of this work and its effectiveness entirely depends on the quality of our own spiritual life ("our" includes missionaries, evangelists and voluntary Christian workers); if *we* have abounding life, and if Christ really means something to us, by God's grace and Spirit we shall be able to reproduce life in others. Not otherwise.

(2). But how shall life be maintained? It is a spiritual thing and it can be maintained only by spiritual means. The following seem essential: (a) *Prayer*. The newly born Christian needs to learn how to hold fellowship with God and to find his chief strength in so doing. Great emphasis must be laid here, for if he has no secret inner life of communion with God, his faith, which at first may be vivid and strong, will not long maintain its pristine vigor, much less grow deeper and firmer. (b) *Christian Fellowship*. It is essential that he should have opportunities of meeting with other Christians, worshiping with them, and receiving counsel and inspiration from them. "You must either find companions on your way to Heaven or make them" someone said to John Wesley in his early years. "The characteristic of the religious or seeking soul, is solitariness. . . . The characteristic of the godly, the accepted soul, so joined unto the Lord as to be of one spirit with Him, is fellowship." (Dora Greenwell.) A solitary Christian is an anomaly; certainly few of the

humble peasant folk could remain Christians long, under the stress of superstition and sin around them and often persecution, unless they had others near at hand to help them and share their sorrows as well as their joys. But fellowship generally implies a place of meeting; can any small group of Christians in a village afford to build a church? The answer is, Yes, if they want to, and of the kind that is sufficient for their present needs. They may be content to meet in some Christian's home and be thoroughly apostolic; but as their numbers grow, they will want a common meeting-place, and this—a smaller or larger room similar to their own homes—they can secure by borrowing, renting, buying or, it may be, building with their own hands. The tables and benches, the heating and lighting, etc., for this building, can be also provided by themselves if they really want it. And as this is their own property, however crude, they will value it and look after it and use it. Experience in the district I am speaking of has proved again and again that all this is true, and that there is no need for the missionary society to build chapels for any group of Christian people who feel the need of fellowship with God and each other.

(c) *Bible Study*. The reading of the Bible is also essential for the maintenance of spiritual life, because it contains the life-giving Word of Truth, the Gospel which originally created our Christian life. It is certain that few Christians can remain faithful and grow in spiritual power and goodness, unless they habitually feed on the Bible and are able to get nourishment therefrom. This is true for all Christians, but it is especially

true for the people of these little churches. For, unless we are working on a very limited scale indeed, it will be impossible either to provide a pastor who shall regularly minister to their needs or for them to support such a pastor. A sufficient number of men is not available for such work, even if we believed it was desirable to tie men up to individual churches

herself and should learn to use it regularly as a source of inspiration.

An immense difficulty, however, confronts us at this point, viz.; the fact that a large percentage of the country people in China are illiterate; practically all the women are so, and probably not less than 60% of the men. We have solved this problem very largely



CHINESE PATIENTS AT A MISSION HOSPITAL IN THE COUNTRY

while there are still myriads who have never heard the Gospel; and the cost of maintaining salaried pastors is, and will be for a long time, beyond the resources of these village churches. Failing a regular spiritual instructor, however, it is urgent that every Christian should have a fount of spiritual truth accessible at all times, and for this reason we feel it to be absolutely vital that each one should be able to read the Bible for himself or

by the introduction of a phonetic script, originally invented by a Chinese scholar, which uses only seventy symbols, or radicals, and can be learned in a few weeks by almost anybody. The value of this script is untold, and it is enabling hundreds of Christians, to whom the Bible was a closed book, to read the story of Christ and the gospel message for themselves.

(d) *Christian Service.* "Faith working out through love." This

is the sign and index of real faith, of genuine life on the part of Christians, that they love one another and serve their fellowmen. Now in the New Testament Church, where life was abundant, each member possessed some "spiritual gift" in virtue of which he could serve the Church, such as preaching, teaching, healing, governing, etc. The whole body together possessed all gifts sufficient for their life and work. Surely the same thing is true today. In every church of *living* men and women, there is an inexhaustible spring of spiritual life, and "spiritual gifts" are bound to be manifested—some pre-eminent, some humble, some special, some more common; but there they are, and a church grows and blesses others by making use of these gifts, by "stirring them up" and developing them continually. For this reason there is a definite advantage, whatever loss there may also be, in the fact that these village churches are not able each to have a pastor. A little tree will not grow well under the shade of a big one, and when one strong personality is dominant, the growth of the humbler ones tends to be hindered. But where the members feel the church is their job—that they must carry it on, support it with their gifts, conduct its services, do its pastoral and evangelistic work, and so forth—they tend to try their wings and often find that it is quite possible for them to fly, that is, to conduct a service, or preach at a fair, or manage the miscellaneous affairs of the church; and if they cannot fly, at least they can run or walk! The result is that they themselves grow in power and the church also grows, and the Christian life is kept fresh by renewed exercise day

by day. This, too, could be illustrated from experience, if space permitted.

Such, in brief, are some of the things needful for maintaining the spiritual life of a group of Christians, in virtue of which they become a church; and such a church is not only a scriptural one (approximating to the model set forth in the New Testament), but it is in all essentials a self-supporting church. And if one such church is self-supporting, a series of such churches in a given area is also self-supporting; and as these churches are multiplied—which can be done more easily than with the other type—a really indigenous church comes into being. I do not pretend that in such a church there would be no problems, for even Paul had to face difficulties of administration and leadership, discipline, etc., and the question of the relation of the foreign missionary to this indigenous church would necessarily be a somewhat delicate one. Yet I think it may truly be said that, in the kind of church sketched above, problems of control, transfer, devolution, etc., would be far less acute than they are in present conditions of missionary work, and we should, therefore, be wise in the future to aim, far more definitely than hitherto, at building up a church based primarily on life and maintained by spiritual means, which is largely independent of foreign funds and Western organization and is chiefly dependent on God for its progress. Such a church is in accord with the essential genius of Christianity and such a church alone will be found able to face undismayed the storms and troubles which the future may bring upon it. Pray for the Church in China.

SIGNS OF SPIRITUAL REVIVAL IN CHINA

BY GEORGE T. B. DAVIS

SEVERAL months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased greatly during the past few months. This is God's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing prayer is still needed to make the victory complete.

The anti-Christian agitation is still strong, but it is perceptibly decreasing, and in one place at least has ceased entirely. Mr. Herman Becker, of Yuanchow, Hunan, tells of the remarkable manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the general. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. He writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

The blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has been as greatly used as any missionary in China in revival meetings, gives the Testaments to those who make confession of their faith in Christ. He writes of the readiness of business men and others to receive and read the Word of God and asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepeinghai, Manchuria.

A Chinese pastor in Shantung province expresses the gratitude of 7,000 church members for the books already received, and re-

quests a further supply of 3,000 copies. He says:

"This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most urgent requests for Testaments has come from Mr. Hwang, a Chinese Christian who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes:

"My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of sixty-nine I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

That last sentence from Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening

sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival.

Mr. A. J. Smith gives the following account of how the revival recently began in Tamingfu, Chihli province:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the preeminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way,

but I had not expected it at this time nor to such a large extent."

Surely not only in China, but in the homelands, glorious revivals can be brought to pass if prayer is given the preëminent place. Charles G. Finney declared that we can have a revival anywhere if we will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent the following account of how the church was transformed:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then commit suicide. Another stole over \$300.00 worth of narcotics. Still another defrauded a friend out of \$100.00. One church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"The night before our party left headquarters for Tientsin, being ordered out

by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reproved for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are



PAUL WONG, CHINESE POLICEMAN, PRISONER. PREACHER

having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

Are we on the eve of an era of unparalleled spiritual progress in China? A missionary writes from Hong Kong that the leading native evangelist of South China recently said "There will be a hundred thou-

sand more Christians in China two years from now than there are at present."

Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you set apart a little time daily for special

prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and the Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

Loyalty of Chinese Christians*

DING CHANG HUA is a Christian pastor in Yenping, in Fukien Province, whose life and whose loyalty are typical of hundreds of Christian pastors in China.

Some time ago a number of Christian leaders of Yenping signed a petition to the Chinese National Government asking for the return of church properties that were being occupied by military forces. The first signature on the petition was that of the Rev. Ding Chang Hua. A notice from the local authorities gave him three days in which to leave the city, but he only smiled and was in the pulpit the following Sunday morning.

A few minutes before the service began someone notified the congregation that the church was to be "raided" and that it would be advisable to hide the Bibles and hymn books. Raids upon other churches had usually meant the destruction of Christian literature. So the books were hidden. Then a young officer and several soldiers appeared. He told the waiting congregation not to be afraid. "All we want is a man by the name of Ding Chang Hua," he said. When the soldiers placed him under arrest they bound him and led him through the streets of Yenping to their headquarters.

The congregation remained for a while in silent prayer and then met to consider the plight of their pastor. They talked the matter over for almost two hours and finally decided to go in a body to the chief officials of the city and ask the release of their pastor. They also pledged themselves to ask the officials to put all of them in prison with their pastor if he were not released. "If one is to suffer, all of us will suffer," they said.

As they marched through the city streets in a body other Christians joined them so that there was a goodly number by the time they reached the office of the acting mayor. He expressed surprise at seeing so many Christians voluntarily coming together at a time when Christians were being persecuted. He expressed surprise also to hear of the arrest of the pastor and asked for a formal complaint in the matter. The military commander of the city was equally surprised at this demonstration and promised to have the pastor released at once. Then the congregation marched to the building in which Pastor Ding was being given the formality of a trial by a jury of anti-Christians. The determination of the Christian group to suffer along with their pastor so impressed those who were prosecuting him that they found themselves compelled to let him go free. That evening the whole city was aroused by the sight of the congregation marching through the main street singing songs of praise and thanksgiving and carrying Pastor Ding at the head of the procession.

This episode bound the Christians together as never before and moved them to decide to die before they would see the church rooted out of Yenping City.

* From *World Service News*.

A HALF CENTURY OF GROWTH IN MISSION CHURCHES

BY REV. ARTHUR JUDSON BROWN, D.D., New York

Author of "The Foreign Missionary," Etc.

THE rise of the Christian churches in non-Christian lands is the most inspiring fact of the present age, but it is attracting scant attention from a preoccupied world. Politicians and generals, poets and scientists, the devotees of fashion and amusement, give little heed to the distant groups of Asiatics and Africans who worship the crucified Nazarene. "No more," said Lecky in his *History of European Morals*, "did the statesmen and philosophers of Rome understand the character and issues of that greatest movement of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition."

This movement is being reproduced in our day in lands of which the early disciples had never heard. Humble but earnest men and women are hearing the message of the Gospel and receiving it with great joy. The scenes so graphically described in the New Testament are being reenacted on a wider scale throughout the mission field of the twentieth century.

The progress in the last fifty years has been notable. While foreign missionary work has now been in progress more than a century, it was, save in a few fields, still in its pioneer stages fifty years ago. Indeed some of the present missions, as for example, Arabia, Mesopotamia, Korea, the Philippines, and French Indo-China, had not then been begun. In the older mission fields missionaries were still endeavoring to communicate totally new ideas to people who had been made sodden and apathetic by an inheritance of centuries of heathenism. It is difficult for us who were born and bred in a Christian land and who have been familiar with the Gospel from our infancy to understand how hard it is for the Oriental mind to grasp the conceptions which Christianity inculcates. We need to remember that our own ancestors were slow in grasping them, and that several generations passed before Christianity was clearly understood even by Anglo-Saxons. It is not surprising, therefore, that Asiatics and Africans listened apathetically and deemed the missionary "a setter forth of strange gods."

The modern missionary had to begin among a people who were not only totally ignorant of the true God but who, in many places, appeared to be quite unable to conceive of a Supreme Being in terms of personality. The notion of one God with attributes of holiness, justice, and mercy, lovingly inter-

ested in the individual man however humble, was quite foreign to the Japanese, the Chinese, and the East Indians. Some of them indeed had a hazy conception of a Supreme Being, but it was so vague and shadowy that they did not recognize its relationship to their daily lives. The lower classes thought of a supreme power in terms of innumerable demons, usually malignant in character and besetting man at every turn with evil intent.

It is not surprising, therefore, that when the missionaries spoke of God in the Christian sense, the people gave them stolid and uncomprehending attention. Curiosity to see the stranger with his peculiar dress and color often drew a wondering crowd. Sometimes men would gather about a missionary as the men of Athens gathered about St. Paul and say in effect: "Thou bringest certain strange things to our ears: we would know therefore what these things mean." But when the message was explained, the result was apt to be even more discouraging than in the case of Paul.

Slowly and laboriously the seed had to be sown and the first fruits tended. Even yet, Christ is unknown to a large part of the non-Christian world and most of those who have heard of Him know Him only in such a general way as Americans have heard of Mencius or Zoroaster, without any real understanding of His character and mission. What little they do know

of Him as a historical personage is beclouded and distorted by the hostile presumptions of age-old prejudices, superstitions, and spiritual apathies. In such circumstances, to make Christ intelligently known is apt to be a long and perhaps a wearisome effort. The first missionaries in India and China toiled seven years before their hearts were gladdened by a single convert. Fifteen discouraging years passed in South Africa before the first Zulu accepted Christ, and twenty years in Mongolia before visible results appeared. After the non-Christian mind fairly grasps the new truth, progress usually becomes more rapid; but at first and sometimes for long periods it is apt to be painfully slow.

Statistics are not dry if we will stop to consider what they mean. Missionary statistics throb with life. They tabulate the visible results of years of devoted toil by men and women of whom the world is not worthy. Accuracy in such statistics is indeed peculiarly difficult. It is not easy to collect reliable data of churches in America. The task is enormously increased when we deal with churches in many widely separated lands, which are under a distracting variety of organizations and whose affiliations are with hundreds of different agencies whose methods of computation are not uniform. Fifty years ago, statistics were not as carefully kept as they are today. A table in Dr. William D. Howard's "History of

	<i>Foreign Mis- sionaries and Physicians</i>	<i>Native Laborers</i>	<i>Communi- cants</i>	<i>Scholars of both sexes</i>	<i>Income of the societies in 1875 & 1878</i>
American Societies	578	5,201	103,487	63,349	\$1,809,295
British Societies	1,078	10,652	307,883	318,828	3,173,764
Continental Societies	581	2,354	69,609	45,475	601,911
"Local" Societies	27	323	21,518	18,086	.....
	2,264	18,530	502,497	445,738	\$5,584,970

the Origin of the Board of Foreign Missions of the Presbyterian Church," published in 1872, is given on the preceding page.

Mr. Charles H. Fahs, Director of the Missionary Research Library, New York, has kindly collated for me the following data regarding some of the principal mission fields:

JAPAN. In 1879 Dr. R. Grundemann, a German pastor, scholar and author, gave the church members for Japan as 2,965.

KOREA. Not yet entered in 1878.

FORMOSA. In 1878 the Presbyterian Church of England reported 947 communicants, and the Presbyterian Church of Canada, 182, a total of 1,129.

CHINA. The Records of the General Conference of the Protestant Missionaries of China, at Shanghai in 1877 give the number of communicants as 13,035.

PHILIPPINE ISLANDS. Unentered in 1878.

NETHERLAND INDIES. Dr. Grundemann, who had access to the Dutch reports and periodicals, found difficulty with the dates and the terminology used. He was not able to find figures for 1878, but used scattered dates from 1880 on to 1887. Gathering together his figures, Mr. Fahs gets a total of 105,647 as the outside figure that by any possible interpretation could be regarded as "members," in the Netherland Indies in the early eighties.

FRENCH INDO-CHINA. Unentered in 1878.

SIAM. The report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for 1878 gives 123 communicants.

BRITISH MALAYA. Only the Anglicans and the Plymouth Brethren were at work as early as 1878. The latter offers no statistics. The Anglicans (S. P. G.) in Singapore reported a membership of 285 in 1887 (whether English or native or both is not stated), and in Penang a native membership of 110 in 1880. In British Borneo the S. P. G. in 1878 had 583 communicants and 1889 adherents.

CEYLON. In 1878 there were 6,079 communicants and 23,774 adherents.

INDIA. Dr. Grundemann gives his statistics for India in two tables: one for North India and one for South India. Adding the totals for communicants in 1878 for the two sections gives a total of 86,093. The inclusive total for adherents is 304,303. Burma is listed separately with 22,077 communicants and

65,370 adherents. If these be added to the totals for India we have a total of 108,170 communicants and 369,673 adherents for India, including Burma, for the year 1878.

PERSIA. The Church Missionary Society in 1878 had 35 communicants and 125 other adherents. The Presbyterian Board reported 1,134 communicants for Persia. The total communicants would, therefore, be 1,169.

TURKEY-IN-ASIA. Apparently the only Board at work in 1878 was the American Board of Commissioners for Foreign Missions whose report for 1878 gives 5,308 members for its three missions.

TURKEY-IN-EUROPE. The American Board's report for 1878 gives 511 members for Constantinople and its outstations.

Contrast these figures with those in that monumental and authoritative work, the "World Missionary Atlas," issued in 1925:

	Protestant Communicants	Christian Community
Japan	134,547	164,700
Korea	112,059	277,377
Formosa	10,481	21,081
China	402,539	795,075
Philippines	64,184	111,299
Neth. Indies....	475,848	779,893
Siam	8,344	14,846
Br. Malaya....	10,781	17,849
India	811,505	2,242,798
Ceylon	32,388	64,589
Persia	865	2,071
Turkey	3,987	15,299
Total	2,067,528	4,506,877

Grant that mere members are not always a fair test of success and that in some important mission fields the number of converts is yet small. Taking the work as a whole, we have reason for mighty encouragement and gratitude to God. The advance in some fields has been wonderful. It is a story of toil and self-sacrifice, of magnificent courage, of superb loyalty to Christ. Within the first hundred years of modern missions the number of Christians in the mission field was larger than the number of Christians in the whole world at the end of the first century of the Christian era.

CO-OPERATIVE FELLOWSHIP IN CHINA

BY REV. FRANK RAWLINSON, D.D., Shanghai

Editor of The Chinese Recorder

CHINESE Christian experience is being rapidly articulated into a conscious reality. At the same time the old thought-patterns of China and the Christian Church are breaking up in the minds of such Chinese leaders as make up the National Christian Council membership. Such leaders are resolutely facing a new future. This was the impression gained at the annual meeting of the National Christian Council of China in Shanghai last October.

It was really a *China* Christian gathering. It thought in terms of a unified Chinese Church. Three fourths of the delegates were Chinese and all but two of the officers (two foreign secretaries) are nationally known Chinese leaders. Every report and all but one or two of the main speeches were made by Chinese delegates.

This meeting appointed seven commissions to carry on work for the ensuing year; all under the chairmanship of Chinese Christians. Dr. David Z. T. Yui, general secretary of the National Committee of Y. M. C. A. in China, for five years has been the chairman of the Council. His continuance in this office was urged upon him with enthusiastic unanimity.

One would expect in such a meeting to gather hints as to the emerging Chinese Christian mind. I say "emerging" advisedly, for this was not a gathering which loaded its minutes with resolutions. It had a tentative mind. Its Chinese leadership was rather conservative than otherwise. It is taking time

to dig deeply in the problems. Yet the discussions and plans for future work made it clear, as Dr. C. Y. Cheng, general secretary of the Council, said in his closing speech, that this meeting disclosed the direction in which Chinese Christian experience will express itself. Indeed one felt that this was precisely what all the delegates were looking for. They were in an investigative and experimental mood. Detailed and dramatic programs did not stand out in their thinking. Only the experimental attitude can disclose the best ways whereby Christians may serve a China awaking under the spell of revolutionary aspirations.

There was a marked absence of strain and tensivity in this meeting. Dispassionate earnestness marked the discussions. Of course reference was made to China's now well-known political aspirations. Treaties and the treaty-status of missionaries likewise received honorable mention. Chinese control of Christian institutions was also noted in passing. But none of these topics struck fire. No one seemed *anxious* about them. This may have been due in part to the prevailing uncertainty as to how China's Revolution may be best carried forward. Christians have suffered much from Nationalists. Some of them are conscious of the necessity of a new start. But I think it was due much more to a feeling that generally missionaries and Chinese Christians see fairly clearly and are in the main of one mind as to the principles which

must be applied to all these issues. Those being to a large extent recognized Chinese Christians can afford to wait their consummation and apply themselves more directly to the internal and immediate problems of the Christian Movement. Then these Chinese leaders being conscious that the destiny of the Council and to a large extent Christian work is now on their shoulders are on guard against impulsive decisions as to how the new situation should be met. The Chinese Christian leaders in this meeting showed no desire to run away with their job or break the bonds set up between them and Western Christians. No one, therefore, seemed to have a program or set of ideas he wished to put over on anybody else. The fundamental motive of this gathering headed up in the successful search for a common Christian mind.

The present bond of Christian unity in China is that of a coöperative search for the contribution Christianity can make to an emerging new China. In all its work this meeting of the Council rose above disruptive issues. It recorded no far-reaching formulations. It also registered no breaks in fellowship. It did demonstrate the possibilities of a coöperative fellowship. It was in a real sense Chinese-church-centric. But it also moved within the larger bonds of an international coöperation.

Much time was spent discussing the Christian Message. This discussion was far above the plane of the fundamentalist-modernist controversy. There was a common desire to simplify and so refocus this Message. Creedal complexities and subtleties were laid aside. The delegates were united in the desire to make the personality of Christ

the articulating point of their faith and effort. This relates the Christian experience to a life interest in personalities and their influence.

One of the major notes of the meeting was that of the insistent Chinese Christian desire for a fuller and visible degree of Christian unity. This, it is evident, means a freer coöperative fellowship centering in personal relationship and loyalty to the personality of Christ. It does not center in creedal uniformity or one all-embracing organization. The desire of Chinese Christians seems to be for a more dynamic fellowship demonstrated in and through coöperative relationships and activities. In short the Chinese Christian mind when it seeks to simplify the Christian Message aims to achieve this by centering the Christian heart on "Christ Himself" and demonstrating that concentration of faith and faithfulness in a deeper coöperative fellowship. Such, at least, is my impression. Christians in China tend to put their Message in terms of living relationships and vitalized experience and effort.

Religious Education

The second problem, given long and careful consideration, was that of religious education: There was a common mind that the critical point in all efforts and systems of planting religious ideals and aspirations in students is found in the personal relation of the teacher and the pupil. A dynamic personal influence is the chief agency in winning pupils to the acceptance of Christ as their Master and Friend. The problem of making religious instruction voluntary in accord with tendencies in China's educational plans was kept in

mind. There was no attempt at a pronouncement thereon. Yet it was clearly recognized that the new registration regulations present a situation to be met rather than directly opposed. It is evident that many Chinese Christians desire to meet governmental wishes in this regard, though there is no absolute unanimity of opinion thereon among either Chinese Christians or missionaries. Just previous to the meeting of the Council the United Church of China held its first General Assembly. This body now includes about one third of all Protestant Christians in China. Its decision on this problem is therefore of considerable significance and may well be referred to here. This Assembly voted to make religious instruction voluntary in middle schools and colleges but decided to request the government, or governments, concerned to permit required religious instruction for the children of Christians in schools below those grades. In its discussions the delegates to the National Christian Council laid special emphasis upon the necessity of further development of the Sunday-school as one way of meeting this situation. One could not but feel, however, that their general tendency was to meet the conditions being created rather than to seek to impose their own preferences. They sought a way to meet the situation in a patient and Christian spirit.

There was in one of the four sectional meetings some discussion of the general problem of religious liberty. It was announced that the Council is preparing a pamphlet on this topic. One had the feeling, however, that the whole problem of religious liberty in China is one that is being dug up by the roots

and carefully scrutinized. There seemed no disposition in this meeting to pronounce for or against any particular definition of religious liberty. My own impression is that the Chinese mind is approaching it from a different angle than that in vogue in the West. There is, of course, a rising Christian desire that the ideal set up in the new constitution of China be achieved. There is also a recognition on the part of Chinese Christians that religious liberty, no matter how defined, is in danger in China though these aspects of the problem were not discussed in this meeting. It is, however, clear that the direction of the Chinese Christian mind is towards emphasizing the personal aspects of religious education rather than "requirements" or methods that seem compulsory.

The West and the East

The third subject which received special attention in this meeting was that of the relation of the older churches in the West to the young churches of China. It was recognized that the experience of the Chinese Church is young and perhaps, on the part of many of its members, still immature. That there is a Chinese Christian experience was made quite clear. Reference was made also to the high degree of correspondence between Chinese and Christian ethical ideals. This point of contact was recognized as a door through which other Christian ideas might fittingly enter the Chinese mind and life. In spite of their youthfulness the Chinese churches have something to contribute to their older contemporaries. It was significant to note that, generally speaking, the form this relation-

ship will take is becoming most apparent in connection with Christian work in Canton where the revolutionary influences have been most strong and Christianity is older as years go. Several aspects of the future relationship between Chinese and Western churches are there emerging in an encouragingly easy manner. Missions, it is expected, will be merged into the Chinese church bodies. Missionaries will come at the call of these Chinese Christian bodies, work under them and be appointed to their tasks by them. There was, however, a feeling that the National Christian Council should stimulate the organization of Chinese Christians in such ways that they can pronounce on the coming of missionaries to China and outline more definitely than is now possible their tasks. It is quite clear that the Chinese churches tend to move along the above lines. Everything possible must be done to increase this rising church-centric consciousness of Christianity in China. Missionaries will, of course, be on a basis of equality with Chinese Christian leaders. This standard of relationship was also set up in the recent Assembly of the Church of Christ in China.

As to the relationship of churches in China and the West the common mind was summed up as desirous of achieving "free co-operation" between them. That is the psychological and spiritual starting point for the new relationship now emerging. It is quite evident, also, that institutional and church work has passed under Chinese control, though the Chinese delegates did not seem inclined to make much point of this fact. The Revolution of the past year has dislocated and disturbed much

Christian work. The evacuation of missionaries has placed the responsibility for Christian work upon the shoulders of Chinese Christians and deepened their concern therefor in a striking way. A new and delicate balance between Western and Chinese Christians has been set up which must not be upset. In this way the Revolution has pushed forward the Christian Movement in China. While definite and detailed plans for the conduct of Christian work did not roll easily or in any great numbers off the mind of the Council in this meeting yet one felt that nevertheless Christianity in China has come to a new starting point. Of course there is uncertainty on the part of some missionaries that these movements may go too fast for the "backward" churches. True enough. But it should be kept in mind that no one anticipates that these "backward" churches should be set free from external guidance. What is contemplated is that in some way they will all go under Chinese Christian guidance.

Chinese Laborers and Peasants

Among other things a new economic consciousness has been born in the hearts of China's peasants and laborers. The standard of a higher level of economic life has been mooted far and wide. In the fourth place, therefore, this meeting discussed at length the obligations of the Christian Church to China's social, industrial and economic needs and aspirations. There was some reference to the world's need for a Christian social order. The delegates, however, were not in a mood to stop and outline it. They were looking for a practical idealism. They sought,

therefore, to find some concrete tasks that might show what such a social order involves. Special reference was made to the apprentice system, domestic servants, coöperative loan societies for farmers and improvement of agricultural conditions as fields in which the Christian community might well seek to apply definitely its principles. Bolshevism, Communism and other espoused new social orders were, it was stated, lacking in moral dynamic and ideals. Such moral ideals the Christian Movement should seek to amplify. In his closing address Dr. C. Y. Cheng plainly stated that Chinese Christians do not wish a special "social gospel" but an application of the whole Gospel of which social effort is an integral part and to which must be added mystical and spiritual emphases. The investigative and experimental mood of the Council was at no point more in evidence than here. The committees appointed to apply Christian principles to social and economic problems are out on a search for those concrete tasks through which the ideals of a Christian social order might be built into visible realities. Thus did the National Christian Council of China show its determination to meet China's new demands for a better economic and spiritual life.

A frequent note heard during the meeting was the demand for the reorganization of the Council. This had not so much to do with its work and function as with the necessity of making it more directly and adequately representative of the Chinese Christian Church. It was the rising church-centric Christian consciousness trying to fit the Council to become a better

agent for the expression of Chinese Christian experience and aims. A special commission was appointed to study the problem and put the desired reorganization into effect as soon as possible. It was not felt necessary to wait for the meeting of another general National Christian Conference before doing this.

Opportunity was given for the delegates to express themselves on the usefulness and effectiveness of the Council. This opportunity was freely used. From the many appreciative remarks one gathered that the Council serves to keep scattered and isolated churches in communication with the rest of the Christian Movement and thereby contributes vitally to the building up of Christian solidarity. Frequent appreciation was expressed of the way the Council had kept such churches in close touch with recent developments. The knowledge of what Christians were suffering in many places had helped to strengthen the bonds of Chinese Christian sympathy and fellowship. It was suggested, however, that the Council should pay more attention to the needs of rural churches and to prepare more literature of a simple type for the use of those Christians who have very little contact with the wider world.

The Council has had during its five years of life many and varied difficulties. That it has helped to bind the Chinese Christians together and stimulate much Christian effort is quite evident. It will of necessity change as conditions change. But its permanence as an agent for the expression of the common Christian mind in China and the articulation of united Christian effort is assured.



From the Autobiography of S. Hall Young (Revell).

MUSHING ON THE WHITE PASS TRAIL, ALASKA

THE "MUSHING PARSON" OF ALASKA

BY FARRAND B. PIERSON, M. D., New Rochelle, New York

The Story of Dr. S. Hall Young, Pioneer Missionary to Alaska Gold Diggers

INTENSE enthusiasm and courage were enlisted to overcome the handicap of frailty and illness that made S. Hall Young's determination to go as a missionary to Alaska appear suicidal in the eyes of his friends. His body bent to his will and he responded to what he believed to be the call of God.

As the youngest of eight children in a minister's family, Hall Young was familiar with grinding poverty. His father was compelled to eke out a salary of five or six hundred dollars a year by teaching and farming. Hall was a sickly boy

and had a morbid sensitiveness that led to outbreaks of temper. He was unable to attend school until his tenth year, but patient home training and a love of outdoor life carried him through a succession of physical ills. Measles, leaving weak eyes, scarlet fever, dysentery, whooping cough, and typhoid fever, one after another vied with bleeding and dosing after the medical fashion of the day, in sapping his strength. Nervous headaches were constant and later blindness threatened. The dislocations of both shoulders left a tendency to recurrence which later nearly cost

his life. What material this was for a candidate for pioneer missionary service amid the vigors and privations of a little-known territory! He says, "I never saw a really well day until I went to roughing it in Alaska at the age of thirty."

The intense earnestness and enthusiasm of Young's nature, his outdoor life, and his love for reading and study, so far overcame these handicaps, that at seventeen he secured employment as teacher in a country school. For a time he tried to break away from his early religious training, proclaiming himself a skeptic, until he was repelled by the scoffing and profanity of his associates. Genuine conversion followed in 1878, and the immediate resolution to give his life to the ministry. The lives of great missionaries gave him an impulse toward travel and foreign work and a visit of Dr. Sheldon Jackson, during his senior year at the theological seminary, focused his attention on Alaska.

In spite of the warning of physicians that he "would not live a year in such a climate," Mr. Young offered himself for service and was accepted. Soon after graduation he was on his way to the newly opened northern field. The graphic pictures given by Dr. Jackson, and letters from Dr. Lindsley of Portland, Oregon, and from Mrs. McFarland, the first American missionary to Alaska, had created an eager desire to reach the neglected natives of this almost untouched region, while his love of beauty made his journey up the coast a keen delight and bred in him that appreciation of Alaska which, all his life, made him consider it the finest place on earth.

On a gray, drizzly morning in

July, 1878, the steamer reached Fort Wrangell and he was met on the rickety wharf only by an old German roustabout and a dirty native, whose face was covered with the usual cosmetic, lampblack and grease. It is not strange that the romance and fascination of life in Alaska vanished for a time. As he contemplated this specimen, the warning from an old Hudson Bay Trader, a fellow-passenger on the steamer, "Don't become an Indian," seemed grotesquely inappropriate and unnecessary. Later experience with people of refinement and culture and even missionaries who had "gone native," taught him the wisdom of guarding his concessions to native ways, and the danger of growing familiarity with the vileness about him.

The cordial welcome of Mrs. McFarland, with whom he enjoyed a good breakfast, and a meeting with the few Christian natives, soon dispelled the depression caused by his first contacts. As the steamer continued on to Sitka, Mr. Young took the opportunity to visit two recently arrived missionaries, one of whom Miss Kellogg so effectually dispelled any remaining gloom that six months later he returned to Sitka to carry her back to Wrangell as his bride.

The beauty of Etolin Harbor with its picturesque islands and background of snow-clad mountains contrasted sharply with the squalor of the town. On one side of the fort lay the Stickeen village and on the other was the foreign town. The Stickeens lived by families in large community houses "from thirty to sixty feet square built of split cedar plank set on end and windowless." Men, women and children were herded together under moral conditions that were no

less revolting than the filth of the beach, which was covered with decaying meat and offal, dead dogs, and the bones of men and beasts.

Family feuds caused the buildings to be separated at musket-range, often with high stockades between them. Witch-torture, slave-sacrifice, and murders were common and brought little interference from the fort. Government was conspicuously deficient and

of sorcery continually fomented feuds. Even a "dream" of an evening's guilt might bring cruel torture. The head, hands, and feet of the accused would be drawn together behind the back while the victim was lashed with thorns, or dragged over sharp stones.

In spite of all the difficulties, evil and opposition, Mr. Young always maintained the conviction, unshakable, that the Gospel of



THE TOWN OF NOME IN 1900

corrupt, with no magistrates, courts, or police, and only the fear of reprisals from a gunboat protected the white population. White traders and miners, and Indians from other tribes, camped in the foreign town in shacks or crude cabins. Lax morals made disease almost universal, while drunkenness, superstition and ignorance combined to make the task before the missionary seem almost hopeless. The witch-doctors kept the people in fear, and the accusations

Christ was adequate to transform these people into Christian citizens and that this was the only power sufficient for the task. There was the problem of adopting the primitive Chinook jargon to the teaching of Christian truths to the Indians. The expression of abstract ideas was almost impossible in this language and ten years of preaching in it never fully overcame the difficulty. The simplest ideas must be repeated over and over in the effort to penetrate the

minds of the hearers. "The same word stood for verb, noun, adjective, adverb, preposition and interjection."

Early in his ministry Mr. Young got Billy, a fifteen-year-old boy, to help him translate the Twenty-Third Psalm, and later discovered that the result in effect read:

"The Chief above is a goat-hunter who hunts me.
I do not like him.
He shoots me down on the quiet sea-beach."

This inadequacy of language led to the decision to have the young people in all the schools speak English only, rather than to attempt the translation of the Scriptures into their own tongue.

A beginning had already been made at Wrangell by one of William Duncan's Christian natives, so that Mrs. McFarland was able to gather a few converts about her. She also opened a home for girls where they could be removed from the corruption of their home surroundings.

Mr. Young's enthusiasm and courage applied to unselfish service soon began to bring results. Those accused of witchcraft found in him a protector; the sick were treated with what skill and medicine he could command, and frequent quarrels were settled by his influence. He urged on the Board at home to send men trained in medicine and other arts, and on every visit of the government gunboat he impressed the surgeon into service to supplement his own limited knowledge. At one visit the surgeon examined a hundred and fifty patients before he stopped exhausted, unable to complete the rounds.

Gradually the tide turned toward the mission. The influential na-

tives and chiefs recognized the missionaries' friendliness and fearlessness and began to attend the services. So rapidly did this interest grow that Mr. Young wrote, "I could have baptized the whole tribe of Stickeen the first year at Fort Wrangell." Many natives were drawn by curiosity or cupidity, and expected to be paid for accepting the new doctrine, or thought were conferring a favor on the missionary by their adherence. Long periods of probation were required before candidates were received into the church. Even so there were relapses, and drunkenness and superstition had constantly to be fought. One day Mr. Young took an axe and went out to break up stills in native houses. In two months the stills so destroyed amounted to about twenty, and even on trips to other tribes he smashed the stills he found in the camps. Though this was backed by no authority, and there were frequent threats made against his life, no harm came to him. The better natives saw that the Way was good, and the greatest triumphs were won by the hardest fights against these foes.

Meanwhile the churches at home were being stimulated by the letters from Mrs. McFarland and Mr. Young, and during the following summer new impetus was given by a visit from the Secretary of the Board, accompanied by Dr. Lindsey and Dr. Sheldon Jackson. On the same boat came John Muir, the naturalist, who proved a kindred spirit and for many years was one of Young's warmest friends. Together they made long trips exploring the country, while Young took the opportunity to preach to those whom he met in the native villages. Both men were full of

appreciation of the beauty and majesty of the scenery and vied with each other in glowing descriptions of glaciers and sunrises.

It was on one of these trips that Muir saved his friend's life by an almost impossible feat. When climbing a mountain Mr. Young fell over the side and landed on a ledge where he lay, with both shoulders dislocated, a thousand feet above the glacier. With great difficulty Muir climbed down and

Young resumed his visits to outlying Indian tribes, preaching and preparing the way for the establishment of permanent stations. A visit to William Duncan at Metlakatla also provided much inspiration and counsel.

Funds began to come from the home church for schools and homes, and new helpers arrived. The ten thousand natives of southeastern Alaska also were aroused to new hope. Many came to live



From the Autobiography of S. Hall Young (Revell).

A CHURCH BUILDING AT COUNCIL, ALASKA

succeeded in grasping the missionary's coat in his teeth, carrying him up the steep mountainside as a cat carries her kitten!

Together these two friends discovered Glacier Bay and Muir's name was given to a great glacier. These experiences in outdoor life finally ended the physical ills from which Mr. Young had suffered and enabled him to bear even more than his share of the burdens and work of the trail. Only his shoulder weakness remained.

After Muir's departure Mr.

at Fort Wrangell in order to have the privilege of the schools for their children. It was a severe blow when the McFarland Home for Girls was burned, but a return to the States for deputation work among the churches enlisted many new friends, and brought in funds for a new home, a hospital, and for industrial work. A new construction program was well assured and it was decided to center most of the work in Sitka, while that at Wrangell was reduced.

After ten years of close contact

with the natives Mr. Young felt the danger of an arrest of intellectual and spiritual growth so that he resigned his post and returned to the States for further study. Nine years of pastoral work followed during which Mr. Young lectured on Alaska as opportunity presented. Then the discovery of gold on the Klondike and the wild rush of prospectors presented such a strong call that he started for Alaska again and in 1897 was again at Fort Wrangell, en route for Skagway and Dawson. Thus began the second phase of his service, this time mainly among English-speaking gold-diggers. For the most part these men were entirely deprived of religious help, and the saloons were the only social meeting-places.

Mr. Young reached Dawson after many hardships, partly due to the hopeless inefficiency of the young recruit who accompanied him. This man even lost in gambling several hundred dollars of their joint funds. At Dawson Mr. Young found a cabin where he could hold services, and by renting out sleeping rooms to miners he helped to pay expenses. Soon he was also able to gather a library and opened a reading room. This station he made the center of a sixty-mile parish, preaching whenever he could find a room in cabins, saloons, or roadhouses, making friends by his unselfish work for the sick and for all who appealed to him for help. The small church room at Dawson was crowded at the services, and a Bible class of forty men was organized. All seemed to be going well, when suddenly a drunken lodger set fire to the building. The missionary had no money but a new start was made. Unexpected friends came

forward. Bill McFee, the saloon-keeper came and, putting his arms around Mr. Young's neck, said "Parson, you are here to help us and we all love you. We have just completed a hall for the Yukon Pioneers, and I am going to propose that they let you use it as a meeting house without charge."

In this hall he continued all winter. Later Dr. Grant and Mr. Dickey arrived and he returned to the States to present the needs of the miners to the Church at home. Then he returned with new helpers and more funds. He accompanied the new stampede to Nome, where he found even more difficult conditions. On the treeless tundra the dampness made the cold more severely felt; sanitation was wanting, and the pollution of the water in the swampy soil brought a typhoid epidemic which for six weeks claimed his time day and night. Working alone, holding meetings, conducting funerals, doing relief work, nursing the sick, he held out until other workers arrived. Then an attack of typhoid, with many protestations that he had "no time to be sick," compelled him to receive in turn some of the kindness he had sown.

Milk was essential to the sick man's recovery and it was almost unobtainable. Billy Murtagh, saloonkeeper and bad-man, buckled on his guns and interviewed the owner of the sole cow available. He thus superintended her milking, and for three months brought the milk in a beer bottle to the missionary. Mr. Young loved the roughest of the miners and they reciprocated; their kindness and care brought him back to strength after an almost fatal illness. He was forced to return to the States for a time to recuperate but as soon

as his health permitted he was back at work. This time he went to Fairbanks and worked in other new mining towns and railroad camps. Finally locating at Cordova, he spent two years of hard pioneer work making trips by dog-team, building halls, and organizing work in camps.

When he returned to New York in 1910 for work in connection with the Home Mission Board, his heart was still in Alaska. He could say "There may be hardships in that great territory of the Northwest but I have never found any. Life there is the freest, most pleasurable, and most comfortable to be found anywhere. I live there because I like to do so, and work there because it is to me the most satisfactory work of all; and as to its dangers, I consider it far more risky to cross Broadway than to go with my dog-team from one end of Alaska to the other."

Failing in a six months' search for new workers to go to his beloved field "Lonely New York" drove him back to Alaska where at Iditarod he found a new camp with five thousand men. Books and magazines that he had brought with him were welcomed and men filled his reading-room day and night. He served in every capacity "from a spiritual advisor to umpire at a basket-ball game." Trips to outlying camps were made by the aid of a five-dog team given him by a woman of somewhat unsavory past whom he had married to one of her husbands. She had raised the dogs from puppyhood and when finally forced to part with them she gave them to Mr. Young with the words, "As I am not good myself, I wish my dogs to do some good." On many trails they carried cheer to lonely cabins

as far as three hundred miles distant. A fall on the ice brought on attacks of lumbago which filled these trips over rugged, heavy trails with pain, but Dr. Young followed the advice of an old-timer, who said: "The only way to do when you git the lumbago is just to keep on mushin'." At times he had to be lifted from bed and set on his feet before he could get started on the trail, but the warmth of his welcome and the joy of the work helped him to forget the suffering.

In 1913 he again returned to the States to lecture and raise friends and money for his Alaskan parishioners. This work he continued for several years, and he piloted many excursions under church auspices among the scenes he loved. Here he met old friends, and found men whom he had formerly known as savages now respected as Christian citizens.

The latter part of Dr. Young's life was devoted to an effort to promote the evangelization of the land through a United Evangelical Church of Alaska. He attended the General Assembly of the Presbyterian Church in San Francisco in June, 1927 and spoke on the fiftieth anniversary of his going out as a missionary. In September he was on his way to speak at a pioneer celebration in French Creek, West Virginia, where his grandfather had settled over a century ago, when he was struck and killed by a trolley car. The end came suddenly but peacefully. In his pocket was found an uncompleted poem which reveals the spirit of his soul and the ideal of his life.

Let me die working,
Still tackling plans unfinished, tasks un-
done,
Clean to its end swift may my race be
run.

No lagging steps, no faltering, no shirking,

Let me die working.

Let me die thinking,
Let me fade forth still with an open
mind,
Fresh secrets to unfold, new truths to
find,
My soul undimmed, alert, no question
blinking.

Let me die thinking.

Let me die laughing,
No sighing o'er past sins; they are for-
given,
Spilled on this earth are all the joys of
Heaven.

The wine of life, the cup of mirth still
quaffing,

Let me die laughing.

Let me die giving,

* * * * *
* * * * *
* * * * *

Let me die aspiring.

His body rests at Butler, Pa.,
where for thirty-five years his fa-
ther, Rev. Loyal Young, D.D., was
pastor of the First Presbyterian
Church, and where his parents,
brother and only sister are buried.

Some Things That Christian Missions Have Accomplished

THEY have been the means by which the followers of Christ have grown from a despised sect in a small subjugated colony until they are today the most numerous of any religion in the world.

By peaceful means, the preaching of the Gospel, they have transformed the countries of Europe and of the Americas from paganism to centers of Christian civilization.

They have introduced into non-Christian lands, schools and colleges which have now a total membership of over 2,500,000 pupils.

They have been the first to open in many non-Christian lands, hospitals and dispensaries in which today there are employed over 8,000 doctors, nurses and assistants and where twelve million treatments are given annually.

They have been the first to establish philanthropic agencies to care for orphans, lepers, the blind and the deaf where today over 27,000 unfortunates are provided for.

They have been the leaders in educating the people of many lands in habits of cleanliness and health and in the care of children, thus lessening the danger of the spread of plague, pestilence and disease.

They have introduced into many lands trade schools and better tools and methods of work to increase the ability of backward peoples in self-support, to promote better standards of living and to develop Christian character.

They have cooperated in efforts to establish peace and to promote righteousness, to abolish human slavery, polygamy, intemperance and other social evils.

They have been the means of opening the doors of education to women and have helped to set them free from social bondage, to lift them out of degradation and to relieve their suffering.

They have reduced thousands of languages and dialects to writing, have prepared dictionaries and grammars and have translated the Bible, in whole or in part, into over 800 languages and dialects, distributing over 20 million copies in a single year.

They have trained thousands of Christians in non-Christian lands to take leadership in their own churches so as to make Christianity and its institutions indigenous in these lands.

The victories of the past and the needs and opportunities of the present are a sublime challenge to the Church to complete the task of evangelizing the world.

LOOKING TOWARD THE FUTURE

BY PROF. KENNETH SCOTT LATOURETTE, New Haven, Conn.

Professor of Missions in Yale University

WHAT does the future hold in store for the missionary enterprise? Will the missionary continue to be needed? If so, what will be his functions? What changes must be made if the enterprise is to continue to prove useful? The world moved far in the half-century that is just behind us. Startling and unpredictable were the changes. Who fifty years ago foresaw the place now occupied by Japan, or the present complex revolution in China, or the problems which confront us in Africa? It seems reasonable to suppose that the course of events a generation ahead can also not be foretold. We must be prepared, as were the wisest of those who preceded us, to adjust ourselves and our methods to ever recurring new days and new problems.

With all the movement in the past generation, however, there have been constants as well as variables. Man's nature remains unchanged, and his fundamental weaknesses, his hopes and fears and questions have altered, if at all, only in details. He may use different phrases, talk about complexes instead of habits, and of mental depressions instead of a consciousness of a lost condition, but he still needs to be made whole and the Gospel of Christ continues to be the power of God unto salvation. All the past half-century, moreover, we had the impact of the Occident upon the Orient and of European peoples and cultures upon non-Europeans.

So far as we can see, these

factors are still to be with us and because of them missions and missionaries are to continue to be needed. It remains as true as when it was first uttered that "if our faith is false we ought to change it; if it is true we ought to propagate it." The need of men for the Gospel gives no indication of abating, even though some may state that need differently and not always see clearly how the Gospel meets it. The churches in the lands which we choose to call "mission fields" have grown with phenomenal rapidity and have developed able leadership but are still numerically too weak to carry the gospel message to all the corners of their respective countries. Protestant Christians are only about one fourth of one per cent of the population of Japan, about an eighth of one per cent of that of China, and only a slightly larger proportion of that of India and Africa. Leaders of these churches are almost unanimous in insisting that they wish more missionaries. Witness the remarkable recent statements by Chinese in *The Chinese Recorder* and by Japanese in "The Christian Movement in Japan." So far as one can see, for years to come the missionary will be needed to supplement the work of the "native" churches. Not until these churches are relatively much larger than they now are can their older sisters in the West wisely withdraw their assistance.

Moreover, the missionary continues to be necessary to make wholesome the impact of the Oc-

cident upon the rest of the world. That impact is primarily economic and hence materialistic and often destructive of the good in non-European cultures. We rightly strive so to transform our Western life that its business, diplomatic, racial, and intellectual contacts will be embodiments of the Christian spirit, but so slowly does society improve that with all our best efforts Western civilization is not likely soon to be perfect or its effects on other people to become entirely wholesome. For more than a generation to come many Americans and Europeans will heave the Ten Commandments overboard when they sail east of Suez. The missionary seeks to bring to bear upon non-Occidental peoples the best that Europe and America have to give and so to make the transformation that results from the expansion of the West constructive and not destructive. Fortunately he is not the only factor working in this direction, but he is often the chief one. He is, accordingly, as indispensable as ever he was. One needs only to think for a moment of the impending collapse of primitive African society and the present transition in China to see that this is true. So active, indeed, have recently been some of the non-Christian forces from the Occident that the presence of the missionary is more imperative than ever.

Then, too, the presence of the missionary is still required to keep the rising young churches in Asia and Africa in touch with the older and larger Christian bodies in Europe and America. We hear much of nationalism, of the urge to make Christianity "indigenous" and of impatience with Western interpretations of Christ. With

much of this no right-minded Christian can fail to sympathize. Certainly we must not perpetuate in the Orient Occidental forms and divisions. There is danger, however, that in accommodating Christianity to India or China or Africa the Gospel will be even more warped and denatured than it has been in the Occident. The Gospel is revolutionary: to be itself it can never completely conform with any existing culture, for no culture is fully Christian. Contact through the missionary with the parent churches, if the missionary and the parent church will only remember never completely conform to any church into uniformity, will, therefore, continue to be needed. The same results can in part be obtained through the education of "native" Christian leaders in North America and Europe and in the frequent exchange of visitors, but the resident missionary, being constantly on the ground, is a more effective agent.

Missions, then, are far from being over. So far as we can see, they ought to continue for at least another generation.

While all of this is true, it is perfectly obvious that in the situation there are variables as well as constants. The missionary enterprise is facing new conditions, and if it is to fulfil its proper function it must undergo radical modifications. To try to hold it completely to the traditions of the elders is to wreck it.

The most important new condition that confronts us is an intense and rising nationalism which is largely the result of contact with the West. Pride of culture and race we have known, but not in the accentuated form in which we have it today. Under the influence of

nationalism, non-European peoples are more resentful of the domination of the Occident than formerly and are agitating against it. No longer is the white man the unchallenged lord of the planet. In Egypt, China, India, and even in negro Africa we are witnessing restlessness and revolt, and European and American observers write books with the startling titles of "The Revolt of Asia" and "The Twilight of the White Races."

All of this means, first, that Christianity must more than ever stand or fall on its merits. The missionary cannot, as he has been able to do for the past half-century, count on the prestige of Western peoples and cultures to gain a hearing for his message. In many quarters the Gospel is now under a handicap because its proximate source is the Occident, and there are earnest endeavors to present Jesus apart from the Western garb in which we are believed to have clothed Him.

In the second place, we must, as the last sentence has indicated, seek as rapidly as possible to make our peace with this national spirit. As has been suggested above this cannot be done fully without proving traitor to the Gospel. Christ is supernational and we lose Him when we try to confine Him in national straitjackets. We do not want in Japan or China or India the narrowly nationalistic churches that we have all too often had in the Occident—praying to the same God to bless in battle the armies of rival governments. Much, too, in the national heritage of these nations is unchristian and will disappear if Jesus is really followed. Christ cannot be made a Hindu without doing violence to Him. Nor is He more Chinese or Japanese

than Anglo-Saxon. When all of this is said—and it must be said often in the next few years—the fact remains that we have sought to force non-European peoples into our denominational forms. We have endeavored to perpetuate in Asia and Africa Methodism, Presbyterianism, Congregationalism, and Episcopalianism. For a time we may seem to have some success, but ultimately the Church will either break our artificial compartments or be suffocated by them.

Nor can the white man dominate the Church as he once did. In the earlier stages of missions that control was unavoidable. In some places it is still necessary. More and more, however, and sometimes before it is prepared to do so, the "native" church, with all the impedimenta with which we have presented it—schools, hospitals, and printing presses—must seek "native" leadership. Some of us still in early middle life were appealed to when students, to go to the mission field because we could there become "leaders." Foreign leadership is still in demand, but the type desired is that which does not hold offices and which becomes greatest by being the inconspicuous servant of all. The time for missionary bishops, missionary college presidents, and missionary chairmen and secretaries of committees is passing. In many places the transition will be painful and in it the Church may for the time suffer loss, but it must be made. We must be prepared to ask the rising churches what assistance they require in men and money and let them decide whether a missionary shall return after furlough. This is a consummation for which

the missionary has prayed, and, fortunately, in many places the faithful work of the past century has resulted in a growing Church with suprisingly capable leadership. The transition, too, should free the missionary from much of the time now spent on boards and committees and give him leisure for the work which at his best he has most wished to do—reaching individuals through personal contacts and starting new congregations.

We must, too, be fully appreciative of the good in "native" faiths. Missionary addresses, the presentation of the situation in "mission" lands to the home constituency must seek to paint the lights as well as the shadows. We need never fear that the Gospel will suffer by the comparison and to sensitive ears every slur is a handicap.

It may well be that when all possible adjustments have been made to nationalism, the Church will not for many generations win to its fellowship more than a minority of a given nation. It may be, too, that outside the Church will arise great national movements, such as that of Gandhi, which are in part the result of Christianity but which do not call themselves Christian. If life outside the Church is raised more nearly to the level of Christ, even if the debt is not acknowledged, we should thank God and take courage. We should be willing to cooperate with any who will walk even part way with us.

Nationalism is the greatest new factor which missions must face. It is not, however, the only one. Great problems, economic, intellectual, and social, are confronting the race and in pursuing its world-wide task the Church must reckon with them. While we believe that

God is ever seeking individuals, we must see that the whole man is saved. We must be conscious of all un-Christlike attitudes and strive to eliminate all that cramps and wrecks human personality. Jesus taught us to pray: "Thy will be done on earth as it is in heaven," and the Great Commission includes the charge "teaching them to observe all things whatsoever I have commanded you"—the "all things" obviously including loving one's neighbor as oneself with the love which works no ill to its neighbor. In the past missionaries have fought slavery, disease, the opium traffic, ignorance, and famine. They, together with the Church as a whole, must more and more seek to eradicate war, the evils of our economic system, and the crimes perpetrated in the name of our racial and national divisions. Race conflict in South Africa, the causes of friction between this country and Japan and between Occidentals and Chinese, and the exploitation of labor, whether in Shanghai, the silk mills of New Jersey, or Portuguese Africa, all come within the purview of the Church.

Man's intellectual outlook, too, is enlarging. Modern science has altered many of our views of the world and of ourselves. God's truth does not change, but our knowledge of it does. We must rethink what we already know of God, of Christ, and of the Bible, to make our ideas about them consistent with the new information which science is bringing to us. If the modern man, whether in India, in China, or in North America, is to be led to God, religious truth must be presented in forms which will to him be convincing and which he can accept without do-

ing violence to his sense of mental integrity. Theology, which is the orderly statement of what we know about God, must be so far rethought and reframed that it will take account of all relevant new information derived from whatever source. We must not ignore what the fathers knew of God, but merely to repeat the formulas through which they sought to express that knowledge, even though that be done with sincerity, may at times do violence to the Spirit of God who speaks to men in every age.

It is obvious that if all the new conditions are to be met, fully as high a grade of missionary is required as ever. The missionary must have an even more thorough training both in the heritage of his own country and in the language and culture of the people to whom he goes. The forces with which we deal are so complex that good intentions alone are increasingly dangerous. Above all, the new conditions make it imperative that the missionary have something to give, that he have a distinct and vital Christian experience, that he shall have thought through his experience of God and know how to express it, and that his life give ever clearer evidence of having been hid

with Christ in God. It is through the contagion of one life upon another that the essence of the Gospel is transmitted. That must continue to be as it has always been our most effective missionary method.

Thanks to the faithful labors of the generation just ending it is more and more possible to see the coming of the Church Universal, a great world-wide fellowship in which all races share and to which they contribute. The time is already here when we Christians of the West are being enriched by the Christian experience of those of other lands. Many of us have heard in this country Chinese, Japanese, Koreans, and Africans telling of what God in Christ has meant to them and at least one of our American churches has had a Hindu as pastor. In the fifty years ahead we can more and more look forward to an exchange of leaders, to the tide of missionaries flowing both ways, to gatherings in which representatives of all races and nations shall sit together on the basis of complete equality, sharing in plans for bringing to the whole world the Christian message and making possible for all men the life that is life indeed.

A MISSIONARY CREED

We believe in God the eternal, omnipotent Creator and Ruler, the loving Heavenly Father of all mankind.

We believe in Jesus Christ, the Son of God, the Saviour of all who believe and follow Him.

We believe in the Holy Spirit, who witnesses to Christ and who makes effective the witness of men.

We believe in the Church of Christ, composed of His followers, and charged with the duty and privileges of witnessing for Christ and His salvation to all mankind.

We believe that it is the duty of every Christian to manifest the Spirit of Christ at all times and to put the teachings of Christ into practice in all relationships of life, social, industrial and political.

We believe it to be the duty of every Christian to help forward the extension of Christ's Kingdom on Earth by prayer, by gifts and by personal service.

STUDENTS AT DETROIT SEEKING TRUTH

BY PROFESSOR HARLAN P. BEACH, D.D., Madison, New Jersey*

A Review of the Tenth Student Volunteer Convention

THE first angry notes of youthful revolt against the management of the Student Volunteer Movement's Quadrennial Convention were heard at Des Moines in 1920. Four years later that revolt had organized itself into the quasi-independent gathering of Indianapolis, when the spirit of lawlessness seemed to express its challenge: "Now we will show you venerables how a student convention should be managed." Many of the best friends of foreign missions were tempted to feel that the hour of doom was sounding. While many of the innovations introduced into that convention were creditable, the bedlam of its discussion groups was disconcerting. The students were trying to carry out the latest ideas of Teachers' College, but were foiled by tumultuous rivalries, as all insisted on being heard, whether or not their ideas were relevant to the subject. The present writer, who has attended all these Volunteer Conventions except the first, was deeply concerned for the future of the Movement. At the recent Detroit Convention, however, this fear has been removed and his faith has been strengthened in the missionary concern felt by students. He is thankful that he has been privileged to see that radical changes and the emergence of youth in larger control of such a gathering, as when 3,500 students gathered at

Detroit, have introduced the great Cause to a new stadium where the young disciples of Christ still prove to be valiant torchbearers and imitators of St. Paul. We regretted that none of the "old guard," except Drs. Mott, Speer and Sherwood Eddy, were there to impart facts that the new education demands as the basis for discussion. These older men made some fine addresses and the absence of other former leaders was far more than made up for by the youthful leadership of such men as Fay Campbell of Yale and Jesse Wilson, the new general secretary of the Movement, and by the first-hand testimonies of speakers from foreign lands.

Few old missionaries were present, but new ones were there, not as platform speakers, but as fellow members to add evidence when asked informally to do so. Prominent nationals of other races, full of youth and hopefulness, were heard as to matters affecting their lands and the non-Christian beliefs. A few middle-aged missionaries spoke from the platform, however, notably Dr. Hodgkin, British secretary of the National Christian Council of China; Dr. W. S. Holland, an Oxford man who emerged as a leader in Volunteer work at the Liverpool Convention in 1897, and is now in the thick of the student life of India; Dr. Frank C. Laubach, who with Higdon, is leading the Catholic-Protestant students of Manila along the paths of brotherhood in the train of Jesus of Nazareth; and Dr. John

* Prof. Beach has attended all of the Student Volunteer Conventions for the past forty years except the first at Cleveland in 1891 when 680 delegates were present.

Mackay, an Aberdeen-Princeton Scot, whose friendly canniness, intellectual keenness, and wide sympathy for truth-seekers all over Latin America, allured his convention hearers to a similar life and work as he told his story.

There was also a spiritual tone to the Convention such as was given in the early days by such speakers as Dr. A. J. Gordon who spoke upon "The Holy Spirit in Missions," the first address of the long line of conventions in 1891. The first address of the Detroit gathering was practically upon the same subject, and was given by Dr. Richard Roberts, the well-known Welsh preacher of England, Canada and the United States. If we missed the holy presence and wonderful addresses of Dr. Hudson Taylor of early conventions, we found the simplicity and spirituality of the British Friend, Dr. Henry T. Hodgkin, almost equally impressive. Many of the platform speakers and informal talks at the various meetings reminded one almost as much of Dwight L. Moody's student meetings at Northfield as of a missionary convention. The main quest was for truth and life of the Christlike type, rather than for information as to one specific line of Christian activity, foreign missions.

One missed unspeakably the dominating, powerful chairmanship of the world's greatest missionary convention leader, Dr. John R. Mott, and in the technical details we noted the absence of the guiding hand of his second, Fennell Turner. But what a joy it was to see the unperturbed, quiet Fay Campbell, as he presided, or substituted other men and women in the chairmanship. The Convention seemed to go on as naturally as if

it were part of the daily life of the campus, instead of a once-a-student-generation occasion, rarely equaled throughout the world.

One unique experience in Volunteer Conventions was being entertained in the most expensive Masonic Temple in the world. Its labyrinth of rooms and halls supplied all the needs of the Convention and its auditorium, so warm,



JESSE R. WILSON,
General Secretary of the Movement

so faultlessly adorned, carpeted and comfortably seated, was a marvel in acoustics. Speakers from the platform and questions from all parts of the auditorium could be heard distinctly, rivaling the Washington Auditorium when a full cluster of micrometers are in action. All were clearly heard.

Sincerity and honesty among the student delegates were markedly present, and no attempt at impassioned oratory was even suggested. Speakers were witnesses and simply told of how life's problems or opportunities had come into their lives. It might be a thrilling tes-

timony of how God came to Norman Taylor of the Royal Air Force, shot down three times in the Great War; or it might be the story of a college graduate who found Jesus in a dormitory largely occupied by unpopular and unlovely girls, whom she resolved to live with because she found that Jesus had often to consort with those who were repellent. His spirit led to changes in these girls and produced a love for them. The platform, generally, was honest with the audience, thus fulfilling Wilson's idea, "Under God we did our best to make this Tenth Quadrennial honest with the honesty of Him who said, 'I am the Truth.'" Few speakers gave out "facts that are not so," as Dr. Arthur H. Smith, the China missionary, used to say.

In open forums or "colloquia" at Detroit the turbulence and competitive clamor of Indianapolis were absent and they were characterized by a quiet, frank search after truth on every side. The leaders did little but lead, and though they were usually competent to answer the student questions, neither they nor missionaries were expected to do more than reply to definite inquiries put to them. The discussions followed usually the questions which on the previous evening had been asked from the auditorium audience. The smaller size of the groups and continuance of delegates at their assigned group from day to day were other improvements over 1924.

The great hotels of Detroit provided excellent accommodations at reduced rates to all delegates without distinction as to race. This was a great advance over previous conventions.

The closing meeting was without stirring appeals from volun-

teers going to the fields, and no students were asked to sign Declaration Cards at any time during the Convention. The students at this gathering were scientific rather than emotional, and they patiently sought for Christian light on Christlike living and service.

We add the testimony of Professor T. H. P. Sailer. He and Drs. Mott and Speer were probably the only persons who have attended all ten of these epoch-making Conventions.

"For the last thirty years the quadrennial conventions of the Student Volunteer Movement have had a strong family resemblance. Des Moines, 1920, was strikingly similar to Cleveland, 1898. Some of the addresses were by the same speakers on the same subjects. Missionaries and board secretaries held up conditions on the field. Indianapolis, 1924, marked a striking contrast. Board secretaries disappeared and their place was taken by nationals of different countries. Considerable time was spent in discussion groups. Concern shifted from the needs of the non-Christian nations to the shortcomings of Christendom.

"Detroit, 1928, continued for the most part the spirit of Indianapolis. There was the same desire to get rid of superiority complexes and achieve real world brotherhood. Race prejudice, denominationalism, and gunboats were consigned to perdition. Radical Christianity, in the best sense of the word, was given free expression on the platform as was applause by the audience. On the other hand, the platform was frequently far in the lead of the student delegations. But in general, students seemed anxious to face reality. It was encouraging to have them take their own faults more seriously than those of other people.

"The best thing in the older conventions was their broad surveys of the world. The best thing in the recent ones is the spirit of sincerity. If students can take the problems of the whole world with the same sincerity that they do the things within the range of their own intimate experience, the prospect is bright."

YOUTH AND THE MISSIONARY ENTERPRISE FIFTY YEARS AGO AND NOW

BY REV. HOWARD B. GROSE, D.D., New York City

Editor of "Missions"

FIFTY years ago, aside from the Sunday-school, the young people were unrecognized in the life and activities of the church, save in special and isolated instances. Some of the more progressive and aggressive churches, led by pastors of exceptional vision and appreciation of the human material with which they had to deal, had instituted various forms of simple organization for their young people, but few of these organizations survived a change of pastors or a declension in the spiritual conditions, and very rarely did one attain to a degree of permanency.

I remember well how it was when, as a boy, I came into the church with a goodly group of young companions. Of our own volition we started a prayer meeting, but little or no attention was paid to us, and after the initial enthusiasm and novelty wore off the attendance decreased until the meetings ceased, unnoticed and unsung. Indeed, I suspect that the pastor in that particular church frowned upon separate meetings of the young people, nor was he alone in that feeling. So far as I have been able to ascertain, fifty years ago there was no general organization that attempted to unite the young people of the same church in spiritual growth, to say nothing of uniting the young people of different churches in the same denomination, and beyond that of other denominations in a common cultural and spiritual movement. What-

ever formal work existed was sporadic if not spasmodic. And as for any attempt to awaken the interest of the Church's young people in missions, at home or abroad, in any systematic way, that was hardly to be expected of churches that had not themselves become imbued with the missionary spirit to any large extent.

This was the general situation so far as the Church's young people were concerned, when, in February, 1881, Christian Endeavor was born. When the Reverend Francis E. Clark, who recently died with a world paying tribute to his character and work, organized the first Young People's Society of Christian Endeavor in Williston Congregational Church of Portland, Maine, he started a movement whose swift spread and astonishing development in all lands can only be accounted for by the fact that something like it had long been needed. The very name was an inspiration, and the response of the young people to its spiritual and service challenges was immediate. Christian Endeavor has girdled the earth, and its ideals have ever been held high, through the widely pervasive influence of its founder. It was the first interdenominational society that brought the young people into beautiful fellowship and sense of oneness in Christ and into common forms of service; the first that revealed the young people to themselves and to the churches; the first that made

the spiritual life development the supreme aim.

Christian Endeavor from the first gave missions a place in its constitution, on its program, in its local meetings and conventions. The missionary committee was one of the three committees named in the original by-laws. A monthly missionary meeting was a feature of the program, and missionary lesson topics were carefully selected and ably treated in order to attract, instruct and interest. The societies in time made their way into all the foreign mission fields, and the movement carried exceptional enthusiasm and blessing to the missionaries and the native young converts. No conventions in this country surpassed in zeal and helpfulness those in Europe, Asia and Africa. As Father Endeavor Clark made his way repeatedly around the world he was met everywhere with the same Christian warmth of welcome. He lived to see Christian Endeavor, represented in a World Union, become one of the strongest ties between the nations, one of the most effective allies of international brotherhood, interracial understanding, and world peace.

I have given this space to Christian Endeavor because it was the first organized movement of young people that was wholly within and indeed an integral part of the Church. Each local society belonged to its own local church, was under the direction of the pastor and church officers, and had loyalty to the church as one of its prime principles. Whatever associations it might form with kindred societies of young people in other churches, its first allegiance to the home church was clearly understood and constantly impressed by

the leaders. Thus it brought missions, with the other forms of service, directly home to the local churches, while through its intermingling of the young people of different denominations in local, state and national conventions it gave momentum to the rising tide of enthusiasm and interest in world evangelization through Christian missions.

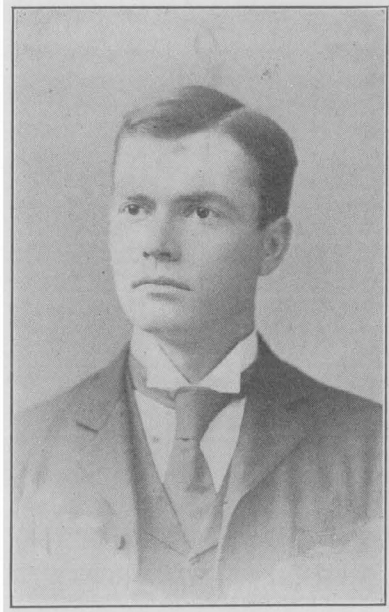
Denominational organizations of young people resulted from the Endeavor movement. The Epworth League was organized in 1889, with the aim of developing the life and activities of the young people of the Methodist Episcopal Church along the lines of its selection and under the guidance and control of its ecclesiastical leaders. The Baptist Young People's Union of America also resulted from the Endeavor movement. Since there was no central Baptist church government to direct that the existing Endeavor Societies in local Baptist churches join the new Baptist organization, most of them remained in the Endeavor fellowship. Other denominational societies of young people have also followed similar lines and have maintained and fostered missionary interest.

Grouping these young people's organizations which are in and of the churches, the published statistics show that between five and six millions of youth are members of societies that regularly call attention to home and foreign missions, bring them information from mission fields, and seek to stimulate a sense of personal responsibility and relationship. Estimate the millions enrolled in the years since the origin of the young people's movement in 1881, and it will then be possible to apprehend in some measure what has occurred within

fifty years. While it is true that these societies did not develop the specific forms of missionary training and life enlistment which came later, it is also true that they created the constituencies of young people ready to hand for the new movements.

We now come to another factor of great moment in its immediate bearing upon the important and influential body of youth—the students. Here the origin of the missionary movement came from the Young Men's Christian Association, organized in the United States in 1851. The Student Associations were first formed in 1858. Foreign missions assumed a prominent place in the Association work when John R. Mott came into it with his missionary enthusiasm and vision. The Student Volunteer Movement, which grew out of mission study classes in Student Associations, marked a new era in the relation of youth to the missionary enterprise. Organized in 1886, it presented a definite goal and objective, and issued a challenge to youth in the colleges and universities that met with ready response. Its conventions have given a marked impetus to interest in missions, and impressed the general public as well as the church members with the magnitude of the worldwide cause. It is impossible to judge adequately the influence which the Student Volunteer Movement has exerted. In a single year, for example, its mission study classes had an enrolment of 8,500, and nearly 9,000 students were directed in community service. It has a record of many thousands of life decisions for missionary or some other form of Christian service, and through its agency 11,700 students have

offered themselves for service in the mission fields. Y. M. C. A. summer conferences, beginning in 1886 at Mount Hermon, have increased in number in America and have spread to many other lands. In 1895 the student societies were federated in the World's Student Christian Federation, which creates for students an international



JOHN R. MOTT AS A STUDENT LEADER
IN THE EARLY DAYS OF THE
STUDENT VOLUNTEER MOVEMENT

bond of sympathy and goodwill similar to that of the International Union of Christian Endeavor for young people at large. The International Y. M. C. A. which has sponsored the Student Volunteer and World Student Movements, under Dr. Mott's leadership, has not only established Associations in foreign lands and led in evangelistic effort, but its foreign department has steadily advanced, until its budget has passed the mil-

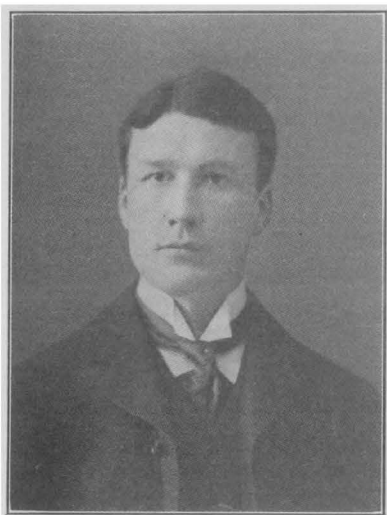
lion mark, and earnest endeavor has been made to inform and actively interest the Association membership at large in the missionary cause.

Working in close cooperation along missionary lines came the Young Women's Christian Association, organized in England in 1855, in this country in 1866, and reorganized here as the National Y. W. C. A. in 1906. Both in England

that the leaders of these two powerful agencies, allies of the Church, have been so thoroughly imbued with the missionary spirit and purpose. And this missionary development, remember, has taken place within the last fifty years.

All this was preparatory to another youth movement, designed to interest all the young people in a personal, definite way, and reaching out indeed for the entire church membership. This was the Missionary Education Movement, which in July of this year celebrated at Silver Bay its quarter century of service. This is not the place to give a history of this great inspirational and educational movement, which has provided textbooks of high merit for both home and foreign missions, trained many thousands of leaders, led large numbers to life enlistment through the spiritual influence of its conferences, and greatly promoted interdenominational fellowship and cooperation. It also served to pave the way for denominational departments of missionary education which are full of promise, as they increasingly encompass the local churches in hitherto unreached areas. This is preeminently the day of the mission study class and the church school of missions. The latter includes in the range of the program all ages and grades from the kindergarten and junior to the young people and senior adult—the whole church engaged in mission study, with adequate leadership and equipment for intelligent and inspiring presentation of the cause which our Lord committed to His disciples in the Great Commission.

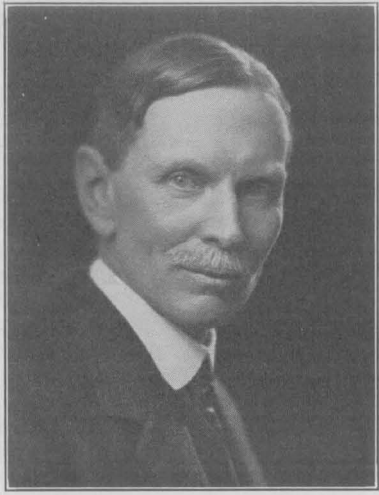
These various movements which have interested the young people in the missionary enterprise have



ROBERT E. SPEER AS A STUDENT
LEADER IN THE EARLY DAYS OF THE
STUDENT VOLUNTEER MOVEMENT

and the United States the Association maintains a missionary department among the foremost features. It has place on the Council of North American Student Movements, and is affiliated with the Student Volunteer Movement and Student Christian Federation. Through its mission work it interests its home membership in the world cause. The Student Associations numbered 721 in 1922, with 61,500 members. It is fortunate for the cause of missions and for the young men and women alike

naturally been aided by the modern inventions which have annihilated distance and brought the world



ROBERT P. WILDER—TODAY

One of the Founders of the Student Volunteer Movement for Foreign Missions and until recently the General Secretary

into neighborhood, with the resultant advance in knowledge of hitherto little-known and misapprehended lands and peoples. The newer literature, moreover, has presented the missionary pioneers in those aspects of courage and heroism that particularly appeal to youth, and the real challenge of the work has been pressed. All things have worked together to make this for young people the era of missionary education and enlistment. Nor have the modern missionary magazines played an unimportant part in awakening interest through spreading information.

The fact that THE MISSIONARY REVIEW OF THE WORLD is celebrating its fiftieth anniversary affords opportunity to call to mind the further fact that prior to fifty years ago there was no missionary magazine of the type and grade of the

best missionary magazines of today. Indeed, the twentieth century covers the rise of these amply illustrated publications.

It is significant that in the youth movements of today, as signalized by recent conventions—things undreamed of fifty years ago—the missionary enterprise has received full measure of attention, with plentiful advice as to the proper conduct of missions; proving beyond question how widely the interest of the young people has been enlisted.

It is safe to say that never before has the attention of the Christian Church been called to and concentrated upon missions as it is today. As we have noted the chief



SHERWOOD EDDY—TODAY

A Popular Convention Speaker on Missions, and Foreign Department Secretary of the Y. M. C. A.

movements which have brought this about, which were all youth movements in origin, the contrast

between fifty years ago and now stands out vividly. Fifty years ago there was as yet no organized effort which sought specifically to enlist and train the young people of the churches in spiritual growth and active service; no definite means or attempt to awaken their interest in missions. The young people's societies, the Student Volunteer Movement, the Young People's Missionary Movement, which later became the Missionary Education Movement, were all non-existent. Fifty years ago there were no missionary training classes for leaders, no cooperation between denominations, no missionary literature, no graded classes, no church schools of missions, no local, national and world conferences.

Now the conditions are so changed that those who were not living in the old days cannot realize the vast difference and advance. Now the young people are not only recognized as potent forces in the Church, but through the youth

movements they are assuming a leadership hitherto unknown. The summer conferences, conventions, training institutes and study classes, interdenominational and denominational, are found in all parts of the United States and Canada. The literature provided is remarkable both in quantity and quality, covering every phase of world missions. Now, the church that evades or escapes the appeal and study of missions must either have a non-missionary pastor, no pastor, or no young people. This does not mean, of course, that the churches are now sufficiently alive to the missionary needs or sufficiently imbued with the missionary spirit; but it does mean that, in contrast to conditions fifty years ago, so far as the young people are concerned, they have been brought into a place of responsibility, of influence, and of spiritual development that promises much for the future of the churches, the raising up of missionary recruits, and the extension of the Kingdom of God.

Thoughts for the Thoughtful

The inexhaustible and perennial spring of missionary devotion is the constraining love of God in Christ.

The Christian view of God and of His purpose must transform the whole of life.

A civilization based on materialism and selfishness must in the end compass its own destruction.

We cannot be Christians in the full sense without setting ourselves to Christianize the social order.

There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may be truly described as infinite.

The man who has seen that God is love knows that our human life can reach its full stature, perfection, and satisfaction only in the measure that the love of God is shed abroad in our hearts.

The firm hold of the unseen and the sense of the absoluteness of God's demands on us, which are characteristic of New Testament life, are what we most need to recover if we are to do the work of God in our generation.

A MISSIONARY PATRIARCH OF INDIA *

*An Appreciation of the Life and Work of the Late
Rev. E. M. Wherry, D.D.*

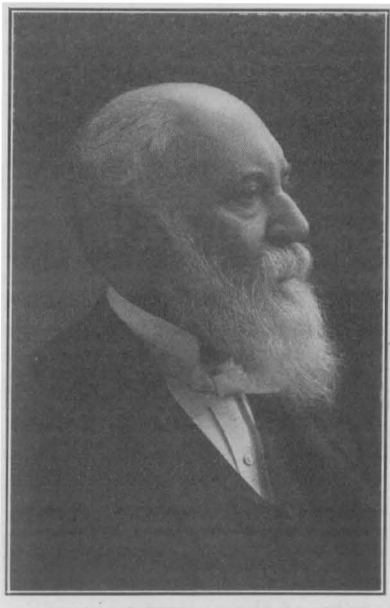
BY REV. J. J. LUCAS, Landour, India

WHEN a student in Princeton Seminary over sixty years ago, Elwood M. Wherry decided to go as a missionary to Turkey, but a letter from Dr. S. H. Kellogg, then a missionary at Fatehgarh, turned his heart to India. On his graduation in 1867 he and Mrs. Wherry set out for Calcutta on a sailing vessel, taking a long and wearisome voyage around the Cape of Good Hope. His first station was Rawal Pindi and after two years he was transferred to Lodhiana where he spent the greater part of more than forty years as a missionary.

In the early years of his missionary service Mr. Wherry established and continued to edit the *Nur Afshan* through which, for many years, he spread far and wide throughout North India the light of the knowledge of Christ. In those early days he began the preparation of his Commentary on the Koran which was published by the Trübners in four large volumes—a *magnum opus* indeed. Tract after tract and book after book came from his pen, each dealing largely with questions relating to Islam, answering Indian Moslems' objections to the Gospel. When the Presbyterian Theological Seminary was resuscitated in 1883 after seven years of suspension and was transferred from Allahabad to Saharanpur Dr. Wherry was appointed the first professor, and held this position for four or five

years until he went on furlough to America.

After his return from America in 1898 he was appointed once again to Lodhiana and there spent



ELWOOD M. WHERRY

most of the active years of his service until he retired and returned to America five years ago. Dr. Wherry's long years of service in Lodhiana founding and editing the *Nur Afshan*, preparing and publishing books and tracts, taking a leading part in the founding and building up of the Lodhiana Boys' Boarding School were among the most fruitful years of his serv-

* Dr. Wherry died on October 5, 1927.

ice. After his return to India in 1898 he set himself, with a few others, to revive interest in the union of all the Presbyterian churches in India. In this he and they were successful, so that the organic union of eight of the Presbyterian churches in India was consummated at a meeting in Allahabad in 1904. A few years later this Presbyterian Church of India recognized Dr. Wherry's services by electing him Moderator of the General Assembly. Recently he prepared a History of the American Presbyterian Missions in India from the founding of the

mission in Lodhiana in 1834 up to the present. Thus from the beginning to the end of his sixty years of missionary service his pen was busy in writing the things which are vital to the growth of the Church of Christ in India. Those who had the privilege of loving fellowship with him during many of these years give thanks at every remembrance of him and now think of him as still serving, still praising and still growing through all the experiences of the service here and now, in preparation for yet better service—the service of an ever growing life.

THE BRITISH CHURCH DISPUTE

THIS issue threatens to rend in twain the Church of England.

For nearly four centuries High, Low, and Broad Churchmen have found it possible to use the Prayer Book which embodied the Elizabethan Compromise. But the accord is breaking down over an attempt to revise the Prayer Book. The Church has to decide whether its face is set towards Roman Catholicism or toward the Protestant interpretation of the Bible. The Church of England is a state church, the Church of the royal family, of the ancient universities and schools and of the Government. The prelates of the Church sit in the House of Lords and crown the King on his accession. The monarch is required to be a communicant of the Established Church that guarantees the Protestant succession. This same Church also presides over much city and most rural education of children. To surrender the Church to the Roman Catholic party would natu-

rally disturb the British people and the Anglican Church.

The main contest is over the Communion Service. To the Low Churchman the standard procedure on Sunday morning should be Morning Prayer and the sermon. To the High Churchman the service culminates in the Eucharist, exalted into the predominance conceded by the Papacy to the mass.

In the proposed Prayer Book the Communion Service has been rearranged and elaborated and a page of italicized rubric has been inserted wherein there is permitted the reservation of the sacrament. This change has aroused England.

While the revised Prayer Book was accepted by the Church Councils a large number of influential Churchmen are opposed to it and the State has vetoed the decision of the Church Council. As a result a movement towards disestablishment has already been started. Such a consummation would be a blessing to the Church.



TOPICS OF THE TIMES



A Student Rally for Missions

THE Student Volunteer Movement is passing through a transition period. It was organized forty-one years ago to enlist Christian students in the work of carrying out the great Commission of Christ to evangelize the world. One hundred students volunteered at the first college student conference in Mount Hermon, Massachusetts, in 1886. Two student secretaries, Robert P. Wilder and John N. Forman, both of Princeton, arranged to visit American colleges and present the Call to other students to help realize the watchword: "The Evangelization of the World in this Generation."

The movement grew. John R. Mott of Cornell, Robert E. Speer of Princeton, and others, volunteered and became leaders. The great emphasis was laid on the command of Christ to give the Gospel to others who had never heard. The non-Christian world was painted in dark colors. Students were asked to declare their purpose, God willing, to be foreign missionaries. They enrolled in mission study classes and prayer groups in schools, colleges, medical schools and theological seminaries. The purpose was clear and the goal was definite; the organization was simple and the spirit was devout.

The work became more complex. The first Student Volunteer Convention at Cleveland in 1891, brought together 558 student delegates from 150 institutions. It was

an inspirational gathering. It caught the imagination of the Church and mission boards saw the possibilities. More travelling secretaries were employed and the office force was enlarged. An Educational Secretary guided the mission study groups and textbooks were prepared. The budget increased to \$20,000 a year, then to \$87,000. The conventions increased to include 5,000 delegates. Volunteers enrolled until up to date eleven thousand seven hundred are on record as actually having sailed for foreign mission fields in the past forty years.

Then came a change. Many students attended the conventions who were not really interested in the foreign missionary enterprise. Some were not even professing Christians. Christ's commission to evangelize the world meant less to them than problems nearer home. Acquaintance with foreign students, and consciousness of the failure of Americans to live up to Christian ideals led to questionings. A revolt from conservative missionary leadership was threatened. Students were invited to become members of the Governing Board and for a time there seemed to be danger lest the Movement would lose its missionary purpose, its Biblical basis and its spiritual power.

The recent Detroit Convention, with its 3,500 delegates from 600 institutions, has been reassuring in many respects. While there was a

noticeable change from the old type of inspirational and informational addresses to more intimate and frank discussion of problems and policies, the convention was distinctly devout and missionary in its spirit and aim. The delegates were wide awake, open-minded, honest and sympathetic to the great purpose of the Movement. While some were inclined to look upon Jesus Christ and His Gospel as only a way of life, the general conviction expressed was that He is "*The Way, the Truth and the Life*," and that the only revealed way to God and into eternal Life is through His Son Jesus Christ. While this does not deny that there is truth in other religions, it rejects them as inadequate to meet man's greatest need for this life or the Life to come.

Some of the questions raised by the students at the convention show the trend of student thought and their attitude of mind.

How is it going to be possible for people who want to go into missionary work to go without military protection?

What are we, the youth who love the truth and who love adventure, going to do to overcome and break pernicious denominationalism?

Is our belief in the fact that Jesus is *the Way*, the only Way, strong enough for us to impose it on other people?

Is not the failure of missionary work in China due in part to the fact that missionaries have gone there with education rather than with the idea of spreading the simple Gospel of Jesus Christ?

Is there not danger in modern missionary work of emphasizing the amelioration of the world rather than its redemption?

What mistakes are missionaries making today, in good faith, which will hamper us in the future as past mistakes made in good faith hamper us now?

Should the modern missionary go as a guest of the national church, subject to its discipline and sharing in all its privileges and responsibilities?

Should foreign nationals assist in selecting prospective missionaries to their own communities?

If Christianity breaks out beyond the borders of the Christian Church as in

India, should Christian missionaries intervene or interfere or take part in the work?

What should be the attitude of missionaries in such lands as China and Japan, on the problem of race discrimination as expressed in our immigration laws?

Are there any great religious truths in the Oriental religions that they can contribute to Christianity?

In regard to exchange of missionaries between China and the West, if China sends missionaries to the West, will the West welcome the Chinese missionaries and upon what basis?

As an aid to the breaking down of denominationalism would it not be possible to have a non-denominational sending agency?

What can we students on the college campus do to foster this spirit of world fellowship?

Is it possible to eradicate race hatred, and if so, how can it be done?

While there was naturally a lack of information and some shallow thinking manifest among the students, there was evident a spirit of honesty and sincerity and earnestness that was reassuring. One noteworthy sign of a desire to be consistent was the fact that racial differences were ignored in the placing of delegates by agreement with the Detroit hotels. This was a great step for principle as against prejudice.

Missionary methods, problems and leadership are changing. This is to be expected and is a hopeful sign. The great need is to guard against forsaking or overlooking the great aim of the enterprise, to give the Gospel of Christ to all men, to practice His teachings and to manifest His Spirit in all departments and contacts of life, to seek the guidance of God, and to depend on the power of His Holy Spirit. Students and all Christians need to bear in mind the words of Christ, "*Without me ye can do nothing.*"

February 19th is the Universal Day of Prayer for Students.

Foreign Missions Examined

FOR the past thirty-five years the Foreign Missionary executives of North America have met in annual conference to examine their united task, to discuss their problems and the possible solutions and to see how they may work together more effectively. This year they met at Atlantic City (January 8th to 13th) in sessions that were unusually interesting and effective.

Great problems are before the world and the Church. The international, industrial, social and religious conditions and attitudes of thought have been rapidly and radically changing. China is in upheaval; Japan is looking more critically at missionaries; India is seeking greater expression for nationalism; Africa is awakening; race relations are being readjusted; there is a growing demand that Christians at home put their own house in order; the missionary message, motive, objective and methods are being re-studied and re-expressed. Denominational rivalry is discredited and larger control in their own churches and schools is demanded by Christians on the mission fields.

This year at Atlantic City, a large place was given to the views of men and women outside the missionary boards. Both at the sessions of the Federation of Woman's Boards and at the general conference meetings, the business men, represented by William E. Boyd of the Curtis Publishing Co., were invited to give impressions of missionary work and to offer criticisms; men and women from other races, represented by Rev. W. Y. Chen of Foochow and Dr. Decio de Paula Machido, of Brazil, were asked to give their views of the

work and the attitude of their people to Christ; the viewpoint of the pastor was presented by Dr. A. W. Beaven of Rochester and of the college professor by Rufus M. Jones of Swarthmore. Dr. John R. Mott gave a masterly report on the plans and purposes of the coming International Missionary Conference in Jerusalem.

Several convictions were generally and decidedly expressed: (1) That Christian missionaries are still greatly needed in non-Christian lands; (2) that financial and prayerful support of missionary work should increase rather than diminish; (3) that gunboats and government protection are not generally favored by missionaries; (4) that the national Christians should be given as large responsibility as is possible for the support and management of their own churches and schools; (5) that there should be closer cooperation between national churches and missionaries and a decreasing emphasis on denominationalism in Christian work; (6) that race prejudice among Christians should give way to expressions of brotherhood; (7) that greater dependence on God is required for success in His work.

Those who attended the sessions at Atlantic City must have been impressed by the clear-headed, open-minded, forward-looking and hopeful character of the missionary leaders. Difficulties were frankly faced but there was no pessimism. Responsibility was acknowledged, but it is a responsibility to seek and to follow the leadership of God.

[A number of the addresses will be published later as will also addresses and reports from the Student Volunteer Convention, the Comity and Home Missions Conferences in Cleveland and the International Missionary Council meeting in Jerusalem.]

Laymen and Evangelism

PERSONAL evangelism seems to be a lost art for the large majority of Christians. In the early days of the Church when the Christians were scattered abroad—"except the Apostles" or regular church leaders—the laity "went everywhere preaching the Word." As a result multitudes believed in Christ and the Church grew in numbers, in purity and in power. Today, out of nearly two hundred million professed followers of Christ in Protestant churches, how many bear any true witness among unbelievers? Outside of the ranks of professional preachers, missionaries and Christian teachers, probably not one in a hundred are witnesses. Who can measure the effect if Christian men and women bore witness to Christ and His power among non-Christians?

The newly organized Men's Church League (of New York) is sending out a challenge for the fuller enlistment of laymen in Christian service. They are urging each church to enlist and organize its members into groups of eight or twelve for continuous personal work. In Schenectady, New York, the churches have endorsed a Neighborhood Group Plan and have decided to assign every block in the city of 100,000 inhabitants to some church for spiritual cultivation and evangelism. What would be the effect if this plan were carried out in every city and town on the continent?

The Men's Church League is seeking to form a committee of one thousand laymen who will be active in enlisting the church members all over the United States in active spiritual service. They are endeavoring to enroll "one million

witnesses" to Christ and to organize these witnesses into groups of six or twelve, each with a leader, that will cultivate a definite area and meet occasionally for conference and prayer. It is hoped that the groups will be augmented constantly and that at certain times in the year all groups in a congregation will meet and report to the whole church.

The plan is not to increase the number of organizations but to adopt a simple, natural and effective method for personal evangelism and spiritual work in order to enlist as many spiritually minded men and women as possible to do personal work among non-Christians. The declaration of "witnesses" reads as follows:

I hereby accept membership among the "One Million Witnesses" now being enrolled, by declaring my purpose:

1. To endeavor to lead at least one person each year into personal faith in Jesus Christ and into membership in the Church of Christ.
2. To become a member, as soon as possible, of a small group of similar "witnesses," either in my own church or community, to meet at stated times for prayer and conference. (See Matt. 18: 19-20, Luke 10: 1, 2.)
3. To endeavor to lead at least one person each year to become an enrolled "witness" with these same purposes.*

The Men's Church League, of which Dr. J. Campbell White is General Secretary, was formed in October, 1924, to enlist Christian laymen in active Christian work. Such an awakening among professed followers of Christ is very greatly needed. Too many churches, which means church members, are like the Church of Laodicea. A spiritual reviving by the Holy Spirit is needed to purify and empower the Church and all Christians.

* Cards for enrolling "witnesses" may be secured from the Men's Church League, 156 5th Avenue New York City, at 10 cents for 20, 30 cents per 100, or \$2.50 per 1,000.



METHODS FOR WORKERS



AT ELLIS ISLAND—SISTERS FROM EUROPE SEEKING ADMISSION TO
"THE PROMISED LAND"

WHEN THE WORLD COMES TO YOUR CITY OR CHURCH

The Value of Missionary Exhibits

BY MARY LATHROP BISHOP, Cleveland, O.
*Secretary of Literature and Publicity of the
Woman's American Baptist Foreign
Mission Society*

The Missionary Exhibit as a vehicle for teaching missions is unsurpassed, for "the mind best sees things that are pictured." A wise handling of the subject brings us into contact with the past, links up the work of yesterday with the aims and purposes of today for tomorrow's fulfillment. It gives a better appreciation of progress and achievements and may be the inter-

preter of life and manners and customs of many lands and peoples.

The testimony is that widespread interest is one great gain; that there is value in its research, its spontaneity and its creativeness; that the exhibit furnishes opportunities of self-expression. Certain it is that many lessons may be taught through the medium of Missionary Exhibits. International friendship with its peace program, industrial ideals of working together for the common good, the fellowship of the gospel and the unity of spirit, all may be visualized until the worker has a vision of what it is to be a member in the Family of Nations of the Kingdom

of God. The exhibit if carefully planned may represent the meeting place of the nations.

The World in Our Church

If the exhibit is to be held in a church, the Sunday-school assembly



WAYSIDE MINISTRY IN INDIA

room may well be the gathering place. Use flags of all nations for the decorations, with the American and the Christian flags intertwined. At the entrance of the room a lighthouse may be very effectively used. In the center of the platform and slightly raised, place an illuminated cross. Around the base arrange standards which will hold the small flags of the nations.

A brief devotional service would be effective, using the thought of the King of the Nations.

Leader—Give unto the Lord ye hundreds of the people, give unto the Lord glory and strength.

Response—Let the heavens be glad, and let the earth rejoice: and let men

say among the nations, The Lord reigneth. 1 Chron. 16:29, 31.

Leader—Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

With the accompaniment of soft music, representatives of the nations enter in costume, each carrying a flag of her own country. They march to the platform and place their flags in the holders prepared for them. Forming a group in front of the platform they sing, "We've a Story to Tell to the Nations."

Announcements are then made of the plan of the missionary tour. Each group of ten as designated, will follow one of the nationals to the various exhibits wherever placed. When the bell rings all progress to the next exhibit.

The Sunday-school rooms may be utilized for the different countries. At the booth there may be brief dramatizations or sketches typifying work done in the special fields, or there may be simply a description



FROM THE LAND OF CHINA

given of the curios. It adds to the interest to have missionaries as special aids. Pictures, posters, costumes and

literature may be obtained from local or national headquarters of denominations. An attractive literature booth should be a part of the exhibit. The



AMERICAN MOUNTAINEERS OF
THE SOUTH

helpers may be dressed in costumes made of the various publications.

Ways of Putting On Exhibits

One church used as a prelude to the evening's tour of missionary fields, the plays of different nationalities. A trained leader gathered about her a group of children and taught them how the children of many lands play their games. It was gratifying to witness the eagerness of the children to know just how other children played. After the games were over they were interested in the missionary exhibits, asking many questions and manifesting appreciation.

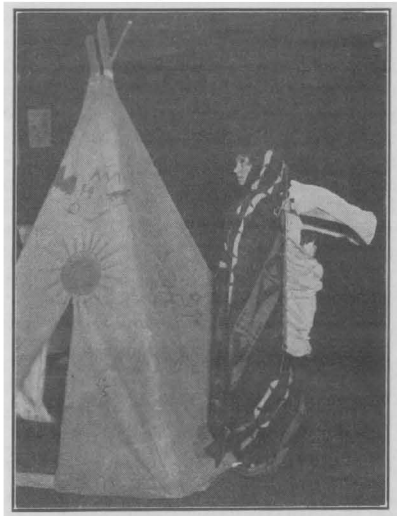
A city mission society doing a large work among foreign-speaking people held a parliament of nations in a large up-town church. The various groups participating presented songs of the nations and a varied program as a part of the exhibit.

At an annual national convention, the exhibit took the form of a mis-

sionary maze. When once the journey was begun there was no turning back. One had to follow the trail through Africa's forest, by China's pagodas, pass through Japan's gateway, stop at the Filipino huts on stilts, see India's temples, and ride in Burma's ox cart—in fact see all the countries in which the missionary organizations were at work.

Working Out an Exhibit

A practical working out of an exhibit for city, state or national groups, was put into operation in Cleveland, Ohio, last July, 1927, as one of the features of the thirty-first Christian Endeavor Convention. The Missionary Exhibit was under the direction of the Woman's Committee of the Federated Churches. All details were arranged by this committee with the heartiest cooperation of the General Chairman and Secretary of the Cleveland Convention Committee. Countries were chosen and allocated to different groups. Each group secured its own



AN AMERICAN INDIAN EXHIBIT

curios, costumes and helpers. The backgrounds for the booths were painted by a young artist from designs made by the committee. The size

varied from 22 feet square to 22 by 15 feet. Each of these displays ran across the back of the booths and was set against a background of black cotton flannel. Rugs, posters, curios, baskets, images, etc., furnished the decorations. Small daylight screens were used to show pictures, and playlets were given at intervals. There was always a moving procession and the hours had to be extended. Many interested young people returned again and again to study the exhibits, and to make notes for use at home.

The whole effect was realistic and impressive, and at the same time capable of reproduction. A college enthusiast drew a word picture of her impressions:

"A trip around the world in Cleveland. Adobe houses silhouetted against the blue bowl of the sky, Indian women with papooses slung over their shoulders weaving blankets—New Mexico. Low white igloos of scintillating snow. Log houses in Alaska. Blue water of a southern Pacific harbor. Low buildings and tall palms, brown huts on stilts—The Philippines. Pale pink cherry blossoms in Japan, dainty little women dispensing tea. Stately Chinese pagodas. Gold Buddhas. White mosques of India. Wayside dispensary, with doctors and nurses. African grass huts. Fur rugs and hemp hammocks. White robes, dense jungles. All these may be seen in the Missionary Exhibit.

"Impressions gained from such a world tour will not easily be effaced."

MISSIONARY EDUCATION IN A LOCAL CHURCH

By MRS. BOWERS, *Lewistown, Pa.*

Comparison of records covering several years brought to the attention of the Director of Missionary Education of the Huntingdon Presbytery* and the Secretary of Missionary Education for the Huntingdon Presbyterial†

that fifty-seven of its seventy-seven churches and seven preaching points had either been having no form of Missionary Education or else a study class only in the adult Missionary Society—the young people and men being entirely unreached.

The Director of Missionary Education organized a committee from the Presbytery and Presbyterial composed of the officers for Foreign Missions, National Missions, Young People's Work, Presbyterial President and Missionary Education Secretary. This committee planned a visitation to each of the fifty-seven churches, choosing the Sabbath school and Christian Endeavor Societies as the best places to reach the uninterested.

Each visitor made a brief address to the Session stressing the need of interest and education in missions and presenting some plans and ideas. However, the main object of each visit was to have a conference with all Sunday-school teachers, officers of Sunday-school and organizations, when we urged a monthly presentation of missions in Sunday-school (ten minutes at least), the appointment of a Missionary Education Secretary for each church, organized Sunday-school classes taking up mission study, reading contests for uninterested men and women, missionary organizations for children and young people. We took large packets of material to leave in each church consisting of catalogues of literature, and lantern lectures, sample magazines, story leaflets, leaflets on methods, etc. These were a great benefit for we found many churches that did not seem to know of the available materials, due of course to there being no organizations, hence no one but pastor or any officers' mailing list.

Results: Six or more missionary organizations already formed and definite points of contact established in each church, which will permit the various officers to do efficient follow-up work—much of which will be needed to nourish the seed that has been sowed.

* Presbytery—Ministers and laymen.

† Presbyterial—Women, young people and children's organizations.



WOMEN'S BULLETIN



COUNCIL OF WOMEN FOR HOME MISSIONS
and

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

EDITED BY MISS ELLA D. MACLAURIN, 419 FOURTH AVE., NEW YORK
and

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

SUGGESTIONS FOR CHILDREN'S RALLY

*Under Auspices of the Local Women's
Interdenominational Group*

1. The group should be strictly limited to children under twelve years of age, with their teachers or leaders.

2. A committee of children and leaders should be appointed to make plans for the Rally.

3. The different groups of children should be asked, early, to make contributions to the program—probably in the form of a brief dramatization—the contributions from each group to take not more than five minutes, preferably three minutes.

4. The worship material should be sent out in advance and be memorized by the various groups so that they can all participate.

5. Letters should be sent to each group, early, asking them to write about the offerings either in money or other gifts that they have made during the year. A few of the replies should be read at the Rally.

6. Care must be taken that the program for the Rally does not attempt to cover so many different groups that it lacks unity and conciseness.

7. The program should be based on the work of the year.

8. The program might include a pageant, the episodes of which might be given by different groups.

9. There should be a special room in which exhibits might be displayed—this material to be the actual work of the children, with a committee of boys and girls in charge. The time for showing the material should be after the regular program, when it may be explained by the committee of boys and girls.

10. A speaker might be secured, either a National from one of the mission fields, or a missionary. Care would have to be

used to secure someone who knows how to speak to boys and girls.

11. Badges for the different groups, arm-bands for ushers, banners, special costumes, etc., might be used as helps in creating interest and atmosphere.

12. Where the different groups come from some distance, it might be suggested that trucks be secured and that the boys and girls bring their lunch and have a picnic en route.

13. If refreshments are served they should be simple and typical of the country and people studied.

14. Where there are only to be a few groups represented much more responsibility can be placed upon each one and the contribution of each can be greater. Where there are many groups it would probably be impossible to have the boys and girls participate in more than the worship service (which has been sent to them and learned in advance) and very brief responses to Roll Call telling what has been best in the work of the year.

15. In order to make the suggestions concrete, three programs based on the suggested study for 1927-28 are attached. Some of the items in each may be selected and built into one program. Of course, any committee will build its own program, varied to meet the particular conditions of its own field.

Exhibit A

WORSHIP SERVICE.

Opening Sentences (In unison): "Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord for he hath done excellent things: Let this be known in all the earth." (Isa. 12: 4-5.)

"O Lord, . . . thou only art holy; . . . all the nations shall come and worship before thee; for thy righteous acts have been made manifest." (Rev. 15: 4.)

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: Thou art God alone." (Ps. 86: 9-10.)

Song: "Jesus Shall Reign Where'er the Sun."

Song: "We've a Story to Tell to the Nations."

Scripture: Ps. 98 or 67.

Song: "God's Children Live in Many Lands," from "Song and Play for Children." (Pilgrim Press, 14 Beacon St., Boston, Mass.) (Children in costume.)

Prayer: Our Father, we thank Thee that Thou art interested in all people everywhere. We are glad that all the boys and girls in the whole earth are a part of Thy great family. We are sorry that some of Thy children know nothing of Thy love and care. May those of us who love Thee help all the boys and girls everywhere to know Thee. May they learn of Thy love and of Thy desire to help them. May we remember all the boys and girls in our own country and in other countries as together we say, "Our Father, who art in heaven."

Lord's Prayer.

Song: "In Christ There Is No East or West." (This might be dramatized by older Juniors.)

Roll Call.

- a. Exhibit of curios and material from other countries (not the things the children made). One from each group may describe the contributions. These may remain permanently on the platform and supply "local color." or
- b. The best thing our group did this year. (Three minutes or less.) This may be dramatized, or in dialogue form, or presented in any other way.

Dramatizations. (Secure books from denominational headquarters.)

"A Puppet Show" from "Kin Chan and the Crab."

"At School in Japan" from "Our Japanese Friends."

"At Home in Japan" from "Our Japanese Friends."

"At Play in Japan" from "Our Japanese Friends."

Play one or more games on the platform such as, "Large Lantern, Small Lantern," etc.

A Play.

"Alice Through the Postal Card." (Secure from denominational headquarters) or

"O Shining Mountain"—a play produced with marionettes. (August, 1927 issue of "Pilgrim Elementary Teacher," 14 Beacon St., Boston, Mass.) or

"The Honorable Guest" by Frances

Cavanah. (Secure from denominational headquarters) or

A dramatization based on "Please Stand By." The scene may be a radio broadcasting room and the various people mentioned in the book may enter and tell their stories.

Address.

By a National or a missionary. (Not more than ten minutes)

Benediction.

AFTER THE MEETING.

A personally conducted trip to Japan in charge of the children who are prepared to describe objects.

Japanese games.

Refreshments.

A personally conducted trip around the world (not more than twenty in the group) with games, curios, objects, posters. This to be in charge of a group of children who have prepared and are able to describe curios, etc., and to lead in the games. Refreshments may be some little thing in each country or all may assemble in one room for simple refreshments.

Trip may take the place of "Roll Call—a" in the program.

Exhibit B

THEME: BUILDING A BETTER WORLD

Worship service (See Exhibit A or C).

Contributions from each group—"What We Learned This Year," preferably in dramatic form and taking not more than three minutes (five minutes if only a few groups participate).

Dramatization or stories—(By individual children or by groups) "How Some Negroes Have Helped"—from "The Upward Climb;" "How We Can Help Some of the Indians in Our Country"—from "Indian Playmates of Navajo Land;" "How Some People in Japan Are Helping"—from "Our Japanese Friends" and "Kin Chan and the Crab;" "Some People Who Need Our Help"—from "Please Stand By."

Address: (By a National or a missionary.)

Benediction.

A trip around the world, games, etc. (See Exhibit A.)

Exhibit C

THEME: KNOWING SOME OF THE PEOPLE IN OUR OWN COUNTRY

Worship Service

Hymn: "America."

Scripture: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And

a second like unto it is this, Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39.)

"Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (Ps. 33: 12.)

"Righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs 14: 34.)

Story: "A Strange Pedlar." (Pillgrim Elementary Teacher"—August, 1927.)

Prayer:

Leader (May be Junior boy or girl): For our nation and all that it has meant to the people of other lands,

Boys and girls: We thank Thee, our Heavenly Father.

Leader: For all the opportunities for life more abundant that have been here made possible—schools, and churches, playgrounds and homes,

Boys and girls: We thank Thee, Heavenly Father.

Leader: For all the people who dwell in our land,

Boys and girls: We pray Thee, Heavenly Father.

Leader: May all of us find here justice and friendship and love; may all of us be friendly ourselves; may we really love our neighbors as ourselves so that we, like one loving family, shall each help the other to have the best that we know.

Leader (continuing): For all who live in this, our land, and for those who live in every other land,

Boys and girls: We pray Thy blessing, our Heavenly Father.

Reading letters from groups telling of their activities.

Contributions from various groups. "The Best Thing We Did This Year" (Not more than three minutes for each). May be the Roll Call.

Primary Children—What We Learned About the Indians (Presented in any way the leader and the group decide upon). May include showing doll, rugs, jewelry, etc.

Junior Children—Dramatization: "The Roll of Honor." (See "The Upward Climb," by Sara Estelle Haskin, p. 137.)

Address (By a National or a missionary—ten minutes.)

Benediction.

Games.

Refreshments (if desired).

YOUNG PEOPLE

A Few Questions

Is there an interdenominational Young People's Church Federation (including young men and young women) in your community? Is there

an interdenominational Young Women's Council or Federation?

Is it a separate organization, a department of the women's interdenominational group or a department of the Federation or Council of Churches?

What is its relationship to other local organizations, such as the Council of Religious Education, Interracial Committee, Committee on International Relationships, the denominational young people's organizations? What are its activities?

Please send replies and suggestions to Miss Florence E. Quinlan, 105 East 22nd Street, New York City.

A Few Suggestions

Organization.

Interest all the young people's organizations of the city:

Missionary circles, Christian Endeavor, Baptist Young People's Union, Epworth League, etc.

Be sure to interest the young business women of the city, and to include the students, foreign and American.

Have a city-wide representative committee.

Begin with young women, but do not forget the young men.

Be careful that the women do not control too much the young people's work.

Make the organization a very simple one.

Projects.

1. Leadership training group.

2. Participation in the World Day of Prayer.

Annually held on first Friday in Lent. (February 24, 1928.)

There should be a very real sense of worship in the meeting. Aim for dignity in music, sense of communion with God, and appreciation and understanding of prayer.

3. Dramatic presentation of race groups, games, folk songs, etc.

Possibly an outdoor May festival in a park ending with a brief talk by a good speaker emphasizing the bigness of the task, the "adventure of the Church."

4. Promotion of Young People's Summer Conference or School of Missions and of week-end conferences.

5. Participation in Institute or School of Missions in the fall. In cooperation with the Women's Council or Federation.

Program Material: Interracial, International, and Industrial:

Young People's Secretary, denominational headquarters.

World Day of Prayer supplies (interdenominational). Program, Call, Retreat, Seal. Order from denominational headquarters.

Federation of Woman's Boards of Foreign Missions, 419 Fourth Ave., New York City. Informative material on various activities. Christian Literature for Women and Children in Mission Fields. Women's Union Christian Colleges in Foreign Fields.

Council of Women for Home Missions, 105 East 22nd Street, New York City. Informative material on various activities. Farm and Cannery Migrants. Religious Work Directors in Government Indian Schools. Bureau of Reference for Migrating People (Follow-up of New Americans).

Church Women's Committee, Commission on the Church and Race Relations, Federal Council of the Churches, 105 East 22nd St., New York City.

Commission on International Justice and Goodwill, Federal Council.

Commission on the Church and Social Service, Federal Council.

The Inquiry, 129 East 52nd Street, New York City.

"Folk Songs of Many Peoples": Woman's Press, 600 Lexington Ave., New York City.

National Committee on the Cause and Cure of War, 1010 Grand Central Terminal Bldg.

Educational Department, League of Nations Non-Partisan Association, 6 East 39th Street, New York City.

Missionary Education Movement, 150 Fifth Ave., New York City.

Student Volunteer Movement, 419 Fourth Ave., New York City.

International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill.

BREAKING DOWN BARRIERS

Day of Prayer, February 24, 1928

There is something very inspiring in the thought that on February 24, 1928 we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time the circle was widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

Our theme for the next observance is so specific and of such consequence

that we are compelled to face its implications. We dare not pray for the *breaking down of barriers* unless we are willing to do all that we can to make possible an answer to our own prayers. What an adventure for most of us! It is an adventure which will appeal particularly to our girls and young women who are eager for daring experiments in world friendship.

The *breaking down of barriers* is, essentially, a process of sharing and the thought of sharing will lead inevitably to plans like the following:

1. A committee including representatives of as many nationalities as possible to arrange for the observance.

2. The program itself will be an effective demonstration of *broken barriers* if it is carried out by as many representatives of different races and nations as may be feasible.

3. The "atmosphere" of the place of meeting should suggest this spirit of sharing by a prodigal use of the flags of the nations, pictures, Oriental hangings, etc., so far as these are available.

4. The rich varied music of as many countries or races as the program will allow may be illustrated, especially in the organ numbers.

5. There should be preparation for the Day of Prayer by definite reading about the people of other races and lands for a better understanding and a finer appreciation of the best among all peoples.

We need something more than plans. These are empty forms unless reinforced by Christian attitudes. We must be conscious within ourselves of a spirit of sympathy, of consideration, and of appreciation. We must be dominated by a desire for knowledge and understanding. Nothing which we do externally in formal programs will *break down barriers* if this inner attitude be lacking.

If you who read this message are living in a community where the day has not been observed, will you not consult with women of other churches and plan to share in this blessed fellowship on February 24, 1928? All supplies may be secured from the Woman's Mission Board headquarters of your own denomination. Program, \$1.75 per 100; "Call to Prayer," free; Retreat, 10 cents; seal, \$1.75 per 1000, 25 cents per 100.



WORLD-WIDE OUTLOOK



CHINA

A Letter from T. Z. Koo

This well known Y. M. C. A. leader in China wrote recently to one of the editors of *The Congregationalist*: "Ever since the suppression of the communists, the anti-Christian propaganda, especially in its more violent forms, has noticeably decreased. With the exception of Nanking, all our equipment is now in our own hands again and work is being resumed under more or less normal conditions. Part of our Nanking building is being used as a hospital for wounded soldiers. This autumn, the main emphasis in our work is being placed on the deepening of our spiritual insight and faith. A series of regional and local retreats is being planned, centering round the main topic, 'We Would See Jesus.' Under this main topic four studies are projected, as follows: The God we see in Christ; Jesus' attitude toward God; Jesus among His fellow-men; and Fellowship with God through Christ. It is our hope that by going to Christ Himself, we may see a fresh vision of God and receive a new accession of power for our daily tasks in these difficult times."

Comparison with Boxer Times

LADY HOSIE writes in the magazine published by the United Methodist Church in England: "The Wenchow Christians are doing their best to keep the light burning during the present storm that is upon them. It is not easy. Yet it is easier than it was in Boxer days, only five and twenty years ago, when our Christians suffered torture and martyrdom for their faith. It is no longer thought in China to be doing God service to slaughter them like vermin, however hard things may

be for them today. Moreover, many had to stand alone then; now there is a band of earnest folk, men and women, yes, and girls and boys, who are standing together, supporting each the other's faith. The Christian community has grown vastly in number, and its heaven has worked on the non-Christian conscience. Zung Fuh, one of my mother's schoolgirls of old days, wrote to her lately, using the Romanized script my father invented for them years ago. She told how the women's meeting was being carried on in the smaller outlying chapels, as were also the Sunday services, seeing that the big city church 'is still occupied by those who are against us'—the anti-Christians."

Nanking Professors Invited Back

THE fifteen American missionaries who were on the staff of Nanking Theological Seminary, Nanking, China, until last spring when they left the city at the time of the tragic attack upon foreigners, have been unanimously invited to return to their posts by the Chinese members of the faculty. Word to that effect has been received from Dr. Li Heo-fu, secretary of the faculty and professor of history, by the Methodist Board of Foreign Missions, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, all of New York City, and by the Board of Missions of the Methodist Episcopal Church, South, at Nashville, the United Christian Missionary Society, St. Louis, and the Executive Committee of Foreign Missions of the Presbyterian Church at Nashville. These Boards unite in carrying on Nanking Theological Seminary. The petition

bears the names of nine other Chinese professors and instructors in addition to Dr. Li, and reads in part as follows:

The Chinese faculty, the Chinese pastors, and the seminary students sincerely hope that the foreign faculty of our Seminary will return to China as soon as possible. The Seminary has educated many good pastors within these fifteen years. The success is really due to our foreign friends who have helped with all their heart and strength in various ways.

Famine Spreads in North China

LATE in December the American Red Cross was appealed to by the China International Famine Relief Commission for aid in the work in Shantung Province. Sixty-five of 107 counties in the province are now suffering and it is certain that conditions will be appalling later in the winter. Of the sixty-five now stricken, thirty-five report less than ten per cent of normal crops and the other thirty from ten to forty per cent. The bad crops were due to drought and locusts, complicated with banditry, civil war and extortionate taxes. A vast area in Southern Chihli is also affected, a total of 9,000,000 persons suffering in the two provinces. In much of the famine area work by foreigners is impossible due to the banditry of the "Red Spears." Conditions are so unsettled that the usual methods of paying for work on highways are not feasible.

Street Preaching in Chefoo

M. H. HUTTON, of the China Inland Mission in Kweichow, who was obliged by consular orders to go to the coast, writes thus of what he is doing in Chefoo: "I ask your prayers for the street preaching, gospel books sold and tracts given away to the thousands of people of this port. The police are thus reached, also the soldiers, business men, ricksha men, coolies and pedestrians. It is a real joy to thus serve the Lord among the moving population of Chefoo. God's Spirit has truly been at work here saving American sailors, Chinese students in schools, and servants, as well as others reached on the streets and in gospel

hall work. It is most interesting to see how many of our missionaries have found avenues of service whilst here and praise God the various efforts are being blessed beyond all thought. Personally I find much joy in bookselling and tract distribution among the tens of thousands of people passing to and fro on the streets and in market places."

JAPAN-KOREA

Prohibition in Japanese Colleges

ALTHOUGH the Japan Intercollegiate Prohibition League is only four years of age, it already has forty-one branches in as many colleges and universities, including the imperial universities of Tokyo, Kyoto, Sendai, and Sapporo, and the large private universities of Waseda, Keio, Meiji and Nihon, as well as in many commercial, technical and Christian colleges. In 1923, it was organized by representatives of nine college prohibition clubs in Tokyo. From the beginning of its organization, the League has had as special advisor the Rev. Mark R. Shaw, missionary of the Methodist Episcopal Church in Japan. The late Dr. Masataro Sawayanagi, president of the Imperial Education Association, has been president. Mr. Shaw has given the League more than sixty volumes on the alcoholic problem, the basis of a prohibition reference library for the colleges. Sixty official delegates attended the fourth annual convention of the League, held this year in the Young Men's Buddhist Association Auditorium of the Imperial University of Tokyo. Plans were made for renewing the League's work in aid of the Juvenile Temperance Law which proposes to raise from twenty-one to twenty-five years the age at which young people can drink or be sold liquor. A large group in the Government favor the measure.

A New Union Seminary in Japan

TWENTY-ONE years ago the Southern Presbyterian mission established in Kobe a theological semi-

nary which during the years of its existence has established a reputation for piety and conservative scholarship. Today many of the strongest and most successful ministers are graduates of this school. About twenty-five miles away in the City of Osaka the Northern Presbyterian Mission has been conducting a seminary, and it was felt by all that it ought to be possible to unite these two schools, and thereby effect an economy in men and money, and make a larger and better school, with a wider backing from the Japanese Church. A plan was drawn up giving three fifths control to the Southern and two fifths to the Northern Mission, the combined school to occupy for the present, at least, the buildings and grounds of the Kobe institution. The plans for this union were approved with a large degree of unanimity by both missions, and have been sanctioned by the home boards. Rev. S. P. Fulton, D.D., has been elected president. The union gives a teaching force of eleven, and a student body of between forty and fifty, and makes the school one of the strongest institutions of its kind in Japan.

Converted After Many Years

DESCRIBING some evangelistic meetings in central Japan, M. A. Burnet writes: "One man of about fifty, a small manufacturer in the town, is a real trophy of divine Grace. When about sixteen years of age he heard Paul Kanamori preach and was deeply impressed, and bought some hundreds of his books for distribution. As there was no church anywhere near his home the impression gradually faded, and after a time he became an adherent of *Tenrikyo*, which is sometimes called Japanese Christian Science. A number of years passed and his son went to Kiryu and was converted. He sent his father a copy of Kanamori's new book, 'Three Principles of Christianity.' The father was astonished to see the name again after all these years, and determined to try and hear the writer once more. He traveled both to Kiryu and Tokyo for

the purpose, but each time missed him. He heard others preach, however, and received a Bible from his son and began to seek earnestly for salvation. Just then our Tent Mission was held, and we believe he was truly saved. He is attending the meetings regularly and praying most earnestly."

Methods of Korean Colporteurs

DISCUSSING the problems of the distribution of Christian literature in Korea, Rev. C. A. Clark, D.D., missionary of the Presbyterian Church (U. S. A.) in Pyongyang since 1902, writes: "I have been greatly interested in watching the Bible Society colporteurs at work during the past few years. I remember how they used to approach their customers abruptly just as other merchants do, when I used to travel regularly with my colporteurs twenty years or more ago, and I can remember how often I have seen the customer draw back from this direct attack upon his pocketbook. We used to describe the colporteurs as 'book-sellers' in those days. Now they call themselves 'book-exhibitors,' and they say that they 'give books' rather than 'sell books.' Now the colporteur approaches his man and hands him a book. Then he shows what a wonderful book it is, how interesting and useful, and only at the end, almost as an afterthought, does he mention the cost of it as though such a trifling thing was not worth discussing. He creates a demand for the book and the book then sells itself."

A Pioneer's Son Sees Results

SHERWOOD HALL, M.D., who went to Haiju, Korea, in April, 1926, under the Methodist Episcopal Church, is the son of Dr. William J. Hall, medical missionary, who died in Korea in 1894. His mother, Rosetta Sherwood Hall, M.D., is still a missionary there. He writes: "Among my first patients were the son and grandson of a former Pyeng Yang official who was chiefly responsible in the pioneer days for cutting off the water

supply of my parents and threatening their lives as well as casting into prison the first ordained Korean minister, whose son, Dr. Kim, is now my assistant in the hospital. The old official visited his son and grandson while they were patients in our hospital and told friends that he little dreamed in those days of persecution that in the future the lives of his own son and grandson would be saved by the very ones whose lives he had tried to take. Now, instead of being our persecutors, he and his son cannot do enough for us and our work. The grandson is sent regularly to our Sunday-school."

Thousands of Chinese in Korea

HOW one refugee missionary from China has been working among the Chinese in Korea was told in the September REVIEW. The need for such effort is made evident by the following quotation from the *Presbyterian Survey*: "Chinese are pouring into Korea in an ever-increasing stream. They come mostly from North China, but there are also a few Cantonese colonies. The total number in Korea has probably reached 50,000. They are drawn to Korea by the higher wages, the open field for business, and the better living conditions. Business men and skilled laborers predominate in the cities and towns; in the country near towns and in the smaller villages, Chinese are becoming famous for their truck gardening. The Chinese is more energetic and has more business acumen than the Korean; consequently he is pushing the Korean out of various lines of business. The Chinese population is predominantly male; a few women and children are to be seen, but the majority of men leave their families in China and visit them every two or three years."

ISLANDS OF THE SEA

Faith of Filipino Children

SEVERAL little children on the island of Cebu in the Philippines, writes a missionary there, "were found up in the mountains holding

prayer-meetings to pray for the conversion of their schoolmates. They were so eager that they would stay until almost dark. The night falls quickly in the tropics, with no lingering twilight, and when the missionary would protest that it was time for them to go, because night would overtake them on the narrow mountain paths, they would eagerly explain that they could make torches. One evening as the children left, five little tots were noticed whose way led them through a forest where monkeys played, and then down a stony mountain trail. A little six-year-old called out, 'Jesus is with us, why should we be afraid? We will run all the way while it is still light. Then we will stop at a house and get a light for our torch of leaves.' As they disappeared, we could hear them softly singing, 'Keep close to Jesus.'"

Meeting the Challenge of Cebu

TO THE missionaries in the Philippines, says one of them, Cebu presents an opportunity staggering in its challenge. The city has a population approaching 100,000 and the province over 500,000; young people are pouring into the city from the country and surrounding islands for study in the high school, the great Visayan Normal School, the Junior College of the University of the Philippines and the numerous private institutions. One recent attempt to meet this challenge has been the erection at a cost of about \$20,000 of a building called the Student Christian Center. The *Philippine Presbyterian* says:

It was reported that when the Roman Catholic bishop discovered that this building was going up, he became very excited, thinking that a branch of Silliman Institute was the intention. He immediately sent for more English-speaking priests to help stop the tidal wave. There have been many things happening to keep the hierarchy on the verge of nervous prostration. The Evangelical Church was the first body to go in for dormitories for students, then the Roman Church found that they had to do the same. The latter has always fought the introduction of the Scriptures into the homes, but because of large distribution of the Bible

by the American Bible Society and the evangelical churches, and because also of the references to the Bible in the required literature in the schools, the Roman Church is now permitting the use of the Douay Bible.

NORTH AMERICA

Theological Student Conference

A GROUP of 150 to 200 theological seminary students, representing all shades of denominational opinion, met in Detroit Dec. 27th and 28th, preceding the Student Volunteer Convention. Church cooperation was the principal subject discussed. This national theological conference was called by the theological committee of the Provisional Student Division of the Y. M. C. A. Its chairman is Dr. George Stewart, pastor of the Madison Avenue Presbyterian Church, New York City. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, of New York, is a member. Among the speakers were Henry Hodgkin, general secretary of the National Christian Council of China; Robert E. Speer, moderator of the General Assembly of the Presbyterian Church, U. S. A., and Dr. Francis Wei, president of Boone University, Wuchang, China.

Berkeley International House

THE president of the University of California has announced a gift of \$1,750,000 from John D. Rockefeller, Jr., to build a dormitory and social headquarters for 300 foreign and 200 American students. It will aim to carry on work as much like the International House in New York as is possible in the general atmosphere of Berkeley and under the restrictions of a governing board appointed by the president of a state university. The Chinese, Japanese and Philippine students now own their own houses at Berkeley and they have not been consulted and have not decided what their attitude is to be toward the new house. Neither of the local Christian Associations were brought into the consultations until after the plans were made

and the building assured; "nevertheless it seems probable," says *The Intercollegian*, "that both Associations, while desirous of helping make the new venture as successful as possible, will go forward with much of their long-standing and extensive work under Christian auspices. The land has been purchased and the building committee of the university is taking immediate steps with the expectation that the new building will be ready for occupancy early in the next college year."

Mormonism Near New York

ACCORDING to an article in *The Christian Statesman*, Mormon elders and women missionaries have found Long Island a fertile field for their propaganda. The eastern states' headquarters are in Brooklyn, N. Y., and there are many workers available. Their new President, H. H. Rolapp, has organized non-Mormon Sunday-schools, which he hopes will serve the useful purpose of interesting not only children, but indirectly the parents also, and will develop into Mormon churches. Four Mormon women missionaries are now located at Jamaica, L. I., working among foreigners. Two of them who know the German language are devoting all their time to the Germans. Cottage prayer meetings are being arranged in many homes, where these foreigners who are at first bewildered by the new customs and language may be taught to adjust themselves to the new world conditions and to know what they are told is the prevailing and greatest religion of this country.

Finnish and Hungarian Churches

HOW two great denominations are ministering to groups of foreign origin living in the United States is shown by the following reports: There are more than thirty definitely organized Finnish Congregational churches in the United States, with more than that number of additional preaching places where services are

held regularly, while many other points are occasionally visited by workers. These churches are connected with the usual local conferences or associations; but besides these they have three conferences of their own, unofficial, organized for mutual friendliness and the discussion and settlement of their own special problems, centering in the East, in Minnesota, and on the Pacific coast. There are fifty Presbyterian churches, missions or departments of work among Hungarians in America, thirty-three Hungarian-speaking Presbyterian ministers, and the church membership is nearly five thousand. In the past twelve years Sunday-schools have nearly doubled in attendance, and contributions toward church support have more than trebled.

Filipinos in the United States

THE large number of Filipinos (now said to reach a total of 20,000) coming into the Pacific Coast States is creating a new task for the American churches. Most of these newcomers are young men and about ten per cent of them are students. The pension system of the Philippine Government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks, and waiters in hotels. With the system of American schools in the Philippines for twenty-five years, the younger Filipinos have acquired the English language, which makes them desirable as employees. A rising tide of immigration is predicted for years to come. Labor groups consisting of twenty-five to fifty persons are found all up and down

the Pacific Coast with a Filipino leader in charge, who makes contracts for them, and who meets the incoming boats from the Philippines to secure recruits.

Indian School in Arizona

TUCSON Indian Training School at Escuela, Arizona, with an enrolment of nearly two hundred Indian boys and girls, shows progress along many lines. The upper classes of the eight grades are well filled. Nine pupils are going on to attend the high school in Tucson and one is a Sophomore in Arizona State University. Time was when nearly the whole school was in the four lower grades. "We are looking forward," says Martin L. Girtton, the principal, "to a day when we shall have a well-educated Christian leadership" among the 13,000 Pima and Papago Indians and among the neighboring Maricopa and Apache tribes. Each year the boys' industrial department undertakes one large piece of construction work, and in the past they have put down a well for irrigation that yields a thousand gallons of water a minute, a sewer line nearly half a mile long and a canal to lead off flood water from the campus; besides, they have planted over a thousand trees to protect the school farm from the river, have built a bath house, a swimming pool, and a large machine shed and garage.

LATIN AMERICA

Mexicans Building Churches

REV. O. C. WILLIAMSON, of the Southern Presbyterian Church, writes of a new interpretation of Mexican religious law which has affected Protestant missionary work, because it forbids any public religious service anywhere except within the four walls of a regular church that has been registered as government property. He says: "For a while we understood that we would be allowed to hold services in rented halls, provided these were registered with the authorities as places of worship. But Catholic in-

fluence brought so much pressure to bear on the authorities that it has been decreed that all services in rented or private property must close. . . . But of course this cloud has its silver lining. Many congregations have risen to meet the emergency and have built their churches, and thus the laws by forcing us to build have been a blessing in disguise. We have done our best to secure the maximum amount in money, labor and materials from the native congregations, and in many places they have built their own church without a cent of help from the mission."

Deported for Christ's Sake

THE conversion in Cuzco, Peru, of a Bolivian ex-monk was described in the March, 1927, REVIEW. The most recent reports tell of his imprisonment and trial. Religious hatred, working by treachery and intrigue, did its utmost and Sr. Montano was deported to Bolivia as "a pernicious alien." During the days of his imprisonment in Cuzco he won the friendship of the policemen and preached the Gospel to them, and had the privilege of giving the Word in print to all who entered the jail. He returned to La Paz, Bolivia, and when his father learned of his deportation from Peru, he became furious in his demands that he return at once to Cochabamba and to the Roman Church, and made serious threats against him if he refused to obey. Sr. Montano's answer was, "You may do to me what you can, but I will never return to the Roman Church." The priests of La Paz tried in vain to secure from the authorities his deportation from Bolivia. Sr. Montano is now at the Bible Institute in Costa Rica, preparing to be a preacher.

The Bible Conquers Its Foes

REV. ROBERT H. MILLIGAN, D.D., of the Upper Andes Agency of the American Bible Society, has many incidents to relate of people who have been forbidden by enemies of the Bible to read it, and have afterward

come to believe in it wholeheartedly. One such is a woman school teacher in Bolivia who found a New Testament in the possession of one of the pupils. She took it from him and told the school that it was a very bad book, and that, if they should read it, they would be "lost souls," doomed to endless torment. Not long after this incident, during vacation she went to visit in a village where a certain man, who was a cousin of hers, resided. The man had been a good-for-nothing drunkard, one whom drink had brutalized until he had become a nuisance. To her astonishment she found him completely changed. At length, before leaving the village, she asked him the secret of the change. He told her that it was due entirely to the Bible, of which he had obtained a copy which he regularly read. More astonished than ever, the school teacher went secretly to one of the colporteurs of the Society and asked for a Bible, that she might read it for herself.

The Gospel Tide in Brazil

FREDERICK C. GLASS, of the Evangelical Union in Garanhuns, Pernambuco, Brazil, writes: "The Bible wins! Neither Pope nor Bolshevik, Modernist nor monk, can stem the tide of life created by the living Word. Together with two companions—Gillanders, of Auckland, and Antao, of the Amazon—I have just returned home from about the best three weeks' work in my life. It was a miniature evangelistic campaign in a remote corner of one of the northern States of Brazil, where the living Gospel had never before been preached, but where faithful Bible colportage has been accomplished during the last two years; and never has the supreme value of this work had better exemplification." He continues:

In one place a farmer requested us to hold a meeting in the farmhouse, which contained an unusually spacious room. The service commenced at six o'clock, and very rapidly, but quietly, the farm hands and neighbors from miles around slipped into the room, until about 120 men and

women were present, all breathlessly silent and attentive. I preached on the Prodigal Son, and one felt that the truth was going home to many hearts. This was immediately followed by a lantern address on Bible subjects, concluding with "The Pilgrim's Progress."

EUROPE

L. M. S. Not to Curtail Work

SHORTAGE of funds recently made it seem almost inevitable that the London Missionary Society, the body to which Livingstone, James Chalmers and other famous missionaries belonged, would have to withdraw from some of its work. At a meeting of the L. M. S. Board at Westminster Chapel on Dec. 7th, it was decided that no withdrawal would now be necessary, the Society having received assurances of increased support from churches and individuals which amount to the twenty per cent increase asked for to enable the work to be continued on its present scale. The report was presented by Rev. Nelson Bitton, and Rev. Godfrey Phillips, speaking on behalf of the missionaries in the field, described the event as a great deliverance which would be a cause of rejoicing all over the world and would strengthen the faith and confidence in the home church of thousands of Christians in the mission field. (Last year's income of the L. M. S. amounted to £363,647).

A Gospel Mission in Spain

AT THE recent annual meeting of the Spanish Gospel Mission held in London P. J. Buffard reported progress and encouragement in connection with the work in south central Spain. The Mission is attempting to evangelize an area as large as England and Wales, with a staff of twenty English and Spanish workers. There are now twenty-three halls, in towns and villages, where the Gospel is preached, besides cottage meetings where no hall can be had. But the need is great, for of the 33,000 towns and villages in Spain, not one hundred have regular gospel preaching. The work is carried on in face of much persecution, official

and unofficial. Many of the converts are prepared to give up all and face starvation for Christ's sake. Some gladly suffer imprisonment for the Gospel's sake. The Mission was started, and is carried on, in faith, God honoring the confidence reposed in Him: Not only have hundreds of souls been converted to God, but some £3,000 a year is received in answer to the prayer of faith to carry on the work.

A New Thing in Ghent

THE Belgian Gospel Mission has recently opened work in the ancient city of Ghent, which is now a great center of industrial activity, with a population of 200,000. "From the beginning," so the worker writes, "the hall has been crowded and people standing outside. Now a larger room, seating three hundred, is being prepared, and we foresee the day when that too will be too small." When it is recalled that many Protestant citizens of Ghent were martyred there at the time of the Netherlands Inquisition in the Middle Ages, the following incident seems almost unbelievable: The secretary of a public library, a man of prominent position in the City Hall, highly educated, called one day upon the mission worker. When the conversation turned upon the Bible and the worker read to him some parts of it, the man was astounded. "I never knew such a wonderful book existed," he said, "I shall present to our Board the proposition to buy several Bibles for our library, for our people must read this book."

American Methodists in Europe

AT a recent meeting of the Board of Foreign Missions of the Methodist Episcopal Church, a report was given by a special commission of ten pastors and laymen who had visited European mission fields of that denomination during the past year. The Commission recommended that all Protestant churches and organizations which are carrying on separate religious activities in Spain unite in one Protestant

evangelical movement so that instead of having a number of weak and independent Protestant churches, there may be united Protestantism for Spain; that efforts be made towards closer cooperation between American Methodist and the Protestant Church in France; that endorsement be given the effort to raise in the United States and in Germany an endowment of \$100,000 for the Methodist Theological Seminary in Frankfort, Germany; that the Board recommend the appointment of a Joint Committee of the Congregational Church and of the Methodist Episcopal Church to study the question of uniting the work of these two churches in Bulgaria; that study be made of the possibility of using French missionaries in larger numbers in mission fields under the French flag; and that definite number of years be suggested to various conferences of Europe within which they might become self-supporting in their work.

New Y. M. C. A. Building in Greece

TWO distinguished citizens of Greece are expected to arrive in the United States about February 1st in the interests of the Hellenic National Y. M. C. A. and especially the new Y. M. C. A. Temple of Youth which is to be erected in Athens. While here they will be the guests of the North American Committee of Friendship and Cooperation with Greece, which is leading the campaign in this country for \$1,000,000 to erect the building on land given by the Greek Government. The men are His Eminence Athanagoras, Metropolitan of Corfu, the youngest archbishop of the Greek Orthodox Church, and Commodore Constantine Melas, commandant of the Greek naval academy at Athens and the commander of the Greek fleet which captured the Ægean islands from the Turks in the Balkan wars. Formation of the Committee of Friendship has been going steadily forward under the leadership of Dean Alfange, president of the Greek Ahapa society, chairman, and U. L. Amoss,

national general director of the Greek Y. M. C. A., who is now in the United States.

Evangelical Alliance in Germany

SPEAKING at the anniversary of the World's Evangelical Alliance in London, G. F. Nagel recalled the establishment of the German branch in 1851. He also said: "Now there is the foundation of a Bavarian branch of the Alliance in Germany, and for the last four years the annual conference has been held at Munich, the capital of Bavaria. In the Roman Catholic State of Bavaria there has been much hostility shown to these conferences, but the truth and the unity of the Christians make themselves felt. Annual conferences are held in Wittenberg and in Mannheim, the capital of Baden. An East German Alliance has been formed at Königsberg, and the meetings there have formed a center for the spread of spiritual life in the whole of East Germany. The superintendent, or bishop, in that region of Germany welcomes the conference and has given it his warm support. There has been a North German branch of the Alliance formed, with its headquarters at Kiel. In the free town of Hamburg there is also a branch of the Alliance."

AFRICA

"The House of Free Speech"

THIS is the name given by Moslem students to the flat in which S. A. Morrison, of Cairo, began discussion meetings in January, 1925. The same spirit has characterized the gatherings as they have had to be moved to larger quarters. Mr. Morrison, a C. M. S. missionary, writes: "Discussion in itself is often barren and futile. But in a city like Cairo, with its tens of thousands of past and present students, with its schools, universities, and government offices, with its literary influence that makes it 'the intellectual center of Islam,' discussion of some sort is inevitable. We try the moral approach; we try the social and personal approach; we try the literary

and educational approach. But sooner or later we find ourselves forced to discuss. Everything turns then on the spirit in which the discussion takes place and on how far we can transfer these intellectual problems from the plane of controversy to that of the personal and spiritual life. We do not want intellectual conversions. There have been too many of them in the past. What we desire is a transformation of the whole personality, and that cannot be realized without the fullness of power of the Holy Spirit in us and in those with whom we discuss."

Cairo University Students

THE American University at Cairo reports a one hundred per cent increase in the enrolment of the college department. Because of the strict scholastic standards which have been maintained, the enrolment has never been large and last year was about 150. But a campaign of publicity was inaugurated last spring and in the fall after a thorough selective process, 300 students were admitted to the college, 166 of whom are Mohammedans. Sixteen students are from Palestine, all of them fine, progressive young men. One is the son of the leader of the Arabic population of Palestine, who during the past eight years has carried on negotiations with the British Government in behalf of his people. One young man is the son of the confidential agent of Ibn Saud, King of Mecca, who was originally from Damascus, but was exiled by the French Government. Two are the sons of judges in the native courts of Cairo, one being sent to the University by his uncle, the Minister of Justice.

Slaves Freed in Sierra Leone

AS a result of legislation begun in 1926, nearly 250,000 Negroes in the Protectorate of Sierra Leone were set free from domestic service on January 1st. According to an Associated Press dispatch many of the older freed men and women will not live to know much of the fruits of freedom, but thousands of others have

new vistas opened to them. Emancipation did not evoke any demonstration. Indeed, their release is not yet fully understood by many of these simple and ignorant blacks. They are rather bewildered by the sudden change. Comparatively few have left their former masters and it is probable that many of them never will depart unless they are subjected to cruelty, but will work as free men and women for those who formerly had their labor without pay. It is said that in many cases the former slaves will have little difficulty in getting grants of land from their old masters. The question of what, if anything, will be done in regard to compensation of the former slave-holders is not yet settled.

Training African Leaders

THE work of the Nyasa Mission, an English society, is carried on today very largely by its system of village schools, now some 75 in number, which are grouped around the three central stations of the Mission. Nyasaland is a land of villages, and the only way of evangelizing the country effectively is to occupy these villages with the Gospel. The natives are eager for schools, and the rule is that if the people will build their school the Mission will send a teacher. The first lesson every day is a Bible lesson, and in addition to teaching all the week, the teacher preaches the Gospel, Sunday by Sunday. The spiritual results are manifest in many hundreds of church members and catechumens. Native Christian conventions are held each year at the central stations of the Mission, attended by upward of 2,000 people. Alfred Walker, secretary of the Mission, writes:

For some considerable time it has become increasingly evident that several of the senior teacher-evangelists possessed qualifications for the exercise of the pastoral office in the native church, and were called of God for that purpose. After much prayer, and in full conviction that they were acting by the direction of the Spirit of God, the Council have approved the selection of seven

brethren to receive a special course of training to fit them for the office when God shall open the door.

Training Teacher-Evangelists

VARIOUS higher schools are seeking to meet the demand from all mission stations in West Africa for more and better prepared catechists and teachers. Rev. Joseph McNeill of Bafia writes of the new normal school: "We are grateful that the past year delivered it to us—a very satisfying reality, at last. The evangelistic note has been stressed and a great effort made to impress upon the minds of these young men the true meaning of Christian education. The interest of the boys in 'the things of God' has been most gratifying to their teachers. Groups of boys have been faithful in conducting house-to-house visitation and telling the gospel story in the towns of the neighborhood. They seek also those who have fallen from the line of spiritual march, encouraging them to rise again and join the ranks. These boys, when after their three years' course they shall have blossomed into manhood, will be more than teachers seeking a place in an organization; they will be evangelizing organisms and centers of spiritual tumult."

A Versatile Missionary in Africa

WHAT one missionary and his wife are accomplishing at Yilu, a station of the Church Missionary Society in the Sudan, is thus described by a recent visitor: "I was perfectly amazed to see the work being done by Dr. and Mrs. Fraser. The doctor has crowds of patients in the early morning. Mrs. Fraser dresses the ulcers and sores; then come the operations, Mrs. Fraser being the nurse. This work over, they take the boys' school, and in the afternoon the doctor supervises the building, sawing, brickmaking, etc. At present he has fifty men making bricks and they turn out 3,000 a day. Already he has built a splendid hospital. Then there is the leper work in a colony of about sixty lepers,

half a mile from the house. There are thousands of lepers in this country, but Yilu is the only place where they can be treated. In the Congo it is estimated that about thirty per cent of the population is infected with the disease. In the evening translation work is done. So far they have only one Gospel in the Moru language. Besides all this the doctor is evangelist and takes the Sunday services in his beautiful little church, while Mrs. Fraser runs a Sunday-school."

Moslems in South Africa

THE largest number of Moslems in South Africa is, according to an article in *The Mission Field*, in the Cape Province, although there are some thousands in Natal and the Transvaal. It is estimated that there are over 25,000 Moslems in the Cape Province; in Cape Town alone there are twenty-three mosques. During the last few years there has been an undoubted religious revival among these people. Numerous schools have been opened in which the Koran and Arabic are taught; they publish their own newspaper, and every year a number make the pilgrimage to Mecca, where they meet their coreligionists from all parts of the world, and return to Cape Town with a heightened sense of the greatness of their religion. Moslems in the Cape Province do not live in colonies but are to be found everywhere among the colored population, which results in many mixed marriages with Christians.

THE NEAR EAST

Mustapha Kemal and Islam

COMMENTING on a recent public statement by Mustapha Kemal Pasha, President of Turkey, to the effect that "the mention in the organic charter of the Moslem religion as the religion of Turkey was the result of a compromise with old and outworn ideas, and was destined soon to disappear," a writer in the *Manchester Guardian* says:

Already on several occasions the Ghazi has shown an astounding indifference to

public opinion in religious affairs. On one occasion at the opening of a school in Erzerum he brushed aside the priest who was about to offer up prayers with the remark that the president of the republic came first. It is reported that at a meeting of the Commissars, when his attention was called to some canonical law which could be urged against his policy, he pitched the Koran across the room with the remark that progress could not be fettered by rules and regulations laid down for a past generation.

Turks to Publish Sermons

THE Turkish Government at Angora has announced, according to a wireless despatch to the New York Times, that the Friday sermons preached in the mosques hereafter will be published for general circulation. Until a year ago sermons were preached in Arabic, according to Moslem tradition, but Angora then ordered them delivered in Turkish. The publication order has provoked two conjectures. Although Islam is declared by the Constitution to be the state religion, many revolutionary social changes are taking public instruction away from the mullahs, or priests, now that the mosques are deserted and liberalism and unorthodoxy are common except in interior Anatolia. It is being asked, therefore, whether the Government is concerned over the lack of moral influence of religion or whether, since the abolition of the Caliphate and the introduction of state control of religion, Angora may not regard the new order for publication of sermons as a useful curb on the priesthood, as many of the mullahs are secretly reactionary, resenting the materialistic and unorthodox spirit of modern Turkey.

Non-Christian Bible Lovers

REPORTS from the Levant Agency of the American Bible Society show as follows how the interest of nominal Christians in the Bible is sometimes aroused by non-Christians who have learned to love it: "Esma Hanum, who is devoted to the Bible, met the wife of a petty government official and guessed that she was an

Armenian by birth, although married to a Turk. She saw the girl several times and was finally able to talk with her intimately. Esma Hanum's guess was correct; the girl was an Armenian and a nominal Christian, but she had no understanding of personal belief in Jesus. So the nominal Mohammedan pointed the nominal Christian to the Way of Life, giving her her own Bible and hymn book. 'I have had a great gift today,' said the grateful girl. Esma Hanum has been able to help some other such Christians, and is steadily gaining in courage and readiness to share her spiritual experiences. There is a young man, Ali, who had somehow seen a copy of the New Testament when he was a boy, and had been captivated by the story of St. Paul. For six years he tried without success to find another copy of that book. At last, when a native Christian worker was calling in the home, Ali asked where this story could be found. That very day he had a copy for his own."

Selling Bibles in Bible Lands

REV. S. B. ROHOLD, F.R.G.S., who is superintendent of the Mt. Carmel Bible School and Mission, writes from Palestine: "It is a wonderful sight every night after the regular classes and services to see how our missionaries are kept busy with those representing all classes and conditions of men who have come from different parts of the country and from the various colonies to purchase Scriptures. It is a matter of much gratitude and at times of real astonishment to us. Recently five young workmen came together to plead for the gift of one Hebrew Bible between them." The Zionist *Hakutzim* (colonists) have very little money, so these young men offered their communal food tickets for the purchase of this copy of the Scriptures. "Of course," continues Mr. Rohold, "we were glad to let them have the food for the soul without depriving them of the necessary food for the body." It is an unprecedented situation that the

demand for Hebrew New Testaments exceeds the supply of the Bible Societies.

Telephones on the Mecca Road

THE pilgrimage for 1927 to the holy cities of Islam, Mecca and Medina, was carried through, says *Current History*, "with greater numbers than at any time since 1914, and with a more satisfactory care of the visitors than has been exercised perhaps in centuries. King Ibn Saoud maintained complete security from Bedouin attack along the routes between the two cities and Jeddah. Three telephone stations provided communication from points on the Jeddah road, and many travelers took advantage of the motor car service and traveled in two and a half hours a distance which formerly required as many days. The regent of the Hedjaz, Ibn Saoud's son, has issued a decree appointing a committee of investigation and reform, which is to hear all complaints and suggestions, study the administrative situation, and reform what needs to be reformed."

A British Soldier's Tribute

IN a paper read before the Royal Geographical Society, Lieut.-Col. Sir Arnold Wilson, K.C.I.E., D.S.O., said: "I have seen American missionaries at work in Arabia, Mesopotamia, and Persia for the last twenty years, and I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labors, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Mohammedan first and an Arab after, like all Islamic races; he regards Europeans, likewise, as Christians first and foremost. He knows, perhaps better than we do, that our standard of conduct has its basis in the religion of our country; he respects our standard of conduct, and without adopting our religious views

he tends, unconsciously, to recognize our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion. There is no greater influence for good in the Gulf than the Christian missions; no Europeans are so universally respected as are the missionaries."

INDIA AND SIAM

An Indian Village Transformed

A DISTRICT superintendent in Hyderabad Conference, south-central India, reports a remarkable turning to Christ in two towns where a few years ago Christian ministers, including several missionaries, were pelted with cow-dung and stones because they came to preach Christ. Being greatly burdened for these towns he sent a preacher there to live who set to work with a loving spirit and soon made many friends for himself and his Lord. When the district superintendent made his seventh visit to the town, he was led by a group of prominent people into their homes and had the joy of talking to them and of bearing witness to them of Christ. He found them actively disposed to become disciples of Christ. They professed to be deeply grieved that in former years they had hardened their hearts and refused to listen to the messengers of God who had brought the good news of salvation. It seems that a sort of league had been formed years ago and a pledge taken to refuse to be Christians. At that time it was agreed that if any one in the town should become a Christian he would be compelled to pay a fine of not less than 150 rupees. On his next visit three hundred were baptized.

A Brahmin Aids Gospel Meeting

REV. ROY T. MEEKER, of Fatehpur, North India, writes of an experience on a recent evangelistic tour: "Thirty-two miles from Fatehpur and beyond some jungle land we came to the village of Ambi. The lead-

ing *zemindar* (landowner) greeted us like an old friend, though he had never seen us before. He led us to his house and called the people for a meeting. The *zemindar* stood by me and helped hold the pictures as I told the story. He insisted on the people keep-ink quiet and listening. When I turned to the picture of Christ on the cross he exclaimed, 'See there! See! Jesus was crucified to save us from sin.' That *zemindar* is a Brahmin and a former sub-inspector of police. His father, also a pensioner, now nearly a hundred years old and blind, was present. The old man was quite happy when I gave him a personal word about the Saviour. The younger man has an only child, a daughter, whom he loves dearly. Her son is his heir. 'They all love Jesus,' he said to us earnestly."

A Promising Purdah Pupil

AN AMERICAN Presbyterian missionary in Ratnagiri, western India, is now giving English lessons to a purdah lady of Afghan birth, whose husband was formerly prime minister of a native state in North India. The missionary, who speaks of her pupil as "an unusually bright and attractive little person," says: "When permission was asked of the husband to teach his wife the truths of the Bible, there was at first a slight hesitation, then he frankly admitted that he himself had been taught in a Presbyterian mission school and that he had taken many prizes in his Bible examinations, and so the interview ended in his unqualified granting of the request. She listens with the utmost outward respect to the presentation of the riches of the Gospel, but replies that though Moslems honor Jesus as a Prophet, they have their own way of salvation."

Indian "Musical Sermons"

MRS. A. A. MARTIN, of Battalagundi, South India, writes in the *Missionary Herald*: "We rejoice to see the increasing use of Indian musical art in the service of the Gospel. In India a musician with a castanet in his hand can tell a long story, partly

by talking, partly by singing oft-repeated refrains, adding humor, pathos, and appeal to the delight and edification of his audience. Outdoors, in the evening, under the clear tropical sky, they sit on the ground listening to the old tunes played by the strange thumb-thrumming drums and droning flute, which they love so well. The Western violin and little harmonium have been added because they best suit Indian music. Christian men are adapting material from the Bible to fit these old musical evenings, and are bringing a wonderful new appeal to the villager. He will not pay much attention to preaching as we know it. Oratory has never been developed in India, but the people get ideas through song-stories. These musical sermons show how Christianity is being clothed with the Indian forms of expression."

Stanley Jones in Malaya

DURING the recent evangelistic tour made by the author of "The Christ of the Indian Road" in South India, many reports came to this country of the success of his meetings for the educated classes. A missionary sends the following account of his work in one town in Malaya: "Both Christian and non-Christian gentlemen presided, and each evening the Town Hall was crowded to its utmost capacity. Dr. Jones kept his audience so spellbound with interest and real earnestness for the message, that perfect silence reigned during his lectures. The subjects dealt with were certainly interesting and of vital importance to one's life. For instance the address entitled 'Conversion—Horizontal and Vertical,' was a clear and plain exposition of what a really converted Christian is. At the close of each meeting he answered plainly and clearly several questions on religious subjects. There is no doubt that the lectures were productive of great good and real awakening to life's responsibilities. He unflinchingly presented Christ as the Universal Saviour who brings salvation to each one from sin unto a regenerated life."

The Crucifixion Story in Siam

STEREOPTICON views of the life of Christ are an important part of the street chapel work carried on by American Presbyterian missionaries in Bangkok, Siam. One evening, although alone to run the machine, direct the service and preach the message, Kru Charoern Vichai, one of the Siamese evangelists in Bangkok, sowed the seed in the heart of a man who had never heard the story of the Christ of the cross before, although he has lived for years in the outskirts of the city of Bangkok. The theme of the evening was the story of the Crucifixion. Many had gathered and at the close of the service they quickly scattered. When all were gone but one old man, Charoern went to him and found the tears streaming down his cheeks, and, with trembling voice, he spoke from a heart that had been opened by the message of the Christ of Calvary. He declared it was the first time he had ever heard the story, which he believed to be the true story of salvation.

GENERAL

The Farmers of the World

THE importance of giving larger thought, funds and men to the betterment of conditions for rural workers the world around, which is being gradually recognized by some mission boards in America and in England, was the chief topic of discussion and of planning at the annual meeting of the International Association of Agricultural Missions, held in New York City, in December. President Warren H. Wilson of the Association was in the chair. Dr. Kenyon L. Butterfield, president of Michigan State Agricultural College, a recognized leader of the rural forces of America, and a vice-president of the American Board of Commissions for Foreign Missions, will attend the Jerusalem Meeting of the International Missionary Council in March, primarily to promote planning for greater attention to this phase of world need. Dr. Thomas Jesse Jones, of the Phelps-

Stokes Fund, will also be in Jerusalem and take a leading part in the discussion of this topic. Plans and suggestions for practical measures looking toward the improvement of the conditions—social, economic, physical, spiritual, educational, etc.—of peoples in rural communities everywhere were outlined by a number of speakers at the meeting in New York.

PERSONALS

DR. ANNA S. KUGLER, though seventy-two years of age, has been permitted by the Board of Missions of the United Lutheran Church in America to return to the hospital in Guntur, India, which she founded forty-four years ago.

* * *

ARCHDEACON DING ING-ONG, a second-generation Christian, has been consecrated Assistant Bishop of the diocese of Fukien, China.

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REV. ROBERT H. GLOVER, M.D., F.R.G.S., Associate Director for North America of the China Inland Mission, expects to sail with Mrs. Glover and their son for China on February 4th, in order to investigate the conditions and confer with the missionaries.

OBITUARY

MISS JANE MOFFAT, the last surviving child of Robert Moffat, of South Africa, and sister of the wife of David Livingstone, died recently in South London in the eighty-eighth year of her age.

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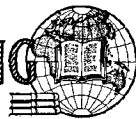
REV. WM. H. SHEPPARD, D.D., F.R.G.S., for twenty years (up to 1915) a Negro missionary of the Southern Presbyterian Church in the Belgian Congo, died in his home in Louisville, Kentucky, on November 25, 1927. For the past twelve years he has devoted himself to missionary work among his own race in Louisville.

* * *

CHARLES H. BAKER, the Treasurer of the Home Mission Boards of the Congregational Church and of the Church Extension Board, died suddenly of heart disease on December 28th in New York City. For thirteen years Mr. Baker has been a very active and efficient official of the church and the 2,000 Congregational Home Missionary Churches owe much to him for his efficient labors. He was born in Detroit sixty-seven years ago, was graduated from Amherst College in 1881 and for a number of years has been an active member of the First Congregational Church in Montclair, N. J.



BOOKS WORTH READING



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

A New Englander in Japan (Daniel Crosby Greene). Evarts Boutell Greene. 374 pp. Illustrated. \$5. Boston. 1927.

The title of this book is a happy one as it tells the story of a New Englander by ancestry and early life casting in his lot with the people of Japan at a critical period in the history of that country. A very important implication of the title will perhaps suggest itself at once, since so much of the contact of New England with the Orient during a good part of the 19th century was religious. This book has the advantage of having been written by one doubly qualified, both as a son and as a trained historian. It is the story of a New Englander who, like many of his kinsmen, found a career far beyond the limits of his native state; a career that was based on a great missionary purpose. Daniel Crosby Greene was a genuine New Englander. Born in Boston, he spent part of his boyhood in Vermont and was graduated from Dartmouth College in New Hampshire. He served in the Civil War in a Rhode Island squadron. He was also born into a missionary atmosphere. His maternal grandfather, Jeremiah Evarts, was the first Treasurer of the American Board and afterwards, until his death, its Secretary. He inherited the gift for public life shown by his ancestors, Roger Sherman and William M. Evarts. These inheritances and his own abilities and dispositions won for him the distinction of a statesman-missionary.

The forty-four years of Dr. Greene's service in Japan (1869-1913) very nearly coincided with the Meiji Era of Japanese history when the transition from feudal to modern society took

place. Of that transformation in its varied aspects he was a close and sympathetic observer, establishing personal contacts of a kind quite beyond the reach of the casual tourist or even the ordinary resident of a treaty port. A discriminating, though friendly, critic of Japanese society, he felt keenly his responsibility as an interpreter of that society to his own countrymen and as a defender of his Japanese friends against ignorant criticism. A practiced historian as the author is, he has made admirable use of unusual material at his hand—a New Englander with a fine background and Japan at a very formative period. The Japan to which Dr. Greene went in 1869 was a very different Japan from that in which he spent the closing years of his life. Protestant missionaries had indeed been working in that country for ten years, but there were still very few of them, only ten Japanese having been baptized. Although Dr. Greene was not one of the first pioneers of missionary work in Japan, he began his life and work in very primitive times. Taking up his residence first in Tokyo, he early removed to Kobe. From 1874 to 1880 he served on the Committee in Yokohama which made the first Japanese version of the New Testament. From 1881 to 1887 he was connected with the Doshisha University founded by the American Board, teaching the Old Testament. The rest of his life (26 years) he spent in Tokyo, being again at the time of his death engaged in the rendering of the New Testament into Japanese. Thus his work was varied, as preacher, teacher, translator and general missionary, but he will probably be best

remembered by his work in the capital, Tokyo, where he spent more than half of his life in Japan and had the widest contacts.

Some of the chapters give particularly strong impressions of the missionary work in Japan in a period of unusual significance, as, for instance, those on "The Missionary and the Changing Order," "Some Phases of Missionary Service," "Problems of Church and State," "Nationalism and the New Theology," "International Contacts and Interests." The student of missionary work and of missionary problems will find much in these chapters of value. There is a discussion very relevant to questions alive in China at the present time with reference to the rights of private schools and the freedom of religious instruction in connection with a well-coordinated and established state system of education. Dr. Greene was a man of quiet but wide influence, of strong character and of unusual ability. His service in building up the Kingdom of Christ in Japan was a notable one, and the story of his life, affectionately and admirably told by his son, is well worth the reading of students of missions.

The book is enriched with good illustrations and a valuable index.

W. I. C.

Are Missions a Failure? Charles A. Seldon. Illustrated. 8 vo. 270 pp. \$2.50. New York. 1927.

We need more such first-hand reports of the missionary enterprise from unprejudiced, clear-minded observers. Mr. Seldon is the Washington correspondent of the *Ladies' Home Journal*. He says that he "went to Asia thinking that the missionary enterprise was futile"—an attitude due to his ignorance of the subject. While he found some failures due to missionaries who were misfits, or who made the same mistakes as are made in America, he was convinced that the majority of missionaries "are the one group of Western people living in the East who are a credit to the West."

On a thirty-thousand-mile journey Mr. Seldon had three hundred interviews with missionaries, business men, government officials, travelers and natives. His report does not deal with statistics but with the influence and achievements of the missionaries as he saw them in Egypt, India, Ceylon, Burma, Siam, Malaysia and Japan.

The view that the author gives of globe-trotting tourists and how they spend their time on shipboard and on shore is not very flattering, and he speaks plainly of the inadequate and false view of America as seen in Oriental newspapers and cinema films. He has a keen sense of humor and a sense of justice and unprejudiced honesty, together with ability to investigate and describe what he saw, all of which make the reports entertaining and instructive.

In his interviews with missionaries and with converts, Mr. Seldon asked, among other questions, "What concrete thing in Christian teaching is found most effective as an appeal to the non-Christian?" In India, the Roman Catholic missionaries declared that it was the story of the crucifixion; Protestants said that St. John's Gospel appealed to Indians because it was more philosophical than the other Gospels. An Indian Christian student replied that he had been accustomed to ridicule and criticize much of the Bible but could not find any flaw in the story of the Good Samaritan. Later when he saw a Brahmin, in a rage, beat an outcaste boy for walking too near him, the student realized the difference between the spirit and teaching of Christ and that of the Brahmin religion. He therefore decided to become a Christian.

Incidentally Mr. Seldon discusses the influence of Swaraj and of Gandhi on missions in India; the characteristics and customs of Buddhism in Ceylon, Burma and Siam; the problems connected with the untouchables and with mass movements toward Christianity; Mohammedanism among the Malays; Christianity and gunboats in China; missions and denomi-

nationalism; religious teaching in schools and colleges; and the influence of emperor worship and of the "Exclusion Act" on missions in Japan.

It is an excellent book to put into the hands of a business or professional man who is not well informed and who therefore has not been "sold" on the foreign mission enterprise.

Messianic Speculation in Israel. Rabbi Abba Hillel Silver. 8 vo. 268 pp. \$3.50. New York. 1927.

This book deals with the persistence of the Messianic hope among the Jews and with the appearance repeatedly of men after the days of Christ who claimed the Messiahship. According to Rabbi Silver there were three factors that contributed to the spread of the Messianic belief: the loss of national independence with its consequent deprivations, the purpose of the people to live triumphantly in their rehabilitated homeland, and the unfaltering faith in divine justice by whose unfaltering decree a national restoration was determined.

National redemption was certain, but the perplexed people wondered when the great event would occur. They sought to discover the secret by a study of the prophecies and especially of the cryptic texts of Daniel. Rabbi Silver has undertaken to show the conditions out of which these calculations emerged, the different persons from Jesus to Shabbetai Zebi who claimed to fulfil the Messianic anticipations of the people, and how each of these adventist movements was vehemently opposed by Jewish leaders.

As a representative of Reform Judaism Rabbi Silver regards all Messianic speculation centering in a person as a delusion. He believes that the only Messianic hope to which Judaism can intelligently witness is of a Messianic time—yet far in the future.

As Christians, we are especially interested in what this cultured Jewish leader has to say about Jesus of Nazareth. He represents Him as sharing the opinion commonly held at the time when He was born, that the year 5000

in the Creation Calendar, which ushered in the sixth millennium, would also usher in the Kingdom of God. In the minds of the people this new era was to begin about 30 A. D. This chronologic fact accounts for the flaming up at that time of the Messianic hope of the people. Jesus' impassioned concern was to save His generation from the retributive judgment which would usher in the approaching millennium. On the eve of the doom of the world His message was of repentance.

Rabbi Silver says: "Jesus may have doubted His own Messiahship and may have looked forward to the coming of the Son of Man—the real Messiah. If He believed Himself to be the Messiah, He clearly did not make this the essential part of His proclamation." But he holds that, in any case, Jesus was only one of many Messiahs—all of them self-deluded, the product of periodic outbreaks of apocalyptic millennarianism.

This is what we might expect a rabbi to say. But a multitude of questions arise in the mind which this gifted Jewish leader completely ignores. Where is there another Messiah who lived so divine a life as Jesus; or who taught such sublime truths; or who proclaimed so spiritual a Kingdom; or who wrought such deeds of mercy; who deigned to forgive men their sins; or viewed a cross of suffering as the means of a world's hope; or who rose again from the dead; or sent His followers out to the conquest of the world with the assurance of His abiding presence? Who among all these Messiahs, whom Rabbi Silver lists, has won the devotion of generation after generation of his followers, so that centuries after his death they have been willing gladly to die for him? Which of them has broken the shackles of sin for untold multitudes and won them to holiness of life? Whoever thinks of mentioning Bar-Cochba or Abraham Abulafia, or Shabbetai Zebi, or any other of the long list in the same breath with Jesus of Nazareth?

In spite of Rabbi Silver's painstaking and scholarly attempt to classify Jesus among the self-deluded saviours of the Jews, it is still true that Jesus has become the Saviour not only of the Jews but of the world. If Jesus has not fulfilled or is not fulfilling the noblest anticipations of the prophets and if He is not carrying out the mission of Israel which Jews hold in theory, but disregard in practice, then there is no key to Jewish history or prophecy at all. The marvel is that earnest men can go through the pages of Holy Writ and walk down the Christian centuries and miss it.

J. S. CONNING.

Hall Young of Alaska: The "Mushing Parson." An Autobiography. Illus. 8 vo. 448 pp. \$4.00. New York. 1927.

On another page of this issue of the REVIEW we print a brief story of this intrepid pioneer missionary to the Northwest. He was a courageous and resourceful Christian hero who helped to make history and to save men, body and soul. For fifty years S. Hall Young devoted his energies to Alaska—the Indians, the Eskimos and the white settlers. This story of his life is full of inspiration, of humor, of human interest and thrilling adventure, and of information about that great territory with its tremendous resources, its hunters and explorers, its fishers, farmers and gold diggers. Those who read shorter biographical sketches of Dr. Young will be eager to learn more of his remarkable character and experiences.

The Christian Approach to the Jew. Report of the Conference on Jewish Evangelism at Budapest and Warsaw. 8vo. 75 cents and \$1.00. International Missionary Council, New York. 1927.

During all the Christian centuries few religious councils have been so notable as these Conferences on Jewish Evangelization held last summer. For the first time in modern history, the Christian Church, represented by leaders from twenty countries of Asia, Africa, Europe, and America, faced the specific task of bringing to the

Jews the Gospel of Jesus Christ. Under the auspices of the International Missionary Council and the Conference of Missionary Societies in Great Britain and Ireland, the report of the Conferences has been published recently by the Arrangements Committee, under the title of "The Christian Approach to the Jew."

The story of these conferences is told graphically by the Rev. James Black, D.D., of Edinburgh. Against the background of the ancient mutual hatred and persecution of Jew and Gentile, and the changing modern conditions and attitudes, he outlines the preparation for the conferences and the work which they accomplished.

This story is followed by the findings of the two conferences. These "findings," as printed in English and German, occupy some sixty pages, and constitute a carefully prepared and comprehensive review of the present condition of the Jewish people, and of the problems concerned and the methods employed in presenting to them the Christian Gospel.

Among other facts upon which stress is laid the following may be noted: First, the present disintegration of Judaism and the drift towards atheism, socialism, agnosticism, materialism and irreligion offer to the Church an absolutely unique opportunity and a serious challenge. Secondly, in comparison with the large number of Jews, estimated at fifteen million, and their presence in all Christian communities, the efforts of the Church to bring them the Gospel have been pitifully weak, sporadic, unorganized and faint-hearted. Thirdly, while the problems involved are peculiarly complex and demand careful study and trained workers, yet the number of recent Jewish converts to Christianity is surprisingly great, and the chief problem is not that of securing access to the Jews, but that of arousing the Christian Church to its present opportunity and its divinely appointed task.

"The Christian Approach to the Jew," contains also valuable sum-

maries of answers to a "questionnaire" which present the facts and problems with which Jewish evangelization is concerned.

It also includes some of the special papers written preparatory to the conferences and a Dictionary of Christian Missionary Agencies working among the Jews. C. R. E.

Stewardship Stories. Guy L. Morrill. 91 pp. 50c. New York. 1927.

This book is unique. It meets a need of long standing. Stewardship, within a decade, a long neglected phase of the Gospel, has been, to an astonishing extent, coming into its rightful place in the thinking of the Church. A considerable stewardship literature is developing, both in pamphlet and book form, but hitherto this has been mainly for adults. Mr. Morrill, out of a rich experience, has gathered in this volume human interest stories, puzzles, poster material, acrostics—just the sort of material to appeal to the young. The book has also the advantage of being neither too long nor too expensive. It is adapted for use in the Bible School and in the Young People's Society. At the close of each of the twenty-two short chapters is an appropriate hymn, greatly enriching the contents. From first to last, the book commands attention and stimulates thinking.

DAVID MCCONAUGHY.

Maryknoll Mission Letters—China—Volume Two. Extracts from the letters and diaries of the pioneer missionaries of the Catholic Foreign Mission Society of America. Illus. xvi, 402 pp. \$3. New York. 1927.

The first volume (1923) of this series of well-illustrated and interestingly written annals of the first Catholic missionary Society of America, were noticed in the REVIEW for March, 1924.

The initial work in southeastern China was under the auspices of an older French Society. The new Society began activities in 1918 as the independent Prefecture Apostolic of Kongmoon. The Society has also started work in eastern Kuang Hsi,

but of all the various towns and districts where these Roman Catholic Fathers are laboring, the spot of greatest interest to the student of Chinese Missions is Sancian,—Shang Ch'uan, or St. John's,—where the famous Jesuit pioneer to Eastern Asia, Frances Xavier, died in 1552 before he had even been able to preach in China.

As usual with Roman Catholic missions, medical work has been conducted almost without trained medical men, and the workers gratefully mention the personal aid of Presbyterian hospitals and doctors. They are also filled with enthusiasm awakened by Protestant educational work, which they are imitating as far as their means permit.

The Roman Catholic Church has reached a new stage in China. No stories such as one finds in the *Annales de la Foi* and in *Lettres Edifiantes*, or in the later histories of Louvet and Piolet, are here found with martyrdom as their moving pictures. A group of devoted young Americans, men and women, here vividly, and at times humorously, report on the work of Catholic Missions in China.

H. P. BEACH.

A New Church Quarterly.

The December issue of the *Church Missionary Review* is the last number of this magazine. This publication of the Church Missionary Society first appeared seventy-eight years ago as the *Church Missionary Intelligencer*, the magazine receiving its new title twenty years ago. The sounding of the World Call and the growing consciousness of unity in the overseas work of our Church went to show that the time had come for a "quarterly review of the missionary work of the Church of England." This will be published under the auspices of the Missionary Council under the title "The Church Overseas." The first issue, that for January, may be obtained from the Publishing Department, C. M. S., 6, Salisbury Square, E. C. 4. Price 4s. 6d. a year.

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DEHAVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, <i>President</i>	WM. I. CHAMBERLAIN, <i>Vice-President</i>
DEHAVAN L. PIERSON, <i>Secretary</i>	WALTER McDUGALL, <i>Treasurer</i>
Publication Office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONAL

W. J. WANLESS, M.D., missionary of the Presbyterian Church in Miraj, Western India since 1889, received a knighthood in the New Year Honors conferred by King George. The hospital and medical school of which he is the head are famous in India. The only other missionary in India to have been knighted was also an American Presbyterian, the late Dr. J. C. R. Ewing, President of Forman College, Lahore.

* * *

REV. H. D. GRISWOLD, Ph.D., of Lahore, India, is now assisting Dr. Robert E. Speer in his correspondence, taking the place filled for a few months by Rev. Ralph Nesbitt, of the Punjab Mission, who has returned to India.

* * *

REV. F. G. DEIS has been elected a secretary of the Field Department of the National Council of the Protestant Episcopal Church. Mr. Deis was a missionary in the Hankow district, central China, from 1911 to 1923.

* * *

REV. JAMES S. GALE, D.D., has retired from active service after forty years as a Presbyterian (U. S. A.) missionary in Korea, and expects to make his home in England. He is the author of "Korean Sketches," "The Vanguard" and other books on Korea.

* * *

MRS. JOHN FERGUSON, President of the Council of Women for Home Missions, has gone to South America, as hostess of a party on a "World Acquaintance Tour." They expect to return about March 15th.

* * *

DR. CHEN YU-GWAN has been elected president of the University of Nanking, China, succeeding Dr. Arthur J. Bowen. Dr. Chen obtained his M.A. and Ph.D. from Columbia University. There are 415 students enrolled this term in Nanking, with a full faculty of Chinese instructors.

* * *

MISS ROSE EWALD, formerly a member of the staff of the MISSIONARY REVIEW OF THE WORLD and for the past four years in Near East Relief overseas work, was awarded the Cleveland H. Dodge service medal at the annual meeting of Near East Relief on January 4th.

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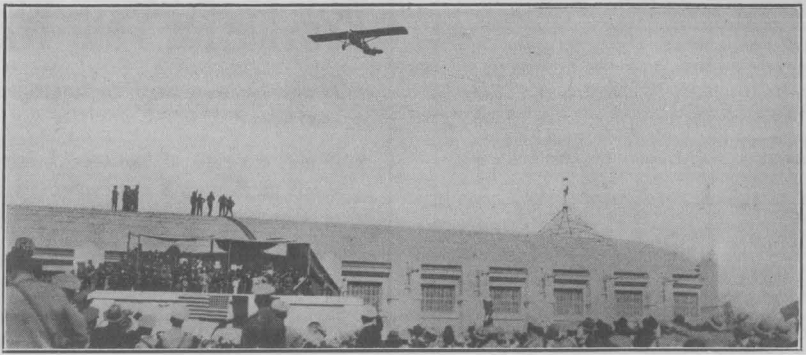
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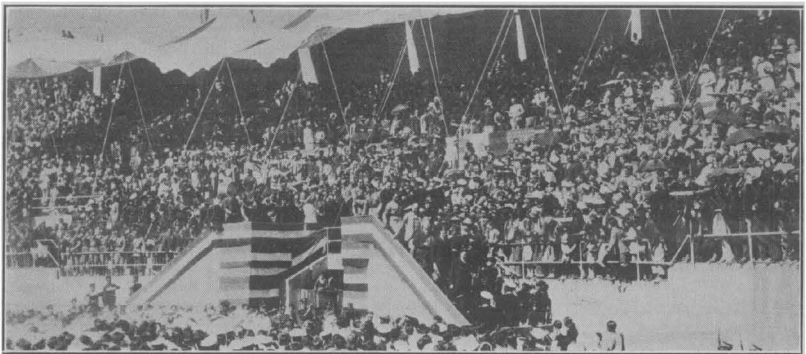
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"WE" ARRIVING AT THE VALBUENA AVIATION FIELD, MEXICO CITY, DECEMBER 14, 1927



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COL. LINDBERGH GREETED IN THE MEXICO STADIUM BY PRESIDENT CALLES AND 50,000 PEOPLE



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COL. CHARLES S. LINDBERGH WELCOMED IN MEXICO CITY BY GENERAL ALVAREZ. (U. S. AMBASSADOR DWIGHT MORROW BETWEEN)

A NEW TYPE OF MISSIONARY TO MEXICO—A POSSIBILITY



THE MISSIONARY REVIEW *of the* WORLD



HISTORY IN THE MAKING—FIFTY YEARS AGO

Reported in the March-April Review, 1878

The British India Government adopts measures for the suppression of infanticide in India.

* * *

A universal syllabic alphabet, invented by Rev. Robert Hunt, for teaching the illiterate of all nations is successfully tried among the Santals of India.

* * *

A revival reported in Peking with one hundred Chinese confessing their faith in Christ.

* * *

Seven missionary societies at work in Fukien Province, China, report two stations and 273 outstations with 5,247 communicants.

* * *

Agitation on the Treaty Rights of the Chinese in America. An article by Dr. S. Wells Williams, author of "The Middle Kingdom."

* * *

The Micronesian Mission of the A. B. C. F. M. report 500 converts added to the church in one year.

* * *

All the slaves in Madagascar (brought into the island since 1865) emancipated by proclamation of the Queen.

* * *

Sixty American Negroes sail from New York for Liberia to help civilize Africa.

* * *

A church built in Blantyre, Scotland, as a memorial to David Livingstone.

* * *

Among the missionaries who sailed for the field were Rev. Thomas C. Winn (Presbyterian) to Japan and Rev. C. C. Penick, D.D. (Episcopal) to West Africa. The death was reported of Dr. Silas D. Scudder (Reformed), of India.

THE STRUGGLE IN MEXICO IN 1927

BY REV. S. H. CHESTER, D.D.

Secretary Emeritus of the Executive Committee of Foreign Missions, Presbyterian Church in U. S.

THE most spectacular episode in contemporary history is the battle royal between the liberal forces in the Mexican Republic, at present under the leadership of President Elias Plutarco Calles, and the hierarchy of the Mexican Catholic Church, acting under the orders and leadership of his Holiness, Pope Pius XI. In order to understand this struggle a brief review of its historical background is necessary.

At the time of the Spanish Conquest the Aztecs were the dominant Indian tribe, a naturally courteous, hospitable and kind-hearted people, who had developed along various lines of agriculture, architecture and organized government quite an advanced form of civilization. They also had a religion, with some savage features, but with elaborate rites conducted in imposing stone temples by a numerous priesthood.

The Spanish *Conquistadores*, according to the religious ideas of the day, were men of intense, and even fanatical piety, who regarded their work of conquest as being a distinctly missionary enterprise. Along with them came a large contingent of Spanish priests, some of whom were men of real devotion and consecration, who spared themselves no labor or sacrifice in giving the natives the Gospel as they understood it.

But the interpretation of Christianity which they brought over and imposed on the natives at the sword's point was the semi-Mohammedan type which had been developed in southern Spain where

the Moors held sway for several centuries, in which the character of God was assimilated to that of the Mohammedan Allah, who approved of the propagation of the faith and the suppression of "infidels" by fire and sword.

It was in this Mohammedan fashion that the Spaniards "evangelized" Mexico. Hernando Cortez with his bands of mediæval freebooters swept over the country pillaging and burning, and giving the natives the option of submission or death. They chose submission, and as a guarantee of their full surrender came by entire villages announcing their acceptance of the conquerors' religion and asking to be baptized. The applicants were so numerous that the rite had to be administered to them wholesale. One priest boasted that his daily tale of baptisms was from ten to twenty thousand souls. Another reported that "he did not desist until he was so exhausted that he could not hold up his hands."

In this manner, in the course of a few years, practically the entire adult native population of Mexico was inducted into the Spanish Catholic Church.

The character of the Church thus established was described by a French priest in the army of Maximilian, the Abbe Domenech, who had been deputed by Louis Napoleon to investigate and report on religious conditions in Mexico. Speaking of the priesthood, he says, "They make merchandise of the Sacraments and of every religious ceremony. By their exorbi-

tant fees they compel the poor people to live without legal marriage. If the Pope should excommunicate all priests having concubines the clergy would be reduced to a very small number." Summing up the situation in a sentence another writer remarks: "The Christianity the Spaniards brought to Mexico, instead of enlightening, converting and sanctifying the people, was itself converted. Paganism was baptized and Christianity was paganized."

And this is the Church which, through its priesthood, mostly foreign born, was for three hundred years the dominant force in Mexico, politically, educationally and economically as well as religiously.

After conquering the country the *Conquistadores* were not themselves allowed to govern it. A succession of Viceroys, coming direct from Spain, brought with them the same autocratic, paternalistic and monopolistic methods that characterized the home government. There is nothing in the records to show that the welfare of the people, whether Spanish colonists, half-breeds or natives, was given a thought in the plans and policies of their foreign masters. Their one dominating objective was to transfer as much of the vast mineral wealth of the country as possible to the home treasury as speedily as possible, and to prepare places where representatives of the ancient and decayed families of decadent Spain might go to recuperate their fortunes. This government finally became so intolerable that in the year 1820 the people of all classes, whether Spanish colonists, pure-blood Indians or half-breeds, rose up and overthrew it and declared their independence of the mother country.

The immediate results of this revolution, however, were disappointing. The lack of general intelligence and the lack of leaders trained in republican ideals made the success of the experiment for the time being impracticable. In the readjustment which followed the educated class, relatively small in number and mostly of the Spanish element, soon acquired possession of all political power and also gained possession of practically all the land. The old system of communal ownership under which the people had the right of free tillage and free pasturage of the community land was broken up. The country was divided into great *haciendas* on which the Indian and half-breed element lived as dependents and hired laborers and the system of enslavement for debt known as "peonage" was developed. One man in Yucatan owned a ranch of 15,000,000 acres. One family owned nearly half the land in the State of Chihuahua. Statistics of 1910 reported 100 men as owning ranches of a million acres each, with multitudes of smaller ones including tracts of from ten to twenty thousand acres each.

The *peons* on these ranches, nearly all of them illiterate, lived in filthy adobe hovels shared by the family donkey, pig and goat, physically weakened by lack of nourishing food and therefore without initiative or energy, and without hope of bettering their condition.

The Church also gradually acquired lands, its wealth increased, "its temples became more sumptuous, the robes of the priests more bejeweled, its altars more ostentatious and glittering." The well-known sociologist, Prof. Edward A. Ross, is authority for the state-

ment that by 1850 the Catholic hierarchy controlled two thirds of the public wealth of the country and dominated its economic life. In its freedom from taxation, its commercialization of its seven sacraments and all religious rites and especially its exploitation of purgatory, the Church had an inexhaustible source of revenue, and at the date mentioned above the combined value of its property holdings was estimated at not less than \$50,000,000.

The Liberal Reform Movement

It was the great liberal statesman, Benito Juarez, a full-blood Aztec Indian, who in the year 1857 led his party to temporary victory and established the Constitution which disestablished the Catholic Church, prohibited monastic orders and nationalized church property. This was followed by a period of civil war, in which the church hierarchy allied itself with the other privileged classes, and succeeded in bringing about the French intervention and the enthronement of the Austrian Catholic Maximilian as Emperor. The battle between liberalism and privilege was continued, however, with varying fortunes, on down through the thirty years' *regime* of Porfirio Diaz, who began as a liberal but soon came to be the greatest of all champions of privilege, until the fateful year of 1910.

Then began the series of revolutions which have been the blind, and often ill directed, but the unalterably determined effort of the unprivileged masses to throw off for good and all the yoke of their clerical and political and economic exploiters, and recover for themselves some reasonable share of the bounties which nature has

stored up for them in the soil and mines of their country.

And at last, in President Calles, and his predecessor (and probable successor), General Alvaro Obregon, they have found leaders with courage to defy all their enemies and with ability so far to hold their own.

The protagonist in this contest on the side of privilege is the Catholic Church, not in Mexico only but also in Rome and in the United States. The two most offensive items in the liberal program were the nationalization of church property and the provision of the Constitution of 1917 that "only a Mexican by birth may be a minister of any creed in Mexico." The prohibition of religious instruction in primary schools is also a restriction very grievous to the Church.

The Archbishop of Mexico announced in a public statement that the clergy would not obey these laws. The Government met the challenge by expelling him from the country and by announcing that all priests who refused to obey them would also be expelled.

The Church in the United States, led by Archbishop Curley of Baltimore, then entered the lists, raising the cry of religious persecution, and demanding intervention by our Government to prevent it. The matter was brought up by resolution in Congress, and a delegation of the Knights of Columbus waited on the President and the State Department to ask for diplomatic interference.

Finally, as none of these measures availed, his Holiness Pope Pius 11th entered the lists in person by issuing an encyclical, ordering the cessation of all religious rites conducted by priests in all the churches (a measure corre-

sponding to the "Interdict" of mediæval times), which it was confidently expected would speedily bring the Government to terms. Strange to say it has not. For a year and a half the Mexican people have gone quietly about their ways, visiting the churches for their private devotions as they felt inclined, and apparently discovering that priestly ministrations after all are not absolutely indispensable.

The explanation of this strange, and—to the Pope and the hierarchy probably undreamed-of turn of events—is the fact that the people are beginning also to make some other discoveries. They are beginning to find out who are their real friends. The opportunity of emancipation from peonage slavery and of acquiring the ownership of land on terms of easy purchase is being offered them. Their children are being taught to read and write. President Calles was at one time a professional teacher and is proving to be an educational enthusiast. In 1925, the budget for Primary and High School education was double that for the support of the army. Last year, after the government educational funds were exhausted, about 1,500 persons, mostly women, responded to the President's appeal for unremunerated work in teaching rural primary schools. Numerous agricultural schools and colleges are being founded to teach the new land owners what to do with their land.

Let the President tell his own story of the ideals and aims of his administration. In a recent interview in a leading daily of Mexico City he said: "The ideal of my government is to lift the mass of my people out of their poverty and ignorance, to provide them with

schools and the elements of culture; to teach them to live better; to make a more homogeneous nation, closing the abyss that exists between a small number of wealthy people surrounded by culture and refinement and the great majority exploited by every kind of tyranny and oppression.

"I am sure that if instead of maintaining these ideals I should turn to the easy task of continuing the work of Porfirio Diaz, patronizing only the very rich, despising the common people, shooting down the laborers, wasting the resources of our land in foreign countries, maintaining newspapers to sing my praises and ceremoniously entertaining foreign nobility and American capitalists, I would soon obtain the false title of pacifier of my country and restorer of the nation. But I prefer to remain without these titles in order to perform a great task for humanity, although in exchange my government is slandered with the nickname of Bolshevik. I leave time to pass sentence."

This declaration seems to have the unmistakable note of sincerity. And accompanied as it has been by tangible and substantial benefits such as no previous administration in alliance with the Church has brought them, it commands the confidence of the people, and it is to be hoped will hold their loyalty to their great leader until his battle for their long-withheld rights is finally and completely won.

The Protestant missionaries of course find themselves inconvenienced to some extent by the anti-clerical provisions of the 1917 Constitution, but they are not complaining of them. They recognize the peculiar conditions in Mexico that make them necessary. They

are carrying on their work of high school, college and theological education and personal evangelization, leaving all technically ecclesiastical functions to the native ministry that they have trained, thereby hastening the development of the indigenous and self-propagating church which has always been their objective.

And if the day when Mexico shall be fully evangelized after the Protestant ideal is long postponed, Protestant missions will still have justified themselves by their effect in rousing the Catholic Church from its self-complacency and lethargy and stimulating it to internal reform and beneficent activity. More preaching is being done in the churches, Sunday-schools are being established, the Bible is being more distributed and read, and social welfare work is more generally recognized as a part of the Church's mission. Let

the good work go on. Whether from Protestant or Catholic pulpits let this unhappy people that have so long been fed on the husks of a paganized Christianity be taught the truth as revealed in the Word of God, and the Gospel of a risen and living Saviour (instead of a Gospel of the intercession of dead saints), which alone is the power of God both for their personal and national salvation. Then we may hope to see this country, so richly endowed with scenic beauty and with natural and material resources, and inhabited by a naturally amiable and interesting people, also become a creditable member of the sisterhood of civilized and Christian nations. Until then it will probably continue to be what it has been ever since it became an independent nation, a chronic disturber of the peace of our continent, and the open sore of the Western Hemisphere.

RESULTS OF SUCCESS—FIFTY YEARS AGO

MISSIONARY reports from Mexico indicate that the Romanists are thoroughly alarmed. Some statements translated from Roman Catholic papers by Dr. William Butler, are as follows:

"It is necessary that the Catholics rise resolutely and make a general, rapid and voluntary movement in defense of their beliefs. Today, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is their favorite method of sowing the bad seed; and, sad to say, in exchange the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them.....Protestantism is becoming truly alarming among us. The Protestants are circulating their works in abundance.....Meanwhile the Catholic papers are dying off," etc.

Quotation from THE MISSIONARY REVIEW, Vol. I, page 105, 1878.

AREAS UNCLAIMED FOR CHRIST*

BY ROBERT E. SPEER, New York City
Secretary of the Presbyterian Board of Foreign Missions

AROUND the walls of the chapel of the Hill School of Pottstown, Pennsylvania, are rows of little bronze tablets, commemorating the lives of boys from the school who have finished their work in the world. The latest of these tablets is a memorial to Maxwell Chaplin, a graduate of the school and of Princeton University and Hartford Seminary. He went out to give a brief, but glorious life to China, and died of cholera in the early months of the year before last. He was a rugged personality, a strong hater of wrong, especially of what he conceived to be the wrong of war, but one of the chief elements in his strength was its tender gentleness. On the simple bronze tablet, under the name and the dates, these are the words:

"Gentle strength and noble heart, a lover of all mankind. The children of the Hill have passed this way."

What was the way that Max Chaplin passed? It was the way out to the neglected and uncared for places of the earth and into those wide areas of human life, where Jesus Christ has not yet been adequately made known. A little over a year ago Mrs. Roys and Dr. Hugh Kerr and I followed the geographical way that he had gone to his station far up in the heart of China. As we made our way in the little launch over the flooded country, covered as far as the eye could see by the overrunning waters of the river Hwai, our boatman made no attempt to follow the channel. He steered as his soundings indicated he might go,

across the flooded farm lands, and hour after hour we passed over what had been the field of Max Chaplin's brief missionary career. There were cities and villages innumerable until at last we came to the hillside from which we looked down on his station in Showchow, one of the oldest cities of China.

Unevangelized Geographical Areas

In all these cities and villages by which we had come there was not one Christian, Chinese or foreign, trying to make our Saviour known. As we looked off from the hillside above Showchow, here and there on the dry land and amid the flooded waters, we could see the little green patches of trees that betokened the presence of the uncounted villages where still Jesus Christ is to be proclaimed.

The nearest other mission station was hours and hours away. Under the old modes of travel it was days and days distant. Later we stood on the little hillside beside the Taoist temple, behind that neighboring station and tried to count the towns and villages on those wide plains in which Christ was yet to be made known. The haze of the distance buried innumerable villages, and I could not count them all, but, as far as the eye could see, they dotted the landscape. Seven hundred and fifty I counted on that one plain, looking out from that one hill, and in most of these towns Christ's story is still to be told.

These are not exceptional conditions that one has to face in our

* An address delivered at the Student Volunteer Convention, Detroit.

world today, not in an unreal or unknown world, but in the actual world in which our lives must be lived and our duty done. These are representative conditions. No doubt one cannot exaggerate the extent of the diffusion of Christianity all through the world, but neither can one exaggerate the magnitude of those areas in our present world, nineteen centuries since Christianity began, where Jesus Christ is still an unknown personality and power.

On this trip we attended many gatherings of Chinese and missionary leaders in different parts of China. Everywhere we asked them honestly to tell us whether the work was measurably done or whether we must go back to the Church at home and to the oncoming student generation and say that the Christian task still lies ahead, the great mass and volume of it unaccomplished.

In Shantung, one of the most populous provinces, we asked how many of the villages are evangelized in that province which is one of the best supplied in a Christian way in all China. Reduce evangelism to its very lowest expression, and say how many villages are visited by any Christian Chinese or foreigner once a year. They could not allege that one twentieth of the villages of Shantung have heard the Gospel once a year from any missionary or Chinese Christian. We asked the same question in the Province of Kwangtung, a province half the size of France, at the other end of China, with a population of 28,500,000 Chinese and only 36,000 Christians. You might distribute those 36,000 Christians, one by one, over all the towns and cities and villages of that Province of South-

ern China and you would barely have one Christian for each city and village. Canton would have one Christian and all other cities only one Christian, down to the last village.

And this condition is true not of China only. Summer before last I spent part of the summer in the great northern island of Japan, Hokkaido. It is frontier territory that reminds one of the frontier settlements in Alaska and Northern Canada. There one finds villages by the hundred, half a dozen cities of fifty thousand population each, in which there was not one preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns and villages with less than eight thousand Christian workers, foreign and Japanese. Distribute one to every city and smaller community in Japan and there would be 3,800 communities left in which there would be no one able to make Christ known.

Turn to the other lands, the Moslem lands. A few years ago I traveled in bitter winter weather across the whole breadth of Northern Persia. We rode from the Afghan border, six hundred miles from Meshed to the city of Teheran, and in all that long reach we passed city after city along our road in which there was no one preaching this Gospel of the world's Saviour.

Turn to the great nations who are our nearest neighbors. In the Montevideo congress, called by the evangelical churches of South America, a large map was before us which showed "a continent within a continent." Cut off a great littoral strip of one hundred fifty or two hundred miles from the sea-coast around the continent, and we

have the unevangelized heart of South America, twice the size of the unreached heart of Asia and a million square miles greater than the corresponding heart of Africa. This heart of South America contains 26,500,000 people. You could draw lines four thousand miles north and south and two thousand east and west and never touch any Christian agency, Protestant or Roman Catholic. After four hundred years, we were told, the Roman Catholic Church itself still regards this interior continent as a missionary field.

These only illustrate present-day conditions. There has been an immense diffusion of the knowledge of Christ but we still face a largely unevangelized world and the "laborers" are few.

Unevangelized Classes of Humanity

We need to remind ourselves not alone of these crass numerical and geographical facts, but we need to remember also the great groups and classes of human need still waiting to feel those impulses from Christ that have been pictured for us so vividly. There are the lepers of the world—nobody knows how many. There may be two million. One out of every fifteen hundred in Northern India is a leper, and there are tens of thousands more in other lands, for whom not a hand has ever been lifted except a Christian hand. Most of them are still uncared for by any heart of love. The program of Christ of which we speak so easily contains a specific item with regard to the leper and also with regard to the blind. Think of the innumerable blind of the world, 100,000 in the United Provinces of Northern India alone. For them no religion has ever done anything until Chris-

tian folk began to gather a few of the sightless under their care. There are more than a million uncared-for blind in the world.

Think of the great masses of physical suffering and disease. Here is a paragraph from the report that ex-President Eliot, of Harvard, made to the Carnegie Foundation several years ago when he presented his report called "Highways to Peace," describing things that had made the deepest impression on him in the great lands of Asia:

"Whether we look at disease and premature death as sources of heavy industrial losses, or as preventable causes of grievous human suffering, we find the gift of Western medicine and surgery to the Oriental populations to be one of the most precious things that Western civilization can do for the East. To spread through the East the knowledge of Western medicine and sanitation by building and conducting good hospitals, dispensaries and laboratories for medical diagnosis, establishing boards of health, and providing defenses against plague, cholera, smallpox and tuberculosis, is the surest way to persuade intelligent people in the East that they may expect much good from the inductive philosophy of the West acting in combination with the Christian religion in its simplest forms. There is no better subject than medicine in which to teach the universal inductive method.

"Any Western organization which desires to promote friendly intercourse with an Oriental people can do nothing better than contribute to the introduction of Western medicine, surgery, and sanitation into China. The field for such beneficent work is immense, the obstacles to be overcome are serious but not insuperable, and the reward in the future comparative well-being of the Chinese is sure. The Chinese people are too intelligent not to trace practical beneficence to its spiritual sources, and to draw all the just inferences."

President Eliot had no question of the right and duty of the West to "invade the culture" of the East and to share with men everywhere the truth which the West knows about the world and human life. What impressed him most deeply

was the great mass of preventable human suffering to be found in lands where such suffering had never been cared for as it could be only where the great ideas about life come, pouring from the well-spring of the love and the light and the life of Christ.

There are in China today, at the largest estimate, not more than 1,500 physicians trained in modern medicine. Of all those, probably nine tenths are in a few of the large cities. Over great areas of China we cannot find one competent physician to one, two, or three millions of people.

The conditions are as bad in Persia. Outside of four or five cities, I doubt whether you could find five qualified physicians in modern medicine for ten millions of people.

Eighty-five per cent of the population of India lives in the villages, and eighty-five per cent of the doctors of India are in the cities. The death rate, as is the case in Chile also, is three times that of Great Britain or the United States.

In our modern world today, there is an instantaneous demand for not less than 100,000 new doctors adequately trained, to go into neglected areas to deal with human suffering and disease. They should not all come from the Western lands; most of them should be raised up in the lands where they dwell, but these are real conditions that must be confronted now by all those of all the lands on whom the responsibility rests to bring the Gospel and the spirit of Christ to bear on all the needs of human life.

Behind all this mass of adult suffering lies a more pitiful mass still of child suffering and preventable

mortality. Statistical studies of child mortality indicate that 71 per cent of the babies in Persia die before they are five years of age; 75 per cent of the babies in Central Africa, according to Dr. Howard Cook, of Uganda, die within the first week of their age; 50 per cent of the children in Kashmir (representing a great section of Southern Asia), according to Dr. Neve, die within the first five years of their age. In Chile, which ought to be a health paradise, one third die in early infancy.

One contrasts all this with conditions where the influence of Christ has more adequately gone. In Great Britain and America, child mortality is only 8 per cent under the age of twelve. Every little child, born under Christian influences, has from two to ten times the chance of life that a child has that is born in the non-Christian lands. The slaughter of the innocents at Bethlehem is as nothing in comparison with the avoidable child mortality in the non-Christian world today.

Behind all this one thinks of the women and girls of the world who have been shut out from their equal rights for generations and centuries. I will not speak of them in the whole and I will not quote any supposably prejudiced testimony with regard to them in part. Here are two words from India, from two men whose voices would be accepted as authoritative through the length and breadth of India, Mr. Gandhi and Lala Lajpat Rai. This was the word of Lala Lajpat Rai at a Hindu Conference, held two years ago in Bombay:

"The condition of our child widows is indescribable. God may bless those who are opposed to their remarriage but their position induces so many abuses and brings about so much moral and

physical misery as to cripple society as a whole and handicap it in the struggle for life."

And these are Mr. Gandhi's words in *Young India* regarding child marriages and enforced widowhood:

"It is sapping the vitality of thousands of our promising boys and girls on whom the whole future of Indian society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child-mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength, and courage, and morality."

Then look beyond all these great classes of human need to the mass of intellectual night. Our Lord spoke literally when He called Himself the "Light of the World," for where He has gone, the light has broken and men have sought eagerly for all truth and have shared what they knew with the rest of mankind and of womankind too. But every non-Christian religion has left the mass of its people illiterate.

Recently I attended one of the last meetings of the Near East Survey Committee. This Committee is made up largely of skilled and experienced men, to conduct a survey of the whole Near East with regard to its future problems and necessities and its claims upon the Western world. They had eliminated religion from their survey but there have been few more careful and scrupulous and capable examinations of the economic, industrial, and ethical condition of any region of the world than they have made of the Near East. One of their number drew a picture of Persia, Syria and Irak—a land as large as New England, New York,

Pennsylvania, and Ohio combined, with a population just a little less than that of the population of the state of New York. In that area they told us that not one tenth of the children would ever have any opportunity for education at all. They went on to speak of the whole Near East, by no means the darkest corner of the world, with its shadows of human need, of Bulgaria with one fifth of its children dying before twelve months of age, of Armenia with one doctor to 5,000 and no nurses, while in America we have one doctor to 700 and one trained nurse to 340 people.

Our friends from China know what it is. One of the progressive young leaders of China was telling several years ago of a piece of work he had done in traveling to and fro in China trying to arouse his people to the realization of the task confronting them in the modern world. He went from one Chamber of Commerce to another and he had devised all kinds of charts and diagrams to make vivid China's plight to these Chinese leaders. In the Chamber of Commerce of Tungchow, he told of China's undeveloped resources—her poverty in the instrumentalities of progress and energy and production—and he came to speak of her intellectual handicaps. He had a chart on which he pressed buttons so that long ribbons came out to show the percentage of illiteracy in various lands. He pressed buttons for Germany, France, Great Britain, Japan with their almost negligible ratios of illiteracy. Then he went on through the darker lands until he came to China, and as he was about to put his finger on that button, the President of the Chamber of Com-

merce rose, with tears running down his cheeks, and said: "Young man, don't press that button. We have seen all that our hearts can bear. Show us no more of our shame."

We are not thinking of these things in terms of shame, we are thinking of them in terms of great human need, in terms of human appeal of the whole world, to those who may share what they have with the rest of mankind. As we are facing now the areas in which Jesus Christ is not adequately known, we shall not be dealing justly with our real world if we forget the indisputable facts of the remaining unoccupied fields of the world.

Unevangelized Areas of Corporate Life

In the third place, let us remind ourselves again of the great realms and areas of corporate life into which Jesus Christ needs to be more fully borne.

These realms of life concern the whole world. Our purpose is not to segregate these areas of need. They call the whole Christian Church to make Christ known across the length and breadth of the whole life of man. There are great realms where Christ is inadequately known, or if known, is unacknowledged as Lord; realms where the relationships of the nations and the peoples intertwine. We have made more progress than some of us realize. But even so, how much is there still to be done before Jesus Christ's lordship is recognized as fully in these ranges of collective relationships as we are ready to recognize it in the sphere of the individual life. In this other field of relationship of race to race, so close are we to these great acute problems today

that we fail to realize how far Christ has brought us to a more human, a more brotherly, a more Christlike sense of relationship of the races in that great family that is of only one blood with one Father over all. But, even yet, how far we have to go! That men will read with such zest a book like "Trader Horn" today shows for one thing how much there is yet to be done and how far we have passed from the old days of which that book deals.

Enough has been said on race relationships, but we have not considered so adequately those great realms of economic development that lie ahead of us, where for the whole world there will be suffering and disaster, unless Christ can be made known and given a lordship that He does not have today. There is no use thinking that we can turn back the tides of economic and mechanical progress and reverse the great processes that are making men masters of the world and of time. We ought to save all we can of old household industry but Mr. Gandhi's dream of going back to a day when man shall discard machinery, except the crude and primitive hand machinery of an early time, is a hopeless and impossible dream. The machine age is inevitable but thank God we still stand, so far as most of the world is concerned, only on the threshold of the great problem which it presents.

We have been given, I think, an exaggerated idea as to how far our modern industrialism has eaten its way into the life of Asia. According to the latest available statistics there are 130,000 cotton factory operatives in the whole of China, and in the greatest center of Chinese factory manufacture, in

Shanghai, there were about 180,000 operators in cotton and silk mills and factories of every kind, one eighth of them children under twelve. Japan, with one sixth of China's population, has ten times its number of factory workers. This great influence that is slowly and inevitably passing across the world has barely touched the fringe of Chinese life as yet. But, alas, what will happen if it goes further before Christ has been made its master!

Here is an advertisement that appeared a few years ago in one of the papers in Shanghai, issued by one of the great mills for the purpose of inducing additional investment in its stock. Miss Burton quoted it at the Washington Missionary Convention:

"The profits of the ——— factory surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500, and the following is the wage table per day:

"Men—15 to 25 cents; women—10 to 15 cents; boys above 15 years—10 to 15 cents; girls above 15 years—5 to 10 cents; small boys and girls under 10 years—from 3½ to 10 cents.

"The working hours are from five-thirty in the morning until five-thirty in the evening, and from five-thirty in the evening until five-thirty in the morning. No meals are supplied by the factory.

"It will be seen that the company is in an exceptionally favorable condition with an abundant supply of cheap labor to draw from. The annual profits have exceeded the total capital on at least three occasions."

It will not do to throw stones at any particular nationality, for after all the worst conditions are those with which China herself alone can deal. The international labor regulations have been measurably adopted in the Japanese mills in China. They are more or less observed in some of the other mills in China, but the Chinese government has never attempted

to enact or enforce them. Indeed, in the treaty governing these matters made in Washington a few years ago, China herself was expressly exempted from the obligation to bind herself to observe the regulations regarding protection of labor. We do not hear much about *that* "unequal treaty" in China; it is one of those inequalities within her own power to correct.

I have seen with my own eyes, things that nobody who has seen will ever erase from the tablets of his memory. In a match factory, up in the heart of China, where there were no foreigners, but all are Chinese, I saw little boys and girls from six years of age up, working for twelve hours a day while the supervisors walked up and down between the benches with long laths in their hands to see that the tiny little ones did not loiter in their work. The eye could not follow the speed of movement of those little hands. Here was the great, impersonal unhuman energy of our modern machine organization, uncontrolled by human sympathies, eating into the deepest life of the Chinese people. It is easier to say that Christ must be Lord of industry than to say how it is to be accomplished. But the need of making Him known and served in this realm is as real as the need in a man's own personal life.

In considering areas of life where Christ must be made Lord, we cannot shut our eyes to those great realms of life, near or far, that are calling today mutely perhaps but as vividly and pitifully, for a remedy which Christ and Christ alone can supply by His spirit and truth.

(To be concluded in April.)

A VENEZUELAN EVANGELICAL CHURCH

BY JOHN CHRISTIANSEN, Rubio, Venezuela

ALTHOUGH Protestant missionary work in the Republic of Venezuela is comparatively new, there are already a number of different missions working here, and a strong sentiment is developing toward establishing a nation-wide evangelical work, that will help to unite the Christians in mutual cooperation, instead of forming separate and rival denominations.

Most of the missions in Venezuela are interdenominational, and practically all the Protestants in the Republic call themselves "*Evangélicos*." The churches are usually known as "The Evangelical Church" of such and such a place. This fact naturally favors the development of unity and cooperation, and it is perhaps difficult to find any mission field in the world where so many missions are working and yet where denominational names are so little known as in Venezuela.

For the present it is proposed that evangelical Christians plan to gather in sectional conferences, in the three main topographical divisions of the country; and when such sectional conferences are well established, representatives will be elected for national conferences in order to promote unity and cooperation among the evangelical Christians of the whole Republic.

Last year, during the first week of August, the first of these sectional conferences met in the city of Maracaibo. It was providential that the first gathering of this kind in the country should be held in the second largest city in Vene-

zuela, which is fast gaining on the capital. The church in Maracaibo has the largest membership of any evangelical church in Venezuela. It has the largest attendance at its regular meetings, and the largest church building, with the finest and best-equipped auditorium of any of the evangelical churches. The mission in Maracaibo also has the largest evangelical grammar school, the largest and oldest evangelical paper, and the only evangelical book store in the country.

At the conference in Maracaibo six states in Venezuela and one in Colombia were represented. The Venezuelan delegates outnumbered the missionaries, and a splendid spirit of union and mutual understanding was manifested.

The plans for developing an evangelical church in Venezuela that would be one in spirit, purpose and cooperation, were heartily endorsed, and it was unanimously decided to hold a similar conference the next year, including the same territory. It was also resolved that efforts be put forth at once toward interesting the groups in the eastern part of the Republic in meeting together as soon as possible for a sectional conference of that territory, in order that later a national conference might be called together.

During the conference quite a revival broke out in the evenings which were open to the public. Nearly seventy-five persons publicly came forward in the meetings to accept salvation in Christ. This was really the crowning point of the conference.



A RURAL EVANGELICAL CHURCH IN PORTO RICO

CREATIVE SERVICE IN PORTO RICO

BY REV. ARTHUR JAMES, San Germain, Porto Rico

MISSIONARY work is likely to be misinterpreted by undue emphasis on the amount of money spent in a given country through a missionary agency. Much, no doubt, might be said in favor of this side of missionary work. It is refreshing for the Porto Rican missionary, for instance, when such pointed criticism is being leveled at the American corporations for taking so much money out of the country, to know that the organizations interested in the evangelization of Porto Rico are spending annually in the country \$500,000 and that this half million is a decided help in the economic development of the island. Missionary work, however, cannot be justified in the mere spending of money. The test is rather as to whether the spending of the money has created anything worth while in the lives of the peo-

ple, anything akin to the spirit of self-sacrifice that is behind all missionary activity. In other words, has the money spent in Porto Rico during the past thirty years and the missionary work that has gone with it, transformed the characters and lives of Porto Ricans and created in them a desire to support and perpetuate the churches and other institutions established by continental enterprise?

Last year the churches belonging to the Evangelical Union, a group which includes all but three of the Protestant denominations working in Porto Rico, collected a total of \$80,035, which is about thirty-five per cent of the total amount spent for church work by the different boards and local churches together. On the basis of membership, this sum represents \$6.00 per capita—a very creditable showing when we consider the

poverty in Porto Rico and the fact that \$6.00 is more than the average benevolent offering of the continental Protestant church member.

The greater part of the money sent down by the sustaining boards is for the more frontier type of missionary activity. All the larger centers of population in Porto Rico have now either self-supporting

Since the beginning of missionary service in Porto Rico, thirty years ago, most of the work of the Evangelical churches has been in the country, where so many of our Porto Rican people live. In order to conduct this work better, Protestant rural chapels have sprung up all over the island. The most interesting thing about them is that each of these fifty or sixty



THE NEW PRESBYTERIAN CHURCH IN SAN ANTONIO, PORTO RICO

churches, or churches that might become self-supporting with a little adjustment of their budgets. If, instead of spending part of money they raise in benevolent enterprise, they spent it on the church itself they would require no help from the board or any other outside agency. There are at least twenty-five evangelical churches in Porto Rico that are in this category—churches whose total income exceeds the pastor's salary and other specific church expenses.

buildings has been erected by money raised in the community. Not a cent has come from outside of the island. "Where your treasure is, there will your heart be also."

The most profound change in the policy of the Protestant work in Porto Rico during the past ten years is the placing of the control of the local churches in the hands of the Porto Rican ministry. Using my own denomination as an illustration, eleven years ago there

were twelve American missionaries in the Presbyterian Mission. Each of these men ministered to a local church and supervised three or four helpers. As the years have gone by and these American missionaries have resigned, their places have been taken by the young Porto Rican ministers who have been trained in the public

part of Porto Rican Evangelical Christians to share the Gospel with others. A few years ago the Republic of Santo Domingo was practically virgin territory for Protestantism. Realizing this, the Porto Rican Christians sent one of their own number to San Pedro de Macoris and supported him for years—until help from the North



BIBLE SCHOOL OF THE ISABELLA EVANGELICAL CHURCH IN PORTO RICO

schools of Porto Rico and in our Interdenominational Seminary at Rio Piedras. Today all the Presbyterian churches in Porto Rico have native pastors. The three continental missionaries that remain are in school and administrative work.

To the mission force itself perhaps the outstanding evidence of the worth-whileness of the evangelical work in Porto Rico is the genuine and evident desire on the

enabled the Protestant forces to work the country more efficiently. Today by voluntary contributions of the members of the Porto Rican Evangelical churches, the great province of Barahona is being evangelized. What better evidence is wanted as to whether the Porto Rican appreciates the evangelical message? What is more conclusive than a service that has created service? There are large opportunities for such service in Porto Rico.

Never was it more clear than today that Christ is the hope of the nations. For those who realize this truth there can be no higher ambition than to be allowed, like St. Paul, to preach the Gospel where Christ is not already named.

THE SOUTHERN MOUNTAINEERS, PAST, PRESENT AND FUTURE

BY J. M. SOMEERNDIKE, New York

Director of Church Extension and Missions, Board of National Missions, Presbyterian Church, U. S. A.

TIME has lingered in the Appalachians. Although many sections of the mountains have been forced out of their former isolation by the construction of highways and the inroads of industry, the life and habits of the average mountaineer of the present differ but little from those of his fathers. He farms with the same crude implements used by his forefathers and obstinately opposes "new-fangled contraptions." He lives in the log cabin, typical of the home of the earliest pioneers. It consists of one large room with a narrow porch, a plank door, a stone chimney built on the outside, a single opening for a window which more frequently is without a sash, and a "lean-to" in the rear for a kitchen. A few straight-backed, rush bottom chairs, with low seats, often an old spinning-wheel and hand loom, and a bed, comprise the furnishings of the average home. These too have been handed down "from generation to generation."

Like his forefathers, the Appalachian mountaineer believes in the "pure religion" of the Bible, and to him it is the final word of authority. His exegesis is rather inadequate, from our point of view, and is quaintly humorous at times, but one is impressed by his deep reverence for the Word and by his instinctive sense of kinship with God and nature. He readily finds an interpretation for the most obscure and difficult passage in Holy

Writ. He never questions the supernatural, but stands in awe of it. His application of Biblical lore to the smallest details of every day life, and his hair-splitting doctrinal disputations, colored by sectarian prejudices, which also he has inherited from his ancestors, make him a difficult pupil. What he terms "the new ways of the fur-riners" are anathema. The untutored mountain preacher of the present, like those of the past, shouts, sobs and exhorts, unhampered in thought or speech by "book larnin'." His mind is unencumbered by "man's wisdom" which in his judgment serves only to interfere with the free operation of the mind and spirit under the influences of an unseen Power upon which he depends for his message. Sectarian prejudice and competition are manifested everywhere. On one occasion one of the native preachers learned that we were going to conduct a Sunday-school and preaching service in the schoolhouse. Being opposed to Sunday-schools because "they are not mentioned in the Bible," he promptly arranged for an opposition service. Three "United Baptist" preachers were expected, but only one came. The people, however, came prepared to remain for an extended service. Finding two other preachers, a "Regular Baptist and a Primitive Baptist," not being a difficult task, the congregation demanded that each of them should conduct a service. Under

the rules of their respective churches, they reminded their congregation that they would each be excommunicated for taking part in a service conducted by a preacher representing another sect. The difficulty was finally resolved by the agreement of each preacher to close his service officially with the benediction, the next preacher immediately opening a new service.

on a rail fence, on the edge of a cornfield or under a tree, with a squirrel gun in his hand, idling away the time, alone or with companions of similar taste, whose claim to a place in society is based upon having "killed his man." A still more popular picture portrays him as engaged in the surreptitious distilling of illicit whisky, and cleverly eluding the vigilance of



A TYPICAL FAMILY OF SOUTHERN MOUNTAINEERS AND THEIR CABIN

Needless to say, it was an "all-day meetin'."

So the present is linked to the past in Appalachia. What was good enough for the generations that have passed is considered good enough today. The average Mountaineer is contented with his life and meager resources on the principle that "enough's a plenty." But we must be fair. The mountaineer has been described too frequently as a tall, gaunt, loose-jointed individual, with looser morals, seated

the revenue officer, suspicious of all strangers lest they prove to be government agents in disguise. Far too little has been said and written about the homely virtues of the mountaineer, their love of home and kinfolk: their unstinted hospitality; their spirit of neighborliness and willingness to share their little with others who are in more difficult circumstances; their love of nature; their loyalty to family and friends; their simplicity and contentment; and their

keen mental perception, which is so apparent in the rapidity with which they advance when cultural advantages are placed within their reach. And they do respond in a remarkable way when we enter into their lives and helpfully lead them. They cannot be driven, nor cajoled, but they recognize and will follow devotedly a wise and helpful leader such as most of our missionaries have proven themselves to be. Likewise under such leadership, the improvement in local conditions is amazing. For five years we have been conducting a mission Sunday-school at New Bethel (Jackson County) in the Tennessee hills. "In five years this Sunday school has grown into an organized church of fifty-two members. This community has been without regular preaching for twenty years and without any Christian teaching. It is twenty-five miles to the nearest railroad station and it has meager public school facilities. As the result of the work of this Sunday school and the ministry of the missionary the entire community has changed. One young man from this school and church was received by the Presbytery at its last meeting, as a candidate for the ministry. His sister and one other girl have completed the high school course at Alpine and are now teaching in the public schools of the county. One other girl from this school is working her way through Alpine Institute. The young man is now director of organized young people's work for the Presbytery."

As a matter of fact, the transformations that have been wrought through the work of the Sunday-school missionaries, Bible teachers, missionary pastors and mission schools among the mountaineers

are so clearly apparent that it can be said, without the shadow of uncertainty, that here at least is a mission field where one can see the gospel seed springing into life and bearing perennial fruitage.

Because of these encouragements men and women with real devotion and self-sacrifice are giving their lives to the evangelization of this region. Who could listen to the story of the transformation of Glory Creek and fail to experience a quickening of the missionary spirit? Twenty years ago Glory Creek was as lawless and godless as any part of the southern mountains. When the missionary began there, he made the acquaintance of "Devil Bill" Adkins who, in addition to having killed several men, was leader of the Adkins clan. "Devil Bill" after some hesitation agreed to lend his support to an all-day meeting to be held at the Glory schoolhouse. He warned the missionary, however, that the meeting might be a failure.

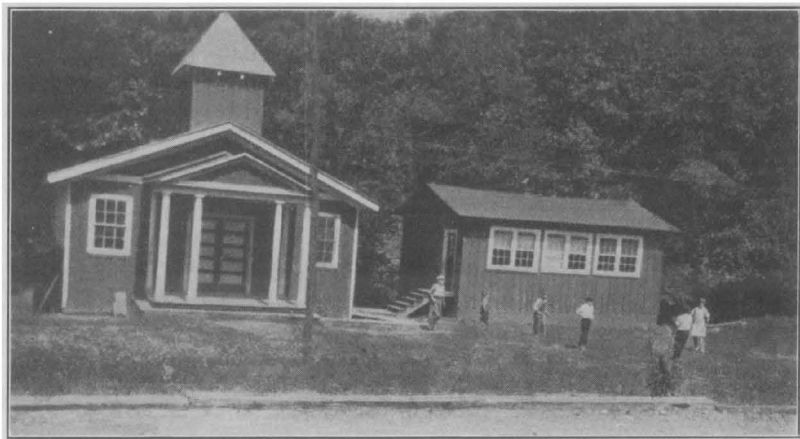
"Hit'll be alright," he declared, "ef Jeff Kinter don't take a notion to shoot up the place. The Kinters is powerful set aginst church doin's and everybody knows that the Kinters and the Adkinses aint a'courtin'."

The service was well attended by the Adkinses and their sympathizers and by neutrals who had no clan affiliation. Scarcely had the missionary started to speak, however, when there was a resounding crash against the side of the schoolhouse. It did not take long to find out what had happened. The Kinter clan, unarmed, had come down to look things over at the schoolhouse and one of their number had not resisted the temptation to throw a rock against the side of the building. Nobody had guns but

there was a creek near by where there was an abundance of smooth stones. Both the Kinters and the Adkins equipped themselves with this ready-made ammunition and, for a few minutes, the bombardment was severe. The Kinters, outnumbered, were finally put to rout, leaving five bleeding and unconscious men behind them. Several of the Adkinses were injured also. It is a tribute to mountaineer ethics that the wounded of both sides received careful treatment.

and strength of by-gone days upon them. The difference is they are now fighting side by side as soldiers of the Cross, for both are officers of the church. Their names are Jeff Kinter and "Devil Bill" Adkins.

The present plight of the mountaineers is the natural result of isolation and neglect. The tides of progress have swept over and beyond them. Instead of being taken up and carried forward with the advance movements in education,



THE CHURCH AND RECREATION BUILDING AT A MOUNTAIN SETTLEMENT, WEST VIRGINIA

Visit Glory Creek today and behold the change. The old frame schoolhouse has given way to a newer and more modern structure, a good road has placed the community within four hours of Charleston and, best of all, where the old schoolhouse stood there is today a beautiful little church. If you were to go there on any Sunday morning you would see two men sitting together on the front row. They are both a little deaf and they sometimes have difficulty in hearing everything that is said, but there is still some of the fire

agriculture and social progress, they have been left far in the rear to struggle for themselves and to grope their way without resource to higher levels of social and religious and intellectual attainment. But chief of all these reasons for backwardness is the failure to recognize the strategic importance of teaching and training the rising generation and opening their eyes to the true meaning of life. Where tens of thousands of dollars have been expended merely to maintain preaching services for adult Christians, an utterly inadequate

amount has been invested in the Christian nurture of the mountain children, yet the money invested in the training of the children and youth has not only wrought complete transformations of family life and community relationships, but has assured continued advancement for the coming generations.

Notwithstanding their lack of advantages, the boys and girls of the southern mountains are one of the Nation's greatest assets. They have proven their ability to rise. Their capacity for development is limited only by their opportunities. They are quick, alert, physically vigorous and mentally resourceful. They respond readily to every effort to improve their condition and they are eager to acquire knowledge. Undoubtedly the hope of this entire region lies in the winning and training of the great multitudes of children and young people, most of whom are growing into maturity without any knowledge of those things that will interpret life to them in the largest and fullest sense. There is no form of missionary or educational effort which will contribute in a larger way toward Kingdom building or toward national welfare than work in behalf of the children of the southern mountains.

The Outlook for the Future

The situation is hopeful. The outlook for the mountaineer is more promising today than ever before. The results of wise planning on the part of mission boards are already beginning to be seen in the improved conditions of many localities which but a few years ago were utterly destitute. Churches are being developed under the continuing ministry of well-trained, consecrated men who

are following a program that is adapted to the needs, the temperament and environment of the people. Church buildings are being erected, not merely as "meetin' houses," but equipped to carry forward a full program of service to the local community. The Church is coöperating in an effective way with such organizations as the National Red Cross and State Boards of Health and Education, beside a number of enterprises of a philanthropic character which aim toward both social and economic improvement. Better methods of agriculture are being effectively demonstrated and the mountaineer is gradually emerging from his proverbial contentment with poverty into an appreciation of the possibilities of economic independence. Good roads are being built in place of difficult mountain trails. Streams are being bridged and communication with the outside world is now made possible for those whose parents have never traveled more than a mile from their own cabin door in the course of a lifetime. Sanitary measures are being introduced, health centers established with free dispensaries, and children are being persistently taught and trained in the practice of healthful habits, which make for the prevention of the diseases prevalent among the mountaineers, most of which are the result of the unsanitary conditions under which they have been living. Infant mortality has already shown a marked decrease. Government agents are active in introducing modern methods of enriching the soil, enabling the people to cultivate larger and better crops; they are demonstrating successful methods of animal husbandry, and are encouraging the

extension of the dairying industry. Community clubs, pig clubs, corn clubs and other organizations for boys and girls are awakening youthful ambitions, and training the rising generation to visualize the rich values which are readily attainable by the wisely directed use of time and energy. Schools are rapidly becoming better and the school term is being lengthened. More competent teachers are being secured and slowly, but

the benefit of this portion of their citizenship whose progress has been retarded because of their lack of such advantages.

These things point toward the dawn of a new day for the mountaineer. While much has been accomplished, much remains to be done. Patience, persistence and the continued investment of consecrated lives and money in even larger measure will be required for many years to come in order to lift



YOUNG MOUNTAINEERS IN TRAINING FOR CHRISTIAN LEADERSHIP

surely, better equipment is being provided. The activities of Protestant mission boards have been one of the chief factors in the advance in education. While they have provided the means of obtaining an education for thousands of mountain youth who otherwise would have grown up in illiteracy, they have at the same time demonstrated to the civic authorities the necessity and the value of extending public school facilities into the remotest parts of their domain, for

these five millions of people to higher levels. The result of what is being done will not be realized fully within the present generation, but the next generation will be so far in advance of the present that they will find themselves again united with the life-currents of the nation to whose birth and preservation they have contributed so largely in the past. They will also become a mighty force in the development of a citizenship thoroughly American and truly Christian.

MOTIVES AND MONEY FIFTY YEARS AGO

BY HARRY S. MYERS, New York

The Board of Missionary Cooperation of the Northern Baptist Convention

ONE of David Livingstone's famous sayings has a very pertinent application at this time: "The end of the geographical feat is the beginning of the missionary enterprise." Livingstone was doubtless thinking of his geographical explorations — the discovery of mountains, lakes, rivers, villages, and the making of correct maps and charts. Our mission work for the last half century has largely been a geographical survey and study. We have added to simple descriptive and physical geography the life of the people, more elaborate accounts of their characters, their customs, dress, characteristics, education, social and moral conditions, ideals and religion.

Now we are ready to begin the actual missionary task of making Christian and Christ-like every relationship in each of these characteristics and customs. During the Interchurch World Movement period one denominational secretary is reported to have said that if we raised all the money then asked for, it would end missionary contributions. This interpretation was at least given to some statement of his and the statement made more difficult the attempt to secure pledges. We now face a world whose needs we know better than we knew them fifty or twenty or even ten years ago. We know better now than we did then that Christ is the world's only hope.

The mission work of the last century has revealed conditions that we may liken to Livingstone's

"geographical exploration," and that prepare us better for the missionary task that yet remains. The records of the American Baptist Foreign Mission Society for 1900-1902 contain statements as applicable to conditions in China today and to some interpretations of those conditions as though they had been written during the last few months. We are always exploring.

The Student Volunteer Movement* held its first convention in Cleveland in 1891. The secretarial and missionary speakers at that convention probably represented an average cross-section of the missionary thinking of such groups at that time. Not every speaker would agree with the selections from the printed reports given below but they fairly represent the appeals and interpretations at that time:

1. Religious experience was intense. Appeals were often deeply emotional.
2. The Bible was quoted freely and literally. Proof texts with rather arbitrary exegesis were used as final. New Testament methods of work were held as models.
3. Our main responsibility was to give the verbal message of the knowledge of God to the people of the nations as soon as possible.
4. Soul winning had great emphasis. No values except those related to the spiritual life were mentioned.
5. One speaker warned against reliance on learning, but urged knowledge of God. One thought we had nothing to learn from the heathen, but it was wise to study their religions to avoid errors in discussion.
6. Heathenism was unmitigated darkness. Darkest London would be a candle of light in China.

* The following facts from the report of the first Student Volunteer Movement Convention are supplied by an anonymous friend.

7. The mention of social needs was incidental.

Space will not suffice to mention more. There are others but they need considerable explanation.

Today we find some marked contrasts in the beliefs, as expressed in discussion, of Christian people.

1. Little emotion, less verbal expression of personal experience. "Hot air and sob stuff" indicate the aversion. Religion is more matter of fact.

2. The Bible holds as real and as high a place as it ever did, but it is used less for proof texts and literal authority, more for illustration. Experience in our mission administration is quoted as well as New Testament methods.

3. Preaching is the beginning not the end. Christian nurture and development of Christian experience through activity and service are more emphasized. Mere possession of the Gospel is insufficient, it may not mean much. The gradual development of the Christian life is more important, and there is therefore no such sharp contrast between those with and those without the Gospel as formerly.

4. Less emphasis on surrender to God than on normal Christian living. Emotional attitudes are stressed less than useful service.

5. More reliance on reason than mysticism.

6. Appreciation of the contributions of non-Christian civilizations.

7. Less emphasis on "unoccupied fields" meaning geographical areas and more emphasis on Christianizing all of life.

8. Belief is less definite and there is greater tolerance towards those of other faiths or denominations.

9. The social motive is prominent.

Both of these interpretations are true but neither contains all the truth. Many missionaries and secretaries never held any other views than those attributed to the Cleveland Convention and many do not hold the second list. But the contrasts of the two lists of motives shows that missionary thinking is in a state of change. The Church is changing toward the latter. The latter offers the largest and most complete opportunity, call, challenge and need for missionaries, for Boards, for education, for evangelism, that have ever yet been

developed. The enterprise is now ready to begin. Livingstone was exceedingly wise and prophetic in his statement.

Money

The giving of the churches for local expenses and for missions has greatly increased during the last fifty years. Let us be cautious. There has also been a steady increase in the membership of the best-known denominations. This growth has been gradual under normal conditions and spasmodic under such conditions as have followed the union of two denominations, or large ingatherings following special evangelistic programs that have been large enough to affect entire communions or large parts of them.

Statistics are not kept now by most communions as they were a few years ago, and some secretaries have declined to answer the questions on statistics because the figures fifty years ago were not kept in a manner to be comparable with those of today. The cost of living has greatly increased in these fifty years and that makes necessary more money to do the same amount of work, so that increased giving does not always mean increased work. One mission society is now receiving and expending annually many thousands more dollars than it did fifteen years ago but has decreased its work. The dollar does less.

The United States has greatly increased in wealth. The average personal income is the largest in the world. Eliminating the fifteen or twenty richest church members, it will still be true that church members have incomes no smaller than those of non-church members. Probably the church members

average larger incomes, but on the basis of the average for the country we can give more and sacrifice less to do it.

Blanks were sent to a group of representatives in various communions who are in the habit of reporting to the writer annually for statistical purposes. The questions asked were of the usual and therefore familiar type. The replies represent the same type of answer and ought to be largely at least on the same basis. Changes in budgets, changes in internal administration that cannot be accounted for here, might show discrepancies if every figure were analyzed. The general trend would not be affected.

The table given below is from nine well-known denominations that were able to report in the given time.

table gives the total expenditures.

The statistics issued by the United Stewardship Council in December, 1926, indicated a per capita for Missions from twenty-seven communions of \$4.06 and \$21.62 for Current Expenses, which indicates that in the few communions quoted above those of largest per capita are included.

The need for mission work was never greater than today. The need of the world for Christ cannot be overestimated. The ability of Christ to meet the need of the world is unmistakable. There is no other hope. If changes are coming those changes will make Christ more necessary, not less necessary. The opening up of the individual life of millions of church members as a field for the implanting of Christ with the definite object of having Christ as the Lord of that

	1875	1900	1927
Gifts for Missions	\$2,158,489	\$3,925,901	\$18,601,504
Gifts for Current Expenses	\$10,604,047	\$22,489,668	\$77,717,695
Church Membership	1,386,212	2,569,116	3,380,491
Per Capita Gifts to Missions	\$1.56	\$1.52	\$5.50
Per Capita Gifts to Current Expenses.....	\$9.43	\$10.77	\$22.99

Not all of the nine denominations reported both missions and current expenses for each of the three years. Per capita therefore is based on the actual contributions and membership reported, while the

life rather than have some lip service is a far greater mission field than we have ever occupied. We need the passion of Christ, His belief in Himself, His desire for the world, His concern for men.

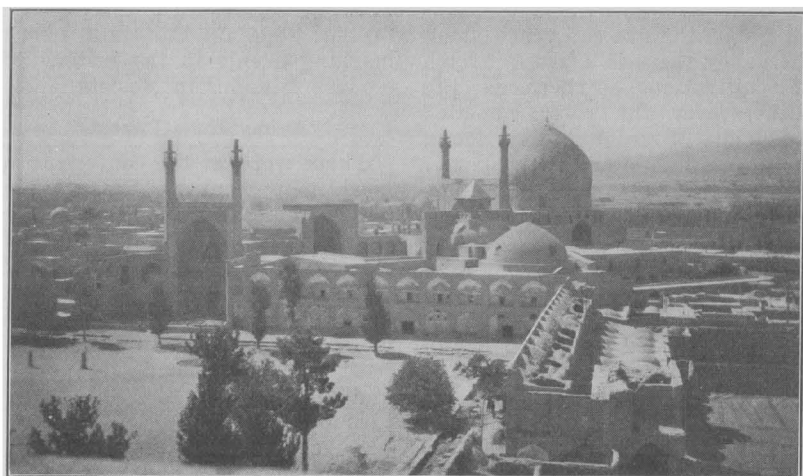
THOUGHTS WORTH THINKING

"The largest realization of the presence of Christ is in the widest fulfillment of the command of Christ."

"If you would give wings to all your work, and lift it out of the ruts and up to the heights, relate your entire church machinery to the whole mission of Christ to humanity."

"The biggest thing in the world is humanity. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world-redemption."

"Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of our Christian attainment. Our participation in missions is the measure of our Christian efficiency."



THE SHAH'S MOSQUE AT ISFAHAN, PERSIA

UNITY AND CO-OPERATION IN PERSIA

BY BISHOP J. H. LINTON, Isfahan

Missionary Bishop of the Church of England

(NOTE—The first Inter-Church Conference of the Church in Persia was held in Hamadan in 1925. It was then decided to hold the next Conference in 1927 and the Church in Isfahan invited the Conference to that city. It met from July 23 to August 6th. Bishop Linton was President of the Conference with Rabbi Stephan, of Tabriz, Dr. Amanullah Khan, of Shiraz, Rev. C. H. Allen, of Hamadan and Archdeacon Garland of Isfahan, as vice-chairman. The Conference meetings were held in the Stuart Memorial College.)

ISFAHAN is one of Persia's ancient capitals. Most of its glory dates back to the time of Shah Abbas, i. e., about the time of Queen Elizabeth. The Shah's Mosque and the Palace of Forty Pillars were built by Shah Abbas as was also the fine bridge of thirty-three arches that spans the river. But situated as it is near the centre of the country, many of the progressive movements which have stirred Teheran and the other cities of the North in recent years, never reached Isfahan. Indeed it prides itself on being very conservative. Travellers who enter Persia from the north and come on to Isfahan,

tell us that they did not see the real Persia until they reached Isfahan. Here the bazars are still thoroughly Eastern, and though in the last few years the influence of the West has made itself felt, and some shops display their wares behind large glass windows, still, when you get down to the bazars you feel you have left the West far behind and you are right back in the Isfahan of Haji Baba with its carpet dealers and sweet sellers plying their wares in the streets.

The population of Isfahan is usually given as about 90,000 the great majority of whom are nominally Moslems with a few thousands of Jews and Armenians. From the roof of the Palace of the Forty Pillars Isfahan is seen to be a veritable garden city. For an arid land like Persia the Isfahan valley is very well watered by the Zayendeh Rud or Life-giving River.

As far as the eye can reach along the valley there is a green stretch of cultivation. "There is life withersoever the river cometh." It is a city of mosques, their domes of turquoise blue and their slender lofty minarets glistening in the sun. Indeed Isfahan is spoken of as "*Markaz mazhab*" or the Centre of Religion. Until quite recent years it was one of the most bigoted cities in Persia. When Lord Curzon wrote his History of Persia he referred to the vain hope the missionaries had of one day carrying on their work in the city of Isfahan! To him it was an impossible hope. In those days the missionaries and the European community in general resided in the Armenian suburb of Julfa, and no Christian was allowed to enter the city, far less to carry on missionary work there. It is said that when Christians were first allowed to enter Isfahan, they might only do so on dry days, not by any chance when it was raining, for, "a dry dog is bad enough, but a wet dog who can stand"! And in quite recent years it was common to hear people in the bazar call out after one: "Armenian, Armenian, you dog that guards the door of hell"!

But Lord Curzon's vain hope has become a glorious reality. We have a God who glories in doing the impossible. Not only are missionaries carrying on active Christian work in schools and hospitals in the city of Isfahan itself, but there is in that city a flourishing Persian Church with a membership of over 300, converts from Islam and their children. And it was in this once bigoted city that from July 23 to August 6 last year, representatives of the Church from all over Persia met in this great Inter-Church Con-

ference—one of the most epoch marking events in the history of modern missions in Moslem lands.

"Among Those Present"

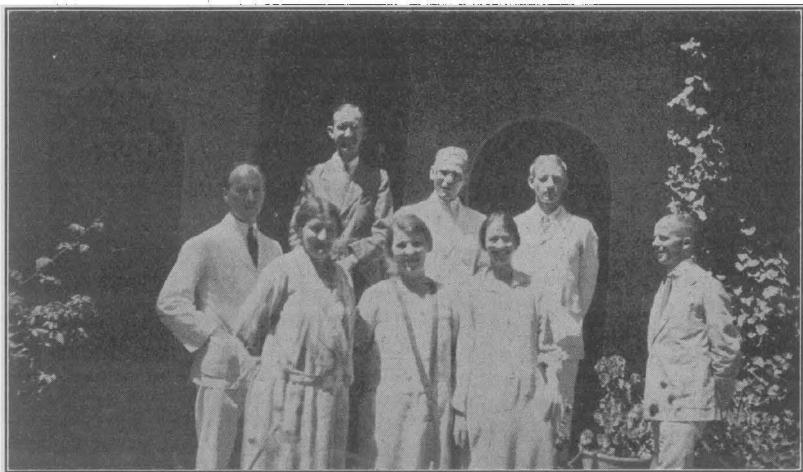
There were, at the conference a good many converts from Islam both men and women. One of these had been a *mullah*, i.e., a Moslem priest. As he led us in prayer, and we listened to his sonorous voice, and the Arabic expressions with which his prayer abounded, one almost expected to open one's eyes and see standing there a white-turbaned, bearded *mullah*. His complete change of attire could not disguise what he had been! Another was a brother of a *mujtahid*, i. e., a Doctor of Islamic Law. Men like these have to count the cost of following Jesus in the Way. Still another was son and grandson of two of the most famous highway-men who ever terrorized travellers on the Persian roads. That boy's father and grandfather were both publicly executed a few years ago in Teheran! Yet such is the "grace of God that bringeth salvation" that this youth was among us reporting the work of a small branch of the Y. M. C. A. run by Persian boys, and telling of their efforts to win others for Christ. There were two ordained ministers of the Church in South Persia, both converts from Islam. There was also a fine tall, upstanding and out-standing man, a convert from the interesting Moslem sect of the Ali llahis near Kerman. He was formerly a *murshed* or priest of that sect, and is now a licensed preacher of the Gospel.

But time would fail to tell of these delegates, both men and women, miracles of the grace of God, who have faced everything and suffered much, and have nobly

and openly testified to their faith in the Lord Jesus Christ. Nothing short of a "new birth" could have wrought the change. One of the most inspiring occasions in the Conference was the session in which a number of these converts from Islam stood up and told how they had been brought to Christ.

And side by side with those Persian converts from Islam sat Armenians and Assyrians, converts from Zoroastrianism and Judaism.

Men and women sat there in council, and Persian women boldly debated in conference and committee, proving themselves well fitted to take a leading part in the affairs of their church. There were delegates from every church center in Persia. Places as far apart as Meshed on the N. E. frontier and Shiraz in the S. W.; Seistan, newly opened on the very edge of Afghanistan, and Urumia and Tabriz in the N. W.; the oldest



AMONG THOSE PRESENT AT BISHOP LINTON'S CONFERENCE HOUSE PARTY

I wonder whether you who read can grasp all the significance of that statement! Think of the age-long racial and religious animosity existing between these people, and then, if you can, visualize them sitting there taking counsel together for the unity of the Church and the progress of the Kingdom. The wonder of it! Thank God.

Lastly, there was a splendid delegation of American Presbyterian missionaries from every station in North Persia, and of English Episcopal missionaries from South Persia.

stations of the Mission in Persia. From Kermanshah and Hamadan they came, from Doulatabad and Kandeh; from Resht and Teheran, from Yezd and Kerman as well as from Isfahan and the surrounding district. The mere mention of these places and their geographical situation will help you to visualize the penetration of the Gospel into Persia. It surely took some big controlling purpose to bring all these delegates, of such varied race, together. Even two or three years ago such a conference would have been impossible owing to the slow-

ness, danger and cost of transport. But just as in the early days of Christianity Rome drove her roads across mountains and plains for the chariots of Cæsar to pass over them, and thus made it possible for the messengers of the Gospel to reach the uttermost parts of the earth, so today, in Persia, road making, and the development and cheapness of motor transport, and the safety of the roads have made it possible for Christians from all over Persia to meet together and look one another in the face.

What Was Done

The greater part of the first two days was taken up with hearing reports from the various churches. Here one realized something of the meaning of fellowship: the fellowship of rejoicing as we heard of churches like Teheran, Yezd and Kerman with 50 to 60 converts from Islam, or Isfahan with 300. Seistan, though it is not yet two years since it was opened, told of five converts. Urumia has 1,050 members of whom 10 are former Moslems, and so on, every church had some fruit for its labors for which we thanked God. Then there was Meshed where the church has been going through a veritable trial of fire. Some of those who were most trusted proved unfaithful. An elder of the church turned out to be a Bahai. And so with breaking heart the church had to be purged; and in the conference, the hearts of all went out in a real fellowship of suffering and sympathy with the church in that far-flung frontier town, and we prayed for it that it may come through refined, and more than ever before reflecting the image of the Master. For He too, knows what it means. Did not one of His trusted ones

betray Him, and another denied Him, and they all forsook Him and fled. "Wherefore He is able also to sympathize."

Topics Discussed

Among the subjects discussed at the Conference were:

1. Evangelism, the primary duty of the Persian Church.
2. The office and work of the pastor.
3. The training of workers for the Church.
4. Steps towards a United Church of Persia.

One of the most far-reaching results of the discussion on evangelism was the appointment of the first Inter-Church "Home Mission Board" consisting of three Persian Christians, converts from Islam, and one Armenian. Note that there was no foreigner appointed. This is to be truly indigenous work on an inter-church basis. There is no questioning the fact that after 50 years and more of missionary work (in the north over 90 years) the Church in Persia is not nearly as indigenous as it ought to be. Is not this a frank criticism of our missionary methods in the past and a challenge to change them?

It may perhaps surprise some, even in America, to hear that the paper on pastoral work was read by a woman! But she carried the conference with her in her picture of the need of pastoral work among Persian Christian women, work which can be most effectively accomplished by women.

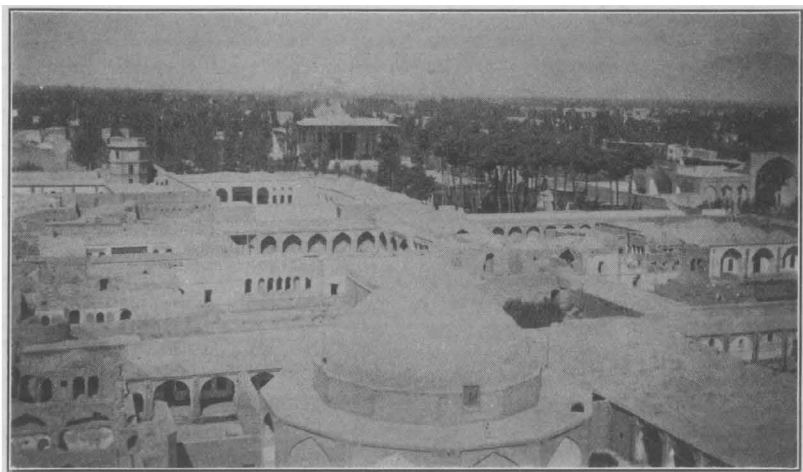
In the need for more trained workers special emphasis was laid on work among Christian children. The voice of God to the teacher and parent alike is: "Take this child and nurse it *for ME*, and I will give thee thy wages." Stress was also laid on the need of training Persian Christians for literary

work, especially in view of the very slender library of Persian Christian literature.

The opening paper on "The Church" aimed at showing the early foundations of the Christian Church and its growth and organization as given in the New Testament. It showed how the principles of both Presbyterian and Episcopal government, together with the rights of the congregation, are to

an inspiration. There we saw gathered together all those varied nationalities, and as we remembered the animosities and rivalries that had divided them for centuries, and now saw them having all things in common, we thanked God and took courage.

Perhaps in later years, when the historian writes up this conference, it will be seen that it was not in its official "findings" that



A VIEW OF ISFAHAN FROM THE ROOF OF THE PALACE

be found in embryo in the New Testament, while at the same time making clear that none of our forms of church government *as they exist today* can be found in their full development in the New Testament.

The final session was in church when the whole conference gathered for the great act of corporate fellowship divinely ordered by our blessed Lord.

Estimating the Values

To those of us who have worked for many years in Persia the social side of the conference was in itself

its chief value lay, important as these undoubtedly were, but in the fact that Persian Christians from North, South, East and West found one another, and meeting one another as they did in social intercourse, in spiritual fellowship and in many a "common meal," discovered how much they had in common and how little there was that really divided them. Perhaps the most outstanding features of the Conference might be summed up in the words of the Apostle: "The Grace of the Lord Jesus Christ, and the Love of God and the Fellowship of the Holy Spirit."

A CALL FOR PATIENCE WITH CHINA*

BY THE RT. REV. LOGAN H. ROOTS, D.D., Hankow

Bishop of the Protestant Episcopal Church

MY PLEA to "Have Patience with China" is one which should be heeded by every friend of the nation, foreign or Chinese. I share the disappointment and chagrin of almost all the Chinese I know at the failures, especially the moral failures, which are besetting the national movement in spheres where a few months ago success was confidently anticipated. But in spite of these failures there is no sufficient reason for despair, but rather there are many sound reasons for hope. Some of these reasons are as follows:

a. The Nationalist movement is far too deep and powerful for any leader or group or party to express or embody it adequately. It will ultimately require, as in the case of every other nation, at least two political parties for its adequate expression; and the failure of any one party only means that another party will soon arise which we may hope will represent the nation better.

b. Extreme anti-foreign and anti-Christian feeling and agitation, which have marred and weakened the movement in the past, are subsiding. They have done a certain amount of good in chastening the spirit of the foreign nations and also of the Christian forces, inducing wholesome self-criticism and needed changes in attitude and policy. But their extreme forms have been due to artificial stimulus which is now being removed, and

the natural recognition of merit irrespective of nationality is finding expression again.

c. The soundness of the nation's conscience is being shown even now. Specious leaders, foreign or Chinese, are being detected and discredited, one after another, at the bar of national opinion.

d. Mechanical devices, like scientific accounting and auditing, are being gradually applied, and will help China to be honest as they already help foreign nations. These are recent discoveries, and are being recognized as of immense assistance to public as well as private integrity, even in the handling of Church funds.

e. Above all, the Christian movement in China is showing signs of new life. Those who know it best are sure it would not die out even if it were deprived of all help from abroad. But it is showing its characteristic inner vitality in the face of adverse conditions and persecution. It is discriminating between pauperizing and constructive help from abroad, and is welcoming in manly fashion the help which will still stimulate and build it up; while at the same time the foreign part of the movement is striving more earnestly than ever before to reorganize and more thoroughly to Christianize its contributions of both money and personnel—lest it lose both its own soul and the soul of the people it would save.

"Christians are like salt," said a Chinese girl, "because salt creates thirst and Christians bring comfort into the lives of others, and they create a thirst for the things of God."

* From *The Living Church* (November 19, 1927).

ARCHDEACON KU CARRIES ON

By REV. ARTHUR T. POLHILL, of Szechwan

I RECALL many years ago (1886) helping to open the first house at Paoning; after obtaining a suitable house, a boys' school was opened. One little boy, the grandson of the landlady, Mrs. Ku, an attractive boy of ten, began coming to school. His was a Mohammedan family and therefore opposed to the Gospel. Forty summers have since passed over our heads, and this little boy is now Archdeacon and is left in charge of our district and diocese. He has just sent round to all the stations a pastoral epistle exhorting the pastors and Christians to be true to Christ, and to seek to witness boldly for "the faith once delivered to the saints," as well as to support their own Chinese church.

Part of Letter Dated June 6, 1927

Ku, a servant of Christ by the will of God, to the pastors, teachers, catechists, men and women, church officers, my fellow-laborers in Christ, this epistle is written. May God our Heavenly Father give you grace and peace. Amen.

I have temporarily taken over this great and heavy responsibility, on the one hand because it could not be avoided, and on the other hand, I have committed it all to Christ who strengthens me. Moreover, the church officers in all the churches are cooperating with me and remembering me in prayer.....

As touching heresies and superstitious teachings, you must neither welcome nor compromise with such. In case of sudden persecu-

tion arising, be of a contented and yielding spirit. With regard to the anti-Christian movement, you should maintain a calm and yet determined attitude, not easily moved. To resist by propaganda, either printed or spoken, may prove you to be in the right, but you will not escape public opinion. Rather than oppose them, therefore, let us all rouse ourselves up and by a change of heart and life prove ourselves to be Christ's real disciples, fearing nothing but sin.

There is another matter which I wish you all to realize, namely, that my office is not concerned with finance, and with reference to finance I wish to say a few words: I speak the truth in Christ, we should not again trust to the Western missionary societies for our support. Although, they make no mention of suddenly casting us off, yet we ourselves should certainly have a desire for self-support, and stir up within ourselves a spirit of self-support, and self-propagation, causing the church members to realize that the church is not the foreigners' church, but ours. All should, therefore, unite in an endeavor to collect money for a capital fund and put the finance on a sound basis. But more important than this is the securing of people filled with the Holy Spirit to join together, for otherwise there will be neither permanence nor spirituality. If it is carnal it cannot last. And here let it be noted how indispensable is sincere prayer if the church is to be revived.....

The Lord be with you. Amen.



TOPICS OF THE TIMES



Our Jubilee and Annual Meeting

THE Year of Jubilee has come and gone. According to the Levitical law each fiftieth year was to be marked by the liberation of those in bondage and by cessation from ordinary labor. "Ye shall not sow or reap" said the law of God. The REVIEW did not so observe our Year of Jubilee for we are not serving under the Levitical law but are servants of Christ. The sowing and the reaping have continued for fifty years and rich spiritual harvests have resulted.

The completion of these first fifty years of service was fittingly celebrated on February eleventh by a Jubilee Luncheon coincident with the annual meeting of the REVIEW Corporation. On this happy occasion about sixty stockholders and friends gathered to give thanks and to rejoice in the blessing of God that has rested upon the work. Few missionary periodicals can look back over a period of fifty years of unbroken service. Many have fallen by the wayside. They have "come to pass," while the REVIEW, like Daniel, has "continued" unto the present day.

The story of the early days of struggle and achievement under the editorship of Rev. Royal G. Wilder, the founder of the magazine, has already been told in our pages. The progress in the foreign and home missionary enterprise has also been recounted in the contrasting pictures of condi-

tions and work in the various mission fields, fifty years ago and today. Mr. Wilder's hope, expressed in the first issue of the REVIEW, that the magazine would help to double the missionary giving, praying, going and working, was long ago fulfilled. Many of the changes in missionary policies which he advocated have also been made. He emphasized without ceasing the need for more earnest prayer, more sacrificial giving and greater dependence upon the guidance and power of the Holy Spirit. These ambitions and emphasis have also animated Mr. Wilder's successors. While the REVIEW was enlarged and made more popular under subsequent editors, so as to include both home and foreign missions and to give greater attention to missionary history and literature, and has reflected the increased complexity in missionary work, we have continued to stand first of all for the preaching of the pure Gospel of Christ, with dependence upon God in every department of the work.

When it became clear, in the year 1916, that an independent company must be formed, if the REVIEW was to continue its service, a group of large-hearted friends contributed the necessary capital. The first Board of Directors consisted of Mr. Robert E. Speer, President, Mrs. A. F. Schauffler, Mrs. Henry W. Peabody, Mr. Fleming H. Revell, Mr. Frank L. Brown, Mr. Walter McDougall (Treasurer),

Professor Harlan P. Beach, Mr. Dickinson W. Richards, Dr. Charles R. Watson and the present editor as secretary. Of these directors five are still on the Board. Later Mrs. Anna Van Santvoord, Mrs. E. C. Cronk, Dr. William I. Chamberlain, Mr. Frederick L. Colver, Dr. Eric M. North and Mr. Samuel McCrea Cavert became members; four of these friends have passed on to higher service with great loss to the REVIEW. By faithful, energetic, prayerful effort we have sought together to solve the editorial, circulation and financial problems—with what success our readers can judge.

The REVIEW covers editorially the whole world and printed last year some 140 signed articles concerning all mission fields and gathered over 700 news items relating to missions of all denominations and practically every country in the world. That Home Missions have a proper place in this worldwide view is shown by the fact that last year twenty articles, in addition to numerous news items, dealt with the work in America. In the first volume (1878) there were only three signed articles, the remainder being the work of the editor or were extracts from reports and periodicals.

While the circulation of the REVIEW is not large (as circulation is counted today) it reaches the most influential key men and key women engaged in promoting the Cause of Christ at home and abroad. It goes particularly to leaders who use the magazine not only for their own interest and edification, but as a source of information and inspiration that they may pass on to others. The esteem in which the REVIEW is held by many workers in outlying frontiers in America

and in foreign fields is shown by the following letter just received from a missionary in Southeastern Africa. It is a sample of many:

The MISSIONARY REVIEW has been very highly appreciated during the year on our stations in the Transvaal. The articles, etc., have stimulated, cheered, encouraged and inspired us. Not only have they helped us personally as workers in this great cause of establishing God's Kingdom in this great needy field, but the inspiration engendered in our hearts and lives we have been privileged to pass on to others and we have had a share in creating a larger interest on the part of the Church here in winning the African to Christ. Thus directly the REVIEW has had a large part in bringing about this changed attitude. We can well remember when it was almost taboo here to mention missionary work among the Africans, now we can talk about it in private and in public and the messages are sympathetically received. Some of the Churches here have increased their offerings to missions for the African.

About one third of our subscribers are ministers, one third women and one third laymen, secretaries of mission boards, editors and libraries. But the REVIEW reaches a much larger clientele than its subscription list would show. Pastors gather from it material for sermons, others use it for missionary meetings in churches and conventions and it is very largely quoted both at home and abroad in magazines and papers that reach a total circulation roughly estimated at over two million. The REVIEW goes to every state in the Union and to practically all countries in the world.

Since the REVIEW is primarily a missionary and educational enterprise it has never been fully self-supporting. The cost of publication has naturally increased since 1878 when work was carried on along the most simple lines and the editor was also manager of all departments, clerk, bookkeeper, proof reader and errand boy. The

cost of printing and paper was then exceedingly low and one issue of the magazine could be put in the mails at approximately one tenth of the cost today, including all expenses. But the readiness of the public to pay for such a periodical has not increased in proportion. The REVIEW must be considered as a *missionary and educational enterprise*. How many schools and colleges, that are worth while, are supported wholly by the tuition paid by the students? If the REVIEW is a real asset in promoting the Kingdom of God on earth, we are justified in seeking support from large-hearted, devoted stewards of Christ's bounty. These have not been lacking. Last year fourteen of the home and foreign mission boards and twenty-five friends generously contributed to enable the REVIEW to continue its service without an accumulating deficit. They have done this not only once but annually. To these friends and to God, who has guided them and us, the gratitude of the REVIEW and of the Board of Directors is heartily extended. It is our earnest purpose to make the REVIEW more valuable and more effective in its service month by month. Our efforts are also to extend its circulation until it reaches every evangelical mission station in the world and some key man or woman in every church that is doing work for God and humanity.

The annual meeting of the REVIEW was marked by the usual reports of the Treasurer and the Secretary and by an address by the President. The Nominating Committee, of which Mr. Dwight H. Day was chairman, proposed the names of the existing Board of Directors for the ensuing year for reelection and, to fill the places of

Mrs. E. C. Cronk and Mr. Frederick L. Colver (who were called Home last year), Mrs. Orrin R. Judd, Treasurer of the Council of Women for Home Missions and a member of the Woman's American Baptist Home Mission Society, and the Rev. William Bancroft Hill, D.D., a member of the Foreign Mission Board of the Reformed Church in America, a member of the Committee of Reference and Council of the Foreign Missions Conference, and President of the Board of Trustees of the American University at Cairo. These were unanimously elected. After brief remarks by friends of the REVIEW, the meeting adjourned.

Church Competition or Cooperation

"*C*OMPETITION may be the life of trade, but is the death of vital religion," says Irvin E. Deer, the General Secretary of the Council of Churches of Kansas City, who sends us the following report of the recent Church Comity Conference, where four hundred delegates met in Cleveland from January 20th to 22d to discuss how Protestant Christian Churches can work together more effectively to make America Christian.

The significance of this conference is attested by the fact that three great bodies called it together, the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America. The delegates included representatives of the outstanding ecclesiastical bodies of the larger evangelical denominations, especially those having home mission or church extension activities. The

importance of the gathering is also attested by the subjects discussed—Comity, Cooperation, and Efficiency in Protestant work in America.

While a few delegates were inclined to take extreme views, the general tendency was toward a sane attitude. Some insisted upon displaying most discreditable facts which might have led one to believe that the normal situation everywhere was like that in the county where there was reported one church for every 95 inhabitants, and 97 of its 117 churches as served by nonresident pastors. On the other hand, some officials, with problems of budgets before them, openly spoke against allowing certain statements of conditions to become public lest contributions be withheld. On the whole the majority were willing to face the conditions frankly, so as to discover the truth. That is obviously the sane and reasonable course. If a man has a toothache, it is not sufficient to tell him that all his other teeth are good, neither should he consent to part with all his teeth because one may be diseased or superfluous.

One delegate contended that if comity should lead us to accept the plan of one church for a community, free from competition or overlapping, we are practically conceding that one church is as good as another and that individual convictions are unimportant. Such a contention would lead to the abolition of denominational distinctions and to the adoption of general church union. The Conference was not enthusiastic on the subject of such union; rather it was in favor of cooperation and preferred to regulate, rather than eliminate, competition.

Apparently more study has been given to the rural church situation than to that in the city, for the survey material presented had far more relation to rural than to urban problems. Most students of the rural church have agreed upon the principle that one Protestant church is sufficient to serve a population of 1,000 people. For rural America there is now one church for every 550. In the cities, however, there is no such method of measurement. Urban life is so complex that the facts are difficult to interpret. Dr. Paul Douglas showed, by statistical studies, that in the average city community about 50% of church goers leave the community in which they live to find their church home at a distance. This makes it necessary to give more study to city church life before any general principle to regulate competition can be formulated.

A practice of comity that merely tries to prevent overlapping will never solve the problem of American Protestantism. Comity commissions should become interdenominational Boards of Church Extension, planning adequately to meet all the religious needs of all the population. The present orgy of building expensive churches in prosperous suburbs is of very doubtful expediency. Dr. Douglas suggested the location of churches at natural centers, since in many situations several churches near some such center would involve no competition or overlapping.

The facts gathered by denominational and interdenominational organizations (notably by the Institute for Social and Religious Research) point clearly to the need for a careful study of the situation in every city and community. Nei-

ther real estate developments nor the rivalry of denominational boards is wholly responsible for over churching. Nor is the lack of funds and preachers responsible for underchurched communities. The remedy for both is to be found in a knowledge of the facts and in Christlike devotion and cooperation to supply every community with adequate Gospel service. A constructive five year program of advance was adopted which, if followed, will do much to guarantee that the millions of dollars, now being annually spent to aid weak churches, will be used to advance, not to retard the growth of the Kingdom of God.

The Five Year Program

1. A survey of the whole field of interdenominational comity in Home Mission work.

2. An intensive and sustained effort to secure the indicated adjustments by the various denominational and local groups.

3. The attainment of the following practical objectives:

(a) The elimination within a definite period of all competition between denominations in which the use of home mission funds is involved.

(b) The furtherance of understandings between denominations, looking to the elimination of competition in which home mission funds are not involved.

(c) The allocation of responsibility on a noncompetitive basis for needed extensions of Christian work and securing the acceptance of such allocations by the bodies concerned.

(d) The securing of cooperation of the bodies concerned in the initiation of any necessary projects to be conducted jointly, as, for example, the formation of interdenominational Larger Parishes, the joint provision of religious education facilities, the provision of unified religious services at public institutions, Farm and Cannery Migrants, Religious Work Directors in Government Indian Schools, Bureau of Reference for Migrating People, etc.

(e) Strengthening or creating the necessary interdenominational bodies, local or regional, to assist in carrying the above points into effect and to provide channels for cooperative action in other fields of interest.

The Home Missions Conference

REPRESENTATIVES of twenty-six great national Home Mission boards met in Cleveland, January 23d to 24th inclusive, in their twenty-first annual conference. Following immediately after the Comity Conference, the discussions naturally dealt largely with the questions of demand and supply in church work, and cooperation in rural and urban communities. There were also considerations of such topics as "Changing Conceptions of Missionary Service," Indian Missions, New Americans, and Christian Expansion. Dr. Charles L. White was reelected president. Dr. Wm. R. King is the Executive Secretary.

The Coming Jerusalem Meeting

THE "enlarged" meeting of the International Missionary Council, to be held at Jerusalem from March 24th to April 8th, is to discuss five main subjects:

1. *The Christian Life and Message* in relation to non-Christian systems and thought. On this subject there will be papers by Dr. N. Macnicol (Hinduism); Canon W. H. T. Gairdner (Islam); Rev. A. K. Reischauer (Northern Buddhism); Professor K. J. Saunders (Southern Buddhism); Dr. Willard Lyon (Confucianism); Professor Rufus Jones (Secular Civilization).

2. *The Principles and Practice of Religious Education*: papers by Dr. L. A. Weigle and Mr. J. H. Oldham.

3. *The Relation of the Older Churches of Christendom to the Younger Churches Overseas*: a statement by the officers of the Council.

4. *Christian Responsibility in Regard to Relations between Races, Industrial Relations and the Life of Rural Communities*: papers by President John Hope (racial relations in America); Rev. William Paton (industrial relations in the East); President K. L. Butterfield (rural problems).

5. *The Future of International Missionary Cooperation*. A paper by Dr. Mott.



METHODS FOR WORKERS



FOR GIRLS, YOUNG, OLD, AND OLDER

BY ANNA CANADA SWAIN,
Providence, R. I.

*President of The Woman's Baptist Mission
Society of Rhode Island*

For the last twelve years in the Northern Baptist Convention there has been a missionary organization of young women called the "World Wide Guild," commonly referred to as the W. W. G. Many have been the adaptations of those three letters, but none expresses the ideals of the missionary women of the denomination better than Women's Work Guaranteed.

Developing Leaders

Realizing from sad experience that one of the great lacks in local women's missionary organizations has been the lack of leadership, from the very start of the World Wide Guild, great attention has been paid to the development of that quality. The experience has brought results beyond our hopes.

One fruitful means of developing our girls has been the fact that officers are not encouraged to feel that they are indispensable in their positions for too long a period. In fact, in many of the organizations there is a definite term of service. In one of the local organizations the first few years the presidency of the organization was given to girls socially popular, but later, as the more quiet girls came into office, the work was better done, and hidden ability blossomed forth in quite an amazing way. I am convinced that these same girls, were it not for the Guild, would probably, in twenty years, have joined the overflowing ranks of women in our churches who can follow but never dare to take real responsibility in leadership.

Along another line a different type of leadership has been developed. We have been stressing not only the need for good program meetings but also for real mission study classes. In doing this there has inevitably risen, as in our church schools of missions, the question of the teacher. A few women have shown natural outstanding ability, and in consequence have been overwhelmed with requests for their services. But a woman who is busy in local church and is doing even a small amount extra in association or state work has not time to teach many outside classes. The lack of teachers has caused a growing feeling that study classes could not be urged.

The following plan was designed to meet this situation. One of the women of the city threw open her home for three Saturday afternoons, when three experienced teachers taught two chapters each of the current study book. Two hours of hard study were spent and many suggestions were given to those taking the course. Right here came the delightful surprise. Each branch of the Guild had been urged to find one or two women or girls in its own church who would take the course and then teach a local Guild class.

The response was gratifying beyond our highest hopes—some school teachers (a class of people, by the way, whom we ought to use more), some of the older women of the church who were willing to do their utmost to help the girls, but best of all, large numbers of girls came—mostly by twos. Many were willing to go in with some friend and take three lessons each.

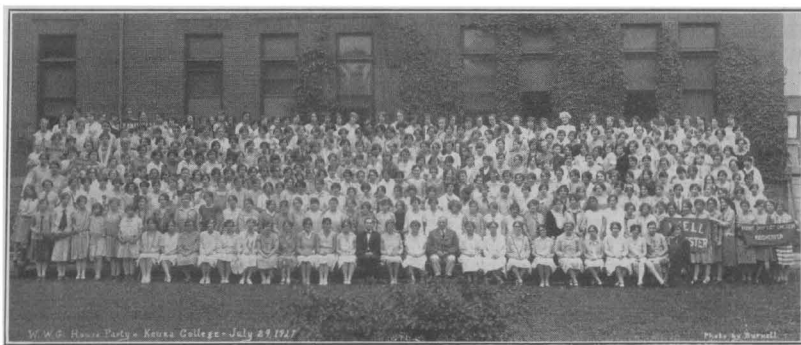
Some wondered at the younger girls who volunteered, but one of the young-

est taught one of the best prepared and best conducted mission study classes that I have ever attended. This group of fifteen or sixteen year old girls was taught by a physically small seventeen year old, and the whole task was taken most seriously both by class and teacher.

A vital spot in the development of leadership of girls is found in the counselor of the group. For such a position a woman must be found who has a youthful viewpoint and is vitally and enthusiastically interested in the whole business of missions. If she has these two qualities, she is almost certain to be successful. Her youthful

the still younger girls and children of the church.

Too often in women's missionary societies the work goes on "as usual," and gradually everyone, including the officers, loses sight of the goals. In order to combat this tendency the local organizations in at least one state guild were asked several years ago to begin submitting by October first to the State Secretary a plan of the year's work. This idea has worked splendidly and has helped, along with the standard of excellence, to crystallize the ideas of girls so that they realize more clearly their aims. The following standard of excellence (used



A WORLD WIDE GUILD HOUSE PARTY AT KEUKA COLLEGE, NEW YORK

viewpoint will help her to realize that girls love to launch things but need prodding sometimes to make them complete the tasks. It will also help her to understand that up-to-date girls will not long keep an interest in a work where the counselor does all the planning and most of the work. If she has an enthusiastic love of the work, she will be so filled with a knowledge of it from her reading and her contacts with missionaries, etc., that she will impart her interest almost unconsciously to the girls. Moreover, the paragon pictured above will gradually, as the girls grow older and more able, shift the burden to the younger shoulders, and leave especially in their hearts a feeling of responsibility for the missionary work among

in Rhode Island) is typical of the standards which the girls are setting up for themselves all over the territory of the Northern Baptist Convention.

Senior Standard of Excellence

1. For Guilds having a membership of less than 35, for each 10% increase in membership—2 points; for Guilds having a membership of more than 35, for each 10% increase—4 points.
2. For dues of 10 cents per member paid by November 15—5 points.
3. For each Mission Study Class—15 points.
4. For a six-weeks' study class, made up of at least 50% of your membership, using the Guild Book as a textbook—15 points.
5. For each regular program meeting—1 point.

6. For winning the National Reading Contest—15 points.

7. For each tither in your Guild—1 point.

8. For each White Cross meeting—1 point.

9. For each missionary play or pageant—5 points; for each repeated play or pageant—3 points.

10. For each 10% of members learning the following hymns—1 point:

"Lord, speak to me that I may speak."

"Jesus shall reign."

"Fight the good fight."

11. For each 10% of your members having *Missions* or *Everyland* in the family—1 point.

12. For each satisfactory essay submitted in the Essay Contest—5 points.

13. For each 10% of your members taking missionary courses at Northfield or Ocean Park—10 points; for each 10% of your members taking missionary courses at R. I. Summer School—2 points; for each 10% of your members at House Party—5 points.

14. For each girl working regularly with C. W. C., or Jr. W. W. G.—5 points; for each girl working regularly in our State Italian and Portuguese Missions—5 points; for each girl teaching in vacation Bible School—5 points.

15. For definite plan of your year's work submitted to the State Secretary before October 1st—5 points.

16. For each 10% of your members teaching in Sunday School which has definite missionary program—10 points; for each 10% of your members enrolled in Sunday School which has definite missionary program—5 points.

(Each member may qualify in but one of the above classes, either as a teacher or as a member of the school, not as both.)

Each Sunday School must submit outline of missionary program before November 15th in order to be recognized as missionary Sunday School.

Junior Standard of Excellence

The Junior Standard is just like the Senior, except that it omits Division 14. Junior Chapters are composed of girls, 74% of whose membership are 16 or under.

Honor Chapters

All Senior Chapters earning 175 points or over on this Standard will be designated Honor Chapters, and a silver candleabra will be awarded to the Chapter having the most points.

All Junior Chapters earning 125 points or over on this Standard will be designated Honor Chapters, and the Guild medallion will be awarded to the Chapter having the most points.

Reading Contests

Many and varied have been the plans used to put over Reading Contests, one of the finest pieces of missionary education ever done in our Guilds. In order to win a local Guild must have each member read individually two home mission books, two foreign mission books, and one inspirational book.

We have discovered three important points to be covered if the Reading Contest is to be a success.

Most important is the choice of books. Especially in the case of beginners, books should be chosen which are not too advanced or too hard reading. But after a Guild has been winning the contest for several years we try to bring up their standards and have them choose books which are more than entertaining.

Getting the Books

Although the cost of missionary books is not very great, still in a large guild where several sets of books are needed, there is more or less expense involved. Senior guilds are usually able and willing to buy their own books, but in the case of the younger girls interested men or women in the church are usually glad to buy the books for the girls. In other cases the girls use their fines for overkeeping the books to buy the new books of the next year. Of course, in the case of an organization which has a regular budget, the matter automatically cares for itself.

An agency which is not used in this connection as much as it should be is the Public Library. At least two libraries in Rhode Island, and undoubtedly some in other states, maintain missionary shelves and are glad to supply the books, provided that there is a real demand for them.

Getting the Readers

There seems to be little difficulty in getting the girls to read, providing they can be coaxed through the first year's course. An important factor in getting the readers, however, is a

Chairman of Reading Contest who is systematic in prodding the delinquents and in continually keeping the matter before the members in attractive posters or in intriguing book-reviews.

Getting the Prize

The awards for winning the contest are beautiful artotypes of great religious pictures by old masters. One Guild in Pennsylvania has won this contest for nine consecutive years, and many others have won five, six, or seven times. Most Guilds like to frame their first picture and with appropriate ceremonies unveil and present it to the church or Sunday School. Such a ceremony gives an opportunity to inform the people of the church as to the aims and ideals of the organization.

Another plan which has meant much both to the givers and receivers has been the presentation of framed pictures to Christian centers, thus helping to cement a friendship between the old and new Americans.

Program Building

With the many helps available missionary programs should be a comparatively easy task nowadays; but, alas, we sometimes wonder as we hear complaints and wailings. The principal requisite to put over a program is common sense, but so hard is it to find, that it really ought to be called *uncommon* sense.

In a large organization the problem of programs is not so perplexing. The plan which we have found to work best is one program committee of five members which functions during the whole year. This committee works in close touch with the counselor and as many of the committee as possible take instruction at some summer school or Guild House Party on the book or books of the year. As early as possible the general purpose of the book is talked over in the general committee and then two programs each are assigned to the five members. Each member then works up her programs to the best of her ability with

the aid of as many girls as she wishes to draft into service.

In the National World Wide Guild, two sets of programs are printed each year, one for use in Senior, the other for Teen age. In addition to these, attention is also called to a great deal of supplementary material in order that the new generation of missionary women may know more about program building and adapting than the present generation.

A thing especially emphasized is the getting away from reading out of books or from papers. Thus not only is the meeting infinitely more interesting but the girls develop along a line which is bound to be helpful to them later in many ways.

An important part of the program is the worship service. Girls everywhere have grown spiritually as they have learned the words of such beautiful hymns as "O, Master, let me walk with thee," "Have thine own way, Lord," etc. They have learned to pray for definite needs upon fields that they have grown to love, and they have learned that this part of the program is not simply a task for a counselor but a privilege to be shared joyfully by all.

Another kind of program which deserves a section to itself is the mission study class. The ideal way to have a Guild study class is to have it in conjunction with the rest of the church in a regular Church School of Missions. More than one Church School of Missions has been started because Guild girls have urged it and encouraged it.

In cases where such a school is not possible, Guilds have found it most helpful to hold a study class before prayermeeting on six nights during Lent. Formidable as the name sounds, it seems to have no terrors for the present day girls; and if a good teacher is available, there is no difficulty in getting together a group of girls to study intensively a missionary book.

Plays and Pageants

One of the best ways of educating

along missionary lines is a good play or pageant well executed by actors who wish not only to put over a fine piece of work technically, but wish to be sure that the message reaches each one. Such a group of girls put on "The Pill Bottle" a week before the New World Movement drive was launched. A husband and wife in the audience who had up to that time been interested in the church only as a social organization, with tears in their eyes, immediately after the performance told the young actresses that they had been planning to give nothing to the much-talked-of New World Movement but that they could no longer refuse.

the vestry soon brought a row of boys across the back of the vestry.

One group which has done especially effective work in dramatizations have caused their performances to be remembered by a souvenir program given each person. These programs, on account of expense, were not done at a printer's but were the work of the girls themselves on the mimeograph. Many were the ideas which they worked out. For the program of "Broken China" with a few deft lines a string of three Chinese lanterns was suggested and then colored brilliantly. For "The Pill Bottle" the doctor father of the president of the guild donated small wooden pill bot-



A GUILD PAGEANT "SWEET LAND OF LIBER-TEA"

So many of us have been pained by poorly given dramatizations that it seems rather trite to urge adequate preparation. Here is an idea worked out by a local organization which is not trite. The leader was anxious to develop the prayer-meeting-going habit in her girls, so she called for rehearsals on prayermeeting nights only, and urged everyone to bring supper. She furnished hot cocoa. The results were splendid. The girls enjoyed eating together, a good hour's rehearsal got the prospective dramatization well underway. It appealed to the pride of the girls that the pastor was much pleased with their coming. In that particular church prayermeeting did become a habit, and that row of girls across the front of

tles from which was taken the program mimeographed on a long narrow sheet of paper.

Another guild has done particularly good work in dramatizing missionary hymns. They were inspired to do this by the especially fine pantomime of "O, Zion, haste," published by the Methodist Board.

In all the dramatic work there needs to be a word of warning as to too much of it. Girls love to act, and almost inevitably if there is an over emphasis on it, a counselor is placed in the hard position of having firmly and tactfully to refuse to allow the girls to go into the play-giving business.

The following missionary plays and pageants have been especially popular:

Broken China, The Pill Bottle, Chee Moo's Choice, Jelizabeta, A Willing Captive, A Stitch in Time, Two Masters, The Light of the World, The Girl Who Fell Thru' the Earth, Brotherhood's Adventure in America, From Self to Service, Short Missionary Plays, and More Short Missionary Plays.

Consecrated Money

It has been customary from the very start of our organization to stress stewardship, and in consequence we have an amazing number of tithers. The girls have been made to feel their responsibility toward the unified budget of the denomination. In addition to this they have been privileged to give an extra love gift which also goes into the Unified Budget. Of late this has amounted to about \$40,000 per year, and the girls have loved to give it. Like women, the girls are glad to shoulder big responsibility for the work they love.

There is a growing tendency for Guilds to adopt budgets. Here is a sample one taken from Miss Alma Noble's "The Guild Book."

Special Thank Offering	\$100.00
State Dues	2.00
Chapter Expenses	
a. Printing	5.00
b. Reading Contest Book	10.00
c. White Cross Materials	15.00
d. Poster	3.00
e. Sundries	5.00
Delegates to summer conferences	30.00
Christmas gifts	30.00
Total	\$200.00

The older girls who are earning their own money give generously their larger gifts, while the school girls have all sorts of methods of taking care of their budgets. At a recent house party a large poster was made with suggestions for the younger girls as to ways of making money. Everyone who knew of a plan which had proved successful, or a firm which was generous in its commissions, announced it, and it was put on the poster for future reference.

An older guild which is in the habit of raising a budget of \$750.00 sent the following letter to each member:

"Dear ——

The time has come for World Wide Guilds

To speak of many things;
Of missions and of White Cross work,
And all our budgetings.

For now we start a brand New Year,

With nice new pledges, too,
That in our giving we may help

The Master's work to do.

Below you'll find the budget Plan,

Which very plainly shows,

Just why we need your pledges now,

And where the money goes.

So please fill in the slip enclosed,

As promptly as can be,

And give it to a member of

The Finance Committee."

Rallies, House Parties, and Summer Schools

It is the most natural thing in the world for girls to like to feel that they belong not only to a small local organization, but to a large enthusiastic group which spreads around the whole world. Nothing helps to foster this feeling any more than attendance at rallies, house parties, and summer schools.

The State House Party has grown within the last six years from a doubtful experiment to an absolute necessity. Whether it is held for a whole week, as in California and New York, or for a three days week-end, as in most other states; whether it draws four hundred girls or only seventy-five, still the final report is the same that it is here to stay.

Usually either a hotel or a school is hired for the period, and it is amazing at what a small price this can be done. The girls are asked for a small registration fee, which finances the program. Every attempt is made to give practical help toward the year's work, at the same time giving ample time for the spiritual inspiration so necessary in bringing to completion a long-drawn-out task.

One house party (and it is typical of the others) ended their three days in this way. Two days had been given to plans for the year, helps on mission study books, bonfire, missionary dramatics, beach party, etc., and the one hundred and seventy-five girls came

to Sunday morning realizing that it was to be the best day of the three. A very beautiful devotional period was conducted on the beach before breakfast. Immediately after breakfast the girls gathered in the big room of the hotel for a consecration service. One of the women of the state talked a few moments on having our lives as they are lived in school and home and office square up with what we profess; and she was immediately followed by four young missionaries who told briefly how they had been led to decide on their life work. Then all bowed in prayer, and at suggestions given quietly from time to time, they prayed silently that God might show them His will and that they might be strong to follow. They also asked God's blessing upon the missionaries to whom they had listened, and especially upon State Guild Girls who had already gone into definite Christian service.

This service was followed by an hour of quiet walking and talking on the beach, and at eleven o'clock they returned to the big room which in the meantime had been transformed into something which looked very much like a church. All entered quietly and bowed in prayer and then participated in a regular church service. Twenty-five girls had found time somewhere in the busy rush to practice, and two beautiful anthems were given. The sermon was given by a national secretary just back from a trip to China, Japan, and the Philippines.

The reports from this particular house party are typical. One girl says that the Sunday service has made her a different girl, and that she is through with Sunday "movies"; and reports both from home and church would indicate a real change in her. Another girl feels very differently toward "foreigners" since a warm friendship with a delightful Italian girl was cemented at the house party. Still another whole Guild have become so imbued with the idea of a living Christianity that they have become very friendly with a young

group of new Americans who are having hard work with some of their guild plans. Many girls report great inspiration from the contacts with the missionaries, and several will give their lives, God willing, in definite Christian service. Who can measure the influence, often unexpressed in the lives of countless others!

The "In-Between" Age

Theoretically there should be no gap between the Guild and the Woman's Society—but actually there is one; at times so wide a one that it looks like a veritably impassable chasm.

Young women who have enjoyed the fellowship and enthusiasm of the Guild for many years gradually begin to realize that most of the girls attending house parties and rallies look like children; while on the other hand the teen-age girls whisper to each other, "Do they call themselves girls?" This is a natural reaction on both sides. The older group survey the situation, and frankly it looks very gloomy to them. Much as they hate to admit it, they feel that they have outgrown the Guild; but the Woman's Society does not appeal to them. This is not surprising when we survey all too many of our women's societies.

The situation is being met successfully in two ways. Either a Senior Guild resigns as a Guild and becomes a second woman's missionary society in the church, or the group as a whole enters the existing women's society. The ideal way would be the latter, but as long as human nature is what it is, there seems to be more or less difficulty in reaching the ideal. A certain intolerance of attitude on the part of the younger women, and an apparent jealousy on the part of the older women combine to make work together seem in many cases almost impossible. Add to this the fact that the two groups are products of two different types of missionary training and interest, and it is easily seen that the older woman naturally resents the intrusion of new plans and methods, while the younger woman, fresh from

the enthusiasm of the girls' organization, finds the women's society a dull place indeed.

One of our most successful plans for bringing about a change of feeling on the part of the younger women toward the older women has been along the line of making the state woman's society more attractive to both old and young. To do this we have inaugurated a woman's house party three days long in the same hotel in which the World Wide Guild holds theirs, and just previous to theirs in order that traveling expenses of state officers and missionaries may be saved.

The plan was launched with many misgivings, but was received with great enthusiasm. Now, a few months after the first woman's house party is over and distance enables us to look at it in a more critical way, we are forced to certain conclusions which are worthy of consideration.

In the first place, we realize as we never have before that women can enjoy a house party just as much as the merriest group of girls. This did not appear at the first meal which we ate together, when friends insisted upon sitting together and almost everyone looked somewhat suspiciously at everyone else and drew back from entering the various activities. In a few hours, however, the same groups were transformed. Everyone entered happily into drawing lots for places at the table; there were almost more would-be actresses for impromptu missionary dramatics than were needed; and, best of all, an enthusiasm for our missionary program developed which is being felt in all branches of our state work and in the local organizations as well.

As we review the whole affair we realize that we were able to accomplish to a large degree the purpose for which we aimed. We have brought about a finer spirit of fellowship among our women; we have proved to the "in-betweens" that the women's organizations, too, can have their good times; and, lastly, we have given practical suggestions for the use of

the women in their local societies, and have given them this help as they start the winter's work.

Briefly, the practical help given may be summed up as follows: Two missionary banquets were put on with suggestive toasts, invitations, etc.; an hour each was given to an intensive study of "The Adventure of the Church" and "A Straight Way Toward Tomorrow," with a competent leader in charge; missionary methods were given in a very striking way by one of our state experts; a national secretary of our children's missionary organization was present and did most effective work; five dramatizations were staged, all of them exceedingly well done; a devotional period running through the various sessions taught by the same woman was most helpful; while, lastly, our missionary guests, one home and one foreign, made a profound impression.

College Girls

A group of girls whom we need to hold in all of our denominations is the group attending our normal schools and colleges. Because of necessity they are overwhelmed with work and are in most cases away from home, there is a natural tendency to drift from definite church responsibility. This does not mean that there is no training along these lines. Mrs. Cronk in the December, 1925, copy of the MISSIONARY REVIEW OF THE WORLD gave an excellent résumé of some campus activities from within.

It is our purpose briefly here to outline what is being done by the missionary women of the Northern Baptist Convention through a series of college counselors in district, state and local universities. The college counselor receives her instructions and plans somewhat as follows:

"The work of the College Counselor is to preserve and develop the link between the denomination and the student not only for the sake of securing recruits for the mission fields or other forms of Christian service but for the sake of developing an intelligent, able constituency filled with missionary consecration.

"The type of woman needed for this work is one who understands the viewpoint of the college girl. She must be a woman of culture and personality. She must have a deep spiritual nature and a passion for the advancement of the Kingdom.

"It is the aim of the District College Counselor to secure a counselor for every state in her district.

"It is the aim of the State College Counselor to secure a local counselor in each community where there is a university, college or academy which Baptist girls attend.

"Local College Counselors may introduce themselves to the Dean of Women and the Y. W. C. A. Secretary, and secure a list of Baptist students from them or from the Registrar's office; also get a list of the foreign girl students, whether Christians or not, from the Committee on Friendly Relations with Foreign Students, International Committee Y. M. C. A., 347 Madison Avenue, New York City.

"Local Counselors should seek constantly to keep in touch with Baptist college girls; welcome them to their homes; make every effort to see that they become acquainted quickly in the local Baptist church, and find there a place to serve.

"They should arrange during the year, by various and attractive methods, to present information about the progress of Baptist work; plan if possible to have the students meet denominational leaders and lend missionary literature to interested girls.

"As opportunity offers with individuals, they should count it their greatest privilege to encourage young women to fill places of Christian leadership as volunteer workers in the local church or as employed workers on the mission fields. The candidate secretaries should be informed of any promising young women who are considering the missionary enterprise as a life work.

"The work of the College Counselors is therefore twofold in its aims:

"To make close and vital the relationship between the Baptist student and the local Baptist church.

"To help the Baptist student fit herself for intelligent Christian service and leadership.

"Many Baptist women live in places where Baptist young women attend college. They can be of great assistance in preserving and developing the link between the denomination and the student, by making themselves friends to Baptist students. No rules for friendship can be laid down, but for the sake of definiteness, some suggestions are given below:

"Calls may be made upon Baptist girls.

"They may be invited into the church homes.

"They can be greeted in church by name and their absences followed up by personal messages.

"Church homes may be placed at the disposal of the College Counselor for group meetings.

"A large number of women in our church membership live in places from which girls go to college. Their connection with the College Counselor work is also definite and vital. The girl who goes away to school needs to feel the interest of the home church following her. How can she be made aware of this interest? Through the women at home, of course!

"Write to her new pastor and the College Counselor in the place where she goes to school.

"Write friendly letters to the girl.

"Invite her to your home during vacations and keep in touch with her interests.

"See that the church recognizes in some suitable way the departure of students in the fall and their return on vacations. Some churches have a special prayer service for students before they leave in the fall and have social or other meetings on their return, to hear of their work, and especially of the church affiliations which they have made.

"The church needs more intelligent leadership than ever before, and if our Baptist young people can be encouraged to train, not only for the sake of self-development, but also with the definite purpose of fitting themselves to serve Christ more intelligently and effectively, the future leadership of the church will not constitute so serious a problem."

HELPFUL AND SUGGESTIVE BOOKS for those interested in Girl's Missionary Work. *The Guild Book* (Baptist); *Book of M's* (Methodist); *5 and 30 Missionary Games* (United Brethren Leaflet); *Leadership of Girls' Activities* (Methodist); *Services for the Open* (Century).

The Foreign Mission Journal says that it is the custom in many places to endeavor to preach one great missionary sermon in the year and expect that to enlighten and inspire the people. "How would it do to put all the salt we expect to use for an entire year into one dinner?" Some pastors think that their main business is to keep everything quiet and smooth in the church. It is like rubbing a cat to hear it purr: but remember that when a cat is purring it is not catching mice.

WOMAN'S HOME MISSION BULLETIN

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

SECURING RURAL LEADERSHIP

By W. A. C. HUGHES

The 1920 census shows the number of Negroes living in southern rural communities to be 6,661,332. This population is confined almost entirely to the South Atlantic, the East and South Central division of our states. In these states we have 915,595 farmers, which is an increase of 70,515 over 1910.

The large movement of the Negro from the South to the North did not seem to affect Southern farming communities as much as has been generally supposed; nor did the tremendous swing of the nation's population from open country to urban centers affect the Negro population in any wonderfully large way. The census shows the decrease of rural Negro folk to be 3.4 per cent or 234,876. But out there in the "sticks," as we are pleased to call the countryside, we have no finely spun system of eugenics to limit the membership of our households, so that with the migration reaching its peak by 1920, I have a suspicion that if a census were taken now we would find that six years were nearly enough to account for at least a hundred thousand youngsters.

Contrasting that group of Negroes who have been caught by that craze which has swept millions of America's rural people to the cities with that other and large proportion of the race who live in the country, Professor Kelly Miller of Howard University says in the *Manufacturers Record* of Baltimore, Md., August 5, 1926: "When the impulse of the World War shall have spent its force and Northern industries shall have settled down to their normal ways, Booker Washington's philosophy will be found to be basically sound as a comprehensive policy for most of the Negroes. The

Negro will always be at a serious disadvantage in the cities on account of the attitude of the white working man.

"Commerce, manufacturing and commercial pursuits lend themselves to labor organizations where the white man claims a monopoly based on racial prerogative. This is true in America, Australia, Canada, and South Africa, and in all parts of the world where there is the conflict of color. When we turn to the country the relativity of the situation is entirely different. He has neither the intolerance of racial rivalry nor the relative disadvantages which confront him in the city. The farming industry does not lend itself to labor organization. The markets are color blind. The price of produce has no relation to the color of the producer." Mr. Miller writes near the conclusion of his article: "The Negro race will most likely overcome its present commercial handicap by engaging in farming activities in a business-like way. The white race acquired its business ability by long proprietorship as farm owner and manager." This plunges right into the heart of our rural problem. The Negro will more likely overcome his present handicap when he learns.

Some of the Handicaps

We have 212,365 Negro farm owners in the South but we have 701,471 tenant farmers; when you count women and children engaged in this occupation, these figures might easily be multiplied by four. Their crops are principally cotton, sweet potatoes, rice and tobacco. Of the total cotton crop raised in the United States, the Negro raises 39 per cent; of the sweet potatoes 21 per cent; of the tobacco 10 per cent; and of the rice 9 per cent.

Of all our agricultural pursuits, tenant farming, cursed as it is by primitive plantation methods, is at the

bottom. And next to this misfortune is an utter lack of diversified farming. With these two evils we can associate nearly all of those handicaps which make the Negro of the rural South the most challenging missionary opportunity of this land. With the plantation and the one-crop system of the South are associated "debt" and its twin brother, "poverty," the cabin and its lack of sanitation, privacy, cleanliness and, in most cases, incentive to decency.

Facilities for the proper type of the most rudimentary education are luxuries shared by only a very few communities. We have benefited wonderfully by the Rosenwald Schools, the Smith Lever Act, State and United States Home Economic workers, and Farm Demonstration Agents, but withal, we must not deceive ourselves—these only touch the fringes of a great problem.

In our Negro farming communities the Church is led by a woefully inferior ministry, in far too many cases a ministry that is not even a little bit above the level of the people in standard and ideals. The marvel of the rural dwelling Negro in the South is his religious vitality. You must agree that any group of people who for 300 years have worshipped God, in the *shanties which they call churches* and have had as their religious diet once-a-month preaching by an absentee pastor whose major qualifications for leadership are a good pair of lungs and a good voice, must have amazing religious vitality. The fact that their empty souls find some nourishment in the husks upon which they must feed is the most insistent call I know to the missionary agencies of the Church.

How One Denomination Is Meeting the Problem

At no place in our Negro work has the Board of Home Missions and Church Extension of the Methodist Episcopal Church accomplished a more enduring task or made a better contribution to Negro uplift than in the rural South. Of the 2,093 appoint-

ments in our twenty Negro Conferences, 1,661 are rural.

The largest number of Negro members of the Methodist Episcopal Church are in these states of the South which are chiefly agricultural. South Carolina and Mississippi are probably the largest agricultural states and in the former we have 56,000 members; in the latter we have 45,000 members. In some sections, for example the Mississippi Delta, 95 per cent of the farm labor is done by Negroes. Therefore to be situated so as to give religious direction to so large a number of people who, of all Americans, need leadership most, is not only a great opportunity, but a distinct privilege

Buildings and Leadership

To us it is apparent that the religious and missionary problems involved in these communities resolve themselves into questions of buildings and leadership. Some definite steps have been taken to provide for both of these. In our leadership program we conduct summer schools for the training of rural pastors. We have directed as many as three schools during the summer with an average attendance of perhaps forty men. At the present time we have two large summer schools. In these schools the *minister's wives are welcome and some of them come.*

At first it was our policy to bring the better prepared rural pastors to these training centers, but we have learned that most of our country preachers who have had some training regard the country appointment as a temporary assignment that they may get experience in dealing with folk and be the better prepared for a city job, "the ever enticing goal of larger opportunities."

Because the men who will remain in our country appointments are for the most part those who have not enjoyed school advantages, we are making it our policy to bring these men into our training centers and give them the benefit of the courses we offer. It is not at all easy to adapt a course to

men who have had such limited advantages but we believe we are going forward with considerable success.

Our course consists of Religious Education, giving prominence to the playway, home gardening, animal and poultry culture; horticulture; simple courses in health, including First Aid in sickness or accidents, a little dietetics, how to make a sick bed, how to take the pulse and register temperature; the care of infants. We teach simple methods in constructing sanitary out-buildings and what to do in an inexpensive way to improve the home and the church buildings. In this work we have had at several of our schools the assistance of Tuskegee Institute and we usually get a state farm and Home Economics demonstration agent to assist us. Our faculty is drawn from the very best men and women we can secure.

We grant scholarships on the nomination of the District Superintendent which cares for board, lodging and railroad fare one way. A scholarship averages \$19.00 and to date we have granted about 700. It is our purpose to keep in touch with these men as they go back to their fields and attempt to put in practice what we have taught them.

At one of our summer schools for rural pastors the men who had attended the previous year were asked what they had done during the year to improve their charges. Here are two answers which are typical:

From a pastor of a town church:

Established a playground,
Improved the church grounds,
Put a new wire fence around the church proper,
Installed a stereopticon and begun using illustrated lectures,
Organized a club for girls,
Started a reading circle,
Installed a telephone in the parsonage,
Put on the Every-Member Canvass system,
Organized a Teacher-Training Class.

From a pastor in the open country:

Organized a Community League,
Remodeled a school building,
Built a bridge across a creek in order to

afford one section of the parish easier access to church,
Held a Farmers' Conference,
Organized a Teacher-Training Class,
Made out a recreational program and had some kind of a young people's function every Saturday afternoon.

Training Lay-Workers

Experience has taught us that we must do more than reach the preacher. In most of our rural communities there are frequent changes of ministers, and because we cannot give all of our pastors the benefit of these training schools a change in pastorate often means the complete collapse of what has been well begun on a charge.

In addition to the training school for pastors, we try to carry a training program down to the people. We selected forty-one centers in Mississippi, Louisiana and Texas to put on a three days' Institute at each place. Each Institute had a faculty of three trained persons. These centers were selected with a view toward bringing six or more churches together; the persons to benefit are the pastors, Sunday-school workers, Young People's Society workers, and any who are interested or might be made to interest themselves in some type of social or community program.

One month before the Institute, a questionnaire is sent to the pastor. The questionnaire is prepared so as to get down to local problems and when properly answered the team will know the needs of the churches and communities they are serving. No Institute is conducted unless the information necessary to an intelligent discussion of the local situation is in hand. We propose to invite churches of other denominations to these Institutes.

Daily Vacation Bible Schools

We have attempted to develop a number of Daily Vacation Bible Schools in the open country but have had no noteworthy success. The country child must work in the fields, and there is much for him to do in the cotton raising sections during the summer time. We have secured some pleasing results in the large towns.

WOMAN'S FOREIGN MISSION BULLETIN

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

THE ANNUAL CONFERENCE

REPORTED BY JEAN GRIGSBY PAXTON

"I've just discovered why you are different from other people," said one woman to another at a recent meeting, "you take findings seriously, you act upon them! And that is why you get things done."

It is an arresting thought that many people, perhaps most people, think of findings as a record of past events when they should be in reality a charter for future action. Even so dynamic a document as the Declaration of Independence meant nothing until it was put into action; the findings of any meeting no matter how potential can have meaning only as the ideas contained in them are taken seriously and put into practise.

The 22d Interdenominational Conference of the Federation of Women's Boards of Foreign Missions of North America held at Atlantic City, January 6-9, 1928, will be potent only as the constituent boards and affiliated local federations go forward on the plans created during those days of united thought and prayer.

The theme of the meeting was Increasing Power for Increasing Obligations. The binding nature of those obligations was shown on the first evening when nationals from China, Japan and Syria, young women whose very presence with us made manifest years of missionary devotion, spoke on conditions in their own countries. Later Mrs. Charles K. Roys and Mrs. Thomas Nicholson pointed out the new problems and opportunities before the women of this country as they look forward to continued cooperation in work in other countries.

The sense of responsibility felt by this group of women representative of the Women's Boards of Foreign Mis-

sions for obligations in regard to situations in which the foreign missionary work is closely bound up is summed up in the following section from the findings:

One of the results of the missionary endeavor is that a powerful searchlight has been turned upon our professed Christianity as it relates itself to actual contacts of life. We have been preaching Christ's message of peace and brotherhood, yet all around us each day we see and read of actions that are the utter negation of these principles, and about which as responsible citizens we cannot be silent if we are to be consistent. Those to whom we have preached are demanding of us that we demonstrate the sincerity of our message, the test being our lives and practices. This test is being made along international, interracial and industrial lines, the maladjustments of which imperil the peace of the world.

There are scores of agencies binding the world together in commercial, educational, physical and international realms. These are our allies. Recognizing our commitment to the Christian interpretation of these relationships, we reaffirm our conviction that the missionary enterprise is closely bound up with these, and we pledge ourselves to an effort toward a greater synthesis between them. We therefore recommend

a. That we follow with our thoughts and prayers the preparations for the meeting of the International Missionary Council at Jerusalem, standing ready to give to the findings of that significant conference our careful study and consideration.

b. That as one of the nine groups

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

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

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

We commend the following resolution, which was adopted:

As members of our respective political parties we shall require for our votes presidential candidates whose public pledges and private performances uphold the 18th Amendment.

We shall require clean records of every administration, federal, state and local, of enforcement honestly carried out free from bribery, patronage and corruption by men who are for the law and are given sufficient power to be able to fulfill their duty.

If this means making the 18th Amendment an issue in the 1928 elections, then we are prepared to make it the issue.

On Sunday afternoon the joint meeting with Foreign Missions Conference brought to the conferences an expression of the mind of the young people of today especially as it was shown at the Detroit Student Volunteer Convention. The answer of the

federation to those just taking up their responsibilities for the making of a Christian world is embodied in these words:

In view of the points brought out by the speaking and discussion in the student session that the youth of today feel inhibited in their contribution to the Foreign Mission Enterprise both in speech and action; and that the restlessness and criticism of youth are due in part at least to the lack of outlets for expression and that these things constitute a very real challenge to us as leaders to open up for them new channels for service:

We reaffirm the following recommendations of last year

a. That the importance of our work in connection with foreign students be recognized and much more largely extended.

b. That we continue to study the present youth situation and promote knowledge of and participation in Foreign Missions on the part of young people in every way possible, not separating them from the rest of the group, but integrating the thought and activity of both older and younger, experienced and less experienced.

c. That the present effort to place young people on our mission boards be continued.

d. That we study the best method of introducing new missionaries to the field in order to conserve their individual contribution.

e. That we work through, and with all student agencies for a unified approach to these young people in our colleges.

And we further recommend

f. That we try to help our young people to make their needs and desires articulate, and that we join with them in their search for a universal interpretation of Christian truth recognizing the fact that as youth takes up its share of the task, God gives a new gift to youth.

g. That we heartily commend the

students in our American colleges for the splendid progress they have made in interracial brotherhood.

The recognition on the part of the federation of new conditions on the field and the need for adapting mission work to them was expressed in the following recommendations:

We recognize in the indigenous churches of mission lands a growing desire for a united church under national leadership. We appreciate the difficulties involved in local administration and national development when properties and funds are to so large an extent controlled by agencies in the sending countries. We rejoice in the aspirations of these churches and desire in the same spirit of courage and devotion which characterized the pioneers of the missionary enterprise to help in the solution of their problems.

We, therefore, recommend to the Woman's Boards of Foreign Missions

a. That they launch in the local churches an educational program that will set forth the aspirations of the indigenous churches for a larger measure of self-determination and a more adequate expression of their essential unity.

b. That funds contributed in this country be not so conditioned as to hamper them as they boldly move out into new experiments under the leadership of the Holy Spirit.

Under the title of Creative Cooperation and Widening Channels of Education reports from various standing committees were given on Monday morning. Points calling for future actions are included under these recommendations:

It is with deep gratitude that we recognize the growing power inherent in our World Day of Prayer. A very decided expansion of this prayer fellowship has come during the past year. The circle of prayer has extended literally around the world. We have learned the great lesson of praying with rather than

for our sisters of other races and nations, thus enriching our experience and releasing the power which must be ours if we are to accomplish the tasks entrusted to us. We therefore recommend:

That during the coming year we continue to develop our plans for this world-wide fellowship of prayer endeavoring to draw into its circle those who as yet have not fully joined in the effort.

We recommend that we give continued cooperation to:

a. The committees carrying responsibility for union institutions in foreign fields.

b. The Committee on Christian Literature for Women and Children in Foreign Fields,

And by our increasing support make possible for these committees adequate provision for their increasing obligations.

The printed word can not recapture the high quality of those hours that afforded a new understanding of the spiritual meanings inherent in the missionary task and a new sense of the unfailing sources of power. No account of the conference would be complete, however, without mention of the two meetings which centered upon the increasing power necessary for increasing obligations.

In the quiet of the Sunday morning Retreat there came an individual and corporate sense of quietness and confidence in the presence of God, and a new assurance that it is not by might nor by power but by His Spirit that all mission work must be conceived and carried out.

This conference may mark the beginning of a new era in women's work if the great body of women who have given so loyally of their time and thought and money to mission work in the past, will act upon the findings of this meeting in a spirit of daring confidence in the leading of God.

NOTE: Copies of the Findings of this Conference and Dr. Hodgkin's closing address (5c. a copy) may be obtained from the various Women's Boards or the office of the Federation, 419 Fourth Ave., New York, N. Y.



WORLD-WIDE OUTLOOK



LATIN AMERICA

Missions in Mexico City

MISSIONARY cooperation is in evidence in the capital city of Mexico. Here are located a union Theological Seminary, union press and a union bookstore supported by nearly all denominations having work in Mexico. The students in the seminary have visited the outlying congregations and have distributed literature. Coyoacan Preparatory School for boys, and San Angel Normal School for girls, now to be known as the Anglo-Mexican Girls' School, have been officially recognized and registered by the Mexican Government. Such recognition increases their standing and influence in the country. Coyoacan is the only Protestant school for boys in the capital and Federal District of Mexico, and the Anglo-Mexican school (formerly San Angel) is the only Presbyterian school for girls in that whole district.

Methodism in Mexico

BISHOP GEORGE A. MILLER, of the Methodist Episcopal Church, writes: "The glory of our church in Mexico has been its strongly national character. Every pastoral charge has a Mexican pastor. With the exception of one superintendent, all supervision of district work is in the hands of Mexicans. Mexican Methodism has definitely accepted three well-defined and clearly understood objectives as goals for its activities. These are the attainment as soon as possible of financial self-support, of self-administration, and of self-extension through vigorous missionary work. There is a strong missionary spirit manifest in the hearts of many of the Mexican Methodists. A band of forty volun-

teers for the ministry and other forms of Christian service is found among the students of the Methodist Mexican Institute in Puebla. Among these are several who are contemplating service in lands outside of Mexico."

A New "Friendship Pilgrimage"

A TOUR to South America of an exceptional character has been announced for the summer of 1928, under the auspices of the Educational Advance in South America. This is the organization, with headquarters at 419 Fourth Avenue, New York City, in which the Boards of Foreign Missions of the Presbyterian Church in the U. S. A. and the Methodist Episcopal Church, the Committee on Cooperation in Latin America, the Trustees of Mackenzie College, the United Christian Missionary Society (Disciples), and the Woman's Foreign Missionary Society of the M. E. Church are cooperating in an intercontinental program of Christian education, social and health instruction in twelve strategic centers of South America, meeting South America's request for North American cooperation. The tour will be in the nature of a deputation, bent on understanding and friendship.

Lack Houses, Not Hearers

THE situation in the matter of church buildings in various Latin American countries is thus summarized from the Baptist point of view by a writer in *Missions*: "There are now thirteen self-supporting churches in Porto Rico that are the outgrowth of the work of the home mission societies in that country. In Cuba thirteen pastors are paid by Cuban funds. In Mexico the Baptist forces

are earnestly endeavoring to provide meeting houses at particularly needy points without waiting for help from Northern Baptists. There are many more places in Mexico where services cannot be held by reason of rigid adherence to the government requirements that public worship be held in a building especially dedicated to religious purposes. The Home Mission Society has spared its operating budget in all of the Latin American fields at the expense of the church edifice funds. The Church Edifice Department stands well-nigh helpless before the needs of Latin America. Says Missionary Riggs of Porto Rico, 'We lack houses but not hearers.'

Cannot Keep a Bible

A RECENT convert to Christ who lives in a small town on the outskirts of San Jose, Costa Rica, has borne faithful testimony among his friends and companions. "But," says a writer in the *Latin American Evangelist*, "he cannot keep a Bible. When he was first converted, he was ambitious to have as good a Bible as it was possible to procure, so he bought one bound in leather. One day, however, he was telling another man of the joy and treasure he had found in his new Bible. The other man evinced a desire to share the treasure, and so our friend, out of the fulness of a heart that had freely received the riches of God's grace in Christ, freely gave away his beautiful Bible. Soon after he bought another nice Bible, and again he found someone who needed it more than himself. Now he has a marked Testament with the promise that just as soon as he gives it to somebody more needy than himself, he will be given another to replace it."

An Earnest Dominican Pastor

ELPIDIO MERCEDES was converted in the mission of the Free Methodist Church in Santo Domingo. One of the missionaries writes of him: "Elpidio had been very popular with his old companions and they tried

hard to get him back; and for three months the craving for drink was with him. But the other young men, '*convertidos*,' stood by him; and when the desire for drink would come upon him, he would fill his pockets with gospels and tracts and go from house to house preaching Jesus. He immediately became active in street meetings and other services. One day, when he was preaching alone in the market, a policeman tried to arrest him, but he turned lawyer and defended his rights as a Dominican citizen so skilfully that he won the case. For about a year after his conversion Elpidio worked at his trade and preached on the streets and in the missions and visited from house to house. He brought a number of souls to the Lord and into the church. He lamented his limited education, but undertook the course of study for Dominican pastors, and is now in charge of a rapidly growing church, with a large Sunday-school."

A Bible Opened the Door

IN A little town visited by Rev. Clifford A. Douglass of Medellin, Colombia, no one was willing to receive the missionary party, and they started away. Before they had gone far, a man came running after them and invited them to stay in his house. Mr. Douglass says: "It turned out that this was a young man who had come to our room three years before and had bought a Bible and gone out with it hidden under his belt. He showed us that Bible, but better still he showed us by his actions and conversation that he has not only read but absorbed some of its spirit and teachings. He and his good wife entertained us royally and we stayed three days. Many men and even some women came to talk with us. There was no place for a public meeting, but we had conferences with from two to twenty people every day from early morning until ten o'clock at night..... Thus the Lord opened up a door for us in a place where there was great need of the Gospel."

Student Volunteers in Brazil

A STUDENT Volunteer Union was organized two years ago in the Brazil Conference of the Methodist Episcopal Church, South. At a recent meeting held at Granberry College, Juiz de Fora, several of the students expressed a desire to go as missionary workers into Portugal or even into Portuguese Africa, and a number declared it to be their purpose to carry the Gospel into the wild and unchristianized interior regions of Brazil itself. The desire to volunteer for missionary work in Portugal or the Portuguese possessions is a natural one, because of the call Portuguese Methodists in Brazil received a few months ago from Portugal, asking that missionaries be sent to open permanent work in that country and its possessions. This call followed hard upon the five months' evangelistic tour of Portugal made last year by the old expriest and now superannuate Methodist preacher, Rev. Hippolyto de Oliveira Campos. As was stated in the REVIEW at the time, even in the strongest seats of Catholicism there was no hall large enough to hold the crowds who flocked to hear this gentle old man as he preached the evangelical doctrines to many who had never heard anything like them before.

Federation of Brazilian Women

MISS GENEVIEVE MARCHANT, a Southern Presbyterian missionary in Varginha, Brazil, wrote in a recent letter: "Last week, a small group of women met in the office of the Brazilian Secretary of Cooperation in Latin America, to make church history. It was the first meeting of women, looking toward a national federation of evangelical women. Four were missionaries, and Miss Strout, representing the Temperance Union, was present as a guest. The others were Brazilian ladies, representing five denominations. A committee of five was appointed, to organize and promote the federation and its purposes, the chief of which at present is intercession. As Dr. Braga, the Secretary

of Cooperation, said, it was a red-letter day in the history of the evangelical Church in Brazil. I was glad to be present. The federation must go forward, since it was launched in prayer, and has prayer for its chief object."

Luther's Day in Argentina

ONE of the aims of the Lutheran missionaries in Argentina, says one of them, is to get the people of Buenos Aifes and vicinity to talking about Martin Luther. "This," he writes, "is not easy. To announce in a Roman Catholic country to a group of indifferent people that on the thirty-first of October a service would be held in which the pastor would speak about a certain Augustinian monk of the sixteenth century and the work that he did, would attract about as many people as a discourse on San Martin, hero of Argentina, would in Philadelphia. This would not do. Some more effective way must be employed." About 800 boys and girls attend the day schools of the mission. Having been well instructed in the meaning of the Reformation anniversary, these students were told that there would be no school on October 31st. Their explanations of the holiday to their families and friends proved to be an effective way of making known the principles for which the name of Luther stands.

Christian Education in Chile

CHILE has been called "a rich land full of poor people." Santiago, its capital, is a mediæval-modern metropolis of 600,000 souls. Within its limits one may discover, between palaces and slums, almost every stage of civic evolution. In this city, the Instituto Ingles, a mission boarding and day school for boys, has been carrying on its work for many years. A reunion of its alumni is thus described: "The occasion provided an outlet for emotional reminiscences. The grizzled veterans insisted that there should first be an assembly for one of their typical chapel exercises. All the

speakers gladly and gratefully acknowledged the formative influences of Christian ideals and practices in their lives. 'Only today, after the lapse of years, do we realize what Christian nurture has meant,' declared one speaker who is a member of the present teaching staff."

EUROPE

Distributing Spurgeon's Sermons

THE Spurgeon's Sermon Society has for its aim the free distribution of Charles H. Spurgeon's sermons at home and abroad. When Pastor Spurgeon of London died thirty years ago he left a legacy of 3,563 published sermons, half a million copies of which are still in print.

A retired Indian missionary, the Rev. J. G. Potter (Amersham Bucks, England), is devoting the remaining years of his life to distributing these valuable sermons, under the preaching of which there were added to the Church in London an average of over three hundred members a year for over thirty years. Some have been translated into Russian, Armenian, Chinese, Malayam, Arabic and Bengali. During the past four years 23,000 sermons previously printed, 8,000 of the special editions, and about 20,000 of the foreign editions have been circulated, not only in Europe and America but in Japan, India, China, Africa, Syria, the West Indies and British Guiana.

WILLIAM OLNEY.

Reformation in Ireland

REV. F. C. GIBSON, of the Presbyterian Church in Ireland, says that the Reformation of the sixteenth century failed in his country because, "instead of being an honest attempt to evangelize Ireland, it was rather a political attempt to Anglicize the Irish." He sees, however, many signs that Ireland is preparing for a twentieth-century Reformation. One of these signs is the intellectual awakening which the system of national education is bringing about. Second is the nationalist movement, of which he says: "The revolution through which

we have passed and the establishment of self-government in southern Ireland have created a situation which is new, not only politically, but mentally and religiously..... The new sense of independence thus awakened has loosened the hold of the priest upon the people, and in the minds of thousands of young Irishmen there has been aroused a new spirit of initiative and a new sense of responsibility." Further evidence of a spiritual awakening is seen in the demand for Bibles reported by the colporteurs of the Irish Presbyterian Church, who during the past three years have entered 160,000 Roman Catholic homes and sold 43,932 Scriptures in part or whole.

Evangelicals in Spain

REV. FERNANDO CABRERA of Madrid, addressing a London audience, told of the early work done in Spain by the World's Evangelical Alliance, and went on to say: "It has held religious meetings from time to time throughout the country, and it has taken up the defense of those who have been attacked by the authorities of Spain by reason of their attachment to the Gospel. In 1913 the World's Evangelical Alliance in Spain was reorganized on a more solid basis, and became a national branch. That the Spanish Government has recognized its existence is a very important matter; it carries on its operations within the protection of the law. Whenever any of these Spanish Protestants are in trouble they turn to the Alliance for help and advice. The Alliance has organized a campaign throughout Spain in favor of liberty of worship. It has also organized united evangelization work. Eight years ago the first national congress of Evangelicals in Spain was held in Madrid."

German Bibles Forbidden

A DESPATCH from Innsbruck, in the Tyrol (January 19th), reports that under an official Italian decree all Bibles and prayer books in the German language are strictly forbidden in homes, schools and churches in south-

ern Tyrol, over which Italy has control. All violations of the new ordinance will be severely punished. Premier Mussolini says that this restriction is the natural result of a previous decree directing that Austrian and German children must be instructed both in the school and at home entirely in Italian. The presence of German books would nullify the effect of this decree which has caused much bitter feeling.

Religious Hatred in Roumania

THE American Committee on the Rights of Religious Minorities, composed of fifty prominent citizens of the United States, with Rev. Arthur J. Brown, D.D., as chairman, appointed a deputation to visit Roumania last year in view of the state of affairs reported to exist in that country, with reference to the treatment of racial and religious minorities. Representatives of the Government, political and religious leaders, and all types and classes of the population of both the majority and minority groups, were interviewed by members of the deputation, and independent investigations were also made. The deputation is unanimous in feeling that the anti-Jewish propaganda, which has attracted special attention to Roumania, is part of a widespread and ugly manifestation of racial and religious hatred. Roumania is not the only offender. The commission discovered a feeling of widespread resentment among the members of the minority churches against the compulsion exercised by the Government, enforcing them and their children to attend the services of the state Church on patriotic occasions.

Polish Jews Study New Testament

INCREASED readiness of Jews in Cracow to listen to the gospel message is reported by Max Spalence in the *Jewish Missionary Herald*. He describes talking with a group of Orthodox Jews who were very friendly, and to whom he said that the New Testament is in reality a Jewish book; it

speaks of the Messiah whom God promised to the Jews, and through the Jews to the whole world, as their own Old Testament Scriptures attest and describe. He says: "For over an hour, with my Old Testament on the table and Hebrew copies of the New in their hands, we conversed and discussed, comparing Scripture with Scripture. And when I left they gladly accepted the copies of the Hebrew New Testament which they had been using, and said that they would further study them in their own homes."

Russia to Try Buddhism

THE Young Men's Buddhist Association of Colombo, Ceylon, publishes a monthly paper from which the following is quoted:

A movement is now afoot in Russia to propagate Mahayana Buddhism in that country. Buddhist representatives from Tibet, Mongolia, and other countries of Central Asia have met in convocation to discuss and settle the details of the organization. Buddhism, it is believed, will appeal to the peoples of Russia better than any other religion. The Government welcomes 'the restoration of an ancient form of Buddhism adaptable to the Soviet's requirements.' An association of erudite scholars, organized at Leningrad, is expected to form a nucleus of a great seat of Buddhist learning—a Buddhist university of unique nature, the like of which is nowhere in the world to be found now. The institution will consist of four departments representing India, Africa, Japan and Mongolia. The control of them will be vested in the hands of Sanskrit scholars of outstanding repute. The Government of Russia has guaranteed to pay all preliminary expenses in connection with this movement and also promised considerable financial support in the future.

Growth of Athens College

APPPLICATIONS for admission to the new college in Athens have poured in even from Australia, India and Egypt, while students already accommodated come from England, Italy, Turkey, Africa and the United States, though the majority registered are from Greece and its archipelago. In the fall of 1928, with the completion of a building given by Mr. Benachi of Athens, 200 boarding and 200

day students will be accommodated. During the coming year additional accommodations will make possible the acceptance of 120 boys. The grounds for the college, situated at Psychico, a few miles out of Athens and containing thirty-seven acres, are also the gift of Mr. Benachi. The Greeks in America have united unselfishly in the campaign for the establishment of an American college in Athens. Professor Edward Capps of Princeton University has said, "This is the finest demonstration and gift ever made by any foreign-born group in America for their homeland."

AFRICA

Schools in Modern Egypt

REV. F. SCOTT THOMPSON, D.D., of the United Presbyterian Mission in Egypt, writes of its work: "Under the direction of the synod are 112 of the 216 evangelical schools of Egypt, and some 7,000 of a total of 17,500 pupils. Some of these schools are fully supported by student fees, others receive annual subsidies from the funds of the synod, and a few are specially provided for by wealthy individuals or families. In the province of Assiut, where school and church work has been most fully developed, there are 61 schools with 4,000 pupils. Only two of these schools, the college for boys and the boarding-school for girls with a combined enrollment of 1,200 pupils, are supported and controlled by the mission. Specialized lines of activity have also developed during this period. A training department for kindergarten teachers 'in the six years of its existence has sent out more than twenty teachers to raise the standard of methods in dealing with little children.' An increasing effort has been made to adapt to education in Egypt the results of child-training experiments in America and elsewhere. A special fund has made it possible to teach reading to blind girls. A commercial school, opened in Alexandria in 1910, has had an encouraging growth and influence. An

agricultural department, recently begun in Assiut College, gives promise of great usefulness."

Unreached Territory in Egypt

THE opening of a new evangelistic center in the town of Imbaba and the administrative district of which it is the head is reported in the magazine of the Egypt General Mission. The article states: "The town of Imbaba itself lies just across the river from Cairo on the west bank. But, despite its proximity to the capital, it remains largely a purely native town. Its population is estimated at 15,000. From Imbaba northward there stretches a district between the Nile and the desert for more than twenty-five miles, which contains a population of 150,000. Most of the towns and villages in this district are totally unevangelized, and are almost wholly Moslem. Here and there are scattered patients of the Old Cairo Hospital (C. M. S.), and it will be our endeavor to find them out and bring again to them the message which they have heard in hospital. Already we have made a commencement in villages near at hand, and have met with encouragement in a readiness to listen and to discuss, though not entirely without controversy."

Villagers Won At Last

A MISSIONARY of the Disciples' Church in the Sudan writes: "We have had an interesting ingathering of converts from the nearby *chefferie* of Bongale. This is a series of six villages, separated by stretches of forest and swamp and under the authority of one native chief who is quite friendly to the mission. We have long sent practice teachers to conduct day school at the chief's place, and delegated evangelists in training or other Christians to hold service there on Sunday afternoons. . . . I think the seed grew slowly in their superstitious and sin-hardened hearts, and at last our local pastor, Paul Eala, through a vigorous campaign among the older people and women brought

in group after group as inquirers, who showed that the fruit was coming at last. During the first few months of the year seventy-five people from these little villages, having a total population which I would guess roughly at 800, came to be baptized at Monieka and returned to praise their Saviour in their village homes."

Work for Jews in Abyssinia

ABYSSINIA is a country of romantic interest as the one African independent state remaining, and the seat of an ancient branch of the Christian Church. The secretary of the English Church Mission to the Jews writes: "One of the most interesting departments of our work is the renewed activity among the Falashas, an interesting race. In religion they are Mosaic. When they arrived in Abyssinia is uncertain, but clearly it was earlier than the captivity in Babylon, for they know nothing of the accretions to Judaism since that time. The Mission was founded by John Martin Fladd in 1855. During the troubles in 1868 the missionaries were in continual danger and suffered terrible privation. They were then obliged to leave the country, and the Mission was closed until 1922. During that time the Falasha converts remained faithful under the guidance of Michael Argawi, who still lives, aged eighty-six. Two European missionaries were sent out in 1926, and they have just re-started definite work among the Falashas."

Work Among Former Cannibals

DR. W. S. LEHMAN, Presbyterian medical missionary in the Cameroun, West Africa, since 1898, is now in a new outstation, Dja Posten, where he is at work among an unfamiliar people. He says of them: "The Njem people do not seem to hunger and thirst for the Gospel as the Bulu did. I have wondered if the fact that they have been cannibals and have been very warlike has a tendency to make them reserved. One old man in the hospital, who was sent here by the

government official to be operated on, says that he wants to be a Christian. I tried to make it plain that it is not lip service but the real change of heart that the Lord desired. I asked him about his past life and how many men he had killed. 'Oh, I think about a hundred,' was his reply. The Government is carrying on a campaign against sleeping sickness, though they do not have enough men to look after things as they should. The remedy from the Rockefeller Institute, trypanamide, is a life-saver out here. To-day there were thirty-five to be injected. One enjoys being in a place where there is such a need and to be able to help some."

African Church Controls Its Budget

REV. H. C. McDOWELL, American Board representative at Galangue, Angola, West Africa, says of the effect produced by a series of weekly forums, in which missionaries and African Christians discussed together every phase of the mission's life, "Galangue is slowly but surely acquiring a constituency that has nerve enough to differ." He continues: "All responsibility in the home missionary work and primary education in surrounding country has been vested in the church itself. The church operates on a budget basis. It is fine to see the finance committee arranging and explaining the church's finances to the assembled group, using a large blackboard in the process. During the first year of its existence, more than \$300 passed through the treasury of the church, the local church having given \$126 of this amount. The books of the treasurer are audited semi-annually. Galangue has chosen to have a single treasury for church finance. Foreign money is used as long as the local church is able to equal amounts contributed; such foreign money is entrusted to the finance committee and local church for expenditure, and in no sense directly or indirectly controlled by the missionaries."

Faithful Congo Bible Woman

THE fine Christian character of Mpangu, wife of an African pastor in the Southern Presbyterian Mission in the Belgian Congo, is said to be a joy to everyone. For the past year she has carried her bag twice a week to two nearby villages. Mrs. W. J. Anderson writes of the bag: "In the beginning it was met with laughs, jeers, cold looks and stony hearts. The women at the very first thought that the bag held some salt for them, and gathered around begging for some. But when they saw only two old worn books, they were disgusted. A few, a very few out of curiosity, asked what good those books would do them. Salt and soap and gifts like that were what they wanted. The carrier of the bag immediately made use of her chance and told them of the Gift the one book told about, and sang them beautiful hymns out of the other book. Now after one whole year of faithful service, these heathen of the heathen are beginning to grasp a little of the story of the Gift of Eternal Life. Women, who had never heard of Jesus until that bag came to their village, are now able to repeat the Beatitudes. Women, who had never heard our good old hymns, are now able to sing hymns through by memory. The Sabbath was never kept by them. Now of their own free will they lay aside the work of their fields on the day of rest. Now instead of jeers, cold looks, and stony hearts, the bag and its faithful carrier are met with welcoming eager faces, and receptive hearts."

Enlightenment in Basutoland

BASUTOLAND, South Africa, is described by the National Geographic Society as "in effect a gigantic reservation set apart solely for natives, and whites are not permitted to own land in it. The few whites in the section are officials, missionaries and traders. A species of communism is in force such as that practiced among primitive peoples or under primitive conditions in many parts of

the world. Cattle are pastured on 'commons' and the chiefs allot plots for agricultural use. In Basutoland the British have in large measure practiced a hands-off policy. In effect they have merely built a figurative fence around the country; have managed the main machinery of the government, using Basuto laws and customs wherever possible; and have left practically all minor matters to the chiefs to manage in their own way under a paramount chief. Education in Basutoland is almost entirely in the hands of missionaries. Under British guidance and missionary tutelage, the Basutos have forged rapidly ahead to the generally recognized position of the most enlightened group of South African natives. In a century their numbers have grown from 40,000 to nearly half a million; and there are almost as many cattle as people in the country."

Second Generation Problems

REV. RAY E. PHILLIPS writes from Johannesburg, in the Zulu Branch of the South African Mission of the American Board: "Many children of Christian parents find much in heathenism that attracts them and they slip off into the heathen kraals, there to stamp their feet, clap their hands, and shout the songs. Their places are vacant in church, and their parents see with despairing eyes that their wayward children are slipping downward into a life which is not wholly heathen, yet not genuinely Christian; they accept the easy benefits of each and end too often in a total disregard of the conventional moral standards prevailing in even heathen society. This problem of the second generation Christian has caused the missionary to put increasing emphasis on the adaptation of Christian social methods to the legitimate social needs of the group. It has been seen that the preaching of the Gospel should be supplemented by the addition of the playground, the Scout program, and athletics, as well as by the school and Sunday-school."

THE NEAR EAST

Turkey's Religious Future

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

The New Woman in Turkey

IN THE opinion of Y. W. C. A. leaders, there have been in the past five years more changes affecting women in Turkey than in the previous five hundred years. The Government has granted to women the franchise, control over their children and the right of divorce. Educational opportunities for women in Turkey are still very limited. There are no free schools, and payment for all material and books used down to the chalk used for blackboards, must be made. For the daughters of families unable to pay for their education, the Y. W. C. A. educational classes are a great boon. So great is the demand from

girls of all classes now that the Y. W. C. A. keeps school daily.

Why Turkey Forbids the Veil

THREE reasons for the regulation promulgated by the Republic of Turkey, which forbids Turkish women to wear the veil, as they have done for hundreds of years, were thus given by Mustapha Kemal in a newspaper interview: "First, the veil is insanitary. Turkish women, hiding their faces for centuries, have grown sallow and pale-faced. My second reason for outlawing the veil is moral. In Anatolia our men never saw a woman outside of their own immediate families or Christian women. I have lived in the European provinces of Turkey, where Turkish men were accustomed to see a little more of women, and in Western countries, where men see women every day. My observation convinced me that, among those three classes of men, those of our Anatolian provinces who came into very little contact with women were by nature more sensual. My third charge against the veil is that it has always shielded the criminal. . . . In the three years of the republic the law has apprehended 4,000 criminals who were operating behind a woman's veil."

School at Brousa Closed

A DISPATCH from Constantinople on January 31st states that the Turkish Minister of Education has caused the American Girls' School at Brousa, Anatolia, conducted by the American Board of Foreign Missions in Western Turkey to be closed on the ground that religious propaganda has been conducted there. The school was founded fifteen years ago and had sixty scholars. An investigation followed rumors of the conversion of four Moslem girls. Turkish law vests religious moral authority in the parents until their children attain their majority at eighteen. This control was exercised by Moslem priests before the State Church was abolished

with the Caliphate. Two American teachers were accused of proselytizing. The missionaries state that the school has been conforming to the law. Up to February 9th the American Board had received no confirmation of the closing of the school.

Constantinople College Graduates

MISS KATHRYN NEWELL ADAMS, President of the Constantinople Women's College, gives the following summary of the activities of the twenty-eight graduates in last year's class: "Four girls are doing volunteer work with social organizations such as the Red Crescent, orphanages, and the Y. W. C. A., just as American girls might be doing volunteer work for the same organizations in the United States. One is a secretary in charge of club work at the Y. W. C. A. One will do graduate work in history on a scholarship at the Woman's College of Brown University, Providence, R. I. Four or five girls will teach. Two are to be assistants at the college. Several have good secretarial jobs. Two will study music in Europe. Two hope to study nursing, as they are particularly interested in child welfare. Three are to be married and will do community work of various kinds where they make their new homes. Many girls turn their physical education training to account by organizing children's playgrounds in their native towns and teaching both children and mothers gymnastics and games."

The Motive Zionism Lacks

REV. J. STUART CONNING, D.D., recognized as an authority on Jewish evangelization, writes of the achievements in Palestine of the 100,000 or more men and women, chiefly from Eastern Europe, who have "responded to the lure of the ancient homeland," that in half a decade these pioneers have done more for Palestine than the Arab and Turk have done in centuries. "But," he continues, "what Zionism needs to give it vitality is an

adequate motive. The present appeal is frankly racial and materialistic. Its aim is the purely selfish one of building up in Palestine a Jewish state which will be ultimately exclusively Jewish and wholly for the glory and advantage of the Jews.....The future of the Jews as conceived by the prophets can never be assured by a mere return to the land of Israel, only by a humble and sincere return to Jehovah their God."

A Missionary's Persian Guests

AN AMERICAN missionary in Hamadan, Persia, writes of his many and varied guests: "There was the elderly Persian doctor with white turban and quaint ways, who is the only Christian in his home town. And the watercarrier with his high-humped shoulder over which he has slung his goat-skin water bag so many years, but who has varied that with itinerating trips since he became a Christian; and the bookbinder who also goes itinerating with our evangelist at times. There was the titled gentleman of wealth from a nearby district, entertainer of shahs and armies, with the old-style manner of liberality, but at the same time liberal in the new way to visit with his wife and daughter in the home of our next-door neighbor, a Jewish Christian doctor, and to dine with us, the ladies with uncovered faces. When I asked him whether this was his general custom he answered:

"I beg you to believe, *khanum*, that we have known some Persian gentlemen for years and would never think of doing this with them, but we know where the friendship is true and the heart right, and there we are not afraid."

Colporteur's Work in Iraq

THE British and Foreign Bible Society has at present two colporteurs working from Baghdad and one from Mosul, who made excellent sales last year. Yusef Keeb, working from Mosul, sold 3,715 volumes; of these 2,621 went to Moslems, 434 to Jews, and the remainder to Yezidis or

Christians. "A story from Yusef Kees's diary," says *The Bible in the World*, "may serve to illustrate alike the hardships and the joys of the colporteurs' life: A party of Moslems met Yusef, and one asked for a copy of his books. After he got it, another spat on the face of the colporteur and said, 'Go away, you cursed one. You desire to destroy Islam.' Then turning to his friend who got the book he said, 'These books are forbidden. You must not read them.' But they heeded him not, and another bought a copy of St. Luke, and yet another said to the objector, 'How can you be so unjust with such men? They have learned from *Nebi Isa* (the prophet Jesus) to be patient, for such He was, as I have read of Him in the *Injil*.'"

INDIA AND SIAM

Moslems Read the Bible

A MISSIONARY of the Church Missionary Society in India writes: "One day I was going to a house to tell a Moslem girl of her success in passing a government examination, and as I entered the courtyard I heard the sound of reading and thought that the father was reading the Koran. As I went in the father rose, holding in his hand a Bible in Urdu, and said: 'I have been reading to the women from the Psalms.' Another day in a poor Moslem house the father spoke to his wife in front of me and said she was to ask for a Bible. (He did not think it polite to ask me direct.) I took one the next week, and his little daughter of ten danced for joy and said: 'Now we shall hear this read every night.' It appears that they had had a Bible before, but it had got lost in moving house."

Woman Leads in Temple Reform

A RESOLUTION, moved by Dr. A. Muthulakshmi Ammal, an enlightened Hindu woman, in a recent meeting of the Madras Legislative Council, urging the Government to abolish the institution by which women are attached to Hindu temples,

was unanimously adopted by the council. The very name borne by women dedicated to temple service, *devadasis*, the servants of God, indicates that this institution at one time or other partook of the nature of a religious order, but it has practically become synonymous with prostitution. The sanction of religion and custom behind this institution has hitherto shielded it from being overthrown, and because it is connected with the religious life of the people, the British Government would not have taken any initiative in the past for introducing legislative measures against it. *The Indian Christian Council Review* points out that to Dr. Ammal India owes a deep debt of gratitude for giving a lead in this matter to the whole country, and that she should receive the hearty sympathy and cooperation of Indian Christians and missionaries.

A Girl Earns Most

A TELUGU girl from the Baptist mission station at Madira, India, finished the normal study course and took a position as teacher in a caste girls' school at a salary of twenty rupees a month. The sum earned by this girl is more than the income of her father or brothers, or of any of the three hundred individuals in her home village. It is easy to see what a premium this puts on Christian education. The idea of having a girl earn more than any man in town! Yet the people are still so bound by age-long customs and ideas that they do not realize their opportunities, and the proportion of girls in all the schools is far below the number of boys. One in every three boys, and one in every seventeen girls in India are in school.

A Scholar's Tribute to Jesus

IN A large city of Bengal a party of some twenty Hindu gentlemen—university professors, lawyers, professional and business men—gathered in the house of a missionary, and agreed to state, for the information of the others, without controversy,

what God meant for them in life. Rev. Harold Bridges, an English Baptist missionary, writes: "In the company was one university teacher, a brilliant scholar in Sanskrit and philosophy. His simple testimony touched all hearts. He felt the need of daily communion with God, not only in times of trouble but also in prosperity and joy; prayer, for him, was the most real and precious experience of life; he felt—very humbly—that he knew God as a friend. After the gathering had dispersed I ventured to ask this man how he had gained his knowledge of God—since the Almighty seemed so inscrutable to the others. 'Chiefly by experience, after reading the life and teaching of Jesus from the New Testament,' he replied. 'In no person have I found a presentation of God which so completely satisfies my judgments of real value as in Jesus.'"

Self-Government by Indian Boys

ABOUT six hundred boys, whose ages range from five to nineteen, and whose parents are Brahmins, all classes of Hindus, Mohammedans and Christians, are enrolled in a school conducted by Congregationalist missionaries in Ahmednagar, India, Mrs. A. A. McBride, whose husband is the principal, writes: "These are the boys who must become the leaders in the churches of our mission and in western India. To increase their feeling of self-dependence and initiative the boys are divided into thirteen squads, each with an older boy as leader, who is made more or less responsible for his squad. The squads are expected to eat and sleep together. Each has a certain job which is changed from time to time, like bringing firewood and water, going to the mill for flour, sweeping, cleaning the water tank, keeping the yard in order, and helping the sick boys. The squad leaders and the principal form a council which meets and settles discipline cases and makes rules. Of course the principal has a veto power. One boy is chosen each month as chairman."

Barriers in Bannu Giving Way

AHOSPITAL has been maintained for many years by the Church Missionary Society at Bannu, in the Northwest Frontier Province, near the Afghan border. Miss H. M. Gaze writes: "Among Moslems there is a distinct lessening of the dread, which was formerly intense, of dying in a Christian hospital; an increased tolerance, and a willingness at least to hear what gospel it is that we are proclaiming. This latter also applies to Hindus of the city. In the men's hospital both medical and evangelistic work have been strengthened since the autumn of 1926 by the addition to the staff of a fully-qualified Christian Pathan, Dr. Falcon. The Pathan patients listen willingly to the message delivered to them in his and their mother tongue by one who speaks it as one of themselves and claims racial kinship with them."

Describing a special evangelistic campaign, Miss Gaze says:

I confess that it was with great diffidence that I began selling gospels in the market place of Bannu city; but they were taken so eagerly and the greetings of the many hospital patients I met were so hearty and friendly that courage soon returned.

Bibles for South Indian Moslems

MRS. G. C. MERRIWEATHER, of the Ceylon and Indian General Mission, writes from Coimbatore District, South India: "I have been greatly cheered lately by a keen desire on the part of the Moslems here to read the New Testament. For the last four or five days Moslem boys and men have been coming up to the bungalow in groups of five or six at a time asking for gospel portions. One day eighteen came. For fear of quenching their desire, I have given away gospel portions to those who could read, and to one very bright young fellow I gave a Bible. I have had it for fourteen years, I think, and never has there been any desire for it. Now it is a greatly prized treasure, and others are anxious to possess

one; but I have no more. I have just written to renew my stock of Bibles, New Testaments and Psalms."

Steadfast Siamese Christians

DURING a trip made last year to establish in Luang Prabang, Northern Siam, a mission station among the Laos people which is to be carried on entirely by Siamese Christians, Rev. Hugh Taylor, D. D., missionary in Siam since 1888, had many interesting experiences. He describes a visit to a Christian village, where 150 partook of the Communion, and says: "For twenty-four years, since the last visit of an American missionary, Kru Chaima, a Siamese national, has held this community of Kamoo Christians together and preached the Gospel in their mountain settlements. He is a sterling illustration of the steadfastness of a consecrated Siamese Christian character. Here is seen the transformation of an animistic people who have changed their evil spirits for the Holy Spirit. Loving and worshipping the holy instead of bowing to and fearing the evil, a great miracle has been wrought in their lives. Trustful prayer to our heavenly Father takes the place of blood offerings to devils. The village assembled to see us off and pronounced a heartfelt blessing on our journey."

CHINA AND TIBET

Returning Missionaries Welcomed

TWO representatives of the China Inland Mission recently made, with the permission of their consul, a fortnight's visit to their former field in Chekiang Province. One of them writes: "We were quite unprepared for the very friendly attitude of everybody as we made our way through the narrow, winding streets to the boys' school compound. All was quite peaceful. There were no signs of anti-foreign or anti-Christian activity. Everywhere there were posters setting forth the danger and harm of Bolshevism and communism.

All assured us it was quite safe to return now. Whether on the street or in the shop, this was the kind of reception that was given us by Christian and by non-Christian. The common people are anxious to see us again. Many of our Chinese workers have been suddenly, and in some cases prematurely placed in positions of responsibility and power, yet they have not faltered nor failed."

Chinese Christian Slogans

A VISITOR at the recent meeting of the Mid-Fukien Synod, made up of the Congregational Churches established by the American Board, which has been at work in the district around Foochow since 1847, makes this comment: "I noticed with much interest the many short Christian slogans in the Assembly Hall. The fact that the Nationalist movement has found the posters with short slogans so effective in creating sentiment and convictions in its behalf throughout the nation shows the possibilities in the use of such methods by the Christian Church in China. In the front of the church, behind the pulpit, was a large picture of Christ. Below it were written Christ's words from the Cross with the caption "The Last Words of Christ." Below that we had Christ's "Will," which was Matt. 23:19. This was a Christian adaptation of the Nationalist's custom of placing Dr. Sun Yat-sen's picture, his last words and his will behind the platform in every school assembly hall and auditorium."

Apostasy of Marshal Feng

REV. A. R. KEPLER, Executive Secretary of the General Council of the Church of Christ in China, quotes a Chinese pastor to whom Marshal Feng Yu Hsiang said recently: "I am no longer a Christian General. I have no God and no Christ." Mr. Kepler continues: "I believe that the Marshal is still personally as clean-lived as ever. His visit to Moscow and his contact with the Bolshevik leaders are largely responsible for his

apostasy..... Upon his return from Moscow, Marshal Feng severed his relations with his former chief of chaplains and with his missionary advisers. The Three People's Principles of Sun Yat-sen and the teaching of Nationalism replaced the Bible and Christian instruction and Christian services in his army corps. He eliminated from his army all the Christian features which had characterized his troops in the past, and featured in their stead Nationalist rituals and the teaching of Kuo Min Tang principles. There are still strong individual Christians in his army. General Chang Djih Kiang, his chief of staff, is still as sincerely and patiently a Christian as he ever was. *He is the general who ordered several thousand copies of the Bible from the American Bible Society, which he distributed as presents among the officers of his army and his friends.*"

A Chinese Preacher's Testimony

ONE Sunday morning while a Chinese Christian was preaching in the gospel hall at Linchow, South China, a party of men accompanied by a paid agitator entered, shouting and scolding the preacher and congregation. They taunted the preacher with being under the foreigner, but he replied with calm dignity: "*I am employed and paid by the Church of China.*" When they accused him of worshipping the foreigners' God, he said: "*I worship Jesus Christ, who like you and me was born and lived in Asia; He never visited Europe.*" Others in the congregation witnessed for the true God, and finally the disturbers left with nothing worse than hard words and angry looks. Miss Bakewell, of the Church Missionary Society, writes: "*Their visit (though very unpleasant) has done more good than harm to the cause of Christ.*"

Women in the Chinese Church

WOMEN were regularly appointed to membership in the first General Assembly of the new Church of Christ in China held last October.

Among the findings of a commission on The Position of Women in the Church, which were adopted by the Assembly, were the following:

During the past hundred years the Church has been the leader in the improvement of the status of women, and has opened to them many avenues of fruitful service. The great advance in the education of women during the last twenty years has produced a considerable number of women who intellectually are in every way capable of taking their place on an equality with men.

Women members of the Church should be encouraged to give voluntary help both in the activities of the Church and in social service. They should have voting powers and be eligible to serve as either members or office-bearers on any of the councils of the Church.....

We believe there is an increasing need for women evangelists who have had more thorough training in higher grade Bible schools. Such women should be given an equal status with men evangelists.

Yunnanese Ask for Teaching

REV. AND MRS. CARL G. GOWMAN of the China Inland Mission are at work among the Lisu aborigines in the remote southwestern province of Yunnan, and have remained at their station during the disturbances in other parts of China. They have made some interesting contacts with Chinese in their territory, and of one town recently visited Mr. Gowman says: "*I found to my amazement, a deputation from the gentry of the town, who stated that a number of them had been discussing the matter for some weeks and that they desired to become Christians. They soon proved they were in earnest for they asked me to preach to them, and escorted me to another part of the town where more of their friends of like mind were gathered, together with the Chinese official. They found three lanterns and arranged for an open-air meeting in front of the largest shop in the town. For over an hour I had the privilege of preaching to over a hundred, including about twenty students. A more respectful hearing I have never had at such a gathering.*"

An Indo-Chinese Village

REV. J. H. TELFORD, of the American Baptist Foreign Missionary Society, writing from that remote hill region where the borders of Burma and China meet, says: "While on the border I baptized six Lahus in a heathen village called Namawn. We have worked for this village for a good many years and now we have witnessed the first break. These six baptisms are very significant, so far as the Christian influence on the rest of the village is concerned, for among the number are two of the leading men of the village—Lahu priests. These two old men and their wives, the headman's son and another man made the six. One of the priests or witch doctors, to be more correct, gave a very striking testimony of his conversion. He said that since the Holy Spirit had come into his heart and had taught him, it was impossible for him to keep still and hide the light in secrecy. He felt compelled to tell all the village of the change that had taken place in his life. The villagers have built a school for themselves, to which they are sending their children. It is taught by two Lahu brothers who are Christians."

JAPAN—KOREA

The America That Japan Fears

REV. TOYOHICO KAGAWA, Japanese preacher, social reformer and author, who is also a graduate of Princeton University, is reported by *The United Presbyterian* to have said recently: "We are afraid of the United States, really afraid. You seem to be turning into a military power. We are not able to forget your contemptuous feeling toward us, as manifested in your exclusion law. America is the noblest and most generous nation in the world, but she is losing her soul through growing wealth. There are two Americas—a part which is truly Christian, and a part which is pagan. These are as different as heaven and hell. It is the hell-America of which we are afraid. It is already conquer-

ing Japan with its jazz spirit, its big business ideals, its moving pictures, its craze for excitement and pleasure, but we still believe in America because it has its heaven as well as its hell. We shall never forget some of the missionaries who came to us. They left an indelible impression."

Japan's New World Outlook

THE paper published by the Japanese Students' Christian Association is now entitled *New Japan*. Its editor, writing in New York of conditions in his native land, says: "More than 1,300 attended a lecture on Pacific problems in the auditorium of the *Asahi Shimbun* in Tokyo, and fully another thousand were turned away when Viscount Eiichi Shibuzawa emphasized that friendly relations among nations has become of primal importance for the peace of the world, and when Mr. Junnosuke Inouye spoke on 'The Future of the Pacific.' It is a hopeful sign that new Japan is serious about giving world problems the benefit of intellectual consideration and comprehension, as well as spiritually in a common quest for the holy grail of international peace. The old order of self-sufficiency has changed to the new and more improved order of world fellowship."

Newspaper Honors Missionaries

WHEN Rev. Dr. and Mrs. Charles A. Logan of the Southern Presbyterian Church recently completed twenty-five years of service in Tokushima, Japan, they were the recipients of unusual honors and tributes of respect from the Japanese people. The *Osaka Asahi*, probably the largest daily paper in the Orient, gave great prominence to an interview granted by Dr. Logan to their Tokushima correspondent. The account of the interview which appeared on the front page was accompanied by large cuts of Dr. and Mrs. Logan and introduced by headlines in bold type. Part of it, in translation, read as follows: "The reporter said to Dr. Logan, 'The Japanese are

said to be very changeable and such a thing as a man leaving his native land and spending twenty or thirty years in the midst of heathenism a thousand *ri* away, and that in one locality, is almost unknown. The people of the city are struck with admiration.' His face brimming with a full, genial smile, the Doctor replied: 'That is the power of my faith. I believe in immortality, in eternal life; therefore, I think no more of spending half of this life in Tokushima than I would of pouring out a cup of cold water.'"

New Y. W. C. A. Building in Tokyo

ASWIMMING pool, a cafeteria and a roof garden will be typical American features of the new Y. W. C. A. building in Tokyo, the cornerstone of which was laid recently with appropriate ceremonies. An auditorium, gymnasium, with club and class rooms, will occupy some of the spacious quarters in the handsome four-story structure. Classes in dressmaking, household sciences and etiquette are so popular that additional space has been planned for their quarters. Japanese etiquette is taught in a ten mat room, while American or foreign etiquette, as it is called, is also in great demand. The upper floors will be given over to bedrooms for self-supporting young women and students. Since the earthquake of 1923 destroyed its quarters, the Y. W. C. A. has been housed in barracks, loaned by the Japanese Government. The Y. W. C. A. members and board in Tokyo have pledged to raise 250,000 yen, of which 100,000 yen is already in hand, \$50,000 toward the new building was raised by the Y. W. C. A. in Canada, while \$200,000 was early given by the National Board Y. W. C. A. in New York.

Revival in Doshisha

REV. ALLEN LORIMER, formerly of the Doshisha University, comments on the religious revival in that institution, which was referred to in the September REVIEW, and goes on to say: "The entrance of evangelistic

missionaries to educational circles has marked the inspiration of the Master's message to a multitude of earnest students. A latent Christian faith has declared itself in no uncertain terms. Lives have been set on fire with newly-discovered inspiration. The far-reaching effects of this Christian revival in intellectual circles will be measured only in the future. Hundreds of young Japanese men and women, once languid followers, now earnest leaders, will permeate the country with their rediscovery of Christ."

A writer in *World Call* emphasizes another aspect of the influence of Christianity upon education in Japan, and says:

The educational leaders of Japan are showing a remarkable desire for more moral teaching in the schools and it is commonly recognized that only religion has the basis for this teaching. Educators are saying on every hand that education as such cannot save Japan, and that the teaching of patriotism and reverence for country and Emperor does not go to the roots of morality. In the last annual meeting of kindergarten leaders for Japan, the whole program was shaped around moral and religious education.

Miss Michi Kawai

THIS Japanese leader, who was, for years, General Secretary of the Y. W. C. A. of Japan, spoke four times during a two days' visit to the town of Ishinomaki. Rev. S. Imai, a Christian pastor and writer whose family home is in Ishinomaki, made the arrangements for her visit, and in the town the town officials, the principal of the girls' high school, one of the leading daily newspapers, and the town Young Men's Association joined with the churches in preparations for her visit and in financing it. Miss Martha P. Stacy, missionary of the Christian Church, which has its head quarters in Dayton, Ohio, writes of the very large audiences addressed by Miss Michi Kawai, and continues:

As for results, we have heard many favorable comments on the moral strength of her talks from non-Christians; but the tangible result that has pleased us most is the request of a moth-

er who attended Monday night's meeting, and sent her two high school sons to Pastor Irokawa with a letter asking that they be given Christian teaching.

Bibles in Korean Hotels

KOREA is the only Oriental country in which every one of the rooms in foreign hotels is provided with a Bible, according to M. L. Swinehart, Secretary of the Southern Presbyterian Mission at Kwangju. Through the cooperation of the Gideons of the United States, who provided the Bibles, a campaign has been conducted to place a volume in every room in foreign hotels throughout the Far East and progress is being made in both China and Japan. Speaking of this campaign, Mr. Swinehart says: "When it is remembered that many of the hotel managers in the Orient are non-Christian and some of them anti-Christian, the progress already made becomes very evident. Within an hour after the Bibles were placed in the rooms of the Chosen Hotel, the manager told me he had been approached by one of the Japanese guests, who expressed his surprise at finding the Bible in his room but stated that he had long wanted to see what was in the book, and this would give him the opportunity to do so over the week-end."

Churches on the Korean Border

REV. A. F. ROBB, of the United Church of Canada, writes: "Hoiryung, a garrison town on the Tuman River, which flows between Korea and Manchuria, has a population of 10,000 and is the center of our Hoiryung field with a population of 250,000. Twenty-four years ago, Dr. Grierson and I spent a month exploring the northern half of this province, preaching daily in inns and markets. We found but one Christian family, evangelized by a visiting relative from our Wonsan field. My next visit was in 1913. A church had been built in Hoiryung and representatives of a few Christian groups, organized by evangelists from Sungjin, had gathered together for a

week's Bible study. In spite of the smallness of the staff, the work has continued to develop until now, instead of one Christian family there are forty churches and groups comprising over 2,600 Christians and a presbytery has been organized under the General Assembly of the Korean Church. But the Master of the vineyard would have reaped a much greater harvest, had there only been more laborers."

ISLANDS OF THE SEA

Reinforcements for Kusaie

THE Misses Elizabeth and Jane Baldwin, missionaries of the American Board since 1898 in Micronesia, are rejoicing in the appointment of Rev. and Mrs. George C. Lockwood to Kusaie, their island home. They urge the development of mission schools, for the present number cannot supply the demand for preachers. There are over thirty outstations now, as against the thirteen when the Baldwins were stationed at Truk, and islands to the north and west of the lagoon are calling for those who will teach them the way of life. They wrote in a recent letter of having had as guests two couples who had been trained, one couple in the mission school at Ponape, the other in the school at Truk; the first two were bringing their three daughters, to place them in the Kusaie school; the other two were visiting their son and daughter, who were already pupils. The father hopes his son will be able to carry forward his work in Truk, so he himself can press onward to the islands still lying in darkness.

Advice to Filipino Students

HON. TEODORO R. YANGOO, Filipino business man, philanthropist, statesman and moral leader, recently contributed to the paper published by the Filipino Students Christian Association an article in which he said: "You, Filipino students who are now in the United States, have a splendid opportunity of assimilating the better qualities of the people. Time

and again I have been told that the reason why I have a good idea of the American people is because I had associated myself during my stay in America with the good type of men. I believe that this is right.....In my opinion the Americans who follow Christ are the men that have made and are making America. Can we learn the good qualities of these men, such as tolerance, willingness to serve, progressiveness, and clean living?"

NORTH AMERICA

Japanese Delegates at Detroit

AMONG the delegates to the recent Student Volunteer Movement Convention in Detroit, there were present about forty Japanese students representing colleges and universities in various parts of the United States and Canada. During the days of the Convention, there were four meetings of the Central Executive Board of the Japanese Students' Christian Association, a meeting of all those interested in the second generation problem, a dinner for Japanese delegates, a dinner for American friends and J. S. C. A. members, and a New Year party. The second dinner commemorated the fourth anniversary of the founding of the J. S. C. A. at the Student Volunteer Convention in Indianapolis. The leaders are planning for development along many lines during the next quadrennium.

Voices in the Ghetto

REV. AARON J. KLIGEMAN, Presbyterian missionary to Jews in Baltimore, discusses in *Our Jewish Neighbors* the various voices heard today in the ghetto—Orthodoxy, Reformed Judaism, Zionism and Radicalism, and continues: "Christian Science is taking thousands from Israel's fold, and Spiritualism, Catholicism and even Theosophy have made serious inroads into modern Jewry. But it is my conviction that never before has there been such a manifest interest in the Christian faith among Jews, as now, and that we are living in a day when great numbers of Jews can be

brought into real fellowship with their rejected Messiah. Else, why do hundreds of men and women, who in former years would throw stones at the missionary, now stop for an hour and longer to listen to the open-air preacher? Else, why do these very men, who several years ago would never even touch the New Testament, now pay money for this selfsame book? If it is not actual hunger for spiritual things, why do hundreds of Israel's intellectuals buy Dr. Klausner's book on the life of Jesus and compare it with the New Testament?"

Jewish Work for Jews

ORTHODOX Jewish leaders are making unprecedented efforts to revive interest in the historic faith, and call their people back from their wanderings. Early in May the cornerstone was laid in New York of a new Yeshiva which is to cover a city square. Its object will be, through the education of Jewish youth, to preserve traditional Judaism for future generations in America. An orthodox Jewish community has been commenced in Flushing, L. I., near New York through the purchase of forty acres of land. The purpose in the development of this community is to bring together like-minded orthodox Jews who will establish orthodox synagogues and schools and form a communal life uncontaminated by the disintegrating conditions of the neighboring city. At the time of the Feast of Tabernacles three thousand Jewish agriculturalists met on a farm in Sullivan County, New York, to celebrate the ancient festival—possibly the first of such gatherings in centuries.—*Our Jewish Neighbors*.

Contacts with Eastern Churches

ONE valuable result of the world conferences at Stockholm and Lausanne, in the opinion of the *Federal Council Bulletin*, is that they "directed the attention of the Christian churches of the West to the Eastern Orthodox Churches and to the present possibility of cooperating with them

in the world-wide task of the Kingdom of God." The Committee on Relations with the Eastern Churches of the Federal Council is interested in stimulating contacts with the Orthodox bodies in America both for the sake of the communicants of the Churches, that they may help in the building of a Christian America, and for the sake of the cause of Christian unity the world over. As a whole, the Protestant churches have little contact with and knowledge of the 730,000 communicants of the Orthodox Churches in America.

Atlanta Churches Defend Negroes

AN APPEAL to the Atlanta, Ga., Board of Education to keep faith with the Negro citizens of the city by giving their schools, as promised, a fair proportion of the building fund of \$3,500,000 recently voted, has recently been made by the Atlanta Christian Council, an interdenominational body representing sixty of the principal churches of the city. Pointing out that Negroes compose approximately one third of Atlanta's population, and that in the recent bond election the colored voters, holding the balance of power, threw their support to the bond issue on the solemn assurance that \$700,000 of the proceeds would be applied to certain urgent needs of their schools, the Christian Council entered a protest against the reported plans of the board to expend on Negro schools less than two fifths of the sum promised, which it insists would be not only wholly inadequate to the need, but also a deplorable breach of faith and denial of justice. The Council points out that of 21,555 Negro children of school age in the city, more than 9,000 are attending schools where two and three sessions a day are held because of inadequate housing facilities.—*Christian Century*.

Lynchings Hinder Missions

FOR several years past the facts concerning lynchings in the United States have been compiled by Tuskegee Institute in the Department of

Records and Research, which has furnished data for the year 1927. Sixteen persons were lynched in 1927, as against 30 in 1926, 17 in 1925, 16 in 1924, and 33 in 1923. Twelve of them were taken from the hands of the law, six from jails, and six from officers of the law outside of jails. Four of them were burned to death, while two others were put to death and then their bodies burned. There were forty-two instances in which officers of the law prevented lynchings, eight of which were in Northern and thirty-four in Southern states. In the call to prayer sent out by the Commission on Race Relations of the Federal Council of Churches this statement was made:

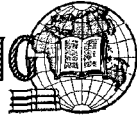
Every lynching that occurs is an indictment of Christianity before the world. American lynchings, according to the testimony of missionaries abroad, are doing much to hinder and discredit mission work around the world.

Indian Progress and Needs

REV. HOWARD B. GROSE, in describing the work carried on by the American Baptist Home Missionary Society among the Indians of the United States, gives these facts about the Indian situation as a whole: "While the different denominations have engaged in work among the Indians, there are still about 50,000 as yet not visited by missionaries, and 100,000 more visited by non-Protestant missionaries only. . . . The American Indians are not a dying race. They numbered 303,950 in 1910, and in the census of 1920 336,337. Over one third of the total number, or 119,000, live in Oklahoma. Another 100,000 are located in the mountain and Pacific region. The Indians are becoming civilized with increasing rapidity. Five tribes in Oklahoma are known as the civilized tribes. Home missionary work has had much to do with this, but much remains to be done. Only about 75,000 can read and write; 69,943 Indian children are in school and 20,746 not in school. An Act of Congress in 1924 admitted Indians to citizenship, and about 50,000 already voters."



BOOKS WORTH READING



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

"Our Jewish Neighbors." John Stuart Conning, D.D. 154 pp. \$1.25. New York. 1927.

Here in small compass is a great deal of information on the subject of the evangelization of the Jews. Dr. Conning, superintendent of Jewish Evangelization, Board of National Missions, Presbyterian Church, U. S. A. and Chairman of Committee on Hebrews, Interdenominational Home Mission Council, was selected as American Chairman of the Committee of Arrangements for the World Jewish Conferences at Budapest and Warsaw. He has had years of successful experience in Christian work for Jews and his book is complete, clear and yet compact, accurate and authoritative. Its aim is to "present Jews and the Jewish situation in such a way as to help Christians to a better and more sympathetic understanding of their Jewish neighbors." He traces their history "down the aisles of time," their status as modern citizens, the disintegration of traditional Judaism, and the search for spiritual satisfaction. He discusses the estrangement between Jews and Christians and the terrible persecutions to which Jews have been subjected. That is one of the blackest blots on human history, and the biggest hindrance to winning them by presenting the Gospel now. Dr. Conning shows how Christ is the fulfillment of Moses and the hope of Israel; how in recent years Jesus has been more "unveiled" to them, and what is the present Christian approach to the Jews. As Dr. Charles R. Erdman says in the Introduction, "No one can read this discussion without re-

ceiving a truer conception of the relation between Judaism and Christianity or without gaining a deeper interest in the effort to bring into more amicable relations the followers of these two closely allied religions." This theme is vital and a tremendous mental stimulus. The practical point is to live our Christianity in love and justice among our Jewish neighbors.

F. L.

Unclean! Unclean! or Glimpses of the Land Where Leprosy Thrives. Lee S. Huizenga. 172 pp. Grand Rapids, 1927.

Only a small part of the book, approximately 40 out of the 170 pages, refers to leprosy. The larger part of the book is devoted to sketches of Chinese customs and character. He endeavors, with considerable success, to reconcile Biblical with present-day leprosy. Then comes a good description of leprosy intended for the layman. After this he remarks how little is done to check the spread of the disease and shows himself a strong advocate of segregation in colonies. The usual optimism of the day is reflected when he discusses curability and refers to the better outlook today than at any time in the past.

Missionary Methods: St. Pauls or Ours? Roland Allen. xxii-236 pp. 3s, 6p. World Dominion Press, London. 1927.

Is there an "Apostolic Succession" of policy that is vital to success in the mission field? We must admit that the evangelization of the world is not now proceeding as rapidly as we could wish; not nearly as rapidly, we infer from the book of Acts, as took place in

the initial effort. Is this because the Apostle Paul used methods other than ours? The author thinks so, and this book attempts to summarize them, and to tell us how they differ from the present-day missionary effort of the Church.

There are certain disquieting symptoms of modern Christianity in mission lands: such as, its failure to become completely indigenous; its failure to develop into an organization independent of outside support; and the repetition everywhere of certain stereotyped forms of worship and practice. These are all attributed to our failure to follow the methods of St. Paul.

The writer says that the methods of St. Paul were extremely simple. He goes where the Spirit leads, stays a short time and moves on making no attempt to organize the converts gathered. He avoids leaving behind paid workers or subordinates. The infant church is entirely local, depending only upon the guidance of the Spirit.

There is little difficulty in showing that our mission fields today present a wide divergence from the practice outlined above, with the modern medical and educational work, and the preparation for seed sowing. The argument amounts to asserting that if the missionary were only content to lay simple and strong foundations and leave the building itself to the Spirit-directed convert, we would see the mighty result that followed St. Paul's missionary journeys.

The book was first printed in 1912, and the fact that this is the second reprint shows that it has been found on many a missionary shelf. It should certainly be read by every outgoing worker. The value of this edition is enhanced by a copious table of contents and a full index. J. C.

Christian Voices Around the World. Six volumes edited by Milton T. Stauffer. 12 mo. About 184 pp. each. \$1.25, cloth and 75c. paper. Per set, \$4 and \$6. New York. 1927.

If you would "think black" with Africa, and in other appropriate na-

tive colors with China, Japan, India, Moslem lands and Latin America—read this excellent series of short interpretations. They strengthen interest and produce understanding as eight or ten nationals of each land allow us to look through their eyes at the problems and progress of the Christian Movement.

The writers are outstanding men and women; many of them outstanding Christians. What could be more illuminating, for example, than to think on "Africa's Challenge to Youth," under the leadership of Max Yergan, a Negro educated in America and now in South Africa; or to see the "Changing Life and Thought" of Latin America with Othoniel Motta; or to hear Japan speak for herself through Toyohiko Kagawa, the Christian Labor leader and evangelist; or to allow China to interpret herself with the help of Dr. C. Y. Cheng and T. Z. Koo; or to come near to India's heart and life under the guidance of Dr. K. T. Paul and A. T. Dass; or to listen to the voices of Moslem lands as uttered by Prof. Levonian, now of Greece, Kamil Effendi Mansour, of Egypt and others.

These and other men are the prophets who speak for their people on matters that affect religious, intellectual and social life and the progress of Christianity. The following are gleams of the light thrown on the subjects by these Christians who speak for their own lands with "inside information."

Max Yergan, of South Africa:

Out of a new Africa, we of the Church of that land speak to you of the Church in the West. To be sure much of the old life still exists. Witchcraft is still a force with us; ignorance and superstition hold high their ugly heads. Millions yet have to get a glimpse of the face of a God of Love and to be assured that in Jesus Christ have been manifested the promises a loving Father has for them. And the winds which carry our message across the seas to you to whom so much has been given, cannot bear down upon you too swiftly with our urgent request that you share with us the light and love and life of Jesus Christ.

But it is the New Africa which renders our situation so acute. You of the West are part of your present; it has grown out of your past, and you have developed or are developing a means of controlling more or less the systems of life you have built up. But we in Africa are in a situation of which we are not so fully a part. Your ideas, your methods, your beliefs and desires have steadily engulfed us. We find ourselves compelled to drive a fiery steed or at least be in the road where he is driven. We did not have the steed as a colt; he has come upon us in the strength and strangeness of his maturity. In order that we may not be thrown off or trampled under the feet of this steed which has been set loose among us, we call upon you to join hands with us in a common effort to understand and direct the forces he represents in western civilization.

Othoniel Motta, of Brazil:

Manifestly not all the movements influencing the life and thought of Latin-American peoples are equally advanced or even present over the twenty republics. Nor can it be said that all of the movements here mentioned affect the thinking of the total population of any one country. They are playing an important role in the life of certain groups which in their turn must sooner or later exercise an influence upon the total life of the nation. A list of the more notable movements would include the following: Anticlericalism, or the religious phase of a general revolt against absolute authority of any sort; a marked movement toward genuine democracy and the overthrow of absolutism in politics, or what might be regarded as the political phase of the revolt against absolute authority; a distinct unrest, particularly among the student groups, which is almost equivalent to a youth movement; a strong movement on the part of labor, curiously linked up in some countries with the student movement; a widespread and vigorous feminist movement; in the international realm, the movement commonly called Pan-Latinism; in the sphere of morals, such movements are the temperance or, as it is more frequently called, the anti-alcoholic movement, and those movements directed against the social evil and the consequences of sexual vices; in the sphere of the intellectual, the increasingly general tendency to rely upon scientific method as the means not only for securing the necessities and comforts of life through applied science, but for the discovery of truth itself. These can only be summarily touched upon in this brief chapter.

Toyohiko Kagawa, of Japan:

Up until ten years ago Christianity was viewed as a dangerous intruder in Japan. The many young students who embraced the new faith did so in the face of persecution and opposition. Today Japan as a nation is confronted with other and more dangerous foes in the form of anarchism and Bolshevism. The result is that practically no Japanese, with the exception of the most devoted advocates of the traditional religions and the dwellers in remote rural sections, feel strongly opposed to Christianity. Roughly, I should say that from eighty to ninety per cent of the people no longer disapprove. On the contrary, seeing the influence of Christianity upon personal character, many now welcome it.

T. Z. Koo, of China:

And first, Christianity in China is being attacked because of the foreign nature of her organization, administration, personnel, and support. The Christian Church is denounced as the agent of foreign exploitation in China. In this denunciation one hears distinctly the voice of the nationalist. The attack is directed not so much against Christianity as a religion as against Christianity as a foreign influence. Second, the church is attacked as an instrument of capitalism, created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. Here the communistic voice is speaking. Third, the Church is attacked as an outworn institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are heard in this line of criticism. Fourth, the Church is attacked because she does not practice what she preaches. This is the criticism of the man on the street.

K. T. Paul, of India:

What has Christianity done for India? In fairness to Christianity it is necessary to confine the answer to what has been done definitely and necessarily in the name of Christ and Christianity. There is often loose thinking in this matter. A Christian nation is alleged to have done this or that; and tacitly the impression is left that the nation which did it did it because it was a Christian nation. As a matter of fact there is no such thing as a Christian nation; there never has been, in the sense that every member of the nation or every thing that it does as a nation conforms to the principles of Christ. All that happens when a nation as a whole accepts Christianity is that it lays itself open freely to the influences issuing from Christ; in reacting to such influences a nation,

like an individual, fails more often than not to pay the price for full success. The price demanded by Christ is heavy and cuts at the very vitals of selfishness and self-interest. Nations, as individuals, come short of Christian principles just there—where they deal with others, and their interests conflict.

Kamil Effendi Mansour of Egypt:

Finally, there is the consideration of religious life itself. It is impossible to advance in education and in social life while religious attitudes remain static and the religious life stagnant. The number of people going to Christian religious meetings this year is far greater than in former years. Every Sunday morning you will find evangelical churches, whether in town or country districts, crowded with Moslem attendants. These multitudes who come ask many questions about Christian morality, whereas they used to ask abstract metaphysical questions about the way in which a man can conceive of the divinity of Jesus, His incarnation and His death—beliefs which their religion denies.

What's Right With China. O. D. Rasmussen. 249 pp. \$3.50. Shanghai. 1927.

"What's Wrong With China," appeared in 1926. "What's Right With China" is intended as a "fearless refutation." The first argued strenuously: China's ways are not western ways, therefore China is almost always wrong! This second retorts rapidly: The West somewhere, sometime has been just as bad, therefore China is almost invariably right! The first is largely treaty-port, self-centered cant. The latter is chiefly amateur, brain-storm rant. The author, who, the book informs us, is "a refractionist" in Shanghai, is out against all "window-smashing, misanthropic morons" who criticise China, and quite evidently especially after his antagonist author who at times we read "revels in an orgy of circumgyratory metaphysics and epistemological mumble-jumble."

Western domination of China, to this writer, would be a "despotism of blond butter-makers of Denmark, Swedish match-factory hands, sweat-stunted Lancashire millworkers,

Belgian peasants, Dutch cheese manufacturers, Doggerbank fishermen, Cockney taxi drivers, and Norwegian deck hands." Fortunately for our Chinese friends, however, there is no need to dread such a dire disaster, for "blondstock," "Nordic Europe" will "long before have beaten out their remnant energies on each other in axe and alehouse frenzy." Nor will "the victory be to the dyspeptic, concentrated-food-dieted, flat-smothered cliff-dwellers of apartmented America."

Having thus raged away breathlessly against western merchants, ministers and missionaries for three-fourths of his space, the author seems to sober down and strangely discovers that "Wherever western political, social and industrial philosophy have gone, they have raised the standard of living, raised the sum of human happiness and comfort and transformed luxuries into necessities," also that "Christian workers have done infinitely more good than harm, even where their teachings have roused the accustomed faiths to renewed energies."

The author's best contribution is on conditions in his own city, and his analysis of Shanghai social snobbery as one of the chief causes of race antagonism shows some real insight.

JAMES L. STEWART.

Is the Antichrist at Hand? What of Mussolini? Oswald J. Smith. 128 pp. Christian Alliance Publishing Co., New York.

In the development of this theme the "Signs of the Times" are given a large place and are clearly related to Scripture statements. The book will make the reader think, for it will open lines of study that may be new to the reader but are as old as the Scripture itself.

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*
 DELAVAN L. PIERSON, *Secretary*
 Publication Office, 3d & Rely Sts., Harrisburg,
 Pa. 25c a copy. \$2.50 a year.

WM. I. CHAMBERLAIN, *Vice-President*
 WALTER MCDUGALL, *Treasurer*
 Editorial and Business Office, 156 Fifth Avenue,
 New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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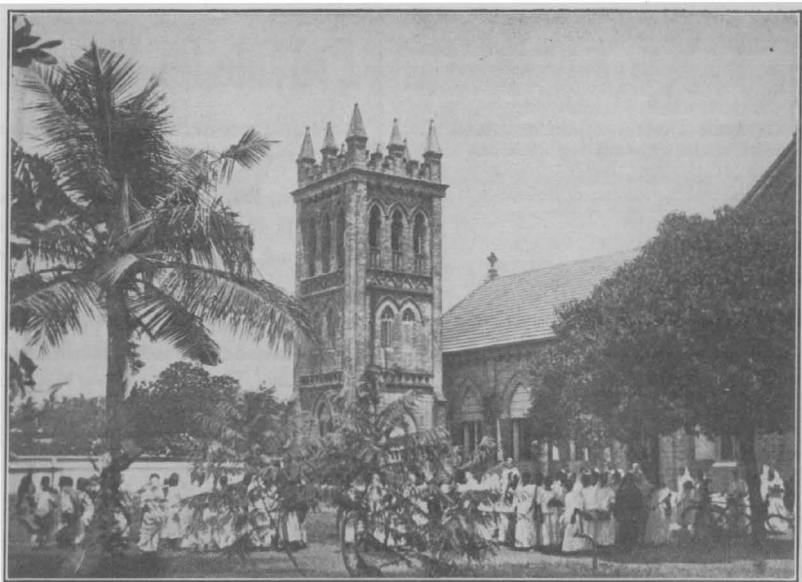
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PRODUCTS OF CHRISTIAN MISSIONS IN INDIA



FIFTY YEARS OF MISSIONS IN INDIA

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

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

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

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

this they had no reason to exist as mission schools.

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

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

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

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

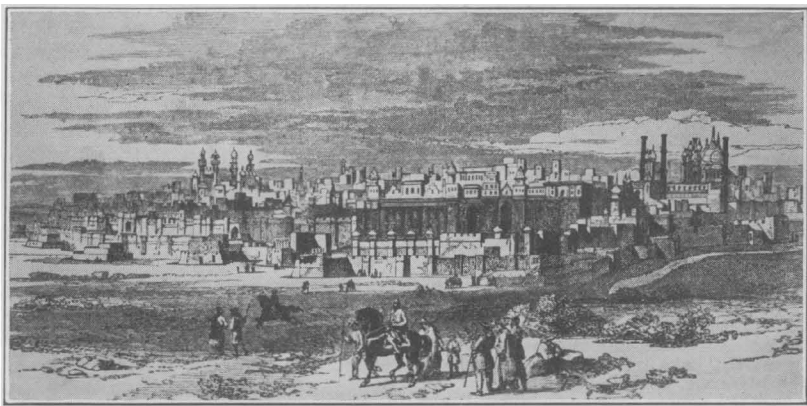
that the defenders of schools and colleges are forced to rely largely even now on the arguments urged in 1872. Principal Miller, in that long-ago address in the Allahabad Conference, did not fail to utter a word of warning that whenever the time to reap came, as it was sure to come, it would be disastrous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

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

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

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

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



From an old copy of *The Foreign Missionary*

THE CITY OF LAHORE, FIFTY YEARS AGO

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

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

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

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

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

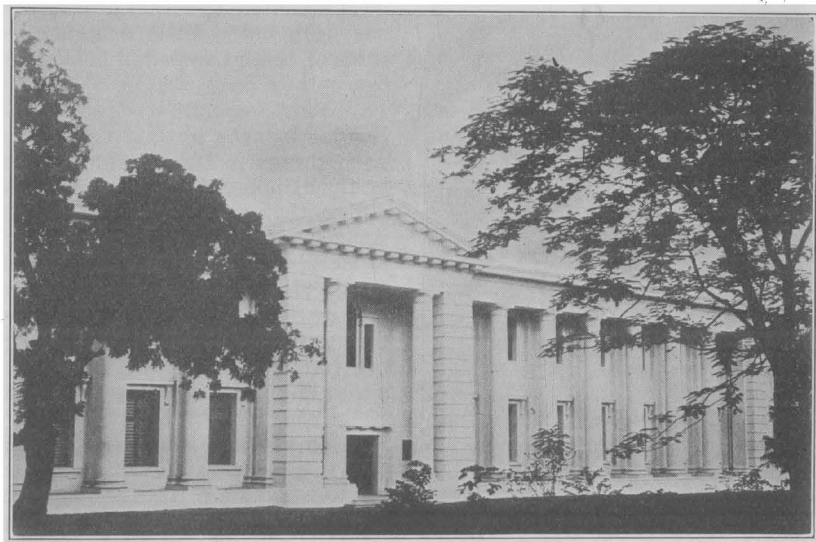
Hindu Attitude Toward Christ

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

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

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

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



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

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

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

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

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

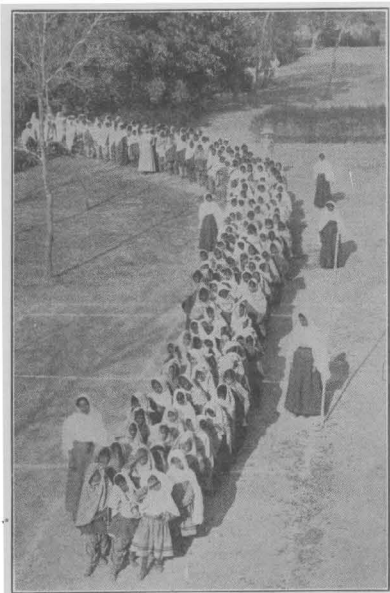
tract *Isa Pariksha* (Jesus Examined) putting on its cover a caricature of Christ on the Cross and within the cover a worse caricature of His life. The missionaries and Christian community were tempted to appeal to the magistrate to suppress this defamatory caricature, and went to

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

Influence of Christian Literature

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

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



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

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

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

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

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

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

According to the government census the number of illiterate

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

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

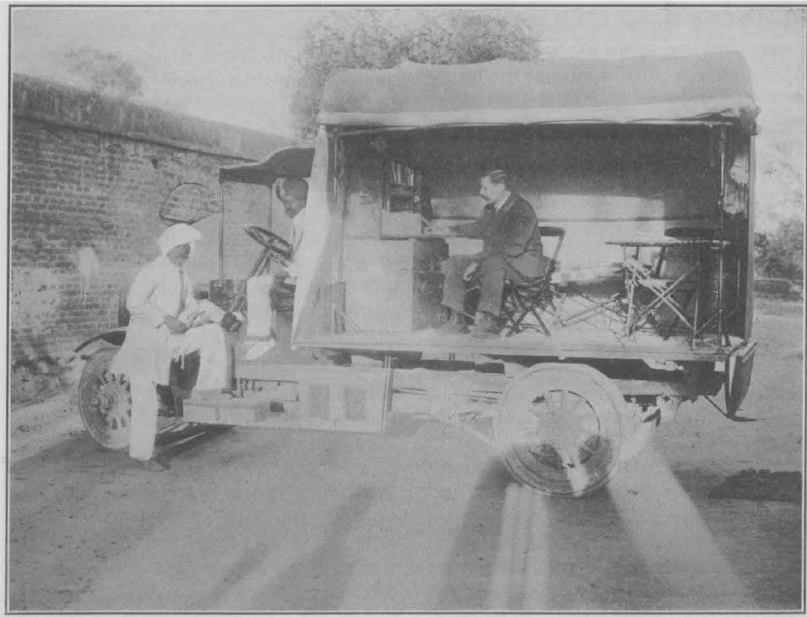
At a conference in Lahore thirty years ago a missionary was reluctant to speak on the subject given him—the message from statistics—saying that statistics did not appeal to him. That night he remembered how his Lord looked upon the multitude "because they fainted and were scattered abroad, as sheep having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

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

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

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

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



A MODERN EQUIPMENT FOR MISSIONARY ITINERATION IN INDIA



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

AT THE HOLIEST HINDU FESTIVAL

BY REV. HOWARD E. ANDERSON, Saharanpur, India

Missionary of the American Presbyterian Church

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

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

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

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

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

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

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

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

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

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

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

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

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

The crowd understood, but there was Another who mingles amongst

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

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



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

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

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

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

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



A BOY AT THE FESTIVAL

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

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

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

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

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

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

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

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

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



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

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

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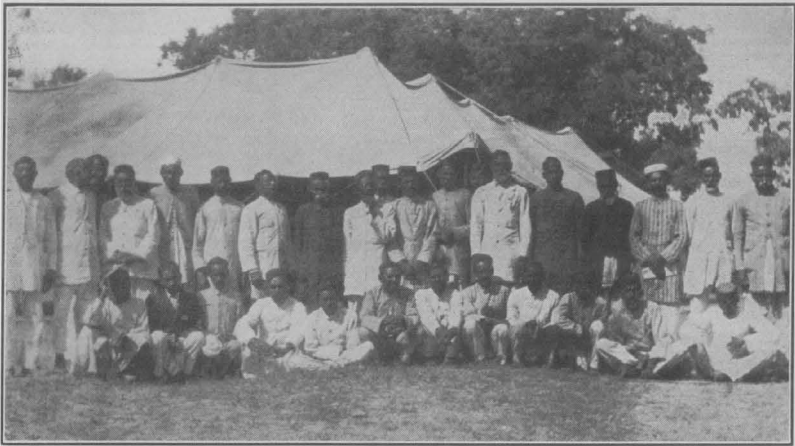
I left him still trying to define my question, but crestfallen because, though hopelessly blunt, I had somehow pricked his bubble of argumentation. As I waved him a good-natured goodbye and started off, he was jangling with a bystander as to the existence of sin, and if it is universal. The light was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

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

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

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

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



NEW HOLY MEN OF INDIA—THIRTY CHRISTIAN PREACHERS IN CONFERENCE

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

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

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

A MISSIONARY'S MOTIVES TODAY

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

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

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

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

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

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

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

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

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

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

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

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

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

Grant us the strength to labor as we know;

Grant us the purpose, ribbed and edge
with steel

To strike the blow.

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

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

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

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

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

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

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

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

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

The desire and purpose of the

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

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

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

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

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

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

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

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

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

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

OVER HERE—OVER THERE

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

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

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

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

—Mrs. Clara Alden Pettengill.

AREAS UNCLAIMED FOR CHRIST*—II

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

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

The World's Unevangelized Desires

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

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

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

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

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

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

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

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

Churches in Non-Christian Lands

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Unoccupied Areas in Christ

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

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

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

the thought of God and of the mind of Christ.

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

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

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

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

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

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

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

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

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

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

THE CHURCH IN THE WORLD

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

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

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

THE CROSSROADS CHURCH AT THE CROSSROADS

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

We do have some rather interesting general facts about the

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



RECREATION SUPERVISED BY A CHURCH IN A RURAL COMMUNITY

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

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

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

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

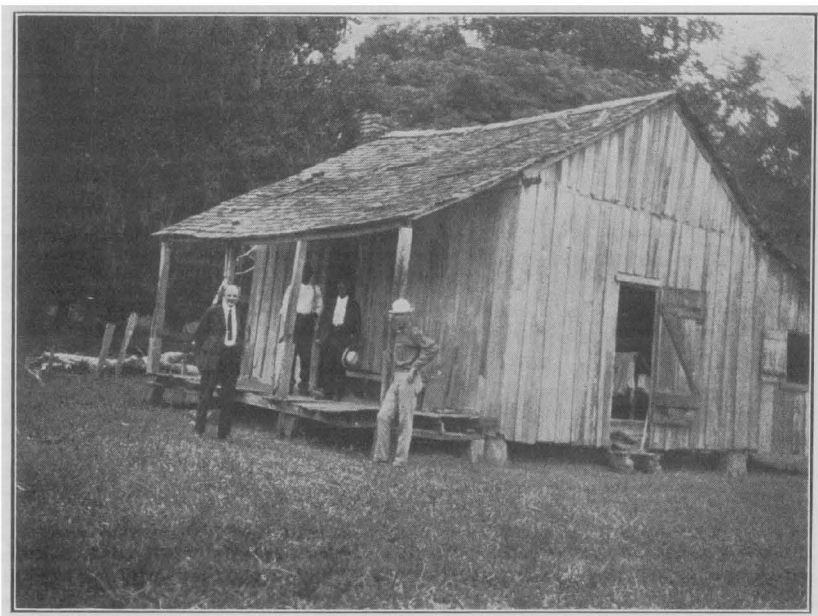
farmers, laborers, or teachers, or are engaged in some other occupation which takes most of their time and energy.

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

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

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

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



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

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

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

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

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

The Church and the Farmer

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

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

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

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

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

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

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

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

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

The Country Church Program

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

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

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

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

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

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

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

The Need for Trained Workers

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

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

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



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

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

In these schools fifty-two volunteer teachers and assistants gave

ervision of the one who had originally planned them.

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

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

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

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

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

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

The Church and the Youth

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

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

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

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

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

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

nent religious ministry for rural America?

Some Conclusions

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

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

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

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

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

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

NOTABLE CONQUESTS IN LATIN AMERICA

A CONTRAST—AFTER FIFTY YEARS*

BY REV. WEBSTER E. BROWNING, Ph.D., Buenos Aires, Argentina
Educational Secretary of the Committee on Cooperation in Latin America

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

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

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

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

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

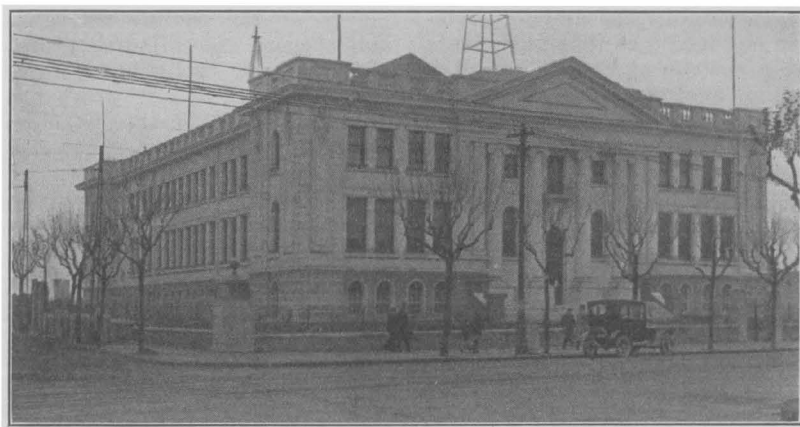
jority from the convents of Spain, Portugal and Italy—has improved, and a greater number of native-born young men of a higher social class are now offering themselves for holy orders.

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

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

presence and work of evangelical Christians.

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



A MODERN PROTESTANT MISSIONARY BUILDING IN LATIN AMERICA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

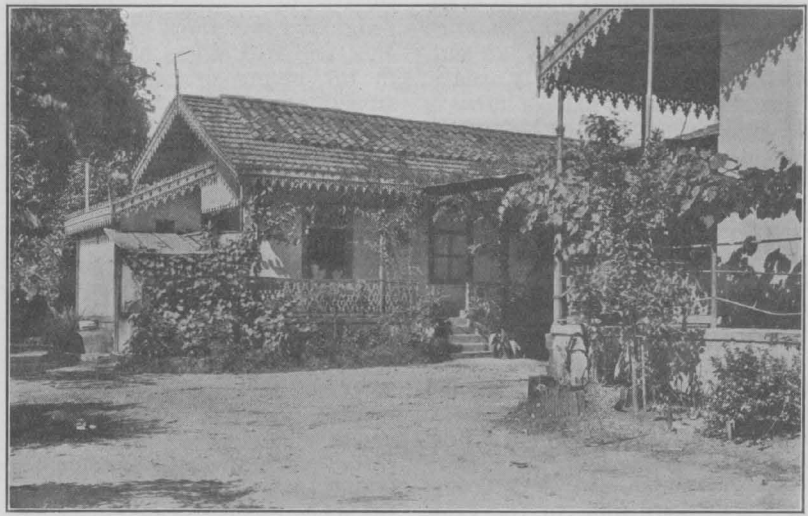
5. The evangelical churches of Latin America have been slow to recognize and stress the social implications of Christianity. However, the content of the message has greatly broadened in more recent years, and there is now an increasing tendency to emphasize the social part of the general program. Fifty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

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

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

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

Practically all that has been done toward the suppression of the



WHERE MACKENZIE COLLEGE, OF THE PRESBYTERIAN CHURCH, BEGAN

institutions of its kind in that great city.

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

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

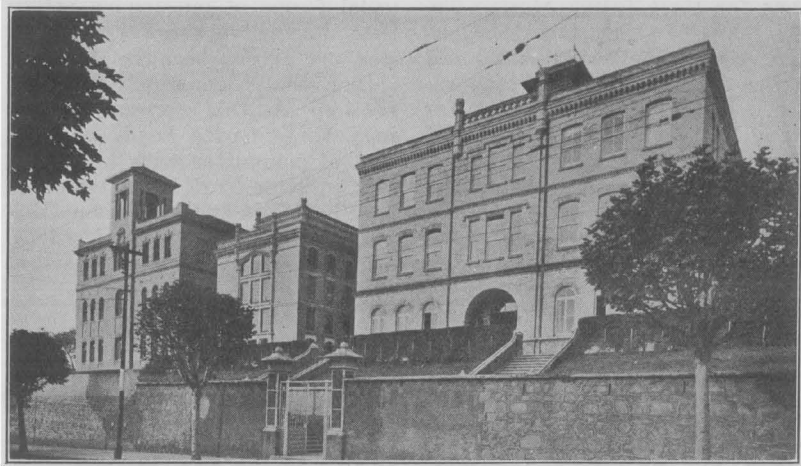
Interest has more recently been aroused on behalf of the many thousand lepers who wander unchecked through city streets or along country trails, and the Rockefeller Institute—while not an evangelical institution, yet certainly one that does Christian work—has virtually stamped out

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

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

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

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



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

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

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

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

9. The outstanding characteristic of evangelical work in Latin

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

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

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

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

A BIBLE JUBILEE IN BRAZIL

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

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



TOPICS OF THE TIMES



Conferring at Jerusalem

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Church and the Jews

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. S. C.

Missionary Promises

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

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

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



METHODS FOR WORKERS



HOW TO UTILIZE THE PUBLIC LIBRARY IN OUR MISSIONARY WORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christianity and the Race Problem—Oldham.

The Church and Missions—Speer.

From Immigrant to Inventor—Pupin.

Shepherds—Oemler.

The Glass Window—Furman.

The Christ of the Indian Road—Jones.

A Daughter of the Samurai—Sugimoto.

The Soul of an Immigrant—Panunzio.

We Must March—Morrow.

African Clearings—Mackenzie.

Autobiography (Labrador)—Grenfell.

The Cost of a New World—MacLennan.

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

Marks of a World Christian—Fleming.

Jesus and Our Generation—Gilkey.

The Manhood of the Master—Fosdick.

The Meaning of Service—Fosdick.

What Peace Means—Van Dyke.

What Christ Means to Me—Grenfell.

The Christian Basis of World Democracy—Latourette.

The Jesus of History—Glover.

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

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

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

The Library as Laboratory

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

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

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

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

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

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

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

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

Helps for Missionary Dramatics

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

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

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



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

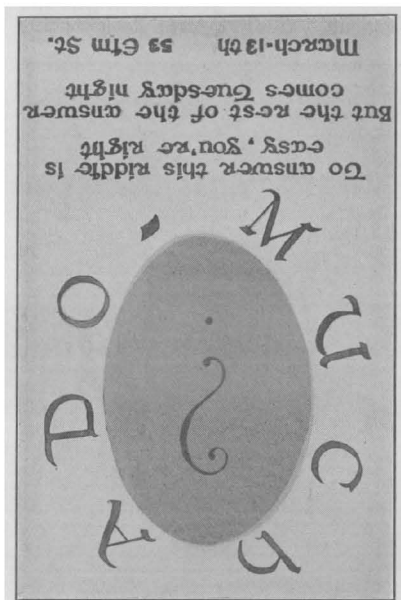
The right music is a necessity for the best work in dramatic presentations. Holt's "List of Music for Plays and Pageants" will help greatly in knowing what to use; Sears' "Song Index" tells where to find much of the music that Holt suggests.

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

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

Poster Helps

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



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

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

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

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

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

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

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

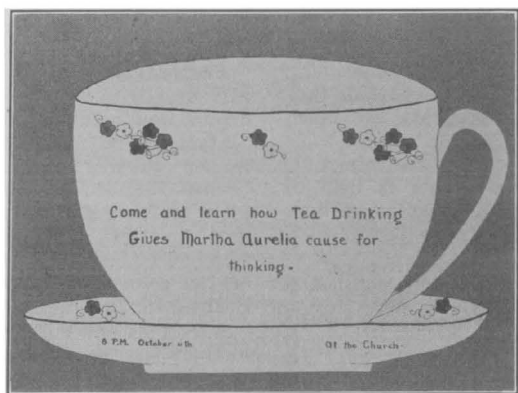
It will help greatly toward good lettering to remember that all up strokes should be light, down strokes heavy,

vertical strokes heavy, horizontal strokes light.

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

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

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



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

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

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

The Library as a Factor in Americanization

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

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

some of the finest international friendships have been formed.

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

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

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

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

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

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

Handicraft Exhibits

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

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

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

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

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

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

WOMAN'S FOREIGN MISSION BULLETIN

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

THIRD CONFERENCE ON THE CAUSE AND CURE OF WAR

BY AMY G. LEWIS, NEW YORK

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

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

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

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

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

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

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

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

* * * *

SECTION I

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

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

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

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

SECTION II

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

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

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

* * * *

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

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

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

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

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

* * * *

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

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

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

"OUR ASIATIC CHRIST"

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

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

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

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

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

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

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

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

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

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

ELIZABETH C. FLEMING.

THE WORLD'S DAY OF PRAYER

Prayer Broadcast by Mrs. William Edgar Geil

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

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

We praise Thee afresh that

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

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

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

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

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

WOMAN'S HOME MISSION BULLETIN

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

A WOMAN'S SPHERE

They talk about a woman's sphere

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

—Selected.

THE ANNUAL MEETING—AND AFTER

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

Notwithstanding these adverse factors this Annual Meeting proved to be

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

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

Women's Organized Interdenominational Work

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

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

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

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

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

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

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

Joint Action with Home Missions Council

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

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

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

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

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

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

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

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

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

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

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

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

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

Other Legislative Matters

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

For immediate action—

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

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

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

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

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

In addition—

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

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

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

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

And After

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

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



WORLD-WIDE OUTLOOK



INDIA AND MALAYSIA

Indian Christian Patriotism

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

India's Debt to Missionaries

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

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

Over 1,000 Chamars Baptized

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

Outcaste Though Educated

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

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

Influential College Graduates

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

Fruits of Early Mass Movements

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

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

A Brahmin Christian's Witness

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

Malaysian Pastors' Institute

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

A Pandita Ramabai Memorial

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

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

Jail Preaching in Ceylon

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

CHINA AND TIBET

New Bible House in Peking

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

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

Speech by General Chang

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

Ningpo Christian Women Loyal

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

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

Christian Endeavor in China

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

The Chinese "Reading Public"

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

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

Chinese Ways of Worship

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

Central Asia Unevangelized

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

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

JAPAN-KOREA

Spiritual Hunger in Japan

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

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

A Christian Wedding Enough

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

Nurses' Training in Japan

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

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

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

Boys' Brass Band Draws Crowd

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

Korean Leaders in Training

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

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

Christian Literature in Korea

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

ISLANDS OF THE SEA

Educational Center in Fiji

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

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

Medical Service by Aeroplane

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

The Future Filipino Church

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

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

Industrial Training in Papua

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

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

NORTH AMERICA

Students Seek Church Union

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

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

Be it Resolved,

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

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

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

Bible Reading in Public Schools

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

Religious Education Foundation

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

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

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

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

Southern Methodist Jubilee

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

Cuban Children in Florida

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

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

Forty Years at Anvik, Alaska

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

Church Growth in Wyoming

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

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

Christian Japanese Students

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

Women in the Canadian Church

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

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

LATIN AMERICA

A Porto Rican Woman's Gift

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

A Mexican Kindergartener

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

Teaching Yucatan Indians

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

Walks Twenty Miles for a Sermon

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

Ecuador Bans Only Priests

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

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

Protestant Teachers in Chile

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

EUROPE

Livingstone Memorial in Scotland

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

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

German Mission Growth

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

Evangelical Work in France

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

Czechoslovakian Protestants

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

New Protestants in Poland

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

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

Needs of Educated Russians

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

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

AFRICA

An Egyptian Convert's Trials

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

Colportage by Automobile

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

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

AFRICA

Slavery in North Africa

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

The Liberian Hinterland

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

How Sudanese Christians Pray

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

Record of Currie Institute

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

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

Mission Schools in Tanganyika

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

African Old People Converted

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

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

THE NEAR EAST

Religious Freedom in Palestine

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

Palestinian Moslem Converts

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

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

New Persian Law Hurts Missions

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

Armenian "N. E. R. Graduates"

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

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

Baghdad Boys' Brotherhood

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

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

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



BOOKS WORTH READING



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

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

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

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

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

K. S. LATOURETTE.

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

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

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

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

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

JAMES F. RIGGS.

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

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

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

C. T. B.

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

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

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

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

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

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

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

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

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

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

R. M. LABAREE.

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

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

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

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

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

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

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

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

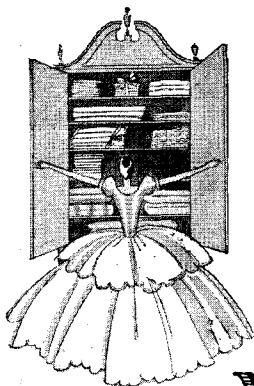
"Will it serve any useful purpose to predict the future of Christianity in China? The history of Nestorianism, of the missions of the Franciscans and Jesuits on the one hand, and on the other hand, of Buddhism and Islam, lead us to certain conclusions on the basis of which we might attempt to prophesy.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

GEORGE DRACH.

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

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

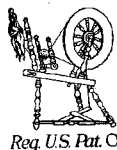
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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELANVAN L. PIERSON, *Secretary*

WALTER McDUGALL, *Treasurer*

Publication Office, 3d & Reilly St., Harrisburg, Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City.

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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OBITUARY

MRS. WILLIAM W. SCUDDER who, with her late husband, was a member of the Arcot Mission (South India) of the Reformed Church in America from 1858 until 1894, died at Glastonbury, Ct., February 6th, at the age of ninety-seven.

* * *

REV. ROBERT CASE BEEBE, M.D., medical missionary in China of the Methodist Episcopal Church for thirty-nine years until his retirement in 1923, died in Clifton Springs, N. Y., on March 13th, three days before his seventy-third birthday.

* * *

MRS. RICHARD HURST (Florence Scott Hurst) passed away on Tuesday, March 6, 1928, after a brief illness. She is survived by a husband and daughter. She brought to the foreign missionary enterprise the combined advantage of rich spiritual background, extensive knowledge and deep personal interest. She was a regular contributor to the *Junior Missionary Friend* (a publication of the Woman's Foreign Missionary Society of the Methodist Episcopal Church) and, as noted in a recent issue of the REVIEW, had recently succeeded Mrs. E. C. Cronk as Chairman of the Department of Children's Work of the Federation of Woman's Boards of Foreign Missions of North America.

COMING EVENTS

National Conference of Social Work, the Municipal Auditorium, Memphis, Tenn., May 2d to 9th inclusive.
* * *

Interdenominational Bible Conference, New York City, May 13th to 18th. St. Nicholas Collegiate Church, under the auspices of the Moody Bible Institute, of Chicago.
* * *

International Missionary Union, Clifton Springs, New York, May 30th to June 3d.
* * *

General Assembly of the Church of the Nazarene will meet in Columbus, Ohio, June 13th to 26th.
* * *

World's Sunday-School Convention, at Los Angeles, California, July 11 to 18, 1928.
* * *

Conferences and Schools of Missions

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

¹ *Baltimore, Maryland—Oct. 31-Nov. 1.*
Mrs. Peter Ainslie, 10 Hills, Baltimore, Md.

¹ *Beaumont, Texas—Jan. 11-14.*
Mrs. J. D. Campbell, 390 Emile St., Beaumont, Texas.

Bethesda, Ohio—July 16-20.
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
Mrs. Love Sheets, 5th and Jefferson, Moundsville, W. Va.

Boulder, Colorado—In June.
Mrs. Henry F. Hoffman, 1318 E. Dakota St., Denver, Colo.
Mrs. Frank I. Smith, 515 E. 11th Ave., Denver.

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

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

⁴ *Dallas, Texas (Negro)—October 1-5.*
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

Dallas, Texas—October 1-5.
Mrs. Merwin A. Stone, 4807 Swiss Ave., Dallas, Texas.

De Land, Florida—Jan. 30-Feb. 5, 1929.
Mrs. Dora Smith, 135 East New York Ave., De Land, Fla.

Houston, Texas—Oct. 8-12.
Mrs. M. G. Stell, 1525 Michigan Ave., Houston, Texas.
Mrs. Chas. Fred Jewett, 406 Sul Rosa Avenue, Houston, Texas.

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

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

¹ *Kerrville, Texas—Aug. 2-9.*

Mrs. H. W. Hamilton, Cotulla, Texas.
Lake Geneva, Wisconsin—June 25-July 2.

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

Mills College, Oakland, California—No School of Missions in 1928.

Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Calif.

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

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

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

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

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

New Orleans, Louisiana—Nov. 5-9.
Mrs. John S. Kendall, 1224 Octavia St., New Orleans, La.

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

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

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

Oklahoma City, Oklahoma—In September.

Mrs. Albertis Montgomery, 114 West 22d St., Oklahoma City, Okla.
Mrs. Joseph Dupree, 1609 W. 19th St., Oklahoma City.

St. Petersburg, Florida—In January, 1929.

Miss B. Louise Woodford, 930 10th Ave., N., St. Petersburg, Fla.

Southern California (Los Angeles)—May 21-23.

Mrs. F. M. Buley, 800 Rome St., Los Angeles, Calif.
Mrs. Charles D. Hill, 1488 West 27th St., Los Angeles.

¹ *Warren, Ohio—Nov. 7-9.*

Mrs. George Konold, 227 Scott St., Warren, Ohio.

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

Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake—June 21-28.

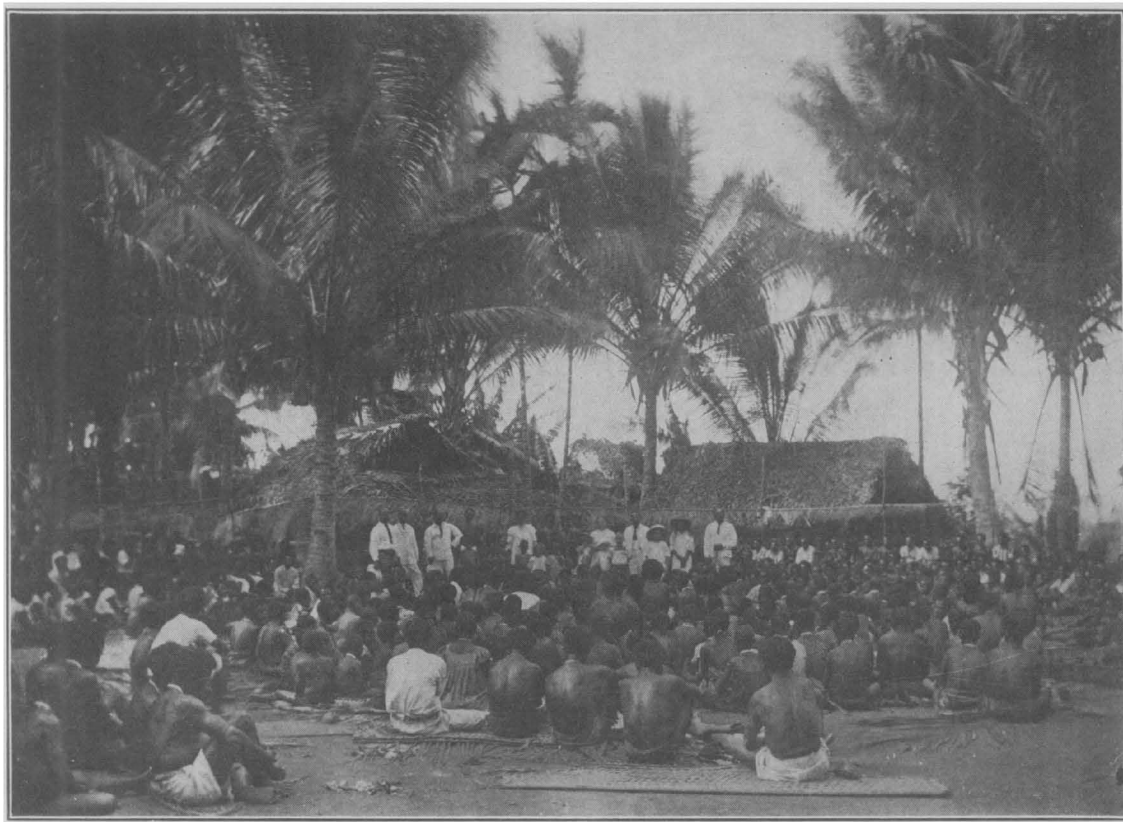
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BAPTISMAL SERVICE IN THE EVANGELICAL LUTHERAN MISSION IN NORTHEASTERN NEW GUINEA



THE MISSIONARY REVIEW *of the* WORLD

NEW GUINEA SAVAGES FOR CHRIST *

BY REV. WM. KRAUSHAAR, Aberdeen, South Dakota

Secretary of the Board of Foreign Missions, Evangelical Lutheran Synod of Iowa

MOST Americans associate the name of New Guinea with headhunting and cannibalism. In the history of missions, however, this island of the South Seas is associated with the gripping drama depicting the transformation of the bloodthirsty cannibal into a bearer of the gospel message. It furnishes an added proof of the power of God's Word to transform the Papuan as well as the European or American.

The period from 1886 to the dawn of the new century was seed-planting time in New Guinea. It was a time of heroic self-sacrifice and devotion on the part of the pioneers on the field as well as on the part of the sending churches at home. For more than ten years not one soul was won, and the work seemed to be labor lost. Twenty-five graves dating from this decade tell us the story of a faith, a hope,

and a love that counted even death for naught in the passion which finds expression in the motto: New Guinea for Christ! Never a thought of recalling the missionaries and giving up the field. But intercessory prayer rose daily to the Mercy Seat and the workers at home and abroad vied with each other in self-effacing sacrifice and devotion. At last the floodgates were opened and the parched souls of the lost sons and daughters of pagan New Guinea began to drink of the Water of Life.

Since then the history of the Lutheran New Guinea Mission has been a record of victory. The hardships and losses of the beginning proved to be a Pentecost, and mourning has given way to rejoicing. It is now harvest time out there. During the war when the young Papuan church was thrown wholly upon the help from above, the Papuan Christians wrestled with God as did Jacob, and the Lord answered their prayer by increasing their own capacity for work, and by sending new friends from America and Australia who were to step into the breach and preserve the great work which

* A fine paper read at the Free General Lutheran Missionary Conference, January, 1928, in First Lutheran Church, Logan Square, Chicago, Ill. Pastor Kraushaar, who has here caught the vision of remarkable possibilities for the mission field which the Evangelical Lutheran Synod of Iowa shares with the United Evangelical Lutheran Church in Australia, recently spent the greater part of a year as special commissioner to the New Guinea congregations as secretary of the Foreign Mission Board of the Iowa Synod.—Ed.



SOME PAPUANS IN FULL DRESS

their German brethren across the waters had begun.

Today the Mission is in touch with about 150,000 natives. The native church numbers 20,000 Christians. Seven thousand applicants for baptism are receiving their preparatory instruction. About 6,000 pupils are enrolled in the 200 village schools. The whole work is directed from nineteen main stations which are manned by over 100 adult workers. Each station is surrounded by a group of substations at which native evangelists and teachers endeavor to be living epistles of the grace of God. Besides these nineteen stations, at which the evangelistic work is being carried on, there are a number of subsidiary stations made necessary because of the primitive condition of the island. There are a printery and bindery, a saw-mill, two large stores, four plantations, two schooners, and several health stations in the mountains. Every station has a small

native hospital. The number of patients treated annually on the field is over 50,000.

One of the outstanding features of this mission is the growing number of native evangelists and teachers supported entirely by the native church. Over 600 trained and untrained helpers are thus being maintained either in the home parish or out in new fields. Missionary work that relies solely upon the white staff for the development of the field will sooner or later come to a standstill. One of the first duties impressed upon the Papuan Christians was that the love of Christ must constrain them to become messengers of the Gospel which had liberated them from the bonds of sin. The congregations were taught right from the beginning that they must maintain these messengers and supervise their work. Thus the churches of these young men are responsible for them, select them, consecrate them, install them in their fields, salary

them and recall them. In order to supply the increasing demand for trained teachers and preachers, these congregations support four seminaries, one for each of the four language groups. These higher schools are attended by almost 300 young men, the very cream of intelligence and devotion of Papuan manhood. Our hopes for the evangelization of New Guinea rest, next to God, upon the consecration of this staff of native workers led by their teachers.

One of the greatest handicaps to work in the South Sea Islands is the Babel of languages. Villages only five miles apart can hardly understand one another. The Bible and other necessary books cannot be translated into all of these countless dialects. Therefore the Mission has found it expedient to venture upon the introduction of four community languages. A large

number of tribes and clans have thus far accepted this change, and have adopted the new language as the Gospel language. Large parts of the Bible have been translated into these four languages, and the necessary textbooks for the schools have been printed. Each of these groups also publishes a monthly church paper read by practically every Christian family. The articles are furnished by native elders, teachers, and evangelists.

The strongest material evidence of the power of the Gospel in New Guinea is the marked improvement in the standard of living. Sanitation and hygiene have lowered the death-rate, especially infant mortality. Formerly there had been no communication between the various clans and tribes. No roads were built to facilitate travel. On the contrary, the inherent fear with which the animistic religion



MISSIONARY ZAHN PREACHING CHRIST TO THE PEOPLE OF
NORTHEASTERN NEW GUINEA

filled the hearts of the Papuans prompted them to hide their villages in the densest jungle. The Gospel brought peace and the feel-



SENIOR J. FLIERRL

Senior Missionary of the Lutheran Mission in New Guinea. Went to the field in 1886; still the active leader of the Evangelical Lutheran Mission

ing of security. Clans have moved together and established large villages with churches and schools. Since they desired to send their messengers of peace into the hinterland, they began to build roads and bridges, at the same time improving their homes and fields. In every relation of life they have tried to correlate their actions to the principles taught in the Word of God.

This marvelous change is affecting not only small groups but the entire population living along the coast and in the immediate hinterland to a depth of about fifty to seventy-five miles of northern New Guinea. On the large island of Dampier, 9,000 souls are desirous of hearing and embracing the

"*Miti*" (Gospel). In and around Amele, thousands have petitioned for teachers. In the Cromwell, as well as in the Rawlinson Mountains, hundreds of tribes are urging the missionaries to come over and help them. In the land of the Hube, there is a waiting list of 7,000. Among the Azera, 15,000 are welcoming the bearers of glad tidings. Five thousand of these attended the first baptism there in the year 1925. There are 15,000 natives at Malalo, and a like number in the Waria Valley, waiting for the coming of the Gospel with hearts thirsting for the living God. Truly, "the harvest is plenteous,"



A HEATHEN PAPUAN CHIEF

and the cry is heard: "Send more laborers into the vineyard!"

The Lutheran Mission in New Guinea is located at Huon Gulf on the Northeastern Coast of British New Guinea. In 1925 the staff consisted of 120 missionaries in twenty stations and 116 branch stations. Native helpers numbered 635, pupils 5,709, and Papuan Communicants 5,715.

MISSIONARY HISTORY IN THE MAKING

AS RECORDED IN THE REVIEW FOR MAY-JUNE, 1878

An offer from Robert Arthington of Leeds, England, of \$5,000 to the English Baptist Missionary Society to open a mission on the River Congo. (Now 9,230 communicants and 24,000 Christian community.)
* * *

The Established Church of Scotland selects a site at Blantyre, in Central Africa, for a mission station in honor of David Livingstone. (Now 8,400 communicants and 16,941 Christian community.)
* * *

Dr. J. J. Scott, Methodist missionary of Bareilly, India, protests against the proposal to diminish missionary forces in India.
* * *

Severe famine reported in China, in Shansi, a province as large as England; an appeal for funds comes from Protestant missionaries to help between three and four million sufferers.
* * *

A General Conference on Foreign Mission called to meet in Mildmay Park, London, England, October 21 to 26, 1878.
* * *

A telegraph line proposed from Khartum to South Africa. A line already in operation from Alexandria to Khartum and from Capetown to Delagoa Bay. The gap to be connected said to be only 2,600 miles.
* * *

A conflict with natives in East Africa causes Italian exploring expedition to abandon the attempt.
* * *

The Church Missionary Society reports large success in its new Uganda Mission on Lake Victoria. (Now 36,909 communicants.)
* * *

Slavery in Egypt is reported—three boats laden with slaves, tied together, pass down the Nile between Assiut and Cairo.
* * *

The cost of war computed for twenty-five years (1853 to 1877), involving 1,950,000 lives lost, \$12,065,000,000 in money expended. America's bill in the recent World War to date is \$48,000,000,000.
* * *

Rev. Otis Cary, of the American Board, sails to take up work in Japan.
* * *

Dr. Alexander Duff, veteran pioneer to India of the Presbyterian Free Church of Scotland, died at Sidmouth, England, February 12th, at the age of seventy-two. He was the first missionary of his church to India, sailing in October, 1829.
* * *

The American Baptist Missionary Union reports 138 missionaries (today the American Baptist Foreign Missionary Society reports 794); 63,445 native communicants (today 269,161); baptized during the year 5,604; total receipts during the year \$238,771 (last year \$1,581,665); and debt \$47,361—promptly extinguished at the Annual Meeting. (Deficit last year, \$278,100.)

THE "ONE-SHEEP ASSOCIATION" IN JAPAN*

THE self-limited field of the Omi Mission is the small province of Omi—lying isolated by a girdle of mountains in the center of the Japanese Empire, and never honored until very recent years by a resident missionary, because it is a rural district.

About two years ago a Japanese lawyer, who was recuperating his health in Kyushu, the most popular Spa of Japan, while searching in a book store for something to read, came upon a book by Mr. E. V. Yoshida, of the Omi Mission, describing the beginnings and the principles of the Mission. Although not himself a Christian, he had Christian acquaintances and knew something about the Faith; but he had no practical and vital understanding of it. The challenge of the principles of this Mission won him almost on the spot. He saw a vision of attempting a similar demonstration of Christianity in the place where he was. He interested every Christian of any denomination he could find in the idea of an interdenominational, organized effort. The result is the "One-Sheep Association" of Beppu.

The name is taken from the parable of the "Lost Sheep." The members are prominent men and women from the several small churches of the city and a few sympathetic outsiders. The object is to promote fellowship among believers, to benefit by addresses of prominent visitors, and to push various types of practical Christian activity for the good of the community.

*From the *Omi Mustard-Seed*, Hachiman, Japan.

Not only have evangelistic meetings been held and the cause of temperance set forward, but also, for the first time in the memory of those engaged in the undertaking, the term "Christian" has achieved a new and honored connotation among the best non-Christian people of the community.

Among their activities for temperance is the effort to have only "dry" chauffeurs employed on public conveyances. One of the results of a recent visit from members of the Omi Mission was the extension of this endeavor by the placing of notices on the cars of the leading sight-seeing bus line reading: "*Safety First—Only Temperance Drivers.*" As even the most hopelessly sake-soaked sot alive will feel more secure behind a sober chauffeur, the constant beholding of that legend is bound to do more to promote temperance than much public oratory. It is not inconceivable that the people may yet conclude that it would be safer also to have sober heads at the helm of State!

A railway station master near Beppu lost his life in trying to save the life of a drunken passenger. This One-Sheep Association presented the station with a silver vase—in memory of the brave martyr, to be kept on the desk where he used to sit and always kept supplied with wild flowers from the fields near by—on which is recorded the fact that the sacrifice was caused by another's drunkenness. Thus a perpetual temperance lesson is put before the public.

WHAT IS THE MISSION OF THE CHURCH?

BY REV. ROBERT H. GLOVER, M.D., F.R.G.S., Germantown, Pa.
Assistant Home Director for North America of the China Inland Mission

WHAT impression concerning the chief aim and objective of the Christian Church would an intelligent but uninformed non-Christian visitor gather from the regular services and the normal round of activities of any of the typical Protestant churches in America?

Or what would the pastors or leading members of many of these churches describe as the real aim and objective of the Church? From fairly wide observation, it would seem that many pastors and their churches have not given this matter much serious thought. Many church meetings, organizations and activities have no very clear or definite controlling objective.

How, then, can the success of any church be determined? Is it by the number of members on the roll? Or by the attendance upon the services? Or by the financial receipts? Or by the variety of activities? Good as these things may be, no one of them, nor yet the sum of all of them, can be regarded as a safe criterion of success. For this can be measured only by the achievement of an aim, the accomplishment of a purpose.

What then is the legitimate and worthy aim or purpose of a local Christian church? It may be stated, that the aim is *to bring men to Christ*. No one will deny that this is a true and vital function of every Christian church.

Or the aim may be said to include *the building up of the members in Christian faith and experience*. This likewise is ad-

mitted to be a most important objective.

Or it may be claimed that the aim includes *serving the community of which the church is a part*, by uplifting its morals, purifying its social life, elevating its business principles and politics. There can be no question as to the duty of the church to exert strong influence upon the right side of every moral, social and industrial issue.

And yet, when due recognition has been given to each of these factors — personal evangelism, Christian culture and community service—it still remains that even all three of these together do not fulfill or exhaust the true New Testament aim and mission of such a church. They are all good but they do not go far enough.

Any church which is in actuality what it is in name—a *Christian church*—is in the very nature of the case committed to Christ to bear its full share in the task of carrying out His great plan and purpose in the world. The local church as a constituent part of the Church universal must have an identity of aim with it. The true mission of any local church can be discovered only by discovering the God-ordained mission of the entire Christian Church.

The book of the Acts gives us the inspired record of the founding of the Christian Church by her risen Lord, and of the beginnings of her life and ministry under the leadership of the Holy Spirit.

The first chapter gives account of the contacts and conferences of

Christ with the apostles during that memorable forty-day period between His resurrection and His ascension. This was His last opportunity to instruct and prepare them for the human leadership of the Church which He had founded. Surely, at such a time, He would emphasize the things most central and vital to the new institution which was to bear His name and to represent Him on earth. He spoke to them "of the things pertaining to the Kingdom of God."

His One Theme

When we look to see the particular things of which He spoke we find that one thing alone is mentioned. This one thing is recorded not merely once but actually five different times, namely, here in Acts and in each of the four Gospels as well. And this one thing is the Great Missionary Commission. In Matthew it runs: "Go yeand teach all nations." In Mark: "Go ye into all the world, and preach the gospel to every creature." In Luke: "That repentance and remission of sins should be preached among all nations." In John: "As My Father hath sent me, even so send I you." In the first of the Acts, Christ brushes aside the apostles' irrelevant discussion of certain "times and seasons," and presses upon their attention the all-engrossing task which faces them of being His witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Could anything be more significant than the fact of this inspired fivefold record of the Great Commission given by the risen Christ to His followers, coupled as it is with the silence of Scripture as to any other task or responsibility

enjoined by Him upon the Church? Can any thoughtful Christian fail to see that the one thing which was filling the heart and engaging the thought of our Lord during His last days, and even His latest moments, upon earth was the giving of the Gospel to the whole world? Can we escape the most obvious conclusion that Christ founded the Christian Church upon the Great Commission as its charter, and that just as every human institution must abide strictly by the terms of its charter or forfeit its right any longer to exist, so the Church of Christ only so long as she consistently observes the terms of her divine charter by being diligently engaged in her appointed task of carrying the Gospel to all the world can rightly be called by Christ's name, or claim the promise of His continued presence and power, upon which her very life and work depend?

Christ's promise "Lo, I am with you always" follows and grows directly out of His command, "Go ye, therefore, and teach all nations." Similarly, His promised gift of the Holy Spirit's power (Acts 1:8) is associated distinctly with the task enjoined of being His witnesses unto the very ends of the earth.

It is clear that the missionary enterprise, is no side issue, no secondary affair, not merely one of a number of equally important, or unimportant, things; it is the primary thing, the main drive.

The early Church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) That is to say, the Church had her gatherings for worship and fellowship, had her doctrinal preaching and teaching for the in-

struction and edification of her members, had her sacred ordinances of baptism and the Lord's Supper, and all the so-called "means of grace." But these were not meant to be regarded as the Church's mission. They were not in themselves an end, but only so many means toward an end. The Church was not designed to be a reservoir, ever receiving and retaining for itself God's spiritual blessings, but a conduit conveying them on and out to others everywhere. Her true mission was, and must ever continue to be, the same as her Lord's—to seek and save the lost, wherever these are to be found.

If Christians are really the light of the world, they are not simply enjoying that light, snugly shut up within the comfortable lighthouse of the Church; they are to be flashing out that light far and wide, that mariners in peril upon a sea may see it and be guided to safety.

The Church an Army

Is the Church actually a Christian army? Then its chief function is not merely to maintain drill, target practice and dress parade within the barracks. It is a spiritual army of conquest, engaged in an offensive warfare on a world scale, pressing the claims of Christ and assisting Him in achieving His glorious purpose for the whole human race.

How can this truth be brought home to the local church of today, with conviction to the conscience and inspiration to the heart? While some local churches have caught the world vision and are coöperating nobly in the missionary enterprise, such churches are a sadly small minority. The large majority have not begun to meas-

ure up to that part in the enterprise which they ought to assume.

A multitude of our home churches need to see their relation to world evangelization in an entirely new light. They need to see that their assignment of responsibility as units in the combined Christian forces is properly represented not by tiny detached blocks of territory in certain favored towns or rural districts here in America, but rather by narrow swaths girdling the entire globe. Each local church is to share the life, the aim, the mission of the entire Church, and to project itself in some vital manner into the whole world.

A striking illustration of this unity of aim and effort, as between the whole and its constituent parts, is afforded by such a commercial concern as the Standard Oil Company, whose field of operation extends, like that of the Church, literally the world around. The writer has met this company's depots and agents in the far interior of a number of distant mission fields. But wherever they are met, whether in North America or in the remotest corner of the globe, it is at once apparent that their aim, their object is one—they exist strictly to sell oil. That is the supreme end in view with the central organization in America, in keeping with its charter, therefore that also is consistently the end in view with every station, big or little, near or far, the world over.

A missionary writing from Manchuria tells of seeing displayed by a Standard Oil depot away up there the ambitious slogan: "Get The Light to Every Dark Corner of the World." Is there not in this a rebuke and challenge to the churches of Christ? The fact con-

fronts us that throughout Asia and Africa are found multitudes of towns and villages lighted with the kerosene oil of the West, but without the light of the saving Gospel of Christ.

Merely deploring the fact will serve no useful end. The important thing is to locate the difficulty with a view to its correction. While there may be other factors which contribute to the failure of the Church to have carried out more expeditiously and thoroughly her missionary obligation, yet it is our conviction that the prime cause is to be traced to those pastors and church members who have never conceived of the mission of the Church of Christ in its true and broad proportions, who have never "lifted up their eyes" from their local interests, to think, feel, pray and act in terms of the whole world.

Some of the home churches have caught the true missionary vision and spirit and have contributed so much toward world evangelization, in the sending forth of their own sons and daughters and in supporting them by sacrificial offerings and faithful prayers, that one thrills at the thought of what the result would be if every home church were to adopt the same standard.

Our Forces and Resources

The Protestant churches of North America alone have ample forces and resources to carry out their Master's commission within the limits of the present generation. Never before were adventitious features of every kind so favorable, while the provision of divine leadership and power through the Spirit remains the same as ever. It is a matter of

the heart and will of God's people being fully enlisted.

The key to the missionary problem lies peculiarly with the home pastors, who hold the God-given office of leadership for the instruction, inspiration and guidance of the people of God in their life and service. Christians as a rule do not go beyond their leaders, in knowledge, in zeal or in consecration. The pastor holds a position of sacred privilege and solemn responsibility. More than any other, he can influence missionary recruiting, giving and praying. But that influence will be exerted only in the measure in which he himself has caught the missionary vision.

The need for a mighty spiritual revival in our churches is being voiced on every side, and for this much earnest prayer is being made to God. Is it not also important to appreciate that the actuating motive for such prayer, and the supreme objective of such revival, should be not merely spiritual refreshing for our own souls but, as the result of this, the carrying out more effectively of God's purpose through us for a lost and unevangelized world? True revival must always call us back to the will of God. A genuine spiritual revival must therefore issue in a missionary revival. When such revival comes, the problem of missionary recruits and support will be solved, a new volume of missionary intercession will link up the Church to the omnipotence of God, so that the whole enterprise of world evangelization will move firmly forward to its consummation.

They who know God and obey Him absolutely can reckon on Him with certainty and confidence. He will not fail the soul that ventures wholly on His all-sufficiency.—*F. B. Meyer.*

CHINESE CHRISTIANS WHO HAVE STOOD *

DURING the present period of revolution in China, many Christians have been the object of criticism and scurrilous attacks which have meant physical stress and spiritual suffering. At the same time they have bravely taken up the load dropped on their shoulders through the enforced evacuation of the missionaries. In most cases the incidents given below are in the words of those who reported them.

* * *

An evangelist in a Hengchow (Hunan) country field, disregarding the orders of the local merchants' guild, boldly preached Christ in the chapel. He was arrested, his hands were tied behind his back, and he was made to wear a high hat—a symbol of humiliation. The courage and grace with which he bore this trial brought his persecutors to shame, and since then services in the chapel have been well attended and no further obstructions have been offered. Elder Wu of the Lei yang church was killed, because he was rich and a Christian.

* * *

The wife of one of the Chenchow (Hunan) preachers was told by the chairman of the labor union, who had been a preacher, that they would better leave as it might not be possible to get away later. Mrs. Chiang answered: "Why should I leave? I have done nothing to be ashamed of. If I have to die I might as well die here." Her courage has been richly rewarded. The work has not been interrupted.

* Incidents taken mainly from the correspondence of the *Chinese Recorder* and reports of the British and Foreign Bible Society—*F. R.*

Last spring the communists near Nanchang (Hupeh) were planning to kill a number of leading men, including an old Christian. Knowing that his property would be confiscated, he determined at least to save his Bible. He made it up in a bundle, dug a hole in the ground and buried it, saying to his son, "If they kill me, you know that our Bible is buried here. While you are not able to read the book, your son is learning and can read it to you."

* * *

Pastor Wang in Nitsei, who lived near Siangyang, Hupeh, was threatened again and again by the communists. Finally the Christians advised him to leave and save his life. But he prayed to God about it and felt that it was his duty to stay. By the mercy of God he was spared and is holding his ground to this day.

* * *

Pastor Liang in Changsha was surrounded by enemies and his life was threatened, but a verse of Scripture came to his mind which strengthened him. He said to his enemies: "I will not leave, come what may; I am going to stand by my work." He was spared and is continuing his work.

* * *

When the foreigners left Lintsing, Shantung, the assistant was made superintendent. He had hardly any knowledge of accounting, and only casual knowledge of the hospital finances. The accounts, check books, and all correspondence were placed in his hands, with only an untrained bookkeeper to help him. Five armies passed

through Lintsing during the summer, all of them furnishing many soldiers as patients, some of them disposed to be disorderly. One army came through bringing an epidemic of relapsing fever. The year will show 20% more patients and 15% more operations than last year, despite a heavy fall of snow which made work very light for six weeks in the late winter. The hospital was so busy during the absence of the foreigners that no one took a vacation until their return. No salaries were raised during this period, not even those promised by previous contract. More money was given by local Chinese supporters than usual, and by a greater number of individuals.

* * *

At the village of Changteng, the soldiers looted for two days. Women and children fled to the chapel yard, where a young preacher, just out of school, was in charge. He called in the leading men of the village, organized a refuge for women and children and a reception committee for invading troops. Refugees filled the chapel and the school and overflowed into a neighboring yard. This village of about 5,000 inhabitants was looted and the losses were over \$100,000. The Christian refuge protected over 1,000 women and children and was the only place not looted.

* * *

At Wei Ts'un just behind the battle line, homes were filled with soldiers. Hardly had the smoke of battle cleared away when a delegation from this village came in to express their appreciation of what the preacher had done. These callers were the village head of police, the school teacher, and gentry. "No one could have equalled Mr.

Chao," they said. "He stood at the door of the chapel, which was full of 500 women and children, and kept out the soldiers when every one else ran. Twice they pointed their guns at him and once fired over his head. 'If you intend to harm these women,' he said, 'you must kill me first.' The whole village is going to present him with a large wooden tablet of appreciation."

* * *

Mr. Chu Chi-chang (a graduate of Nanking University and now in charge of the church at Fudong) is a member of the Kuomintang Party but when they came and asked him to help in some organization, he refused because he did not feel the party was true to its principles. When he was asked, "What principles?" he said, "Religious liberty. You take churches and do not let the Christians worship in them. I am a Christian and I cannot help the party unless it does differently."

* * *

The last letter sent from Pastor Sun of Hwaiyuan, Anhwei, tells of the siege, when a portion of the roof of the Girls' School was shot away by a cannon ball. Soldiers looted and pillaged all through the city, fires destroyed between eight hundred and a thousand homes; two plain clothes men were shot down by their enemies in the mission chapel and another was beheaded on the front steps; another was shot to death at the back gate, the evangelist in charge nearly losing his life at the same time. Pastor Sun wrote: "After the Sunday-school was over, I heard that there was a battle in progress on the Boys' School athletic field and that several soldiers had been killed. . . . On Wednesday we had prayer-

meeting as usual, and the spiritual atmosphere was a 'taste' of communion with God. Faith was strengthened a hundredfold. . . . I live in the midst of deep water and hot fire, which forces me daily to a closer communion with God. I find deeper and richer flavor in the study of the Scriptures than I ever did in times of peace and quiet."

* * *

"Nearly all of the Bible colporteurs have passed through more or less persecution this year, and Mr. Sie seems to have had an extra share. He has been cursed on the streets, refused lodgings at night, set upon by mobs, driven out of town and warned of cruel treatment should he dare to return again. In the middle of the year he visited the market town of T'eng Ts'iang some hundred and twenty li north of Nanning. On entering this market he was held up by the local militia of the Nationalist party (Tang-pu) who searched him and his baggage. Finding that he was carrying gospels, the soldiers cursed and reviled him and would have probably thrown him into jail had not the head village elder come forward and ordered him to be released. This elder warned him, however, that if he ever made his appearance again he would receive different treatment. Colporteur Sie praised the Lord for this deliverance and forthwith left for Wuming."

* * *

"An Shang (colporteur) in January of this year was robbed of everything. His boat was pirated, several of the better-class passengers were kidnapped and everything of value was taken from the ship. He had hidden his Hongkong dollar notes in his shoes, and when the pirates took his coat he thought

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his money was safe, but another pirate came and took his shoes off his feet, and the notes were found! He was put on the sampan with the men who were taken away and kidnapped, but he knelt down and prayed aloud. Then the kidnapped men asked the pirates to put him off because he was demented. So he was put back onto the ransacked passage boat and when the pirates had left her, a friendly launch came and towed her back to Canton."

* * *

"Mo Min-shan, formerly a Taoist priest, was converted at one of the mission chapels, and after a period of probation was employed by the mission as a gate-keeper. His activities in spreading the Good News of salvation led to his being appointed as a colporteur, and he has done good service. He covers a very large area which means long journeys, and absence from the station continually. He is a brave man, endures hardship and faces difficulties with courage, carrying on his work in face of opposition. Flood, drought, armies and bandits are causes of hindrance and at times he has to seek refuge, to go forth again when hindrances have disappeared."

* * *

The anti-Christian and anti-foreign agitators have been exceptionally busy, and yet the great bulk of the Chinese have remained friendly and well-disposed. Bible colporteurs have been threatened and called "foreign dogs" and "foreign slaves" and yet the Bible circulation has been larger than ever. In spite of all the opposition and all the lies that have been told, the work has gone on as usual. It is a joy to know, should we be forced eventually to leave the province, that, scattered here and there all

over the country are thousands and thousands of silent messengers ready to point people to the way of the Cross.

* * *

The dark cloud which settled over Nanking has a radiant lining. In a most remarkable and heartening manner students, servants, Christians and even some non-Christians stood by their threatened foreign friends, at times willingly risking their own property and lives. This loyalty was not the experience of a few only but of all. One Nanking missionary remarked that the loyal friendship manifested throughout the unanticipated tragedy almost made the experience worth while. One building contractor responded to the request of a missionary friend for a loan with which the threats of the looters might be averted only to have his own house looted; he was also forced to go into hiding. At a moment when another missionary was ringed about with rifles and facing the demand, "Your money or your life," two Chinese young men appeared and pled for his life. One of them opened his coat and exposed his own defenseless body as a pledge for his foreign friend. For some the ricksha man's humble hut provided shelter.

* * *

Hwa Nan College (Methodist), at Foochow, has passed through the agitation in an inspiring way. As a result of the looting by a group of Nationalist soldiers on January 16, 1927, the school was closed and the foreign faculty, with the exception of two, left. During the time between the passing of the Northern and the coming of the Provisional Government, the teacher of Mandarin was mur-

dered by ruffians. The school was reopened on February 24, 1927, with a depleted staff. Rumors were rife. On the morning of March 24th a mob broke into the compound and threatened the students with dire consequences unless they joined the communists. They refused and after an hour and a half of fruitless agitation the mob left. On May 30th a radical remnant of the anti-foreign and anti-Christian party rushed up to the gate, but the naval guard blocked the gateway and succeeded in cooling off the rioters. The loyalty of the students to the institution and the foreign staff was remarkable.

* * *

Miss Delia Hu, the young Chinese who was left without funds for carrying on the work of the Gracie Kingham Memorial School, enlisted volunteer teachers and has kept school tuition-free for several months, thereby preventing the confiscation or occupation of the mission property and giving an unusual demonstration of Christian service and courage. She is bitterly attacked by occasional writers in the papers, but the work she is doing is obviously of such high character that no one interferes.

* * *

To keep their Association going most of the seven Y. M. C. A. secretaries in Chengtu gave up a month's salary. The head of the Construction Department of Nanking University refused the position of municipal engineer even though it meant a doubling of his salary. In Hangchow all the secretaries of the Y. M. C. A. and Y. W. C. A. accepted 10% to 20% cuts in salaries. In another Association all the secretaries, from the general secretary down, on their

own initiative reduced their own salaries to a uniform rate of Mexican \$30 a month. A girls' school principal reports a fifty per cent reduction in teachers' salaries, including her own.

* * *

The principal of the junior middle school in Jenshow, Szechwan, said, "I will deal with (the difficulties) to the best of my strength and ability, no matter what arises I will not give up." Noting his demeanor in the face of threatening demands the students said, "If it comes to violence, the principal will be the first to get in. If he is not afraid we need not worry."

* * *

"Shih was on the staff of the leading Nanchang daily when Frank Lenz induced the editor to send him to cover the Y. M. C. A.'s 25th Anniversary Convention in Tientsin in 1920. The Y interested him. He became a Christian and later business secretary. Naturally fearless and resourceful, his varied experiences have taken him all over China and into all sorts of situations.

"One night, two years ago, he stood off a gang who tried to rush a Y entertainment. Of course he knew that they would get him, and that night they did. It was two in the morning before he was found, half dead, bruised and bleeding, in the outer court of the school for the sons of officials.

"One of the first moves in the attack on the Association was the making of alluring offers to the Chinese secretaries. Shih refused to be tempted by any of these, and was left with sole responsibility for both the Y. M. C. A. and the foreign residence property. Friends gave him warning that his name

was among the first on the Red List, but running away did not fit in with Shih's code. He remained at the Association till they came and got him.

"As soon as Shih had been disposed of, soldiery quartered themselves in the new building, stabled their horses in the restaurant to feed upon the imported window casings, and made away with several hundred dollars' worth of new tables and chairs. The foreign secretary's residence was taken over by the New Youth Club, which used it most effectively for the amusement of the young and the breakdown of China's ancient tradition of isolating the sexes.

"It was no time for any ordinary man to interfere, but Lan Liu is no ordinary man. By vocation an Episcopal clergyman and by avocation President of the Y. M. C. A., he called together the few remaining members of the board who had not found it advisable to leave town and arranged to invite those radical leaders who were causing our troubles to a dinner. Then they pointed out to their guests that Shih had done nothing but his duty and that the program of the Association was entirely unselfish and for the welfare of society. Not being as well grounded as they should have been in the doctrines of Karl Marx, nor in the various Moscow manifestoes urging immediate elimination of the Y. M. C. A., they were completely won over. Shih was released after only six days in prison, though his cell-mates were held till the departure of the communists. Our erstwhile enemies joined themselves with the board in organizing a 'Save the Y. M. C. A. Society,' and ordered the staff to carry on."

INDIA—THE RUDDER OF ASIA

BY BISHOP BENTON T. BADLEY, Lucknow, India

INDIA is the great rudder of Asia. Geographically, it is central, reaching out to China and Japan on the east; to Arabia and Egypt on the west; to Mesopotamia, Asia Minor and Persia on the northwest, and to Central Asia on the north. What is done in India must ultimately touch all Asia.

In religion, India has always been Asia's spiritual leader—and still is. India is the land where the supreme contest between three great religions of the world must take place. These religions are Hinduism, Mohamedanism and Christianity; and in no other land or continent are they all represented so powerfully. The contact comes in India.

India has 217,000,000 Hindus, 66,000,000 Mohamedans and 4,000,000 Christians. The supreme question is: Which of these is to rule the destiny of this great land? As goes India, so goes Asia.

The greatest awakening Asia has ever known is taking place in India today and, the development is made possible under the stable and enlightened control of Great Britain. The Noncoöperators, under the fantastic and fanatical guidance of their leaders, have tried to stampede India into a wild, premature rush into a nominal independent republic. But India's intelligent people are watching China's rash attempt in that direction, and they are in no hurry to have China's chaos introduced into India. Ninety per cent of India's men and ninety-eight per cent of her women are wholly illiterate, so that the conditions of a safe and enlightened democracy under independent Indian control are not yet present.

Under the tuition of the British, with their educational system and the free institutions of an enlightened civilization, India has enjoyed unusual advantages. The natural result of Western ideals and Christian progress is a new national spirit, striving for untrammelled, independent expression. With this spirit pervading the land, India's people have entered upon a new era, in which the foundations of Home Rule are being laid. The nation is plastic; the hour of change has come. This is the supreme opportunity of Truth; therefore of Christianity.

Twenty-five years ago, the Hindu father was still asking whether a girl was worth educating. He has ceased to ask that question. Ten years ago, the caste system seemed to have yielded very little to the pressure of Christian teaching and Western civilization: today, many of the strongest opponents to caste are found among the Hindus themselves. It is still comparatively rare for a Hindu widow to be remarried: but the exceptions are becoming more frequent and attract less attention. India's widows will yet be liberated.

India is also the supreme meeting-place of the West and East. Europe and America have sent some of their strongest sons and noblest daughters to India, and here they have met and mingled with India's best. This has brought about a new international situation. India has become the great interpreter of the West to the East and the East to the West. When East has been brought to her best, the West will be immeasurably enriched.

The eyes of the world are on India. Indian Christian men and women, are not only working for a pure and power-filled Indian Church, alert to the opportunities of the new era, but are also looking for the supreme national movement that will make India a Christian nation.



HAPPY BLIND GIRLS AT RAMABAI'S MISSION, INDIA

PANDITA RAMABAI'S MUKTI MISSION*

BY REV. WM. MOYSER, Akola, Berar, India

Missionary of the Christian and Missionary Alliance

RAMABAI'S father, a very orthodox Brahmin priest, was also a real reformer. He could not see why women and people of other castes should not be allowed to read and write the Sanskrit literature, so he retired to the jungles and there he taught his own young wife that sacred literature, such as the Puranic and Vedic books. For this he was brought before the head priest and a large body of Brahmin pundits, to whom he had either to prove his

position or be put out of caste. By an overwhelming shew of learning he routed his enemies and proved his position; hence he was not excommunicated.

A daughter, Ramabai, was born to this couple in the year 1857, and from her childhood was taught by her parents the Hindu sacred texts and quotations from the Puranas and Vedas. It is said that she could quote correctly over 20,000 of them. She became wise beyond her years as she daily listened to the learned pundits who visited her father. Both parents died in the dreadful famines of the seventies, and she and her brother wandered on from place to place as pilgrims and as teaching and reading priests. In this way she traveled over nearly all of India and Burma. In 1873 they arrived in Calcutta, and soon she became

* Having just visited Mukti to hold a local committee meeting there, and having stayed two weeks in order that I might see the work a little closer, a few words about Pandita Ramabai, that very remarkable woman, and the work that she under God established, may be of interest to some readers in America who have grown up without hearing much of her. Many have heard of such men as George Müller, but the late Pandita Ramabai was in some sense as great as he. A great man of faith he was, but he had nearly 2,000 years of Christianity behind him, and Christian nations with him. Pandita stands out alone in her beginnings and work for God, with not the sympathy, but the hatred of her own people against her; and yet she, under God, did a work that has few equals.—W. M.

famous as a Hindu lecturer and scholar, and before a great gathering of pandits she gained the title of Sarasvati, or Doctor of Hindu Philosophy and Theology, the only woman that has so earned that title. She lost her faith in Hinduism, and for the first time (in 1873) met Christianity; but it did not impress her at all; it was simply a curiosity.

Early in the eighties she went to England, and in 1883, while teaching Sanskrit in an English college, she became a nominal Christian. While still a nominal Christian she read the lives of such men as George Müller, John G. Paton, Hudson Taylor, Mr. Haslam, and others, which helped to deepen her Christian experience. Later she traveled a good deal in England and America, where she won a multitude of friends.

Returning to India she began a school, or refuge, for Indian widows, starting her work with two Brahmin women. This school was especially for high caste women, and continued so until about 1896 when the Lord began to speak to her about Faith Missions on a larger scale. She was ready when the famine of 1897 was upon the land to launch out in faith to gather and care for the famine widows. At one time there were over 2,000 inmates in the Mukti Homes. These, who were from every caste and were entirely dependent upon her and her God.

Ramabai built up orphanages and schools, cared for wives and widows who had been deserted or cast out, and built homes for the blind and destitute. Not satisfied with this, she translated the whole Bible into Marathi, one of the hardest languages in the world, and in order to be able to do this

properly, she learned Hebrew and Greek. She has also scattered freely thousands of Bibles, Testaments and Gospels throughout Western India; in addition to hymns and other literature. She gathered a band of devoted women who, like the Pandita herself, could trust God for their own daily bread, as well as stand with her for the food of the inmates in the homes and schools.

From that small beginning by two women, the work has been carried on to the present when the farm and institutions cover a little over a hundred acres of land, about twenty miles from Poona, in a village called Kedgaon. She called her place *Mukti*, which means "Salvation," and those cared for number between 600 and 700 people from many castes and of various languages. They are deserted wives, child widows, orphans and wronged women, for Pandita would turn no woman away; she had a heart of sympathy, and none were too poor or destitute for her love and help.

The place is well known, and the railway guides, or time tables, call attention to the wonderful work of this woman. It is situated on the highway that leads to one of the great pilgrim centers; the place is easily recognized, for along the front of the homes are large sheets of iron on which texts explaining the way of salvation are written in the Marathi characters, so that those who can read may know of the Way of Life as they pass by.

The members of the colony are busy all day long with school for the little ones, cooking, sewing and cleaning for the older ones, and Bible training for those desiring to enter the Lord's service. It is a

beehive of industry from early morning until the day closes, when the workers retire for a well-earned rest.

Let us first of all step into the department for the blind under the care of Miss Jackson. Here we find thirty-five busy at their work so as not to be dependent upon charity. They make baskets, rope, beadwork, mats, bags, etc. Everything, from the cutting of the banana fibre, splitting and dyeing, to the finishing of these articles, is taught in this department.

In the sewing room, under the care of Miss Brown, look at the beautiful work done by the girls. Even from Australia cloth is sent to be worked into bed spreads, table covers, handkerchiefs, etc. These two departments have won prizes in India and New Zealand—prizes that have been open to the entire world—yet won these for Mukti by real merit.

When we visit the farm lands, we see the plowing, sowing, grass cutting, irrigating, and the care for scores of animals that are needed for the institution. This is in charge of Miss MacGregor, who also has charge of the printing press. Here we see three large presses, where thousands of Bibles, Testaments and Scripture portions have been printed. Last year 5,000 Bibles and 10,300 Testaments, and now another edition of 8,800 Testaments have gone out free of charge to strictly non-Christian people. Over 10,000 booklets and 40,000 tracts have either been given or sold from this place last year.

Among the school children are 135 girls and some boys in the lower grades, and 66 in the High School. Pray that many of these will turn out to be splendid workers.

At Phanderpur, some miles from Kedgaon, there is a famous shrine to a god called Vitoba, who is an incarnation of Vishnu. The god is represented by a man standing on a brick. Hundreds of thousands of rupees worth of jewelry are kept here in a strong room, safe from robbers. There are four main feasts yearly in connection with this idol, besides a number of smaller ones. At the main feasts



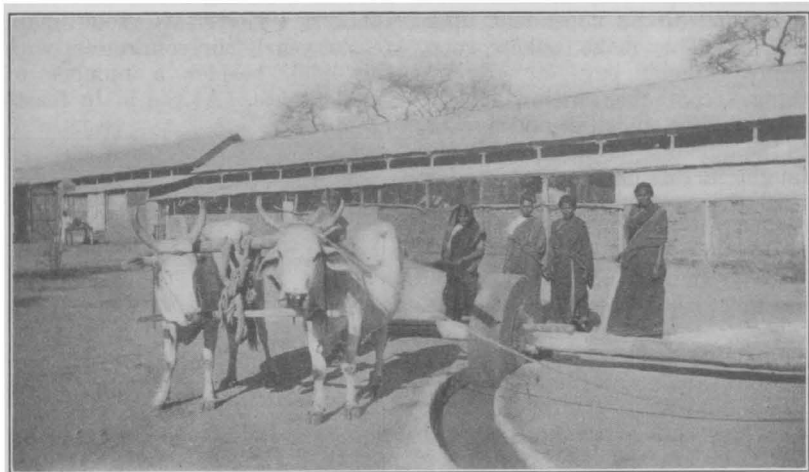
KRISHNAHAI, ONE OF RAMABAI'S BRAHMAN GIRLS, IN CHARGE OF THE SCHOOL WORK

as many as 300,000 people gather here to worship Vitoba. Every three years there is a larger feast that usually lasts eight days. Pilgrims come to Phanderpur from all parts of the land, traveling hundreds of miles by train, bullock cart, and on foot, some of them even roll on the ground for scores of miles. Bands of men, women and children, with yellow flags, can be seen all along the highway, singing their praises to Vitoba.

From Mukti twenty-four women, who have found salvation in Mukti, have devoted themselves to

the Lord's work at Phanderpur, and live and work all the time with the pilgrims who visit this shrine. Besides this band a company of saved women go out every day from Mukti to tell the story of the Saviour's love in the surrounding

The great need of the work is a revival of Scriptural holiness that will send more of these women out to work for God among their own people. We also need organized prayer bands to stand in faith and prayer for the whole work. There



GRINDING THE MORTAR FOR BUILDING, MUKTI, 1927

towns and villages, and on Sundays four or five of these bands of women go forth with the message of Salvation. On the days of the heavy pilgrim traffic as many as eighty women go out in relays for two hours at a time to reach the people who pass by the hundreds on their way to the shrine of Vitoba. Pray that the seed sown may bring forth fruit to the salvation of souls and to the glory of God.

are other needs, such as a trained nurse, and Marathi-speaking workers to help in the personal work of the mission. They also need a thousand dollars for new Marathi and English type for the printing press. The church has never been finished. This has begun by Ramabai, but because of the famine it was never finished, and it ought to be completed. Pray for this work and the workers who are carrying it on.

MANY NAMES—ONE NAME

A CONGO Christian was studying geography and, after an exhausting hunt for various Congo rivers, lakes and towns appearing by name on the map, he prayed: "O Lord, there are so many, many names on this map but among them all the name of Jesus is not found once. Lord, we know that no one has ever yet been saved by any of these names, but we thank thee for the name of Jesus through which all men may be saved."—*Inland Africa.*



ONE OF THE RELIGIOUS SHOP MEETINGS FOR INDUSTRIAL WORKERS

INDUSTRIAL WORKERS AND THE Y. M. C. A.

BY FRED HAMILTON RINDGE, Montclair, N. J.

INDUSTRY is increasingly realizing that there is such a thing as a character basis for efficiency. The "Y" today is not concerned with so-called "palliatives," but is dealing constructively with the greatest industrial and social problems of the day. These "greatest problems" will ultimately be solved not by declarations, creeds and legislation, but by changing the narrow, selfish lives of some of the leaders of Capital and Labor and by developing in them a new and Christian sense of responsibility for their fellow men. How can this be accomplished unless the character standards of these leaders are raised?

All over America are found great captains of industry who are improving "conditions," paying better wages, building better homes for their workers, providing

wholesome recreative advantages and fighting for progressive legislation which will benefit both employer and employee. The Young Men's Christian Association is co-operating whole-heartedly with such men. One of them recently declared that the "Y" has helped to supply the soul in many so-called "soulless corporations." In connection with one of his own plants, this man said:

"For several years we have been contemplating industrial betterment at our plant. I spent considerable time visiting other factories and reading along this line. We did not want an outside agency, believing that we could do the job better ourselves. We delayed starting lest we should make a mistake. Finally we reached the conclusion that the Y. M. C. A. was better equipped to do this work than any individual manufacturer, no matter how great his interest in his employees!"

Later he discovered that his accidents had decreased 49 per cent,

lost time from accidents had decreased 55 per cent and output per man employed had increased 13 per cent, due in large measure to the Association!

The President of the Riverside & Dan River Cotton Mills in Virginia declares:

"Within a few months after the Industrial Y. M. C. A. was organized, the community began to wake up. The leaders of the 'Y' knew just what was needed to bring about whole-hearted co-operation; and without denominational strife, there was soon manifested a new community spirit and a great revival of *spiritual* interest. The Association's practical program, appealing to the essentials of manhood—body, mind and spirit—has made industrial democracy possible."

It should not be overlooked that the Association creates the kind of atmosphere and spirit which makes it easier for Capital and Labor to get together. The reality of this was illustrated recently, when I saw the president of a great manufacturing company and an ordinary workman from the shop, bowling fraternally together in the Y. M. C. A. alleys. That was one approach to industrial democracy. If these two men understand each other and get together socially, they will be more likely to get together in the shop!

Out of every five members of the American Y. M. C. A. today, one is an industrial worker! This means that approximately 200,000 men and boys from industry have voluntarily joined a Christian organization which at one time was considered by some, "a white collar club." Furthermore, the Association extends its service, regardless of race, color, creed, class or membership in the organization, to 3,000,000 additional working men and boys annually.

A very large service is being rendered to industrial workers. In

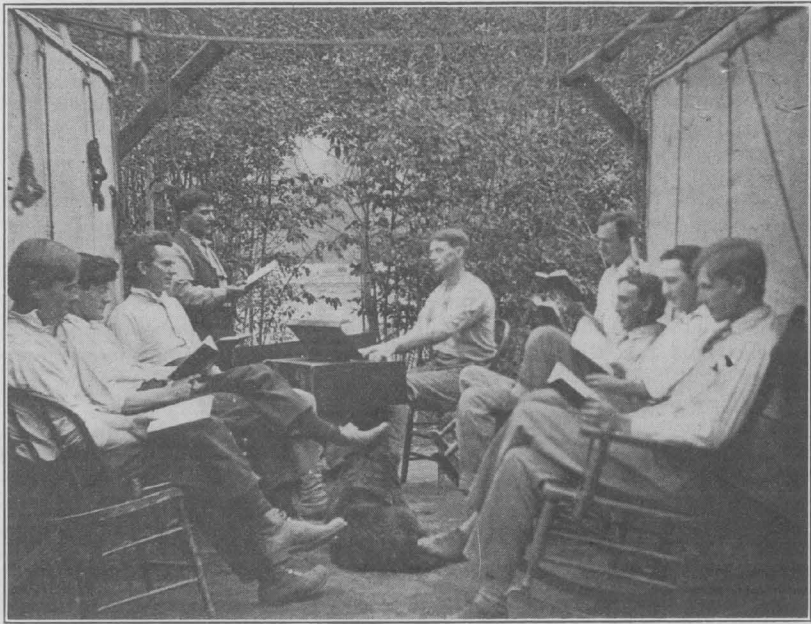
one town there is a staff of eight industrial secretaries. One is the general supervisor, another is the Americanization secretary, a third "puts music into industry," and a fourth promotes twenty shop meetings and other character-forming activities every week. One man is a "plant secretary," giving all his time to a large factory, though on the staff of the City Y. M. C. A. In a single month he promoted activities having a total attendance of 23,670 people. A \$100,000 building has recently been turned over to the "Y" by this company, and the workers manage it themselves. The recreation and educational secretaries are just as busy as the rest, and the city is feeling the results in numerous ways. A representative week in this city witnessed 201 special events with an actual attendance of 14,235 industrial men and boys!

Furthermore, the college Association in the same town is sending 100 students each week into industrial communities to teach English to foreigners, instruct American workingmen in technical subjects, coach athletics, lead clubs of apprentices and working boys and render many other varieties of service. Leaders are also enlisted from churches, the Association membership and the industries themselves. In other words, the "Y" in this, as in hundreds of other centers, is enlisting volunteer leadership to such an extent as to help thousands of men to live in their city, and not *on* it.

A program of service in a community aims to meet the spiritual, educational, social, physical and economic needs of working men and boys—foreign or American, white or black. This comprehensive plan is promoted to a large

extent outside of the "Y" building—in factories, labor unions, clubs, lodges, settlements, boarding houses, homes—in short, *where people are*. Religious meetings are as frequent in industry as in colleges, and produce just as vital results among leaders of both Capital and Labor. In one city 8,500 different men and boys attended seventy-four different shop meetings

Possibly the most novel work of the Association has been promoted in cotton mill villages of the South, in mines and lumber camps of the East and West, and in other more isolated districts. Here are a few of the things brought to pass in a mill community of 7,500 people as "by-products" of the regular work: Sentiment was created and funds were provided for a visiting nurse.



A RELIGIOUS MEETING IN A CONSTRUCTION CAMP

in a single month. Educational work has assumed large dimensions, and splendid progress has been made in the past decade in cooperative undertakings with corporation schools and other organizations. Social and physical activities have opened new vistas for hundreds of thousands of men and boys in overalls, and given them renewed happiness and a new outlook on life.

Local physicians agreed to examine school children gratis, and good results obtained have led to the securing of a doctor to devote all his time to this work. Campaigns were waged against typhoid, malaria and other diseases. Two years ago there were ninety cases of typhoid, last year there was only one case, and the town holds the record for the State. A community tuberculosis campaign was

held, one of the results being the passing of a most advanced county health law. Association efforts have led not only to the improvement of local conditions, but also to the remedying of evils in surrounding communities, and to the passing of advanced labor laws throughout the State.

Recently, a secretary described to me his experience, when he first arrived at an industrial camp. There was one cheerless room in a cold building, labeled "Recreation Room" where four hundred men gathered. When he entered, four crap games and several well-patronized poker games were in progress, with money piled high between the players. Many of the men were under the influence of liquor. The Secretary noticed a three-cornered tear in the coat of one of the special policemen, made by a stiletto. Another man still bore on his face the marks of a razor fight. There was general grumbling over everything and the soil was well prepared for the inroads of Bolshevik propaganda.

Six weeks later that same room was warm and well-decorated. There were tables, generously supplied with reading matter and stationery. The "Y" man had a counter in the corner where he sold money orders and stamps to the men, who were urged to send home their spare cash. When the crowd assembled there was a period of singing, motion pictures and an interesting address. "The best thing we've had yet!" declared the manager. "When is that speaker coming back?" the men wanted to know. "Say," exclaimed another, "I want to tell you we appreciate what you've done for us, and even more what you're helping us do for ourselves!" Needless to say, the

board, wages, housing, etc., are greatly improved and the attitude of the employes has entirely changed.

There are eighteen coal mining Young Men's Christian Associations in West Virginia and Colorado alone, and in many other states as well. The miners, both union and nonunion, are as enthusiastic as the textile workers or lumberjacks. During one severe strike the company's mine guards and strikers declared a truce at a certain time each day and went swimming together in the "Y" pool! Who would say that this did not make for better understanding, and doubtless prevented some tragic "shooting matches"? Again and again, in most critical situations, the Association has helped bring company and men together.

Real service has been rendered in hundreds of lumber camps and towns and in reclamation and construction projects, far from any "civilization" except that which the "Y" affords. Splendid buildings have sometimes been equipped even in camps numbering only 200 men. On the other hand, there are large "manhood factories" like those in Pueblo, costing with equipment \$580,000, and Bayonne, costing \$700,000 and serving thousands of men, women and children.

The Y. M. C. A. was the first organization to effect a world program of service in behalf of emigrants and immigrants. At present, trained secretaries are at work all over Europe, in countries of origin, at fourteen strategic ports of embarkation, on shipboard, at many ports of entry and in hundreds of places of destination. Approximately 100,000 "foreigners" are now in English and citizenship classes and over 1,000,000 attend

indoor and outdoor lectures each year. Most important of all, the "Y" is helping them to express the best of which they are capable and to make their unique contribution to our American life. Foreign leaders have been influenced to deal justly with their countrymen and to stand for higher ideals in their respective communities.

The Industrial Service Movement is impressing college men

colleges are now engaged in many varieties of service with 100,000 workmen and boys. They are having some never-to-be-forgotten experiences and are gaining far more than they are giving. This, however, is only one phase of the movement. Others include promotion of courses in the "Human Side of Engineering" and "Industrial Relations" in the regular college curricula; lectures on industrial



THE LOBBY IN AN INDUSTRIAL BRANCH OF THE Y. M. C. A.

with the vital importance of human relations in industry, and is developing a larger appreciation on their part of the human side of their chosen careers. It is fair to say that hundreds of students are graduating each year with a new vision of their service opportunities and responsibilities, because of their touch with one or more phases of this movement in undergraduate days.

It is interesting to note that 5,500 undergraduates from 200

democracy, labor betterment, human relations, etc., by men representing different points of view; weekly discussion groups on industrial and social questions; human engineering bulletin boards, libraries and observation trips; congresses of human engineering where the student body and faculty of an entire college may be excused from classes for one, two, or three days to concentrate their attention on these great themes.

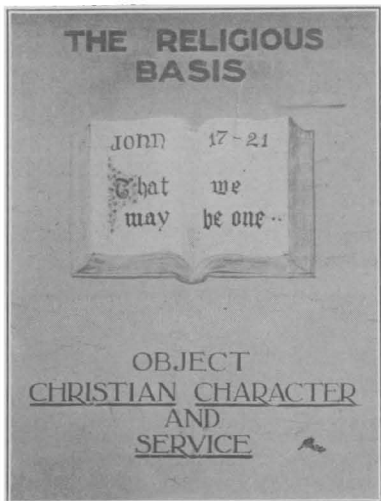
The National Industrial Depart-

ment's mailing list contains information about 8,000 graduates who have been interested in this Movement in the last dozen years. A large proportion of these men are exerting the right kind of leadership in the industrial world. How vital it is that these coming industrial leaders of the nation begin now to acquire the right point of view in relation to the great social questions of the day! It may mean

with other employers of his State, convincing them that they should abandon the old reactionary methods of dealing with labor, and adopt a thoroughly Christian course of action. And there are many others like him!

It is significant that Charles R. Towson, formerly Senior Secretary of this Department, was a member of the original committee which framed the Social Creed of the Churches. In fact, the Creed was adopted by the Department in its handbook before it was accepted either by the Y. W. C. A. or the Association Conventions. A large proportion of the industrial secretaries throughout the country are college men and they are standing for real progress in industrial democracy and social legislation. It is also significant that the industrial work is increasingly supported by organized labor, as evidenced by the repeated presence of union officials at Association gatherings, the large number of union men in the membership and on committees and the approval of labor leaders.

In the coming days no world problems will be solved without reckoning with the forces of industry. The Y. M. C. A. is helping to bring character-making influences and higher personal and social standards into the lives of the 25,000,000 men and boys who compose and control this great field. It is significant that this organization is heartily welcomed by both employer and employee, not only in North America but also in other parts of the world. As industrial democracy plans become more and more of a reality, individual character will inevitably become more important, for no safe fraternity is possible without a Christian basis.



much to the right solution of our industrial problems.

For many summers the Industrial Department has promoted local and territorial conferences on "Human Relations." Those at Blue Ridge, N. C., Estes Park, Colo., and Silver Bay, N. Y., are each attended by 300 to 600 leaders of industry, with far-reaching results. Repeatedly, men have been led to follow a Christian program in their own plants as a result of these conferences. One president of a State Manufacturers' Association, after his return spent all day in continuous meeting

KNOWING GOD AND KNOWING SELF

BY SADHU SUNDAR SINGH, SIMLA HILLS, INDIA

IF MAN knew himself—who and what he is—then he would be better able to know God, after whose “image and likeness” he has been created. The Apostle Paul says in Romans 1:19: “Because that which may be known of God is manifest in them.”

But the knowledge of God and of self does not depend on scientific or philosophical learning and “wisdom of this world.” The human “isms” and “ologies” often lead away from the truth, rather than to it. Mere worldly wisdom may cause interference with the inner voice, and a false voice will mislead us. True knowledge and wisdom comes through the Word of God, with prayer and meditation. “A flight of the alone to the Alone” allows God to speak in secret to the heart. In other words, this world’s knowledge can be attained by *tuition*, but the spiritual knowledge comes by *intuition* enlightened by God.

To obtain spiritual knowledge, the soul’s powers, which have become benumbed and deadened by sin, should be awakened. A blind man, who was attempting to read the Bible in Braille, could not distinguish the words because the severe cold had benumbed his fingertips. He sat beside the fire to warm and rub his hands. In a few minutes his fingers glowed with the heat and he was easily able to read. So, by prayer and meditation, the “Sun of righteousness” (Mal. 4:2) and the fire of the Holy Spirit quicken our sensibilities and enable us to perceive the things of the Spirit. By learn-

ing to know ourselves and God we can enjoy His blessed life-giving Presence.

When we become children of God by being “born again,” then His Holy Spirit, even without the use of earthly language, speaks to us, teaching and revealing to us the secrets of the spiritual life. When we are born of the Spirit, spiritual language becomes our mother-tongue, and we can learn without difficulty what He teaches us. Earthly language and human words may convey earthly messages, but a spiritual man, even without words, can understand the truth that God wishes to convey. If we wish to teach a child, whose mother-tongue is English, the word for “GOD” in Sanskrit, we tell him that “*Iswar*” means “GOD.” But in what language did he first come to know that “GOD” means ALMIGHTY GOD? The blind deaf-mute, Helen Keller, says that she knew God before she ever learned His name in earthly language.

As the sun can be seen only by its own light, so the “Sun of Righteousness,” the “Light of the world,” can be seen only in His own light. Man can know and see himself only in this true Light. For this he needs spiritual eyesight, because the blind and those who “seeing, see not,” cannot understand this reality (Matt. 13:13).

If we are to know the deity of Christ, we must have more than physical life. Man, however perfect, is not sufficient for this. Sinful and fallen man cannot know Him; but the “new man,” a “new creation” (Col. 3:10) can know

Him, "who is the image of the invisible God" (Col. 1: 15). Man was created in the image of God but, by sin, God's image has become disfigured and marred, so that it must be remade; only thus can man recognize his Lord and Saviour.

Through sin man has not only fallen from godly dignity and manliness, but he died. That is why unregenerated man does not feel God's presence everywhere. Like a dead man, who in spite of the air being all around, does not feel or breathe it, so those dead in sin can neither sense God nor enjoy the breath of prayer. Such cannot worship Him in spirit and in truth. When God breathed into Adam "the breath of life" (Gen. 2: 7), he became a "living soul," but through sin that "living soul" died: therefore it was necessary that the Lord should breathe again on men a new spirit and a new life, which is eternal (John 20: 22). It is essential that man should turn in true repentance to God, and know his real self as seen in His presence, otherwise the danger is twofold: either he will be deprived of the bliss of God's sweet Presence, or being filled with that same Presence and His peace, he may begin to imagine that he is God himself!

To know God and self, and to obtain true life, it is necessary that man deny himself (Luke 9: 23, 24). He who denies his own desires and will in order to fulfil the will of God, will become satisfied completely, and all the cravings of his soul will rest in that Will that created him. By walking according to our own will to satisfy self we destroy the capacity to satisfy it. In other words, who-soever denies himself will find God and self and all that he needs, but

he who does not deny self, really commits spiritual suicide!

If man, who was created in God's image and likeness, by disobedience and foolishness, does not become his own enemy and injure himself, then there is nothing in the universe which can injure him. But he hurts himself as did the Prodigal Son. When a man injures himself to such an extent that his heart and feelings are deadened, then he injures others also. His sensibilities being deadened, he does not feel and know that he is hurting others (1 Cor. 12: 12, 26). Had he been alive and awakened, instead of hurting and injuring himself and others, he would have tried to improve his own and others' spiritual life. Thus he would have fulfilled the will and purpose of God.

The problem of pain and suffering has perplexed many. While this may be due to sin, it is not so always. Sometimes God draws His people nearer to Himself through pain and suffering. The Cross is necessary for spiritual life and growth. If pain and suffering had not been good for His people, God would have wiped them from the face of the earth at once. If God does not wish us to be free from the Cross, then why should we try to escape what He intends for our good? Consider the grain of wheat sown in the ground. Before it appears above the soil and becomes fruitful, it must grow in the dark. This is the same with us. In this world there is not only day, but night also. No one can escape suffering; it is necessary to pass through the valley of the shadow of death (Psalm 23: 4) for a longer or shorter period. But true Christians who bear their Cross, "dying," yet they "live,"

and in the midst of persecution are like the leaves of a tree which fall in winter, only to appear in renewed vigor in the spring, and prove they are really living (2 Cor. 4: 8-10, 6: 4-10). In spite of sorrow and suffering their life is hid in God. Like the Gulf Stream, which protects the northern lands from the severe cold by its warm currents, so the hidden stream of the love of God and the current of the Holy Spirit protect and keep His people warm and content.

When a man of God knows himself as he is, he will not be proud and highminded, for he realizes that no credit is due to him but all is due to the grace of God. There was once a philosopher who went to see a Christian saint, and asked: "Why do people call you a saint?" The holy man replied: "It is only out of love and respect that they call me so, really I am only a sinner saved by God's grace." The philosopher said, "If you are a sinner, what is the difference between you and others?" The saint answered in the words of Socrates: "Whatever I know I have learned to know that I know nothing." The questioner said, "If you, being a philosopher know nothing, what is the difference between you and ordinary people?" Socrates replied, "The difference between me and others is this, that I know I know nothing; whereas they do not even know that they know nothing!" The saint continued: "In the same way there is this difference between me and others; I know I am a sinner, but they don't even know that they are sinners and therefore they remain indifferent and careless about their salvation."

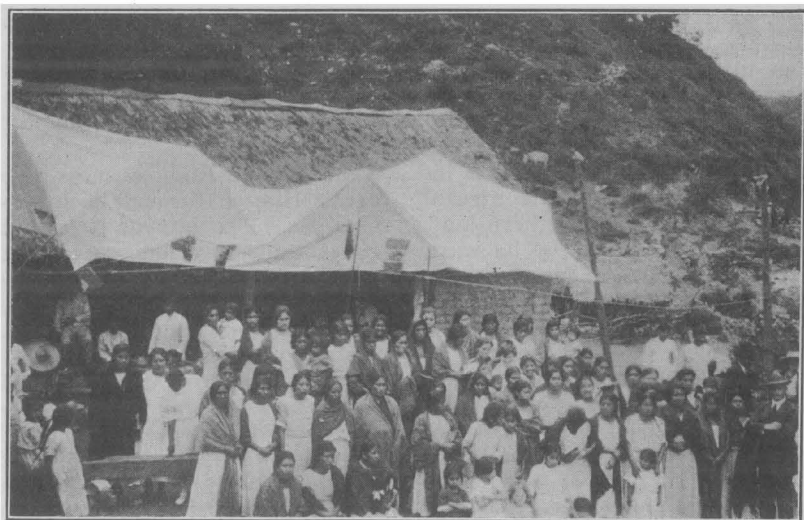
Man's soul, which is far superior to the body, can manifest itself only by the mind, the sensitive in-

strument for thinking and doing. So the Holy Spirit works and manifests through a regenerated and consecrated life to carry out God's purposes for the salvation of others.

The Sun of Righteousness also reveals Himself through such personalities. The pity of it is that His servants so often are content to be like the moon, which only reflects the borrowed light from the sun to lighten the dark nights. Again, it often causes an eclipse by coming in between the earth and the sun. In this way we also sometimes come in between the "Sun of Righteousness" and the people of this world, and thus leave them in darkness, and bring dishonor also to His Name. We should be diligent and prayerful that the words of Jesus may not be true of us: "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6: 23). The Light of the world may dwell in us and shine through us. We must take care that the Divine Light in us may not be obscured (Matt. 5: 16). Jesus told us to let our light shine before men that they may see our good works and glorify our Father which is in Heaven.

If we *know* ourselves as God sees us when we shall know our needs also, and try our best wholeheartedly to know Him, in whom all our needs can be completely satisfied. "The world hath not known God" nor can those of the world know Him, but we know Him and so also do those to whomsoever Christ, the Incarnation of Love, will reveal Him (John 17: 25; Matt. 11: 27).

The work of winning the world to Christ is the most honorable service in which any human being can be employed.
—C. F. Schwartz.



THE SEMI-ANNUAL CONVENTION OF THE PROTESTANT CHURCH IN OAXACA

RELIGIOUS FREEDOM IN MEXICO

BY REV. N. W. TAYLOR

Missionary of the Presbyterian Church, U. S. A.

MEXICO is receiving much space on the front pages of our newspapers, but a great deal of what is being printed misrepresents the attitude of the Calles Government towards religion. The hierarchy and their friends have consistently presented the Government as being antagonistic to religious liberty. Nothing is further from the truth. All the Government asks is that the activities of religious bodies be confined to their proper sphere.

On the other hand, missionary experience shows that the Roman Catholic Church is intolerant of other religions. In the centers, where the government is respected and the law enforced, religious liberty, which is the law of the land, is an actual fact. But back in the mountains, where the civil law

rests lightly, intolerance reigns, and those who disagree with the Roman Catholic Church must be ready to suffer for their faith.

A few personal experiences show the truth of this statement. In a little mountain village, two days from the railroad, lived Guillermo. His life had been full of superstitious fears until he obtained a Bible at one of the centers. As they read the Bible, Guillermo and his wife gradually came out of darkness into the knowledge of Christ. People remarked on their non-attendance at mass, but only their most intimate friends knew the reason. One day an Evangelical Christian friend passed through the village. He had with him a hymn-book and, as Guillermo knew no hymns, promised to teach him a few. Interested friends joined

them, but as they sang these hymns a menacing crowd gathered at the door and a shower of stones struck one of the women, injuring her seriously. When the crowd had dispersed, Guillermo went to the mayor of the village to protest against this unwarranted attack. He was promised that the case should be dealt with on the morrow but when he presented himself at the *municipio* he was arrested and arraigned on two charges: first, bringing the "devil's religion" to the village, and thus causing a disturbance; second, causing the injury of a villager. The actual culprits were among the witnesses called to testify against him, and not a voice was raised in his defence.

That night he was informed that men, gathering on the outskirts of the village, were planning to attack the house and kill him. Realizing that he could expect no protection from the local authorities, he hurriedly gathered together a

few belongings, and escaped under cover of darkness.

Three days later he sat in my office and told me the tale. As he concluded, he opened his small bundle and removed a package which he handed to me saying, "These are the savings of my lifetime. Please keep them for me until I can find a place where we can live in peace and worship God as we desire." Instead of resentment toward those who had treated him so unjustly he had compassion for them in their ignorance, and in parting said, "I hope that some day I may be able to return to my village and teach them about the love of Christ."

Not only the believers in their villages, but the missionaries and workers have had to face this intolerant attitude of the Roman Catholic Church.

Recently, when I was itinerating in the mountains, we stopped for lunch by the side of a mountain stream. While we were removing

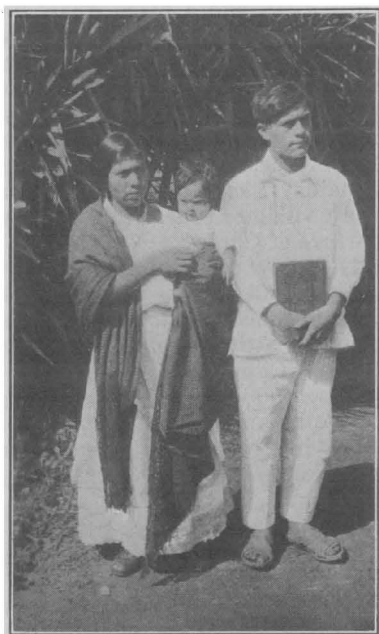


A VIRGIN FIELD FOR DISTRIBUTING GOSPELS. A MARKET SCENE IN A MOUNTAIN VILLAGE

the packs and saddles four drunken pack-train drivers came down the road and paused to ask who I was.

"He is a Protestant missionary," my boy replied.

They exclaimed, "He is one of those whom the priest said we should kill," and coming over to



A YOUNG EVANGELICAL WORKER
AND HIS FAMILY

the side of the road where I was standing they said: "We are going to kill you."

Realizing that I must put on a bold front I replied, "Well, go ahead and try it."

"Wait a bit," cautioned the leader, "I have never met one of this sort before, and I would like to ask him some questions. We can kill him later."

Then followed a ten- or fifteen-minute conversation, during which

they asked me why it was we did not worship the saints and the Virgin. I answered their questions and explained to them the way of salvation. Finally they accepted gospel portions and several tracts.

All seemed to be going well until I said that I was a friend of the Mexicans. Then one of the men produced a bottle and demanded that I drink with them. When I refused they again threatened me saying, "We have our revolvers, too."

As I was unarmed, and they could easily see that I had nothing on my belt, I was at a loss to understand their reference. Then I realized that they had mistaken for a revolver my vest pocket camera, which hung on my belt.

"Drink with us or we will kill you," the leader exclaimed. I refused. With that they whipped out their knives to attack me. I grasped the wrist of the man nearest me. Springing back, I picked up a heavy stick that lay near by and placed my hand on my camera.

Having failed to catch me by surprise they hesitated to attack, fearing the "revolver" at my belt. After considerable verbal abuse they left us. As we sat down to lunch that day we lifted our hearts to God in thanksgiving for His protecting care.

That evening I stopped with a friend who is superintendent of a large mine. As we sat at the supper table I told him of my experience in the afternoon, and expressed my surprise that, in a country which guarantees religious liberty to all, the priests should dare to incite the people against us. He hesitated a moment, and then replied:

"It may surprise you more to know that the Bishop has written

to me, asking me not to receive you missionaries as you journey this way."

I waited, wondering whether this was a gentle hint that we should go around by another way in the future. Then he continued:

"I replied that it had always been our custom to receive all our friends in our home no matter what their religious beliefs might be, and that we saw no reason to change this custom. Furthermore,

Why, that is an accursed book. We must take all this literature to the priest."

In about fifteen minutes the crowd returned armed and seized the boys' bag of books and their *zarapes*. They thrust the lads out on the street and told them to run. After they had gone a few paces those of the crowd who had guns opened fire. The Lord, however, protected them and they escaped without injury. One of the col-



CHRISTIAN ENDEAVORERS IN A MOUNTAIN CONGREGATION

I allow no one to dictate to me as to whom I shall receive."

A few weeks later two of our *colporteurs* stopped at an inn in a little mountain village. They sold a number of gospel portions to those who lounged about, and as the interest increased they produced a New Testament, explaining that all the Gospels were in it, and many other writings of the Apostles. Next they brought out a Bible, but as soon as these men saw the Bible they drew back exclaiming, "La Biblia! La Biblia!

porteurs ran off the road into a deep canyon and, becoming lost, wandered without food for almost a day before he found a friendly village. Later we learned that the Bibles, Testaments, and Scripture portions were burned in the public square.

Roman Catholicism recognizes no other religion than that of the papacy and therefore to her, religious liberty means nothing more than freedom to practice her rites and ceremonies to the exclusion of all other faiths.

In spite of persecution, missionary work in Mexico is progressing. A surprising readiness to hear the Gospel is experienced in all parts of the country. Early one morning we arrived at a mountain village. On entering its outskirts, as though prophetic of what was about to occur, the sun topped the ridges in a burst of glory, and its rays soon penetrated the deepest valleys, driving away the lurking shadows. We stopped for breakfast, and while waiting for the meal to be prepared, we gave out a number of tracts to the early risers who lounged about the inn. It soon became evident that they were interested, so we opened our packs and took out a number of gospel portions and some pamphlets which we also distributed. Before we left the village the leading man came to us to ask if it would be possible for us to send a worker to teach them more of the "new religion." We readily consented and arranged that one of the lay-workers should return in a few days. He did so and from the very first had a large and interested group of inquirers. About two months later I returned and found a congregation of about eighty people eager to hear more of the Word of God. Amongst this number were most of the principal men of the village. They immediately formed a school and asked us to supply a teacher. This we gladly did and they paid seventy-five per cent of his salary. When I left the field last fall they were busily engaged in collecting material for the construction of their church.

Four and a half years ago Mr. Van Slyke, one of our missionaries, heard that in a village three-days' ride from Oaxaca there was a small group of men interested in the

Gospel. He visited them a number of times and soon a congregation was formed. He decided to move out and live amongst them and the work developed still more rapidly. Last year, while he was on furlough, I had the joy of going out there to the dedication of their new church. This is the first Protestant church to be erected in that whole region. For weeks the people had labored on the building but when we arrived it was still incomplete. Some said that it was impossible to complete it before Sunday, but we encouraged them to attempt it, and suspending other work they all set to with a will and by Saturday morning even the doors were hung. That afternoon the young people scattered far and wide and returned with armfuls of boughs and flowers with which to adorn the interior.

The following evening, at the call of the "cacho" (cow-horn), the people began to come from every direction, their white clothes marking them distinctly as they descended the mountain paths in the gathering darkness. A hush of expectancy swept over the people as they entered the church and they went silently to their places. The women seated themselves on their mats on the floor and the men took their places on the benches. It was a solemn meeting and the presence of God was felt.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This is true of Mexico. The light is breaking and the dawn of a better day seems to be at hand. But Mexico needs our prayers that true religious liberty may become an accomplished fact throughout the country.

A SUCCESSFUL JAPANESE CHURCH*

BY REV. STEPHEN J. COREY, D.D., St. Louis, Missouri
Vice-President of the United Christian Missionary Society

A CHURCH that partakes of the native soil, that has become "naturalized" and no longer seems to the people an imported thing, is the Tennoji Christian congregation in Osaka, Japan. It is as distinctly Japanese as the kimono or Japanese art.

This church is Japanese directed. A Japanese pastor does all the preaching. A Japanese board of officers conducts all the business and with the pastor makes all the plans. Japanese laymen and women do all the work of the church, from the Sunday-school, down through the church Y. M. C. A. and Y. W. C. A., the prayer meeting, the ladies' aid, the children's meetings, and the church proper. The missionaries are visiting brethren and have no part in the working of the congregation unless asked to do so. The organist is a Japanese and the songs used are peculiar to Japanese temperament—either written by their own people or, if by a Westerner, selected because of their minor key and Japanese movement.

One is met at the door by a Japanese reception committee, and the greeting is the low Japanese bow. The flowers are arranged according to true Japanese flower arrangement taste; the cadence of the responsive readings is Japanese; the women sit on one side and the men on the other; the preacher wears the Japanese men's kimono and sandals; the members leave their street foot gear at the door and come in with soft "getas"

on. The people all respond with "Amen" at the close of prayers, according to Japanese ideas. There is quiet and reverence in the Lord's house, as in their own temples. Visiting is done before and after church. After Sunday morning service, lunch is spread in the back room, and plans are made over chopsticks and tiny Japanese tea cups.

Tennoji is an active church and the people carry on in their own way, and in their own way honor God. Men and women are not used to working together outside of the home, so they have Y. M. C. A., and Y. W. C. A. in the church, instead of Christian Endeavor. To introduce too rapidly our Western customs would cause criticism of the Christian for throwing down the bars. The Y. W. C. A. does its work quietly and in approved Japanese fashion. The Y. M. C. A. meets each week and each Sunday evening conducts a street meeting. Twice a month these young men conduct an evangelistic service for parents and graduates, at the kindergarten.

The pastor is a noble Japanese man, growing old now, but sweet-spirited and appreciative of the young life of the church. The young people enjoy the frequent hospitality of the little parsonage, where they sit on the mat floor, Japanese fashion, drinking tea and eating Japanese cakes, while they pray and plan together for the Lord's work. Once a month the Y. M. C. A. takes the regular Sunday evening church service.

* From the *World Call*.

The Sunday-school has about one hundred in attendance, of whom one half are adults. There are good, strong adult classes, taught by laymen of the church and women's classes taught by women leaders. Children's Day is "flower day" according to Japanese custom. Japanese festival days are turned into Christian celebrations and adapted to the spiritual sanctions of Christianity.

The Tennoji Church is self-supporting. The people pay their pastor's salary and look after their own finances. They take their offering regularly for home missions and then help to spread the Gospel outside of their own community. They are self-respecting and believe that one of the main necessities of an indigenous church is to bear its own burdens. Their appreciation of what the missionary and the Westerner have done for them is deep, but they feel that they are no longer children and can walk alone. The members of the church do the necessary work around the building and take pride in it. Before the communion began, the morning I attended, two of the leading men busied themselves polishing the floor around the pulpit and communion table, where the wet morning and a few children's feet had left marks. Young men and women were busy at various tasks prior to the service. When men are beginning to think of baptism, they begin to help about the church building. It is a sure sign. After they are baptized they are ready to speak publicly for Christ.

Tennoji is a firmly-established church. The missionary might leave—that would make no difference. The church is a part of the land and the life of the people. It is a Japanese Christian Church. It is not easy to become such. Tennoji has chosen the harder, but the more apostolic way. The Japanese are poor for the most part, and it would be easier to have a chapel and preacher supported from America. Their way is the way of sacrifice, but it is eventually the only way for an indigenous Christianity in Japan or any other land. It is easy to take money from loving gifts in America and establish chapels and preaching points and pay the Japanese pastors from America, while they preach the Gospel. Missionary work must begin that way, but eventually, and just as soon as possible, the churches must be self-directing and self-supporting. No country has ever been evangelized through subsidies from the Christian people of another land, although evangelization must begin in that way.

Does this mean that the missionary is no longer needed? Not at all. *Eighty per cent of the Japanese have never heard of Christ.* There is much pioneering to be done. Then besides, the missionary, who in the early days was pioneer, preacher, and full director of the missionary enterprise and the native leaders, is now a counselor, a friend, working with and often *under* the direction of his Japanese brethren. Churches like Tennoji are bringing a new day for Christianity in Japan.

A BUDDHIST IMITATION OF A CHRISTIAN HYMN

"O for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great,
The triumphs of his grace.

"Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace."

HOW WE TRAIN 30,000 CONVERTS *

BY (MISS) M. A. LIVERMORE, Bulandshahr, United Provinces

Missionary of the Methodist Episcopal Church, 1898—

THIS short review of the year's work is an attempt to tell what our force of one hundred and fifty workers have tried to do to help shepherd and train 30,000 Christians.

At the beginning of the year we put before ourselves, as workers, five leading objectives. The first was Bible teaching, in the form of Bible stories. These stories were about sin and its consequences, the Saviour, the evils of drink, what prayer does, God's protecting care, worship of God in prayer, and in song, and at Christmas and Easter time the old, old story of Bethlehem and of the empty tomb. To teach these stories with effectiveness and blessing, all workers in the district, both men and women, were carefully trained. It was beautiful to see the way this training reached the men, women and children of the village as they retold the stories. Over 9,000 passed in from one to nine stories. The preachers and Bible women who passed the highest number of people were crowned at district conference, with garlands of Indian flowers.

The second objective was to teach every Christian man, woman and child a short prayer. This prayer was: "O God, forgive my sins, make my heart clean, bless my loved ones, bless my village neighbors, for Jesus' sake, Amen." Very short, do you say? Well, it had to be short so that the toothless old woman and the lisping grandchild at her knee and all the

young and old between might easily learn it and make it a part of their lives. Our ideal was, and is, to teach this prayer to *every* Christian in the two districts. Ten thousand have passed and we are trying to reach the remaining twenty thousand.

The third object was hymn and lyric singing. The little song book, born out of this mass movement work years ago, is still in use. This year at the Bareilly convention we "tried out" some new hymns and lyrics that had recently come out of the life and experience of some of our preachers and *chaudhries*. They were such a success that the 500 copies taken to the convention were all sold in ten minutes, and 5,000 might have been sold. Requests began coming in from our own and other missions to have the collection printed for general use. During the summer the Allahabad Tract Society printed the first 10,000 copies. These have been in use in some of the fall district conferences of this area and the workers have taken home hundreds of copies for sale in the villages.

The people love to sing and when the singing is accompanied by their drums, violins, cymbals, etc., the effect is inspiring. The great majority of the village Christians cannot read, but they can learn by heart these hymns and lyrics which are saturated with Christian truth and teaching. These lyrics with their lilt and rhythm and beauty are pushing out the low and unworthy songs

* From *The Indian Witness*.

learned at *mela* and *bazaar* gatherings.

The fourth objective was to teach the life of Christ. As in the short prayer, so with the life of Christ, the aim is to reach the last Christian of the district, so that no Christian man, woman or child may be found who does not know the life of Christ in short form. We have been at this for nine or ten years and are still working. In 1922 a general examination was held. Nearly 6,000 passed. Since then we have worked just as hard on this objective, but have kept no account. It is thought that in a year or two another district examination will take place and it is hoped that one half of the Christian population will be able to pass. The examinations are not by classes but by individuals. This, of course, entails an immense amount of work.

The fifth objective is the *Jalsa*, or the holding of village meetings. It is easily understood that when the people have been prepared in the above four objectives they are ready to take part in a village meeting. The talking is not all done by the preacher, Bible woman or missionary. The people—men, women and children—unaccustomed to public speaking,

develop in a surprising way. Again and again when a *chaudhri* or other villager has recited the Bible story, bringing out the teaching with all its Oriental coloring, we have had to exclaim. "He would have been a great preacher had he found Jesus earlier!" We have found young men and some village women who would have made fine preachers, Sunday-school teachers, or Epworth League presidents had opportunity come their way.

And so the village meeting focuses the Christian teaching and trains in Christian worship. It is the church service, Epworth League, prayer-meeting, and, in many villages, the Sunday-school of the village congregation. It is attended not only by Christians, but by half the non-Christian population of the village.

The great objective of the year's work was to get these "objectives" over to the village congregations. The workers have tried. They are conscious of many failures. However, they feel that a mile-stone has been reached and all are eager to take up another year's work and thus to push on to another mile-stone in shepherding and training in Christian experience these mass-movement Christians.

THE STEWARD'S PSALM

The Lord is my Partner: I shall not want.

He maketh me to lie down and rest without worry about tomorrow; He leadeth me beside streams of the Water of Life.

He restoreth my spiritual life through His Word; He leadeth me in the paths of right dealing and service to man for His Name's sake.

Yea, though I walk through the valley of the shadow of dead churches and deficits I will not fear to go forward, for Thou art with me; Thy encouragement and Thy guidance comfort me.

Thou preparest a table of opportunities before me in the presence of opposition; Thou anointest me with the spirit of joyful giving; my tithing envelope runneth over.

Surely Thy goodness and the blessings of Christian stewardship shall follow me all the days of my life, and I will spend all my days in promoting my Partner's business.



FACTS FOR FUEL



Cost of Luxuries—According to financial figures of the Internal Revenue office, America spends annually the following sums for “luxuries” or “non-essentials”:

For face powder, cosmetics and perfumes, \$750,000,000; for cigarettes, cigars, tobacco and snuff, \$2,110,000,000; for jewelry, \$500,000,000; for joy rides, movies and races, \$3,000,000,000; for furs, \$350,000,000; for chewing-gum, \$50,000,000; for ice-cream, \$250,000,000; for luxurious service, \$3,000,000,000. Other items, make a total of \$22,000,000,000 spent by America for what the Government statistician calls “luxuries.” This sum is *over three hundred times more than is spent for missionary work and over fifty times the amount spent for all church work.*

* * *

Cost of War—In addition to the great cost in suffering and in the loss of life or health, statistics show that *before this generation and the next* pay America’s cost of the World War, the total amount will be over \$100,000,000,000. The treasury estimate of the actual cost today is \$48,000,000,000 or double what was estimated seven years ago. These figures include cost of military activities (sixteen billion); naval activities (three and one-half billions); interest on war debt (eight billions); Veterans’ Bureau (two and one-half billions) and other expenditures eighteen billions. The War Veterans Bureau is the biggest item in the Cost of Government.

* * *

Cost of Religion—Church property in the United States is reported by the “Handbook of the Churches” to be worth nearly three billion dollars (\$2,820,222,000). The annual expenditures by all the churches were re-

ported last year to be \$50,862,000 for Home Missions and Church Extension; \$26,000,000 for Foreign Missions (not including undenominational gifts); \$14,323,000 for Sunday schools and church education and, by twenty-five Protestant denominations alone \$342,552,496 for congregational expenses and a total of \$91,845,275 for all benevolences.

* * *

American Wealth—More than \$26,000,000,000 was on deposit in savings banks and trust companies of the United States on June 30, 1927. This is an increase of \$1,368,094,000 over last year. The growth in the number of savings depositors is notable. In the thirty-six States reporting depositors the increase over last year is 1,592,544. The total number of savings depositors reported in banks and trust companies is 48,354,784 but fourteen state banking departments do not call for this information in their reports.

* * *

Over 31,710 immigrant aliens were admitted into the United States last October. Of these 5,102 were from Germany, 5,030 from Ireland, 6,342 from Great Britain, 1,739 from Italy and Sardinia, 2,086 from France and 4,195 from Mexico. They included 210 teachers, 167 engineers, 130 clergy, 1,639 clerks and accountants, 3,820 servants and 5,339 laborers.

* * *

Criminal Youth—An “astounding number of youths have embarked on careers of crime” in New York State, and especially in New York City, said John S. Kennedy, Chairman of the State Commission of Correction, in a recent report.

“It has been truly said, ‘The criminal of today is only the reckless, difficult, unadjusted child of yesterday.’

Boys of sixteen and up to young men of twenty-one years of age overflow our penal institutions, the major portion of them charged with all kinds of crimes of violence against persons and property."

"A student of criminal activity asserts that although only 2 per cent of New York's population come in contact with the law, charged with crime, 44 per cent of the crimes committed are by boys under twenty-one years old. For the year ending June 30, 1927, 227 boys between sixteen and twenty were committed to state prisons, and 100 twenty-one years of age; 505 between these ages were sent to the New York State Reformatory at Elmira; 559 between sixteen and twenty-one, and 186 twenty-one years of age were committed to state penitentiaries. County jails received thirty-four sixteen years of age, 4,835 between sixteen and twenty-one and 1,310 twenty-one years of age."

* * *

Causes of Death—Heart disease was the greatest cause of death in America last year. Next came pneumonia, inflammation of the kidneys, cancer and tuberculosis.

The death rate per 100,000 estimated population was 1,222.7 in 1926 and 1,182.3 in 1925. Deaths from diseases of the heart increased from 191,226 in 1925 to 209,370 in 1926, the rate jumping from 185.5 to 199.1 per 100,000. Tuberculosis was the cause of 91,568 deaths.

* * *

The Drug Evil—"No country suffers more from the narcotic drug evil than the United States," declared Dr. van Dyke, recently. It is estimated that there are at least 1,500,000 drug addicts in this country, many of them boys and girls.

As remedies, he advocates a restriction of the production of the opium poppy, and stricter enforcement of existing laws.

This evil can be checked by international cooperation in addition to domestic legislation. The poppy is grown to an amount that is more than

ten times as much as is needed for medicinal uses.

* * *

Prohibition and Business—In 1917 America was wet. More than 200,000 saloons were destroying the thrift and efficiency of the American people. There were that year, 7,269 building and loan associations in the United States with a total membership of 3,838,612, and total assets of \$1,769,142,175. In 1926 the total number of associations was 12,000 with a total membership of 11,275,000 and total assets of \$6,280,000,000. Prohibition has been a big factor in the marvelous growth of these financial institutions.

Henry Ford says that prohibition has reduced the liquor problem among his workers to a point where it can be easily handled. Before prohibition each group of 5,000 contained 100 who gave trouble through drinking. Now, however, there are not as many as ten in each group of 5,000 who give trouble. The men are working more, working better, wasting less and saving more. The wives are now getting what the saloonkeepers formerly received.

* * *

Growth in Divorce—One divorce to every five marriage licenses issued was the ratio in Chicago during three months. In ten years the ratio of unhappy to successful marriages has doubled. Judges ascribe the increase chiefly to changing economic conditions and to departure from the old-fashioned family life with its teachings and its restraints.

From bench, bar, church and civic and social organizations the cry is arising that the divorce evil "perhaps constitutes the greatest menace to American institutions."

Last year there were 38,094 marriage licenses issued in Cook County and 7,285 divorces granted. In eight years the number of divorces granted has doubled, while marriages have increased one eighth. In the past forty years the ratio of divorces to marriages has increased from one divorce in seventeen marriages to one in five.



TOPICS OF THE TIMES



Awakening in Korea

THE Koreans have, from the first introduction of Christianity forty-five years ago, been peculiarly receptive of the gospel message. Had it not been for strong opposing forces, there is reason to believe that the whole land would have become Christian. Even now it exerts the most powerful influence of any religion or philosophy. The Church is peculiarly vigorous and apostolic in its spiritual life and work. Dr. Mott has even said that Korean Christians are of the type that would evangelize the world if other lands should lapse into heathenism. The Korean Christian community today numbers over three hundred thousand, or two per cent of the population—a much larger proportion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest has greatly increased. The spirit of prayer is especially marked. Power from God is working among

the people. At Yandukwon, the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and the movement spread.

New Policies in Japan

THE Presbyterian Board of Foreign Missions has recently adopted the policy of reducing subsidies for work carried on under the Church of Christ in Japan, and of discontinuing subsidies for new work. The Japanese Synod has accepted this policy beginning March 31st, 1928, when the Japanese presbyteries will take over the supervision of aided churches under the plan of decreasing the subsidies from foreign funds. This decrease will continue until the mission subsidies disappear entirely.

The Synod of the Church of Christ in Japan is also considering a plan to recognize missionaries as members of the presbyteries but without vote unless they occupy pastorates in Japan or are given voting privileges by the presbytery. The right to vote may be limited to ordained men in charge of churches with fifty or more members and contributing three

hundred yen or more per year. The Japanese desire to have missionaries and their work entirely under the supervision of standing committees of the presbyteries.

A committee has been appointed to consider the advisability of making changes in the constitution and canons of the Church with reference to eligibility of missionaries' vote in the presbytery and synod. While conditions are changing in Japan as elsewhere, the Japanese Christian church leaders earnestly desire foreign missionary workers to continue their help in evangelizing Japan and in training future leaders.

The Rev. Robert S. Spencer, missionary in Fukuoka, writes that Japanese colleagues plead for more help. They are not asking for money, but for the help that comes from the missionaries' personalities and message. "A pastor of thirty-five years experience, Brother Sugihara, declared with tears in his eyes that he had never seen such open doors, especially in the educational world, and that for missionaries to leave now would be striking a blow at the Japanese Church. He said: 'The missionary has an unique contribution which we need.'"

It is significant that the faculty of the Government Girls' High School at Saseho recently awarded Bibles to the honor students. The faculty of Fukuoka Jo Gekko (a mission school) in an effort to minimize the entrance examination evil, announced that applicants whose parents would pledge that their children would take no other examination provided they were admitted to this school, would be taken first. It was expected that perhaps one half of the seventy students would come that way,

largely from Christian homes. There were eighty-five applicants, of good quality, one the daughter of a leading physician of the city.

Mr. Spencer continues: "Not alone has fine devotion been called forth from our Japanese brothers and sisters by our lack, but more and more we are being driven to the more intensive spiritual ministry, rather than the administrative work of the past. In the past few months I have repeatedly had to decline calls for spiritual work from sheer overcrowding of the schedule. The calls included a return engagement to the Girls' College; a Bible class in the Post Office; spiritual addresses at our big Haketa railroad station; another possible class at the First Bank; all are waiting. 'Ye are the salt of the earth'—and as the Chinese girl explained it, salt makes people thirsty. Our real job is being such excellent salty Christians that all about us will be thirsty for the Living Water."

A Nanking Agreement

CHINESE Nationalist authorities have finally reached an agreement with the American Government on the Nanking incident of March, 1927, when Dr. John E. Williams was killed and much American property was destroyed. No demand has been made by the American missions for indemnity but the American State Department made an agreement by which the Nationalist Government has given guarantees and promise of compensation for losses incurred.

The Nationalist Government in making amends for the attack on Americans when Nationalists occupied Nanking, expressed "pro-

found regret" at the indignities to the American flag and to the American Government. It placed the blame on Communists, but assumed full responsibility and guaranteed Americans against further agitation and similar violence. It undertakes to make complete compensation for all damages, and a mixed Sino-American commission is to be set up to appraise the damages.

U. S. Minister MacMurray renewed the statement of Secretary Kellogg of January 27, 1927, that the United States stood ready to negotiate for a revision of its treaties with China when any delegation fairly representative of all China appeared for that purpose. Who can tell how soon this will be?

The Case of Marshal Feng

IN OUR March number reference was made to this famous "Christian General" and to a statement attributed to him to the effect that he is no longer a Christian. In view of other testimonies from him and about him, we are slow to believe the truth of this statement. While Marshal Feng's stay in Moscow evidently clouded his vision and warped his judgment, there does not seem to be any reason to believe that he has renounced his faith in Christ. That he has backslidden from his former faith and works there seems to be no doubt. Marshal Feng is in a very difficult position as a general holding the balance of power in the midst of anarchy and strong anti-foreign feeling in China. This feeling has turned Marshal Feng against foreigners, including many missionaries, because of his belief that they are not unselfish friends of China.

General Chang, who was one of Marshal Feng's leading generals and a very earnest Christian evangelist, said recently in an address, that Marshal Feng's visit to Moscow had deceived him in regard to the real basis and character of Sovietism. While he has lost ground spiritually, yet General Chang maintains that Marshal Feng is still a Christian at heart and greatly needs the prayers of all Christians in his present very difficult position. Marshal Feng has shown many evidences in the past of being a loyal follower of Christ. He has been the means of leading many Chinese soldiers into the Christian faith and it is our hope and belief that he will yet be widely used to extend the Kingdom of God in China. Pray for him.

It is reported that General Chang, his friend and former Chief of Staff, has resigned from his position in the army, because of the very great difficulty of maintaining his Christian standards in that connection, and in order that he may devote himself entirely to evangelistic work. He has sometimes been called "The Billy Sunday of China."

Opposition in Damascus

THE French authorities in Damascus have recently, on complaint of the Moslems, closed the reading-room opened by Pastor Nielson. The ground of complaint was a Christian book given to one or two Moslems at their own request. The Moslems are evidently alarmed for fear that their co-religionists cannot withstand the influence of Christian literature. The authorities have also asked Pastor Nielson to leave Damascus for a time.

Progress in the Philippines

REMARKABLE progress has been made in the Philippines during the last twenty-eight years, since America has assumed control. From superstition, bigotry and intolerance the islanders have come into a large degree of enlightenment, openmindedness and freedom. From absolute domination from Spain and the Roman Catholic hierarchy they have gained their civil and religious liberty. Their physical and educational development make the transformation from the olden days seem like a miracle. From medievalism many districts of the islands have advanced into twentieth century cleanliness, light and power. New roads, better housing, segregation of lepers, hygiene and sanitation, the development of commerce and industry have made the country over. But the most hopeful prospect is in the education of the youth into more enlightened Christian ideals.

One of the evidences of this progress is the Young Men's Christian Association Conference held at Baguio last January. What a contrast to the forms of religious instruction and expression illus-

trated in the religious processions and ceremonies conducted by Spanish priests and friars! At this Young Men's Conference last New Year there were gathered 469 delegates, of whom 195 were Protestants, 94 were Roman Catholics, 13 Mohammedans, 7 Aglipayans, and 5 Buddhists. They included beside Filipinos, Chinese, Siamese, Japanese, Javanese and Americans. Jesus Valenzuela, a young Filipino Christian leader, writes: "The main topic was 'The Christian Socialization of the Individual.' . . . There was a lot of preparation for good citizenship at the conference. It afforded exceptional training in leadership and fine fellowship. The conference was also a contribution to student and community morale. Young men who are to become future leaders of the country learned how to use religious ideals in solving national problems."

Such conferences are of real value but they miss their high possibilities if they fail to lift up Jesus Christ as the one Way of life and wisdom and power, and His Gospel as the one way out of failure and death. This is the Gospel that the Filipinos and the world needs.



A RECENT CHRISTIAN ASSOCIATION CONFERENCE IN THE PHILIPPINES



METHODS FOR WORKERS



LITTLE DROPS OF INK, LITTLE LINES OF PEN
MAKE THE INDIA INKLINGS TELL US WHY AND WHEN!

BEST MISSIONARY METHODS FOR CHILDREN

BY MARGARET T. APPLEGARTH, Rochester,
New York

Author of "Merry-Go-Round," "A China Shepherdess," Etc., Etc.

There is a very delicious tale of how, one day, the Fish became dreadfully worried over the way some little Crabs were walking. "But that isn't the way to walk, at all, my dears!" the Fish cried earnestly, and instantly started a class to show them exactly how. The little Crabs were just as much in earnest over it so that the Fish sent them home exultantly: "You're getting the knack! Come back next week and we'll show you some more."

But the next week, alas! the gait of the little crabs was as woefully side-wise as ever; indeed week followed week with new lessons which seemed to be learned faithfully at the time, only to appear quite forgotten the next week.

So the Fish did what all good teachers have done since the world began,—they held a conference with a methods class, which was addressed one day by a perfect whale of a Fish: "Ladies and gentlemen," said he, "I

marvel how you can expect to teach these little Crabs to walk straight in a mere hour one day a week, when on all the other six days of the week their mothers and fathers are walking so crooked at home!"

There is no story so applicable to missionary methods! For we realize that "*The world walks forward on the feet of little children*" and we don't want it to walk crookedly; yet every teacher knows that all the very simple understandable A B C's she teaches on a Sunday about such big issues as "race relations," "international appreciation," and "world fellowship" can be shattered in the first half hour after the child reaches home.

It would seem, therefore, as if like charity—Best Missionary Methods for children should begin at home. The Cradle Roll, Kindergarten and Primary superintendents can do an invaluable piece of education in this connection, fostered by the Woman's Missionary Society and the Girls' Mission Club in preparing some of the material necessary, basing their procedure on three very simple premises:

1. **MOTHERS LOVE BABIES!** Therefore, why not send (or loan) leaflets, stories, books, and pictures, collected

in the most attractive manila envelope, about babies of other lands, to all mothers with babies on the Cradle Roll? It may be necessary to augment the number of Cradle Roll callers by volunteers who feel this service is significant enough to warrant several calls a year, instead of the usual annual visit. *Asia, The National Geographic*, and denominational missionary magazines, as well as denominational leaflets, all have unusual pictures of babies and mothers the world around. Books such as "The Child in the Midst," "A Straight Way Toward Tomorrow," "Please Stand By," and "Lotus Buds" have pictures and stories about young children sure to interest a mother. Every loan or every gift of material should be accompanied by a special personal letter, addressing the mother intimately and telling with all the charm and whimsicality possible the desire of Christian women to bring the ends of the world into one neighborhood of warm acquaintance, and here is a beginning: "To introduce to you the mothers and babies of other lands, so that you may love them a little more, and worry over them a little more, and want them to share the best you have a little more than you have ever wanted this before!"

There is the added suggestion of having a Young Mothers' Party in your church once or twice a year, sponsored by the Woman's Missionary Society and the Cradle Roll and Kindergarten. The writer remembers a Valentine Party when a large red heart was given to each mother when she entered, with the beguiling picture of some little foreign baby on it, an interesting leaflet or a typed story of that baby pasted on the other side of the heart—its quaint name, what that name means, customs in regard to naming, feeding, amusing, and dressing the baby, etc., etc. For the program cradle songs of all nations were sung by "mothers" of all nations, in costumes, several of whom then told the life stories of their children. A simple and almost impromptu dramatization could be worked up by such imperson-

ating mothers, calling it perhaps "The Hand That Rocks the Cradle": What does that hand want for the little cradle roller? The children themselves should be entertained by games and stories in another room, otherwise the mothers will have their attention seriously divided! A church in New York recently gave "Just Suppose" at a mothers' and daughters' banquet. This little play is in "Short Missionary Plays" published by the George H. Doran Company, New York. A Presbyterian church in Rochester, New York, has had for years an organization known as "Mothers of the Temple," with regular meetings for the discussion of all the problems a mother faces in bringing up children in a Christian way. Any number of churches today have parents' classes; it would seem as if every little while they could and should get better perspective on their own problems by looking at the whole world of little children. Surely several meetings could well be given over to the study of how the children of today may best meet their world tomorrow in a Christian way.

(1) Are we satisfied with the present average church member, as such? Does he see things "in the large," or is Jesus' way of life an enigma to him? How can this "way be made straight" in the hearts of parents first, and then in the hearts of children? What did Jesus come to do?

(2) If the word "missions" is taboo, why? Because some straight-laced narrow souls once created prejudices in our heart, is that any reason why we should be unwilling now to let Christianity loose in the world through radiant lives? What else is missions but everybody everywhere learning to follow Jesus Christ? What Christian honestly dares to object to this?

(3) What ways are there of making world friendships inescapably interesting and vital in the lives of boys and girls?

(4) If mothers dread another war and its toll of sons, what connection is

there between world missions and world peace? Two quotations are apt:

"In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-
wide

New ages will be glorified.
Let child love child, and strife will
cease,
Disarm the hearts, for that is peace."

Someone has said: "*I can never feel hate for any nation if I have even one friend who is a member of it. I think of that friend and I cannot hate.*"

Perhaps a debate on this thought would be most stimulating in a parents' class: "Resolved, that Christian missions can do more to promote world peace than disarmament." For books see "On Earth—Peace," "World Missions and World Peace," and the magazine, *The World Tomorrow*.

(5) Sometimes the review of a book is an eye-opener to a new conception of the world. Such books as "Mother India," "Things As They Are," "Thinking Black," "Up from Slavery," "The Debt Eternal," "New Paths for Old Purposes," and a dozen others cannot help but challenge the respect and sympathy of intelligent persons.

So much for what can be attempted with parenthood. Now for childhood!

2. CHILDREN LOVE NEW PLAY-THINGS. This second promise is so self-evident that it is curious we have not used the fact more largely in the spread of missionary interest. For the Mysterious Charm of Bundles could be such an ally! There are always birthdays, Christmas, sick-at-home times, when something arriving at the front door done up in ribbons can be so very intriguing! Perhaps a doll—is there any earthly reason why American girls must receive only American dolls? Japanese curio shops have such fascinating and reasonable Japanese dolls of all sizes—tiny dolls to be tied on the backs of larger dolls, both to be accompanied by a book or booklet of missionary stories about Japan, with a special personal letter written to "Honorable Dear Miss You!" explaining how and why "we" are arriv-

ing....and wouldn't the Honorable Miss You like to have her other dolls take a pretend trip to Japan—it would mean packing a pretend trunk, sailing in a pretend ship, landing in a pretend Japan, having pretend tea-parties and meeting this very real enclosed Miss Plum Blossom; etc., etc. By suggesting enough things to do, and by giving a book of stories also suggestive of further developments one can really "start something." The



MOTHERS LOVE INDIAN BABIES

possibility of dolls of other nationalities then occurs to you: the dressing of them is always fun, the finding of suitable stories to accompany them, and the penning of an intriguing letter of suggestions is equally interesting work. A little girl who really loves dolls is a mother to them; when once she has loved a doll of another nationality she has quite literally

started developing an "international mind."

A further idea along this line is fully as effective, the preparation of *Loan Boxes* containing dolls, model houses, stories, etc., only one nationality to a box, which may become known as the China Box, the India Box, the Mexico Box. It is in the preparation of this material that a Woman's Society and a Girls' Club can be asked to cooperate. The work will be amusing, and the need for secrecy and mystery makes one seem like a Santa Claus on a world scale, creating a very warm-hearted feeling between departments and groups. The boxes can be kept two weeks and then exchanged for other playthings.

For older boys and girls there is a whole range of other possibilities, e.g., jig-saw puzzles, mount large pictures with a special significance as to race and interesting situations (or maps surrounded by small but graphic pictures) on fairly heavy cardboard, and cut out in unusual shapes. Give one such picture to each pupil in an envelope to be worked out at home, and then have a Short Story Contest on each picture—what do you suppose it is all about? Where is it happening? Who are these people? Why? When? etc. The pupils are to take home an envelope each Sunday and return it with their original story the following week, then take another, and another. Great interest can be aroused over this "World Acquaintance Plan" both in the church, and in the home, if deacons are asked to be the judges of one picture and all the stories about it; trustees of another; ushers of a third; men's Bible class of a fourth; etc. A special Sunday session could be set aside when each picture could be thrown on a screen by a Balopticon, while the winner reads aloud the story adjudged the best on that picture. With appropriate hymns and Bible readings, and special invitations to parents to attend, considerable value can be derived from such a continuous plan covering a number of weeks.

Along somewhat the same line is the "Thank You" Contest, which creates international thinking as far as indebtedness goes, to the ends of the earth. Give to each pupil in the class, or department, a long strip of cardboard. At the top he is to draw a picture of his own home, and underneath to make a list of the various things in it, by rooms: "In the hall is—" etc. Then opposite the articles he is to write the places where the objects properly came from originally, with as much of the procedure of obtaining them as he can discover. The best list will, of course, be the fullest. Omit the dining-room and pantry from this list.

A second development will be another long strip of colored cardboard, at the top of which is to be pasted a picture of the boy or girl, with a list to follow of his wearing apparel, jewelry, etc., where obtained, etc.

A third long strip of cardboard can be headed: "My Daily Bread" with the picture of a table spread for a meal. This can be interestingly developed with colored advertisements found in the various women's magazines, where sugar and olives and dates and oranges, tea and coffee and fruits and vegetables are so often pictured, and even their sources shown. In fact, pictures on the two other lists will add greatly to the fun of preparing them. (In a group of Junior High Girls the suggested headings for these three discussion topics, which were to be simply dramatized instead of posterized, were: "The House Beautiful," "The Perfect Lady," and "The Well-Balanced Meal," the latter to be brought in balanced on a tray by girls in costume, impersonating the world workers who obtained the commodities. For suggestions see Chapter II of the current Junior textbook "Please Stand By.")

These few suggestions show how the missionary interest, like a game of tennis, can be volleyed back and forth from the school to the home. A third general scheme is more obvious:

3. BOYS AND GIRLS LOVE TO READ.

Yet the churches which write into their annual budgets any amount whatever for the training of world Christians could be counted on the fingers of two hands. There are so many thrilling tales of adventure and heroism in Christian missions which boys and girls enjoy that it seems a pity for more churches not to be taking a definite step to acquaint them with the wonders and glories of the greatest adventure in the world. In case neither church nor school authorities have tried to do this, the person reading this article is herewith chal-

lenged with the task! Make a list of all the persons you can approach for the donation of a book—perhaps if they bought the book individually, and read it, and inscribed it as their gift, it might do double duty, so have another list of books sure to thrill. Among the very best are: "Livingstone, the Path Finder," "Ann of Ava," "Judson, the Pioneer," "Uganda's White Man of Work," "The White Queen of Okoyong," "The Life of John G. Paton," "The Book of Missionary Heroes," "Bearers of the Torch," "The Black Bearded Barbarian," "The Moffats," all of these biographies. There are numberless books of stories and adventures suitable for

all ages. If children are to know, they must read. "Give ye them to read," as Paul said to Timothy.

SPEAKING OF BIRTHDAYS. Several denominations print missionary prayer calendars with the birthdays of the missionaries listed day by day. One year the writer tried an interesting experiment—she had a list of every pupil in the department, with birthday dates and addresses. By arranging these in order and referring to the same date in the prayer calendar it was possible to select a missionary for every scholar; and on the proper date



AN INTERESTING CHINESE FAMILY

a picture postcard of the missionary's country was mailed, saying: "This is to wish you a wonderful birthday and to tell you that celebrating with you on the very same day is So-and-So from Such-and-Such-a-Place," adding something both entertaining and curiosity-provoking about either the place or the person. The next day a follow-up envelope arrived, containing an interesting leaflet about the country or a story about the people there—always with a gay personal remark to give the intimate appeal: "Here's some more about So-and-So, your birthday partner!" Sometimes a third envelope and leaflet was sent on the third day. The plan was an over-

lenged with the task! Make a list of all the persons you can approach for the donation of a book—perhaps if they bought the book individually, and read it, and inscribed it as their gift, it might do double duty, so have another list of books sure to thrill. Among the very best are: "Livingstone, the Path Finder," "Ann of Ava," "Judson, the Pioneer," "Uganda's White Man of Work," "The White Queen of Okoyong," "The Life of John G. Paton," "The Book of Missionary Heroes," "Bearers of the Torch," "The Black Bearded Barbarian," "The Moffats," all of these biographies. There are numberless books of stories and adventures suitable for

whelming success as far as interest went, for *birthdays* are such personal occasions that it is flattering to share them with someone celebrated and important in the world.

A simpler plan, considerably easier on the teacher (!) and more stimulating to the imagination, would be to have such a prayer calendar kept on a reference table, provide each pupil with a sheet of colored cardboard and start a contest on "Who Has The Most Interesting Birthday?" On the poster should appear the birthday date, and anything else which lays claim to interest, such as certain world events which occurred that date, a *missionary's birthday*, pictures of his adopted country and the people there, etc., etc. The display of such posters in their calendarial order around the walls of the department room should prove very stimulating to missionary interest, especially as the dates fall due when the scholar for the day has five minutes to explain his poster, locating his missionary on a world map, and making his date as interesting as possible. The choice of a suitable hymn should belong to the birthday child, and the prayer for the day should link that child with that far-flung other person whose life of usefulness may seem so full of color and of wonder.

Can't you picture some clever girl printing hers like a cross-stitch sampler with many colored X's to form the words: JANE SMITH, HER BIRTHDAY, with a picture in a medallion of some quaint old heroine, perhaps Ann Hasseltine Judson, who, on such and such a date, 200 years ago set sail in an equally quaint old sailing vessel, shown in another medallion, for Burma, represented by palm trees and a hut-on stilts. Then a modern ocean liner, the name of the living missionary, a picture of his country, etc., etc.

On the reference table should be kept a list of compiled missionary dates and such reference books as "Wonders of Missions" (Mason), and "Missionaries Every Boy and Girl Should Know" (Johnston). The map

on the wall might begin by being only a very large piece of paper. Then, like Carey's home-made map opposite his cobbler's bench, this one may be allowed to grow bit by bit as each new Sunday sees another country drawn in by the pupil who has selected it for "his" missionary. In any case, even on a regularly printed map, the scholar should write his name on the country where his missionary lives.

PARTIES ARE A MISSIONARY ASSET! If you have ever groaned over "having" your class at your home for a party, because Junior girls are so hard to entertain, then you may be interested in a "Dress-Up Box" the writer has long been adding to, where her own class used to solve the party problem month after month after month by dressing up—one as a trained nurse, one as the gorgeous Mrs. Silver Money Bags (with a purse full of silver paper money!) others as Hindus, Chinese, Immigrants, etc. This motley crew instantly wanted to know who they were, where they came from, and so many other hows and whats and whys that it meant many a story hour by the fireside, many a guessing contest cleverly gotten up on the various countries, many a new game evolved to focus the attention on a desired point. There were impromptu dramatics, where Mrs. Silver Money Bags often saved the day by her generosity. Certainly other clothes created a truer interest in other nationalities, and many gift boxes were sent here, there, and everywhere, and much money given for projects which had become suddenly dearer to their hearts.

CREATING AN INTERNATIONAL MIND THROUGH SERVICE ACTIVITIES. In the opening months of 1927, an entire denomination of children grew greatly interested in a project presented to them first on the children's page of their denominational paper. Week by week for two months new articles, and the printing of their own letters in reply to these articles, aroused such real interest that \$550 was easily raised for getting books translated for the bookless children of the Ori-

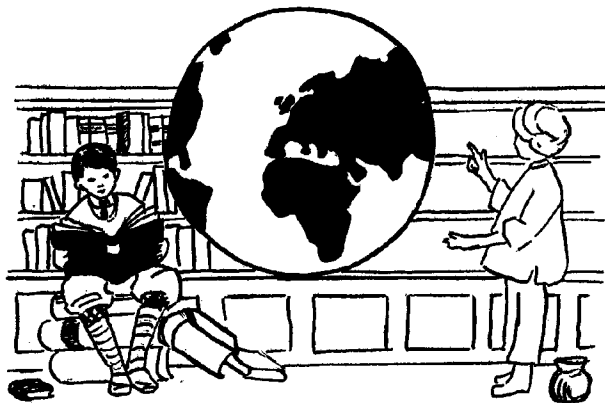
ent. The articles were based on the facts given in Chapter V of "Please Stand By," the Junior study book for 1927-28—showing that boys and girls in the Orient have no story-books, and need them badly! To facilitate the sending of gifts in small amounts the use of new postage stamps was suggested; instantly the shower started—over \$62 the first week! Those desiring to duplicate such an experiment, denominationally, may consult back

sketch on page 90 of the textbook also on the sheet, showing the world's bookcase, one side full, one side empty.

(3) There was a poster contest, with practical appeals for the bookless, judged by the chairman of the Board of Education and two others.

(4) There was a slogan contest, with two slogans tied: "No Bookless Country," and "Say It with Books, But Say It with Ours."

(5) There was a five-minute session



SOME HAVE BOOKS—SOME HAVE NONE, SURELY SOMETHING SHOULD BE DONE!

numbers of *The Baptist*, from the issue of November 13, 1926 for a month or so thereafter.

One local church decided to raise \$200 for its own translation, and (1) there were four-minute speeches on the bookless situation, each Sunday, in every department of the school.

(2) There was the singing of an original school hymn every Sunday to the tune *Regent Square*:

Father, we Thy children thank Thee
For the books we love to read—
They are keys to wisdom's treasure
Opening all the lore we need;
They are trips to lands of pleasure,
Father, books are friends indeed.

But we hear today with sadness
Of the children far away,
Who are bookless, and we wonder
If Thou art not saying: "Speed
And undo this needless blunder,
Christian, give ye them to read."

The words were mimeographed in large numbers, with the pen and ink

spent in giving famous quotations about what books are and what they do.

(6) There was another ten-minute session when a play was given! "The Book That Fell Through the Earth" (see *Everyland* for June, 1927).

(7) There was a splendid final program for collecting into a bookcase the tiny book-banks (made by a class of Junior High girls) filled with money—nearly \$195.*

Mention must be made of the now famous Japanese Doll project and the soon-to-be-famous School Bags for Mexico; with Lindbergh's recent flight there the imagination of thousands of boys has already centered on Mexico; utilize it; help them to "fly" there too!

* Send all money to Miss Alice M. Kyle, Treasurer, Committee on Christian Literature in the Orient, 16 State St., Framingham Center, Mass.

WOMAN'S HOME MISSION BULLETIN

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

LAW ENFORCEMENT

The resolutions passed by a meeting of the Woman's National Committee for Law Enforcement held in Providence, Rhode Island, May 10-11, 1927, were carefully considered at the annual meeting of the Council of Women for Home Missions. After changes in phraseology they were heartily adopted as follows:

As members of our respective political parties, we pledge ourselves to use our utmost endeavors to secure:

1. Such presidential and other candidates as shall through their public pledges and private performances uphold the Eighteenth Amendment.

2. Platforms and candidates that stand unequivocally for the support of the Constitution of the United States.

3. An administration—federal, state, and local—free from bribery, patronage and corruption, pledged to honest enforcement of laws, by men who are for the law and who shall be given sufficient power to be able to fulfill their duty.

If this means the Eighteenth Amendment an issue in the 1928 elections, then we are prepared to make it an issue.

SPANISH-SPEAKING WORK

BY CHARLES A. THOMPSON

Ours is the privilege of working at a growing task. The number of Spanish-speaking people in the United States is constantly increasing. Coincident with the Immigration Act of 1924, there took place a decided reduction in the number of Mexican entries. But each subsequent year has shown a definite increase in the number of Mexican immigrant aliens admitted. In 1925, 32,964 entered; in 1926, 42,638; and this last year, 1927, the figure was 66,766. Save for one year, 1924, when we received 87,648 Mexicans, this is the largest number of entries in all our history.

We are engaged in a task which is now nation-wide. The Southwest still holds the majority of our Spanish-

speaking people. But the demand of the railroads and the beet industry for Mexican labor has drawn our parishioners northward up the Mississippi Valley to Chicago, has scattered them throughout the Great Lakes Region, and even pushed them on eastward as far as New York and New England. The Mexican is a familiar figure in the employment offices of Chicago. Detroit has its Mexican colony. New York City is reported to possess between two and three hundred thousand Spanish-speaking residents. The "solid South" is perhaps the only section of the country still uninvaded. But Texas is beginning to spill some of its Mexicans into Louisiana, and Florida has its large colony of Cubans.

The possible restriction of Mexican immigration to the United States is rapidly coming to the forefront of public interest. Employing interests, agricultural and industrial, are opposed to any limitation in the number of entries. But notwithstanding their protests, sentiment for restriction seems to be gaining ground. As long as he comes in such numbers, the Mexican can but slowly adjust himself to American life; further, the new arrival serves to overstock the labor market and keep down the wages of the resident Mexican.

If restriction is effected, we must strive that it in no way reflects upon Mexico's prestige or injures Mexican-American relations. These latter have undoubtedly shown an improvement during the past year. The tension in the dispute concerning the oil and land laws has lessened. The religious conflict rests at present in a deadlock, with no immediate prospect of solution. It has served to transfer to this country a considerable number of priests and nuns, many of whom have found employment in the churches and schools of the Southwest. The selec-

tion of Dwight W. Morrow, as our new ambassador, has had a most favorable effect. In his speech to the American colony of Mexico City, he reminded them of the words uttered twenty years before by Secretary of State Elihu Root during his visit to Mexico: "You not only represent your country, but you have a duty to perform toward the country in which you live. While you continue to be good, loyal American citizens, you should be good loyal Mexican residents." In the same spirit we may call upon the Mexicans in the United States, while they continue to be good loyal Mexican citizens to be also good loyal American residents.

Steady and encouraging progress, under the blessing of God, has been made by all the denominations at work. A spirit of optimism rules. The eyes of faith see great victories in the future. The El Paso Congress, which met in December, 1926, emphasized the basic importance of Spanish-speaking work, and its discussions helped to define and clarify partially many of our problems.

The greatness of our task is making for us unified effort and cooperative enterprises. Space permits us to mention but a few examples. In Pasadena, California, where the Methodists have been allocated the responsibility for Mexican work, a student from the Baptist Seminary is assisting the Methodist pastor. This past year witnessed the organization in Chicago of a joint Congregational-Presbyterian church for the Spanish-speaking people. The Southern California Mexican Sunday School Association, embracing all the evangelical denominations except one, continues to exert a unifying influence. In Wichita, Kansas, the union church under the supervision of the local Council of Churches, prospers.

Few missionary fields can report as much definite progress as can our endeavors among the Spanish-speaking people of the United States. More than 22,000 communicant members are now enrolled in 333 churches.

There are over 800 different enterprises located at 300 different points; boarding and day schools number thirty-four. As befits good seed sown in good soil, the work is growing with astonishing rapidity.

Interdenominational Council on Spanish-Speaking Work

The office of Executive Secretary was instituted in December, 1924. Perhaps the most concrete, though not the most accurate way of measuring the growing importance of this work is the amount of financial support accorded to it. The amounts are as follows: 1924-1925, \$400.00; 1925-1926, \$1,540.63; 1926-1927, \$3,349.58. These totals include both the amounts given for the office of Executive Secretary and for *Nueva Senda*, the monthly paper in Spanish.

Nueva Senda seems steadily making a more secure place for itself. We are striving constantly to improve and strengthen it. Through the generous cooperation of Dr. Worth M. Tippy, Secretary of the Commission on the Church and Social Service of the Federal Council of Churches, *Nueva Senda* is publishing a series of four-page supplements, dealing with the social problems which affect the Mexican immigrant. The first supplement published in August discussed the social ideals of the Protestant churches; the second, published in connection with the December issue, is devoted to child labor.

In recent issues, Rev. Guillermo A. Walls, widely and favorably known for his publications in the field of religious education, has edited a young people's page. Mr. Alberto Rembao has rendered effective services to *Nueva Senda*. He has carried the greater part of the editorial work in Spanish, and his counsel has been of value in determining the policy of the paper. Natural literary facility and previous journalistic experience fit him for increasingly fruitful service in this field.

Nueva Senda should be pushed, as an organ of interdenominational ac-

quaintance, of instruction in practical methods of evangelism and religious education, and of spiritual inspiration for the advance of the whole Kingdom.

Two more excellent tracts have come from the pen of Dr. J. H. Heald and have been published by the American Tract Society. They are entitled (in Spanish) "What Christians Think of the Church" and "What Christians Think of Society." Already they have received a cordial welcome.

We learn to work together by actually working together. Such association brings a more realistic appreciation of the difficulties of our cooperative ventures. But it also results in the recognition of our growing unity and interdependence. We are closer together than we realize. We know each other better. We love each other more intelligently. Perhaps, also, we have come to share more of the spacious spirit of our Master, who prayed that we might all be one.

FORTY-EIGHT YEARS AGO

BY MARY L. TRESSLER NEWCOMER

At our request, Mrs. C. B. Newcomer, Historian-Librarian of the Union in Carthage, Illinois, gives this interesting glimpse into the past. The young girl who recorded these minutes of the meeting in 1880 later became a missionary in India. We would be glad to hear from other women's interdenominational groups which have record of meetings or committees before 1910.

On August 24, 1880, upon the invitation of Mrs. Peter Wanner, wife of the Methodist pastor, the missionary societies of the Presbyterian, Methodist, Baptist, Episcopal, Christian and Lutheran churches of Carthage, Illinois, met in the Lutheran church in a union service. No records of this union have been preserved, but the minutes of the Lutheran society give a detailed account of this early venture. The program included devotional exercises, several essays, a selected reading and discussions on the following subjects: "How shall we interest the young ladies?" "How shall we best secure regular attendance of membership?"

In the years following, there was no regular organization or meetings.

However, in 1911, a Missionary Union was organized, having a constitution and by-laws, and holding at least one meeting each year. The Day of Prayer is observed, the MISSIONARY REVIEW, *Everyland* and the women's missionary magazine of each denomination represented are placed on the tables of the city reading room, and books are added each year to the missionary alcove of the city library. At the present time, there are 541 members in the Union, and, during the past year, the contributions amounted to \$3,336.

CHURCH ARCHITECTURE

Statement by a Constituent Board of the Home Missions Council

We believe the time is at hand for the Church to take an advanced stand in the whole matter of church building. We should no longer suffer ugly and inadequate buildings to be erected. Ugliness, slovenliness or unsuitable arrangements should be looked upon as evidence of irreverence and carelessness in sacred things.

Your church edifice as a center for ministry of worship, evangelism, instruction, fellowship and service merits the best possible planning and care. It should concretely represent the faith that gave it expression. As a sanctuary, the very architecture should tend to induce the spirit of reverence and worship. As a school and social building, it should efficiently care for the standard educational program of your church.

Recognizing that the building of churches is a highly specialized task, in which many otherwise good architects are unskilled, we urge the selection of architects who understand something of the history of church architecture, who appreciate the architectural features making for reverence in worship, who thoroughly understand the demands of a modern church program and who have had actual and successful experience in the building of churches.

WOMAN'S FOREIGN MISSION BULLETIN

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

MESSAGES FROM OTHER LANDS

We are presenting with this number brief paragraphs from the addresses of three nationals who thrilled all our hearts at our annual meeting this year. Miss Wu is taking her Ph.D. at the University of Michigan and has been invited to be the President of Ginling College. Miss Esperanza Abellera, a sweet songbird from the Philippine Islands, is one of the young leaders whose career we will follow with deep interest, and Miss Habboob is the first Mohammedan woman to come to America from Syria to study medicine that she may fit herself to go back and help the children and women of her loved land. I wish all our readers might have heard these marvelous messages. In later editions of the Bulletin we will hear from others.

In recording the homegoing of our beloved Miss Mabel Cratty we do it with a deep sense of loss which will be felt around the world by the missionary women.

Mabel Cratty — International Stateswoman

The final test of leadership is whether or not the influence and inspiration go on when the leader stands apart in the clear light of eternity. There is for all women working either at home or abroad in the enterprise of foreign missions a continuing inspiration in the life of Mabel Cratty, the niece of a great missionary bishop, Dr. James M. Thoburn of India, and the executive secretary of the National Board of the Young Women's Christian Association from its organization in 1906 to the time of her death on February 27, 1928.

When she was awarded the honorary degree of Doctor of Laws by the



MISS MABEL CRATTY

college of which she was a graduate she was called by one who knew her well—

"Seer of visions and doer of deeds
to the end that life shall be more
complete for women everywhere;
Poet and philosopher, whose every
judgment points to whatsoever
things are beautiful;
Explorer of the hearts of women,
discovering them to themselves;
Teacher of life, whose scholarly
guidance has led many in the
paths of truth;
International stateswoman, whose
citizenship is of the world;
Friend of God."

Miss Cratty was a stateswoman in international affairs not only because of her place in an international organization with representatives at

work in many lands but most of all because there were no geographical or spiritual limits to her capacity for fellowship. Her delicately adjusted sensitiveness to human need and her tender compassion for all human beings made it inevitable that she should think not merely of women in the United States, but of women everywhere. This inevitable world-mindedness, rooted in the depth of her character, is a quality in Mabel Cratty that will have an abiding influence on those with whom she worked or came into touch and through them upon organizations united in the task of making world fellowship.

Miss Yifang Wu of Ginling College

Miss Wu spoke of the time of the looting of Nanking when one of the Chinese young women at Ginling, arguing against the caution of the American faculty for them announced that they had counted the cost, that they knew there was a certain risk of life and reputation and ended by saying, "If to die for the cause of Christian education in China is not a worthy cause for sacrifice, what is?"

Miss Wu showed that through that time of difficulty those Ginling students were able to demonstrate to the soldiers that the trained Christian students were as Chinese and as patriotic as they who fought for democracy and the Chinese cause.

Miss Wu spoke of the many positions of leadership to which Ginling graduates had risen in time of need and stressed the need of the work for these Chinese leaders.

"Now we hear of this great movement for having a Christian Church in China," said Miss Wu. "This marks a new day in the Christian movement in my country, not only because all the forces would be united, but also because the Christian Church in China will have its own way of interpreting its faith. We know when Christianity was brought to us it came from the West; necessarily it came through Western interpretation and in its

colors. But the religion is too personal and fundamental in the conception of life, and if we want it to have a fundamental and real value to the Chinese mind, it has to be reinterpreted by that mind, and that depends upon Christian education."

Miss Wu further spoke of the need for Chinese hymns, and closed her address with the slogan of Pastor Wu—"China for Christ and Christ for China."

Miss Esperanza Abellera of the Philippine Islands

"I am glad for the commission of Christ, glad for the words, 'All nations'; for that means that my people are included. America sent missionaries to my country and a people who for centuries lived in darkness have seen the Light—lives have been transformed, homes sanctified, communities made better. There has been great educational and economic development. Much remains to be done. It would be a tragedy to withdraw missionaries from the Island at this time. Multitudes are still unreached—the Moros, Igorotes, and others. The growing Church in the Island is already sending out its own missionaries to untouched fields. The student mind is open. They are hungering and thirsting for righteousness. We must give them that which will satisfy. The church in America can afford to go the second mile in missions. I would like to go back home with the assurance that you will stand by us to the end. The call I send out comes not only from me but from multitudes in the Philippine Islands who are still waiting for the message of salvation."

Miss Sanniyeh Habboob of Syria

"I am the first woman who comes from a Mohammedan family to study medicine in the United States. From the harem to the hospital! From a dependent life to an independent life! From the seclusion of a Mohammedan home to a medical college! Why study medicine and not something else? I

had the first chance. I was nine years old. I stayed in school four years. There was great opposition because I was the first Mohammedan girl to enter a missionary school. When I entered school my mind began to grow in a different way from the mind of a Mohammedan girl. I got into the way of analyzing and verifying things. I asked myself—What is the difference between my Christian sister and my Mohammedan mother and sister? Why is there such a great difference? My mother is perfectly healthy but has no life and no activity. Why am I becoming so attached to my teacher? What is the Mohammedan faith and what is Christianity? These were the questions troubling my mind when I was only eleven years old. But it did not take me long to find out.

"When I was thirteen I graduated from the school and was supposed to be a perfect learned woman with a high school degree, in fact ready for marriage, for that is the perfect age for marriage. Then came the decision. If I married I would have had no more school life. I was interested in both religions. I had a special professor come and teach me Mohammedanism. I studied it five years which no other Mohammedan woman had a chance to study. Her religion is only the teaching that she should pray five times a day. Finally I did find out the difference between Mohammedanism and Christianity. It is love—the love of God.

"To study medicine at that time was one of the impossibilities for a Mohammedan girl. When I first thought of it I had eight years before me. Now it is only three. I came here to take medicine, not only for my interest in it, but to go back and to be with mothers and with little children for whom I can do something—women and children who are shut up behind walls still, with no faith and with nothing to give them independence to

release their minds from being only servants, without hope or outlook. It is these things that make any difficulties to me easier to bear. The interests and pleasure of having in my mind the thought that I am going to be a sister to women, and a mother, not to one child but to thousands."

A GIRL OF AN INDIAN GARDEN*

BY RUTH E. ROBINSON

"A Girl of an Indian Garden" reveals through letters a person of rare spirit. The letters are selected by her sister, Ruth Robinson, who has not only understanding and a sense of values but the ability of a writer and an editor. Both sisters have loved and served India through the Isabella Thoburn College—the first college of women in Asia—and it is in the life of the college that their interest centers.

Flora Robinson was a person of high ideals and wide sympathies. She realized these ideals and expressed these sympathies in practical performance to a degree that is rarely achieved. In the midst of the details of plans for the celebration of an anniversary she is "constrained to write a pageant of Lal Bagh for our fiftieth anniversary.....It seemed as if the very spirits of 'our honored dead' were there with us on that beautiful lawn."

The source of the power of this girl of frail body was the close and constant touch of her spirit with the Great Spirit who never seemed far off but an ever present help.

"Being perplexed, I say,
'Lord make it right!
Night is as day to Thee
Darkness as light.
I am afraid to touch
Things that involve so much
My feeble hands may shake:
Thine can make no mistake—
Lord, make it right!'"

—A. G. L.

* Published by Fleming H. Revell Company, New York. \$1.00. 1928.



WORLD-WIDE OUTLOOK



GENERAL

"Stockholm," a New Quarterly

THE Continuation Committee of the Universal Christian Conference on Life and Work, held in Stockholm in August, 1925, has established a new international review, *Stockholm*. The first number contains greetings from Dr. S. Parkes Cadman and Dr. William Adams Brown, for America; the Bishop of Manchester and Principal Garvie, for Great Britain; Archbishop Soederblom, Dr. Kapler, Pastor Wilfred Monod, Bishop Ihmels and Prof. Harnack, for the European continent; and Archbishop Germanos for the Eastern Orthodox Churches. The journal is in three languages, Dr. Adolf Keller, of Geneva, acting as the Editor-in-Chief, with Principal Garvie, Prof. Titius and Rev. Elie Gounelle serving as editors for the English, German and French sections, respectively. Each article is printed in the language most natural to the writer, but following it there is given a résumé in the two other languages.*

The Pocket Testament League

THIS organization, founded by Mr. and Mrs. Charles M. Alexander in 1908, has, according to a recent report, "been instrumental in God's hands for carrying His Word to thousands of hungry hearts in many lands all over the globe. To a large extent it has been more of a movement than a cut-and-dried organization, although there is a definite national headquarters established in England and the United States, as well as in Canada, Holland, Germany, Sweden, and

France. The headquarters in London and New York and in Holland are in touch with branches in India, Australia, the Dutch East Indies, South Africa, and other parts of the world." The agreement to read a portion of the Bible each day and to make it a habit to carry a Testament everywhere, has united several million members in all countries. The American headquarters are at 156 Fifth Avenue, New York City.

Missionary Training Schools

BIBLE Training Schools in England and America are making a specialty of training men and women for home and foreign missionary work. One of the most effective is the Moody Bible Institute of Chicago. A recent circular describes a large number of courses provided by trained teachers in preparing pastors and other Christian workers for home and foreign service. Over thirty subjects include theology, Biblical doctrine and analysis, story telling, various educational subjects, music, Sunday-school work, practical medicine and hygiene, comparative religions, the history of missions, phonetics, personal evangelism and business courses. Already 1,436 young men and women have been graduated from the Moody Bible Institute and of these over 1,000 are at present in active work in home and foreign mission fields.

NORTH AMERICA

Chicago's Day of Prayer

THE Union Ministers' Conference of the Chicago Federation of Churches, representing about five hundred ministers, passed the following resolution in appointing a day of

*Annual subscriptions at \$2.50 each may be placed with the Chicago University Press, 5750 Ellis Avenue, Chicago, Ill.

prayer for the city: "Conditions in Chicago have reached a place where the ballot box is wantonly violated; life and property in large measure are not safe; where the homes of citizens are menaced by bombs; where crime, graft, and corruption are increasingly besmirching the good name of our city. The evidence seems clear that there is a partnership between criminals and some officials. These conditions are destructive of the spiritual life of the city. Therefore, be it resolved that we call upon our people to assemble in their respective places of worship on Wednesday, March 7th, to pray to Almighty God for strength and vision to discharge our responsibilities as citizens in selecting men for public office in the primary election of April 10th; men who will be governed by an honest conscience and who will keep the oath of office when they take their seats of authority." One press report of the observance of the day estimated that 100,000 attended the various services.

Evangelism in New York City

TWENTY-ONE years ago the founder of the National Bible Institute had a great vision of the need in the city of New York for an evangelistic campaign. The aim was to reach the vast multitudes of the various nationalities who have found an abiding place in the United States, but who, apparently, in the majority of cases, either left their religion in their native land, or else soon forgot it after coming to their new home. From a humble beginning of one outdoor evangelistic meeting a day held at Madison Square Park, New York City, the work has steadily grown through the years, until, during the summer of 1927, the schedule included 168 outdoor evangelistic meetings a week, in addition to four active missions, where a gospel meeting is held every night in the year. The outdoor meetings include noonday meetings in the financial district, and other centers. The evening outdoor meetings are conducted not only on the prominent

thoroughfares, but reach out into the densely congested tenement-house districts.

Jews and the New Testament

ABOUT thirty per cent of New York City's population in 1925 was Jewish, the proportion having remained unchanged since 1916, according to a report of a two-year survey made public in March by the Bureau of Jewish Social Research. There were 1,503,000 Jews in New York in 1916 and 1,728,000 in 1925. The present number is estimated at 1,750,000—"the largest Jewish community the world has ever known," and in itself a great mission field. Paul I. Morentz, a Hebrew Christian missionary, writing in *The Lutheran* of the present attitude of many Jews toward the New Testament, states that Rabbi Isaac Landman of Temple Israel, Far Rockaway, L. I., has introduced the study of the New Testament in his religious school. "The importance of the step," he says, "lies in the fact that Rabbi Landman not only ministers to a large and prominent Jewish congregation, but is the editor of *The American Hebrew*, a popular and influential Jewish weekly." The following quotation from that paper shows how the editor justified this step:

The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them.

Foreign-Born Friends

REV. THOMAS BURGESS, D.D., of the Protestant Episcopal Church, reports that its motto is "For Every Churchman a Foreign-Born Friend," and says: "Where the foreign-born have no churches of their own, the Episcopal Church ministers directly to them, but tries to keep them true to the faith of their fathers. Where they have their own

foreign churches, Orthodox, Catholic, Lutheran or Reformed, the Episcopal Church helps them to stay faithful, and to fit their churches better into American life." Another denomination, the Methodist Episcopal, states that the pastors of its foreign-language churches preach in the following languages: Czech, Chinese, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Syrian and Welsh.

American Mission to Lepers

NEARLY \$1,500,000 has been raised in the United States since 1893 for the work of the American Mission to Lepers. The budget asked for 1928 is \$278,000. The Mission to Lepers was founded in London in 1874 by Wellesley C. Bailey. Active branches have since been established in many parts of the world. The American branch now contributes more annually than the parent organization. The Mission officially represents the Protestant churches of America, cooperating with the regular agencies of the various denominations, furnishing buildings and equipment in countries to which these boards have appointed their missionaries, the missionaries becoming the directors of the work among the leper populations in their various fields. However, practically none of these boards contributes financially to the work of the American Mission to Lepers. It is entirely dependent for support upon the individuals and societies and groups of various kinds which are voluntarily contributing toward its work.

Tennessee Home Missions Council

DENOMINATIONAL leaders of the state of Tennessee have just organized a state home missions council. Participating in the organization meeting were representatives of the two Methodist Episcopal Churches, three Presbyterian, the Disciples, the Baptist, Protestant Episcopal, Lu-

theran and United Brethren. The Negro churches were represented as a group, and the Congregational, Associated Reformed Presbyterian and Nazarene are expected to come in. Bishop H. M. DuBose, of the Southern Methodist Church, was made president. "The organization meeting," says *The Christian Century*, "was harmonious and cordial. For some of the participants it was of the nature of a new experience. Special attention will be given to work in rural sections, and to the elimination of unnecessary competition. Bishop DuBose has had a good deal of experience in that sort of thing during his presidency of a district in the far northwest." An official statement of purposes says: "The council will not seek to unite denominations or to discourage them in their work. It will only seek to set out facts and situations and to serve the larger interests of the kingdom for the entire population."

Mormonism and the Government

MORMON political science is thus summarized in an article in *The Christian Statesman*: "The Government of the United States, like all other governments, is illegal. There can be but one perfect government—that which is organized by God—by apostles, prophets, teachers, evangelists. It is not consistent that the people of God should organize or be subject to a man-made government. . . . Our easy-going American citizens may treat with indifference, or regard as a joke, these preposterous claims, and think them too absurd ever to be realized, but think for a moment how much of this power is already wielded by the Mormon hierarchy. It holds an immense amount of wealth so that the business world is afraid of giving it offense. It holds the balance of power in a number of our states and can dictate the selection of state officials from the lowest to the highest, and can choose the men who represent those states in the Congress. Polygamy as taught and practiced under the Mormon system is bad enough,

but this and a multitude of other crimes are possible only because of the Mormon treasonable system of civil government."

Our Future Mexican Citizens

FUTURE citizens of Mexican blood are growing up in the United States by the thousands. The city of Los Angeles, for instance, has more than 25,000 Mexican children in its public schools. Nearly every town and city from San Diego to Detroit has its quota of Mexican children to educate. In most communities they frequently carry off the honors in scholarship and oratory in competition with Americans of the purest type, and in such things as hand work, painting, woodworking, or music the Mexican children from segregated schools decidedly surpass the work of the children in the schools from which they are excluded by local race antipathy. Their teachers find them bright and active, vivacious, obedient, easily controlled, and responsive always to kindly and sympathetic treatment. These statements are made by the *Watchman-Examiner* in appealing to evangelical Christians to bring to these children the essential moral and spiritual influences which are now so lacking in their lives.

LATIN AMERICA

Living Conditions in Porto Rico

RETURNING from a visit to Porto Rico with eight other Congregationalist home missionary leaders, Rev. George L. Cady, D.D., Corresponding Secretary of the American Missionary Association, reported that the worst living conditions prevailing anywhere under the American flag are on that island. He went on to say: "The houses are mostly one-room huts. If they have partitions these are often so flimsy as to be almost fictitious. Such homes breed immorality. Disease, including hookworm, which could be prevented if the people could afford shoes, is widespread. In the city of Ponce we saw streets where there was no sanitation

and no water system. Filth was thrown into the gutter to rot. The streets swarmed with children who were not in school because the schools can accommodate only half the school population."

The Y. M. C. A. in South America

THE membership in the Young Men's Christian Associations of the Argentine Republic, Brazil, Chile, Peru and Uruguay, reveals a picture impressive and significant, according to Enrique Ewing of Montevideo, who writes in *The Intercollegian*: "These young men represent a cross-section of life in these rapidly developing countries. They come from the middle class; many are from high school, normal and university circles; others are active in professional and business life. Former members of one student Association are now scattered over the entire republic; they occupy important state and federal positions; young laymen all over the continent are beginning to take Association responsibility seriously. . . . Much might be written about the way in which members are beginning to face personal problems as well as lend themselves for service with underprivileged, abandoned, and delinquent boys. The noticeable increase in the number of individuals and business firms contributing towards the current expenses and permanent equipment of our Associations is also a source of encouragement."

Good Friday in Brazil

THE following description of how Good Friday was observed last year in a town in Central Brazil is given by an American missionary:

Business houses were open all day, and as busy as could be. Mass was celebrated outside the church, and in the late afternoon, a sort of bier was carried around, decorated with flowers and followed by a statue of the Virgin Mary. At night the image of the dead Christ was prostrate in the church for every one to kiss its feet, and all the faithful deposited money in the box. The accompanying noise and confusion were indescribable. Women chanted in the church,

beggars rattled their coins, and whined for alms just outside, on the steps. Booths for sale of drink, coffee, sweets and trinkets of all varieties were erected on the grass. Hucksters cried their wares, gambling dens were opened literally not a stone's throw away from the church, and people talked and laughed and chatted all the night. The next morning, at ten o'clock, sky rockets and church bells in mad confusion announced the Resurrection.

Building Schools in Paraguay

REV. FRED W. HUGHES writes of the buildings which are being erected by the Disciples' Mission in Asuncion, Paraguay, where he is at work: "These buildings have already made a contribution to the country in arousing the Catholic Church to do something for this needy republic. There is a big boys' school about three blocks from us, and they have started to make some improvements. The Jesuits also are planning to build a fine school." He continues: "We were very much interested in an announcement made by the priest at the close of the mass one morning. He said they were trying to raise enough money to build a seminary for ministerial students, and in order to help the cause along they had organized a raffle. The first prize was to be a very beautiful image of the boy Jesus. One of the seminary students was carrying the image around the church grounds allowing people to kiss it."

EUROPE

Buddhist Temple in London

MOHAMMEDANISM established a foothold in England several years ago. That Buddhism is seeking to do likewise is evident from the following dispatch to the *New York Times* in March: "The first Buddhist temple in London soon will be erected on Gloucester Road. It will be modeled on that at the famous caves of Ajanta, in Hyderabad, India, believed to date back to 200 B. C. The new temple will accommodate 300 persons. 'Our desire is not to convert,' said Daya Hewaviarne, manager of the Maha Bodhi Society. 'We want the temple

for our worshippers and also to show others what Buddhism means.' The Buddhist priests will be dressed in robes of orange color. The temple will fly the Buddhist flag of six colors, blue, red, yellow, white, orange and the sixth, an amalgamation of the other five, because when Buddha gained enlightenment under the Bo tree, tradition says, he was surrounded by an aurora containing all these."

Modern "Mayflower" Voyage

THIS name is being used to describe "a good-will visit" to the United States to be made by about 1,200 British Congregationalists in June. The plan originated in England, where it was proposed that an ocean liner be chartered; that it be filled with Congregationalists of all ranks from England, Wales, Scotland, and Ireland, including the leaders, both clerical and lay, but also including ministers and laymen from all grades of churches. One announcement of the trip states: "This band of pilgrims will land at Boston on June 11, 1928, and sail from New York on June 16th. They place themselves unreservedly in the hands of American Congregationalists, with the one stipulation that they shall be privileged to conduct on their own account a consecration service at Plymouth Rock. In general, the plan provides for spending two days in Boston and vicinity, one day in Plymouth, and two days in New York. In each of these three places it is planned to hold one central meeting, those in Boston and New York probably taking the form of large banquets."

Protestant Church in Greece

STAVROS LAZARIDES, having been graduated from the Athens School of Religion and remained for a further year of graduate study, is now studying for his Ph.D. at the University of Athens. Last summer he carried on Christian work in a place of which he writes: "Katerini is a town at the foot of Mt. Olympus. Four

years ago Protestant families living before at different places of Asia Minor and other refugees formed a new settlement near Katerina which now has 220 families from Bulgaria and Russia. Four years ago they lived in tents. Now they have two-storied houses. Four years ago they had their meetings in the open air under a tree. Now they have the largest Evangelical church building in Greece, in which more than 1,000 people can be gathered, and now they are erecting a school building which will cost more than 1,000,000 drachmas."

Preaching in Esthonian Prisons

REV. ADAM PODIN describes in *Evangelical Christendom* an unusual experience which he had in visiting a prison in Pernaau, Esthonia: "At the appointed time I arrived at the huge gate; it was opened at once. I saw that the warders had been stationed differently, and they signalled something. Just as I arrived at the prison door beautiful music saluted me. I stood in their midst during their singing. I found that all the officials and others had come in to hear the Gospel. I tried to show the way of salvation for the deepest sinner. When I had finished my work there I asked the prison master to send the same choir to the other prison as well, to help me and cheer up their comrades. Here we had again a blessed time, and the prisoners thanked me heartily. I have now made arrangements in three prisons, where my young people will accompany me with their musical instruments and singing. The prison masters do all they can to give us a warm welcome."

School for Nurses in Russia

AS A demonstration on the part of followers of Christ of their goodwill toward the rank and file of the Russian people members of the Society of Friends in England have decided to establish in Russia a model training-school for nurses. As a first step toward the accomplishment of

this object the Society of Friends has secured the permission of the Soviet Government, and the assurance that suitable buildings will be put at its disposal, on the understanding that the cost of the scheme shall be met by the Society. Hence an appeal is being made to Christian people in America and in England to secure some £20,000. There are no nurses' training schools in Russia, and the attention given to patients is in most cases very primitive. The instruction that the school will give to selected students will equip them for efficient service among their own people.

An Austrian Martyr

THE martyrdom of Balthazer Hubmaier who was burned at the stake as a heretic in Vienna in 1528, was commemorated in that city March 10th-11th. The service was arranged for by the American Baptist Foreign Mission Society, with representatives from British, Czech and Swiss Baptists. Wreaths were placed on the place where Hubmaier was burned, one by Dr. H. A. Rushbrooke, another wreath by Dr. James H. Franklin in the name of American Baptists, and others by representatives of European Baptists, Mennonites and Austrians.

The ceremonies included remembrance of Hubmaier's wife who was thrown into one of the branches of the Danube and drowned three days after her husband's death.

AFRICA

School for Blind Sheikhs

FOR some years past a blind Christian who is a member of the C.M.S. congregation at Old Cairo, Egypt, has been holding classes for blind Moslems, teaching them the art of reading and writing in Braille, with the aid of special editions of the New Testament. Recently he has opened a center in the heart of the district where the blind sheikhs live and study, close to El Azhar University. Instead of attracting, as hitherto, a small group of six or seven, he now has classes of

thirty or forty. It is hoped that it will prove possible to do something towards teaching the friends of the blind sheikhs, who accompany them to the classes, and wait till the lessons are over.

Religious Liberty in Morocco

THE Southern Morocco Mission is an undenominational Scottish society, which has been at work for nearly forty years. Its latest report states: "Now that religious liberty is practically assured, we are confident that those who have hitherto been converts secretly will soon be able quietly to confess before others the Christian faith. Under French rule a great religious change is already apparent. During the month of Ramadan many abstained from fasting, and no attempt was made to punish such unorthodox Moslems. In previous years they would have been severely flogged. Recently a young *sharif* in the employ of a Frenchman openly declared in the presence of the *Kadi* that he was no longer a Moslem, and refused to submit to that official's judgment. While there was no question of conversion in this instance, the ease with which this person was able to defy the *Kadi* suggests the likelihood of converts being protected from severe persecution in the future."

Soul-Winners in the Kamerun

THE requirement for full membership in the church in Korea is being enforced at Edea, an outstation of the Presbyterian Mission in West Africa. Rev. F. W. Neal writes: "No one goes into the church here at Edea without having actively tried to lead someone else to the Saviour. We have more people in our catechumen classes than we do in the church. One of our elders, who takes a real interest in winning souls recently walked more than thirty miles to talk with one whom he had heard about and had been praying for—a backslider who had gone into polygamy and had more than a half-dozen slaves. He was not even known personally to the elder.

When he asked why the elder had come to see him, the latter said, 'I have come to talk to you about coming back to Christ.' He stayed two weeks, until the man's heart was really touched, and he began to make arrangements for disposing of his slaves."

A Successful Evangelist

THE Anglican church in the town of Uzere, Nigeria, has about seven hundred members. The following account of the partly trained evangelist at work there is, writes Rev. O. N. Garrard, typical of many of the C. M. S. workers: "He was a heathen boy and went away to work in Northern Nigedia. While there he was converted through an African Christian working in the same neighborhood. Later he served the Rev. A. Beaghen a C.M.S. missionary as cook, and while with him he felt the call to return south and work for God among his own people. He came to us in 1922 and is now in charge of this large church, doing a work of which any parish clergyman in England might be proud. He has classes for inquirers, catechumens, confirmation candidates, and communicants. He conducts daily prayers for the people in addition to not less than three services on Sunday. He has a small school, and is constantly visiting the sick, both heathen and Christian. He is about twenty-six years of age, and has had only one year of training, but he has asked God to use him, and He is doing it."

Girl-Wives Kept in School

IN THE Batanga (West Africa) Presbyterian mission field five husbands threatened the Bible reader with violence for having taken their five little girl-wives into a school. The undaunted Bible reader told them they might summon him to the administrator at Kribi, if they wished, and send him to prison also; that he wasn't afraid, for he knew that the law was against child marriage. The angry husbands have not thought it

best or safe to report him to the government, so their girl-wives are still in school. "It is a satisfaction," writes a missionary, "to know personally one native man who dared to face his angry heathen brothers and oppose them in their evil customs."

A Woman's "Bounding Heart"

THE Africa Inland Mission, founded in 1896, has 450 young men now in training in its Bible schools, and 500 others are already at work. Women sometimes make very fine workers. A heathen woman whose husband was employed as a builder on the station heard of the Saviour. His power, said the missionary, was greater than that of the fateful *jelile* so feared by them all. As she said afterward, her heart "bounded" at the news. She was eager for more. Hoeing in the fields all day, she would stop at the mission house on her way home and ask for "the words of God." "I am going now to cook my husband's supper," she would say, "and I don't want my head to be full of idle thoughts, so please give me some of His words to think about." Soon she learned to read, and by degrees she developed into an excellent Christian teacher.

Interracial Student Contacts

THE white universities and colleges of South Africa are keenly alive to the importance of the question of race, are prepared to look it straight in the face, to listen to the counsel of those who have some claim to speak with authority, and to form judgments that will be free of prejudice. During the short vacation, fifteen students from Huguenot University College (Wellington) and Stellenbosch University visited two native schools, Lovedale Institution and Fort Hare College. A joint conference was held with the Student Christian Associations—questions affecting the races being discussed in the light of Christian principles. The students were obviously interested to see the various departments of work carried on at the institutions and to hear the senior na-

tive students expressing themselves on live questions with restraint and dignity. The visitors were guests of members of the staff, all of whom were delighted with the frank and eager spirit displayed by the students.—*The Intercollegian*.

THE NEAR EAST

Turks Take Family Names

HAVING adopted the Western calendar and various other features of European civilization, the Turks are now changing their names. A press dispatch describes the situation thus: "Until recently the Turks and their subject peoples have not set any particular value on a family name. A Turk has no family name, as father and son are known under different cognomens equivalent to our given name. When you want to designate some particular Turk you will say: 'Ali the son of Yusuf.' But the republican government has passed a law to remedy this difficulty. Turkey is going to adopt the Western style of patronymic. All Turks must choose a family name and all school children must be registered hereafter under a patronymic. The reform in nomenclature is due to the elaborate plans that were made for the census, which had more than a statistical value. Its social difficulties were also considered, as well as the endless clerical labor and confusion entailed by registering the myriads vaguely known as Ali the son of Yusuf."

Near East College Association

COMMITTEES are at work in various parts of the United States, seeking to raise a \$15,000,000 endowment fund for the six educational institutions now incorporated in this association. A recent statement of the value to the Near East of these six colleges, which this year have a total enrollment of 3,178, reads: "Graduates from these colleges have held wide influence from the first. Practically all Arabic newspapers and periodicals are published by graduates and former students. Doctors in the

Near East are invariably graduates of the Medical School at Beirut, nurses from the Nursing School of the American University of Beirut. The first woman pharmacist, the first woman doctor, and the pioneers in all professions in the Arabic-speaking countries are graduates of the American University of Beirut. The most outstanding feminist in Turkey, Halideh Hanum, was graduated from Constantinople Woman's College. In every case, our graduates are leaders in their own communities and the colleges are looked upon by governments as centers from which they can procure teachers, civil and military doctors, engineers, government officials and workers trained in modern, scientific methods and inspired with ideals of service and the highest standards of Western civilization."

Seeking Jesus in Tiberias

THE following proofs that "a work of God is going on in the hearts of the people" in Palestine are offered by a missionary in Tiberias: "In one town forty-five families of Moslems and Druses are leaving their old religions and asking to be taught Christian truths. Their religious chiefs are offering them land and money to give up this movement. Many Jews are reading and studying the New Testament and a prominent rabbi, who has a large following, is teaching his people that Jesus Christ is their Messiah. This comes from the circulation of the Scriptures, and the Holy Spirit is working. Our colporteurs this past year have been working in seventy-seven villages and distributed 6,000 leaflets, chapters and portions of the Scriptures. Here in Tiberias we have had Jews and Moslems—young men—coming to be taught, their only object to learn to know the Lord Jesus Christ."

More Christian than Moslem

A UNIQUE sect of so-called Mohammedans is eastern Persia, whose code of ethics is based more

upon the New Testament than the Koran, and who call themselves "The People of the Truth," was described in the January REVIEW. Rev. John Elder of Kermanshah, writes that they number about 15,000 and says of a visit to their principal village: "If we had any lingering doubts as to whether these friendly 'People of the Truth' are Moslems or not, certainly the experiences of our few days' visit among them swept them completely away. The first night we were shown a huge wild boar, fattened especially for us, and before we left we had shared a dish, the very thought of which would bring an immediate '*Istaghfar*' *ullah*,' 'May God forgive,' from the lips of a pious Moslem. Each night I gave stereopticon exhibits to a large and appreciative crowd of villagers, and my interpreter, who rendered my Persian into Kurdish so that all could understand, requested that word be given to the other Christians in Persia that they too are Christians."

Friendly Villagers in Iraq

THE United Mission in Mesopotamia is reaching out into the territory surrounding its established centers. One such contact is thus described: "One of our evangelists has been in the twin villages of Bashqa and Bahzani, fifteen miles northeast of Mosul, the chief centers of the Yezidi community. The most notable incident of the year is a request of about thirty Yezidi families in Bahzani to join the Protestant *milet* (religious community). The designation Christian to them means only membership in the religious group of that name, and their reasons are purely secular, including a school for their children and financial aid from the mission in time of need. We cannot accept them on these terms, but their proposal is not without significance, for it means that they recognize the superiority of Christianity to their own religion, and are open to Christian teaching."

Aeroplanes for "the Hajj"

THE use of telephones for the convenience of pilgrims on the Mecca road was reported in the February REVIEW. A still more modern development is announced as follows by *World Call*: "Mohammedan pilgrimages to Mecca by aeroplane instead of by camel are expected to be a new development in air travel during 1928. Saiyed Auzam, managing proprietor of the Hedjaz Pilgrims Transport Agency, has written the Department of Commerce at Washington that he wants to charter a dozen aeroplanes capable of carrying at least twenty passengers each, to travel from Jedda to Mecca, from Mecca to Medina and from Medina to Jerusalem. They are wanted for use in April, May and June. There is no railroad transportation in the Hedjaz and no good roads for automobiles. The journey by camel from Mecca to Medina and Jerusalem is very difficult."

INDIA AND SIAM

"The Village of the New Day"

THIS is the English translation of Ushagram, the name given to an educational enterprise carried on by Fred. G. Williams, Methodist Episcopal missionary at Asanol, Bengal. Sixty boys from the village homes in and around Asanol have been brought together at Ushagram. Here they live in small, one-room mud cottages quite like those of the ordinary Indian village, except for their cleanliness and their good ventilation. Each cottage houses five or six boys of varied ages and is in itself a family unit. The oldest boy in the cottage plans the work of the home and assigns duties for each. The village elects a "Panchayat," representative of the prevailing system of village government. Each boy of the village spends five hours a day in the classroom under trained teachers. The value of such a school is recognized by the Department of Education, which gives it an annual grant of 100 rupees. In addition to the work of the classroom,

there is practical training in citizenship and life through the coöperative store, the village bank, the village hospital, the poultry houses, the carpenter shop, and the cottage gardens.

Low-Caste Village Transformed

THE following story is told of work done by the Regions Beyond Missionary Union in Bihar, a large and needy region west of Bengal: The village of Bankat was a miserable little place. The people, low-caste Chamars and Tatwas, lived in perpetual fear of evil spirits and an even greater dread of the money-lender to whom they were bound hand and foot. It was the bank that prepared the way for the Bible. The missionaries were helping to organize village banks in order to combat the evils of money-lending, and the Tatwas asked for assistance of this kind. Then Prem Sukh settled in the village, a fine young evangelist with a deep, personal experience. The community was gradually changed. The people themselves petitioned Government, through the missionary, to have the toddy-shop removed. The money-lender retired from the scene. Nowadays practically all, young and old, attend the Sunday service, and little by little they are learning what true Christianity means. A new salutation has become current in the village, *Yisu sahay*, "Jesus our strength!"

The Wanless Sanatorium

FOR several years past the Bombay Representative Christian Council, representing about 100,000 Indian Christians and nearly thirty mission organizations in western India, has desired to build a tuberculosis sanatorium in the Deccan such as would meet the needs of sufferers belonging to all castes and creeds. The Governor of Bombay, replying to an appeal to support the scheme, which is taking definite form, suggested that "it would seem appropriate for the name of Sir W. J. Wanless to be associated with it, as some small reminder—although reminder will never be necessary—of

the great self-sacrificing work which he has carried on in India for so many years." As was stated in the March REVIEW, Dr. Wanless, Presbyterian medical missionary at Miraj, since 1899, has been knighted. *Dnyanodaya* comments:

The scheme would be a sort of parting gift, expressive of India's gratitude to this distinguished missionary surgeon. In his hospital at Miraj and the five branch dispensaries there have been in recent years over 6,000 operations performed annually and a total of more than 60,000 treatments given each year, the patients coming from every community in Western India. The successful carrying out of the Wanless Tuberculosis Sanatorium scheme will therefore be in the nature of a thank-offering from the people among whom Sir William has spent himself in relieving human suffering.

A Century of Missions in Siam

THIS year, 1928, completes one hundred years of evangelical missionary work in Siam. "It is intended to celebrate the centenary in such a way," says the announcement, "as to show forth to all the people how great things the Lord hath wrought during that time. The Executive Committee appointed to have charge of the celebration, represents two English missions, two American missions, the American Bible Society, and two Siamese Presbyteries, beside two members representing work among the Chinese. The date set for the celebration is the first week of December, 1928. It is to continue through three days and evenings, with a pageant, street parades, and exhibits of various kinds of work. There will be public meetings in the evenings addressed by prominent speakers in English, Siamese, and Chinese." The missionaries write: "We earnestly ask for your prayers, beseeching the throne of the heavenly grace that the wisdom and power of the Holy Spirit may be granted to those who have charge of this work, that the hearts of God's people here may be inclined to share in it with one accord, and that the minds of all may be opened to the truth of God."

Siamese Martyr's Daughter

A CONTRIBUTOR to *The Siam Outlook* says of a recent experience: "We had only a fleeting glimpse from the automobile of an ordinary Laos woman well advanced in years, who was returning from market with a meager stock of provisions. In general appearance, she seemed the same as the others who were also walking home—but with this difference: she was the daughter of one of the Chieng-mai martyrs! Her father, on that fateful Sunday morning in September sixty years ago, had walked in the same direction she was taking—not on a first-class graveled highway, but across the fields, much of the way, through water almost knee-deep. He was going to an appointed place, nine miles away, where armed men awaited him with clubs, pikes, and a death-yoke. An order had gone forth for the execution of the Christians—who numbered at that time only four. The daughter walked under the security of an edict of religious toleration which her father had hoped for in vain. He was surrounded on all sides, on that Sunday morning sixty years ago, by the beautiful hills of Chieng-mai, which look down to-day on a thousand Christian homes."

CHINA AND TIBET

Chinese Church Carries On

DESPITE bandits, crop failures, moving of troops, and the general unsettled condition of the country, a successful presbytery meeting of the new Church of Christ in China was held at Ichowfu, Shantung Province, of which *The Chinese Recorder* says: "The inspirational meetings were a stimulus to all present and the business was conducted systematically and harmoniously. The Chinese were willing to carry a greater responsibility and to work for the progress of the Church in China. . . . Two very bright, intelligent, earnest students came before Presbytery to be examined in order to enter the seminary after a year's experience in preaching.

Both had suffered severe persecutions at the hands of their parents and relatives. One, a lad of nineteen, said, 'My father snatched my Bible from me, tore it up and burned it. At one time my father would have burned me alive if it had not been for my neighbors who intervened.' The Presbytery decided to conduct more Bible classes, establish new Sunday-schools, organize new Christian Endeavor societies, and promote home Bible study courses, besides carrying on a campaign in the Thousand Character Series."

The Chinese Student Viewpoint

ACCORDING to an article in the organ of the World's Student Christian Student Federation, *The Student World*, whereas in China a year ago students were leaving college in considerable numbers to enter the military academy, or to enlist immediately in the fighting army, to-day they are more inclined to stay by their studies. Flag-waving and processions with students in the lead are not nearly so frequent as they were. The doctrine "Down with Imperialism, Foreignism, Capitalism, Militarism, Communism" finds a more constructive rival in a "Love the School" Movement. Its purpose is to restore regular study; to dispel the radical nonstudying element; to work for the nationalist cause through study of social problems, and through practical service during the vacations. The zeal with which students have participated as instructors in the mass education movement and health campaigns, is evidence of their ability and energy in this kind of reconstruction.

Christian Woman's Testimony

DR. IDA KAHN, the first Chinese woman to obtain a M.D. in the United States, thus describes her experiences during the past year: "I tried to tell my people that our troubles were due to our own shortcomings and not due to the oppression of the foreigners and Christians. For thinking thus I was branded as a traitor and

for a time feeling against me was rather high. Even the returned students and Christians thought I was siding too much with the foreigners and was not patriotic enough in my heart. This made me realize that we Christians had not lived a strong enough life, for if as a class we had been thoroughly imbued with the spirit of Christ.....we would have moved the people around us so that they could see more clearly that we were following in the footsteps of our Master, against whom even they had nothing to say. The result was that I resolved to deepen my own spiritual life by living closer to my Saviour, and I think that many of our Christians made the same resolve. So now our Bibles are read more regularly and family prayers are held in more homes, and we are endeavoring to do more personal work by winning souls for Christ."

Manchu Bibles Wanted

MANY, many years ago George Borrow of gipsy fame assisted a Russian gentleman to make a Manchu version of the New Testament. For years the plates and the whole edition remained in London and it was found there was no use for it in China. Finally they were sent to Shanghai. Now a C. I. M. missionary writes from Central Asia that he has discovered a colony of 40,000 Manchus and desires every copy of the Manchu New Testament that the Bible Society has. After lying inert for many years, this version is at last put in the hands of living men who appreciate it and who understand it. George Borrow and his friends thought that the Manchus, if converted, would convert China. Work done for God is never lost, though sometimes it is lost to human sight for a time.—D. MacGillivray.

Lepers with Shining Faces

A LETTER from Miss Alma Dodds, written on her return to Tenghsien, Shantung Province, is thus quoted in a Canadian paper: "I found

the leper homes in good condition and very clean. The lepers were really glad to see me, as were the other Chinese friends. I wish those who pray and give and sacrifice for the lepers might see the shining faces of the inmates. The contrast between these inside and those outside is as that of light and dark—between life and hope, death and despair. The home is on a much-traveled public road at a favorite resting-place for travelers. The lepers stand on their side of the wire fence and tell the resting ones the wonderful story of God's love. They are faithful witnesses for their Lord and Saviour."

Status of Presbyterian Missions

IN MARCH the Presbyterian Board of Foreign Missions (U. S. A.) made the following announcement about its work in China: "Twenty-six of the thirty-five stations in our eight China missions are now occupied by American missionaries, the Kiang-an Mission being the only mission entirely unoccupied at the last report. Sixty-five per cent of the China missionaries are at work on the field, which in view of the circumstances is a very high average. About thirty-three per cent are in the United States on furlough, and the remainder of the China force is still in other missions helping out temporarily. Many have already gone back at the request of their missions, and others are preparing to return in the early spring. A large proportion of those on furlough are relieving the Board of all or part of their support by engaging in remunerative work. China statistics for the year show a surprisingly small decrease in the totals as compared with the previous year."

Winning Tibetans

MISS CHRISTINE I. TINLING interprets in the London *Christian* the significance of the Moravian Mission in Ladakh, or Little Tibet, a part of Tibet until it was conquered by Kashmir some eighty-five years ago. Although since then it has

formed part of this state, it has not by any means been assimilated. Throughout Ladakh the inhabitants are with few exceptions pure Tibetans. "Herein," she says, "lies their peculiar interest for the Christian Church. Although the heralds of the King cannot find an entrance as yet into Tibet itself, they can leave their message at the gate with these native Tibetans. The translation of the Bible is now nearing completion. In the effort to evangelize Tibet the preparation of literature naturally occupies the foremost place. A considerable quantity of tracts has been printed by the Moravian presses and 'Pilgrim's Progress' has recently been translated. . . . Tibetans are yielding to Christ, even while Tibet still shuts Him out. Here are one hundred and fifty-three baptized Christians."

JAPAN-KOREA

Three Types of Service

TANEO CHIBA, a Japanese student in the United States, points out three fields in which he believes Christian forces have their greatest opportunity in his native land to-day, rural work, social reform, and higher education. He says: "When we realize that Japan is still predominantly an agricultural country and that sixty-five per cent of her population live in the rural districts we cannot but feel that the Japanese Church ought to place greater emphasis upon the importance of rural evangelization. . . . When we see thousands of men and women enslaved in the mines under most deplorable conditions, when we see millions of young women working in textile mills in different industrial centers under similar heart-breaking conditions, and when we see countless numbers of unfortunate women chained to legalized houses of vice we cannot help but hear more clearly and more forcefully the voice of God urging us to go and minister to these people." Finally, he appeals for a great Christian university, equal in every way, if not superior, to the best government school in Japan.

A "Steady" Japanese Christian

OF A young man who was baptized last year Rev. F. S. Curtis, of Shimonoseki, Japan, writes: "He is one of the steadiest Christians I have ever known, never absent from English Bible class or Sunday morning worship. He held meetings in his own home last summer—inviting men from the office, to whom the pastor preached. Since we recently rented a preaching place on the Island of Hiko, he has been invariably present, taking a class in the Sunday school and helping in the preaching service. He gives a ringing testimony to the grace of God, and has influenced many of his friends to attend the meetings. For a number of months we met in a rather quiet place where the gatherings were like those of a family group; but latterly we were able to secure a place more central and directly on the main street, so the services are more thoroughly evangelistic. From this small group, three received baptism this last winter, and six or seven more are now on the inquirers' list."

Leaders in Rural Life

THE Methodist Episcopal mission in Kongju, Korea, is seeking to train the boys and girls in its high school for real leadership in the rural communities to which most of them will return. Courses are now being given in farm and home economics. The schedule has been arranged to include two class periods a week in agriculture and sericulture. Besides this there will be afternoon hours for work in the fields, in tinsmithing, carpentry, brick and cement work, blacksmithing, and painting. During the school year the boys are taken out into the nearby villages on Sundays and in vacations to hold classes and Sunday schools. F. E. C. Williams, of Kongju, thus outlines the hoped-for results:

After the boys have finished their courses some will go on to higher schools, but many will go back to their homes to make a living by means of what they have learned. These boys will organize classes for the boys and girls of their

home towns. They will also help in night classes during the winter for older people. Sunday Schools and later church groups will come into being through their efforts.

Korean Christian Villagers

ONE impression brought back by Miss Florence E. Root, of the Southern Presbyterian Mission in Kwangju, Korea, from a two weeks' trip among the villages is the way in which the Christian "stands head and shoulders" above the non-Christians in any community. She says: "One little village called White Stone was almost entirely heathen. But there was a seventeen-year-old Christian girl who had attended our mission school for girls in Chunju for several years. Her clothes were clean, she herself was neat and clean and alert—a marked contrast to the passiveness and slovenliness of most of the women there. This contrast prevails in greater or less degree wherever one finds Christians and nonbelievers together."

Another impression she describes as follows:

We were even made confidants in what seemed like a real romance, seeing and talking with both the young people concerned, though they had never seen each other. It is truly encouraging to see how Christian parents desire to have their children marry into other Christian homes, and how they are doing it.

Test of a Japanese Prayer

REV. A. K. REISCHAUER, D.D., of Tokyo, tells this story of an old man who asked to be baptized: "The minister said, 'I can not baptize you unless I know that you are really sincere. You lead in prayer and then I will decide.' The poor old man had never led in prayer in his life. His face turned red and the perspiration stood on his forehead. 'Pray!' said the minister, and this is what he said: 'God, my heart is full of prayer things, but I can not speak them with my mouth. They are coming out in the sweat on my head.' The minister baptized him, saying that was a real prayer. Any one who has heard the 'vain repetition of the heathen,' the

mumbled, fast repetitions of certain formulas so characteristic of the old religions will appreciate what the minister meant, that a prayer which makes a man sweat is a real prayer."

ISLANDS OF THE SEA

Signs of Filipino Progress

WRITING of the accessibility of the Filipinos to the Gospel, Rev. Stephen J. Corey, D.D., of the United Christian Missionary Society (Disciples), points out two special reasons for encouragement: "The destiny of the Philippine Islands educationally, politically, commercially, and religiously is rapidly coming into the hands of a well-educated youth movement. It will only be a few years until the Philippines will be controlled by those who have been educated in the public schools of the last twenty years. . . . Perhaps in no country outside of the United States and Great Britain, have women come to such recognition in family and public life as in the Philippine Islands. Everywhere the Filipino woman is teaching in the public schools, and the proportion of Protestant teachers is far above that of the native Catholic. In striking contrast to the great population of the Orient, woman is given her proper place. This status of women is a great factor in the advancement of evangelical Christianity as well as of patriotism."

A Moro Christian Minister

REV. FRANK C. LAUBACH, author of "The People of the Philippines," writes of the recently opened work among the Mohammedan Moros of Mindanao: "Matias Cuadra, the leading Moro of this young generation, has become a Christian minister. He is so powerful that he has been

urged repeatedly to become candidate for the governorship of the Moro Province. Indeed, he has had to flee from that temptation. Only because we could offer him a scholarship in a worthy institution like Union College was he saved for the ministry. He has accomplished miracles already in his ministry among the Moros, and is clearly the man called of God to open the doors in this part of the Moslem world."

Wanted: A Word for Faith.

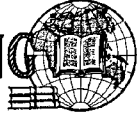
ROTUMA is one of the Fiji Islands in which there are about 1,500 enrolled Christians. Rev. C. M. Churchward, of the Methodist Missionary Society of Australasia, writes of them: "The work of winning these people from a state of out-and-out heathenism to that of nominal Christianity was done decades ago, but the longer one lives among them the more one becomes convinced that the task of teaching the real meaning and requirements of the religion of Jesus Christ has only just begun. Perhaps the fact that Rotuma was at one time left for eighteen years without a white missionary has something to do with their twisted ideas of Christian teaching. Another factor is the poverty of the language." This point he elaborates as follows:

They have no word for "conscience" or for "grace," or even for "faith," or "believe" in the Christian sense. The word which stands in the present version of the New Testament for "believe" and "faith" (the word *ma*) really means to comply, yield, obey: hence, sermons by natives on the subject of *ma*, which ought to be sermons on faith, are found to be sermons on obedience, which is not infrequently explained as meaning obedience to one's chief and one's minister or catechist!

"At this time of my retirement," says Dr. Robert Laws, of Livingstonia after nearly sixty years of service for Africa, "the chief thing that I can say is that the call to the world to go and help Africa is even greater today than when my companions and I did what we could to answer the call made by Livingstone fifty-five years ago."—*South African Outlook*.



BOOKS WORTH READING



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

Katharine Scherer Cronk. By Laura Scherer Copenhagen. 38 pp. 35 cents. M. H. Leavis. Cambridge, Mass. 1928.

Like an afterglow of a sunset; like the abiding fragrance of a flower; like the memory of noble deeds, comes this collection of choice glimpses of the mind, the heart, the spirit of a beloved friend. The sister has not written a story of the life, nor has she attempted merely a tribute. She has done better in giving inspirational memorabilia that will perpetuate the fragrance of the life and will bring into other lives the magic influence of Katharine Scherer Cronk. Here we catch first a glimpse of the girl at college, then the daughter in the home, the wife in the small parish, the author of inspirational leaflets, the popular conference speaker and above all the friend who brought to many a new purpose and a more vital contact with Jesus Christ and His program. Mrs. Cronk rests from her unceasing labors but this attractive and spiritually stimulating booklet will be one of the means by which her work continues to bear fruit.

Light and Darkness in East Africa. A missionary survey of Uganda, Anglo-Egyptian Sudan, Abyssinia, Eritrea and the three Somalilands. 206 pp. 3s. 6d. World Dominion Press. London. 1927.

A patchwork knowledge of Africa characterizes the European peoples who share in the Government of that great continent. As they look at the outline of the great continent their own contacts paint familiar sections in vivid colors while the remainder is to each of them a hinterland of ob-

curity. Belgium knows Congo; Britain, Uganda, the Union of South Africa and other sections; France, French Equatorial Africa and the Sudan; Portugal, Angola and so forth.

A somewhat similar situation exists among the evangelical constituencies in America. Each knows something of the section in which its own denomination is working. But the day for a comprehensive knowledge of Africa has arrived. Wireless is binding the various parts of the continent together. Recently a message was sent from Mozambique to Angola and a reply received in two minutes. Eritrea talks with Somaliland. Colonial governors from different areas are comparing notes. The Conference at LeZoute in September, 1926, brought missionaries and government administrators from remote sections face to face.

In the interests of a comprehensive intelligence in respect to Africa the new volume, "Light and Darkness in East Africa" will do much to help American readers understand the trend of missionary events in parts of the great continent unfamiliar to many of them. The volume surveys in a most readable manner the present status of Christian missions in Uganda, Anglo-Egyptian Sudan, Abyssinia, Eritrea and the three Somalilands. It contains an especially stimulating review of the ancient Abyssinian Church and points out its possible significance in respect to the evangelization of other sections of Africa.

In 1928 the American churches will be studying Africa as a whole. Our

imaginations may well be captured by the great land of purple shadows and brooding mystery. This volume will carry on our interest to remoter sections until we are able in a measure to fit together the pieces of the international jigsaw puzzle and make of it a great new emerging frontier-land with spiritual as well as commercial significance for all the world. Scientists from Britain, France, Belgium, Germany and Portugal have recently joined hands in a study of African sleeping-sickness problems under the leadership of the League of Nations. Christian forces should be prepared likewise to pool their intelligence and multiply their power.

P. H. J. Lerrigo.

Village Schools in India. Mason Olecott. Illustrated. 8 vo. 235 pp. \$1.25. New York. 1926.

This book, an important contribution to the subject of elementary education, not only in India, but in related countries, has as its immediate purpose the discovery of the kind of education needed in Indian villages and the best plan for the preparation of teachers for such schools. The urgency of making village schools educate children effectively for life and citizenship is readily recognized. Dr. Olecott had his mind first turned in the direction of the problem of village schools in India when he served for a short term as a member of the staff of a college in southern India. He returned to India later with a Fraser Commission when that body made its thorough survey, in 1919, of the problems of village education. Subsequently, he took courses in agricultural and teachers' colleges in America, and returned to India in 1923 to devote his life to the work which had engaged his researches all these years.

The introduction to this book discusses the problem in hand and the work already done. The major portion of the study is given to three inquiries: the conditions prevailing in Indian villages, economic, physical

and social; the reform and extension of rural education, including problems of administration and curriculum; the preparation and development of village teachers, containing a review of the operation of training schools, the courses for professional preparation and the development of teachers, also the place of women teachers. What makes this study more impressive is the fact that one sixth of the human race lives in the villages of India, that nine of every ten Indians are villagers and that over ninety-two per cent of them are illiterate. The whole situation exhibits many elements of grave danger for the additional reason that a very large share of the 5,000,000 men and women who have recently been admitted to the Indian franchise are illiterate villagers. The difficulties in the way of making popular education play its rightful part in the present changes are indeed staggering. These conditions are sketched only in their broad outlines and most characteristic phases.

Of primary interest to the special student, or the Indian missionary, it provides some very interesting and accurate analyses of conditions and life in the Indian village. Furthermore, the tables and compilations of statistics in the appendices bring together much valuable and interesting data drawn from obscure sources. An extensive bibliography, a good index and the free use of admirable and very relevant illustrations earn for Dr. Olecott the gratitude of many colleagues in his work. W. I. C.

The Land of the Vanished Church: A Survey of North Africa. J. J. Cooksey. Pamphlet with map of North Africa. World Dominion Survey Series. 2s. London. 1926.

A very valuable series of pamphlets, issued under the editorship of Dr. Cochrane of the World Dominion Press, deal with the Indigenous Church, the World-Wide Task of the Christian Church and special surveys of Central Asia, Dutch East In-

dies, Latin America, etc. The present pamphlet relates to North Africa and describes briefly but very instructively the history of the early Church in those lands, the causes of its decay, the revival of missionary work, and the present situation in Morocco, Tunisia, Tripoli and Algeria. It is a sad story, but contains a challenge to advance. Today some twelve evangelical societies are at work there with a total of 240 workers in fifty-four stations. There is no other recent comprehensive survey of this field.

Students and the Future of Christian Missions. Edited by Gordon Poteat. 8 vo. 350 pp. \$2. New York. 1928.

The Student Volunteer Movement is changing—not in its purpose or loyalty to Christ, but in its emphasis and method. This is seen in the report of the Detroit Convention presented here. It is well and promptly edited and makes interesting reading. The main topics are "Experience of Power; Christian Missions in a Changing World; Abiding and Changing Aspects; Is Jesus Christ Indispensable; Shall We Share our Christian Faith with Others; Interracial Coöperation; and Find our Place in God's Plan."

Those who attended earlier conventions will miss the notes then struck so forcefully and with such effect—Prayer; the Holy Spirit; God's Missionary Call; a World Lost Without Christ, and Miracles of Missions. These addresses are different. They are as a rule stimulating to thought and action but the human viewpoint and motives prevail. They are worthy of study, but God's view of the world and of the missionary enterprise needs to be kept before us.

Mormonism and Biblical Christianity. Franklin G. Huling. Pamphlet. 38 pp. New York. 1927.

Here is a good antidote to some of the literature put out by the "Church of the Latter Day Saints." In their writings and their public addresses, they hide the peculiar teachings of

their religion. It is a man-made religion with distorted Biblical passages. It is a religion of the flesh, of mammon, organized with great skill. Mr. Huling shows how Mormon doctrine and practice depart radically from the teachings of the Bible as to God, Christ, the Holy Spirit, Sin and Salvation. The teachings of the two are carefully compared in deadly parallel columns, with additional comments. Mormons teach that there are many Gods, many Bibles, a human Christ who had several wives, the Holy Spirit a material "fluid"; sin a necessity and a cause for rejoicing; the Gospel of Christ a system of rules and salvation "a life of good works" without any atonement by Christ or justification and regeneration by faith in Christ.

An Introduction to Child Study. Clarence H. Benson. Ill. 240 pp. \$1.50. Chicago. 1927.

Much emphasis has lately been placed upon the need for adequate religious training in the lives of the American youth. Even those not active in the Church call attention to the results of the lack of such training as shown in the youthful criminals of whom there is an increasing number. In this book on child study Mr. Benson indicates clearly the value to the state as well as to the individual of careful, constructive religious training given to children and those of adolescent age. The author takes a very conservative Christian view of religious training, emphasizing the need for accepting the Bible as it stands. The elementary psychology, the phraseology and illustrations used, will not be considered by many as up-to-date. The author, however, makes a very close and vital connection between each bit of psychological information and its practical application in religious training. The book is prepared for teacher training classes in the Church School, and there are questions at the end of each chapter to test the reader's knowledge of its contents. These questions, however,

are all factual, and none are designed to stimulate individual thought on the subject.—M. A. L.

Not Tragedy—Triumph. Dohnavur Fellowship, No. 10. 46 pp. 2d. 5 cents. St. Louis and Madras. 1927.

This story—taken from two home letters—is a well written and thrilling account of how a murderer in India, while in prison under the death sentence, was converted and of the joy which his new faith brought him and of his triumphant death. K. S. L.

Thamilla (The Turtle Dove). By Ferdinand Duchene, twice recipient of the Grand Prize in Literature, Algiers. Translated from the French by Isabelle May and Emily M. Newton. 8vo. 175 pp. New York. 1927.

Monsieur F. Duchene, for years Justice of the Court of Appeals of Algiers, moved by his intimate knowledge of the sufferings and injustice heaped upon Mohammedan women, through the laws and teachings of the Koran, writes this stirring appeal in behalf of Moslem womanhood. The story is full of pathos and sorrow, and reflects the love, hatred and jealousy in the Moslem harem, engendered by the plural marriage system. The degradation and slavery of Thamilla makes a poignant appeal. The powerful inarticulate cry comes to the Christian womanhood of the world to help hasten the day when these Moslem sisters, living in the thralldom of the Islam, shall be emancipated and enter into the joy and freedom which comes through faith in Him who said, "I am come that they might have life, and that they might have it more abundantly." B.

The People of Ararat. Joseph Burtt, F.R.G.S. 184 pages. Limp cloth. Illustrated. 3s 6d. London. 1926.

"My only justification for writing this book is an intimate, personal affection for the Armenians." No one without such love could have written so fairly. The author neither spares

their faults nor over-exalts their virtues. While he says "In my relations with them I gave little and received much, and always had the best of the deal" he still recognizes that "the long oppression of stronger nations has driven the Armenians to use craft and intrigue against strength and tyranny. . . . This does not mean that all Armenians are crooked. . . . It means that the Armenian plays the game according to the rules of the country."

Against this dark background the virtues of this long persecuted race are doubly resplendent. "They have been harried, tortured, exiled, but they are still brave people who can stamp a home, whatever it is and wherever it is, with their virtue and personality." "Courage, independence, a love of learning, the passion and inspiration of the poet, a genius for religion—if ever the world needed these qualities it needs them today." It is with sympathetic and loving understanding of the Armenian people that the author follows them through their tragic history. He draws upon their early myths and legends to build up his story. With fierce devotion it was first among the nations to embrace Christianity, and consistently through the centuries the Armenians have sacrificed their national liberty for the defense of the faith.

Mr. Burtt cannot fail to picture the Turks, and again he shows a fairness as refreshing as it is unusual. Having faithfully set down the enormity of the crimes of 1915-22 the author quotes from Dr. Greig, Bishop of Gibraltar: "Judgment and vengeance are, thank God, not ours. What is ours is to help and save."

The book is very brief but complete as a story of the Armenians. Its simplicity and directness are in keeping with the spirit of the Society of Friends to which the author belongs. But as a Britisher he repressed throughout a scorching passion, the passion for justice and mercy denied by his own England to "The People of Ararat." E. W. R.

PERSONALS

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

* * *

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

* * *

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

OBITUARY

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

* * *

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

* * *

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

The GOSPEL and the PLOW

1912—One village boy in India who wanted to learn how to be a farmer. One tool shed to serve as dormitory, class room and demonstration laboratory. One Presbyterian missionary with a vision.

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*Send for the leaflet,
"Look on the Fields."*

Sam Higginbottom

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THE MISSIONARY REVIEW of the World

DELAVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, <i>President</i>	WM. I. CHAMBERLAIN, <i>Vice-President</i>
DELAVAN L. PIERSON, <i>Secretary</i>	WALTER McDUGGALL, <i>Treasurer</i>
Publication Office, 3d & Kelly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year.	Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

COMING EVENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conferences and Schools of Missions

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

Bethesda, Ohio—July 16-20.

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

Boulder, Colorado—In June.

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

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

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

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

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

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

Lake Geneva, Wisconsin—June 25-July 2.

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

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

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

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

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

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

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

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

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

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

Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake—June 21-28.

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

¹ Affiliated with the Federation.

² Foreign only. Affiliated with the Federation.

³ Home only. Conducted by the Council.



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



CHRISTIANS OF MANY NATIONS AT JERUSALEM

THE ENLARGED INTERNATIONAL MISSIONARY COUNCIL ON
THE MOUNT OF OLIVES

BY ROBERT E. SPEER, New York

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

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

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

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

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

The Historic Memories

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

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

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

er evangelical loyalty or purer fervor or devotion.

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

The Subjects Considered

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Findings

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

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

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

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

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

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

"The International Missionary Council places on record its conviction

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

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

fence of their missionaries and their property.

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

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

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

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

The Future of Missionary Work

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

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

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

Christian Communion

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

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

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

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

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

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

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

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

A SOUTH AFRICAN VIEW OF THE COUNCIL

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

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

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

In South Africa eighty-eight

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

VOICES FROM OLIVET CALLING INDIA !

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

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

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

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

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

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

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

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

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

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

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

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



SOME EAST INDIAN DELEGATES AT THE JERUSALEM CONFERENCE

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

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

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

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

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

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

THE MEANING TO LATIN AMERICA

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

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

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

The second fact is that evan-

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

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

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

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

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

—John Oxenham.

NUGGETS FROM THE JERUSALEM COUNCIL MEETING

Pagan America

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

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

China's Need

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

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

The Uganda Policy

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

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

Education Without Religion

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

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

Jesus' Method

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

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

Right and Wrong

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

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

A CALL TO PRAYER FROM JERUSALEM

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

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

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

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

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

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

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

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

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

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

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

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

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

FROM A DELEGATE'S NOTE BOOK

BY MILTON T. STAUFFER, New York

Secretary of the Foreign Missions Conference of North America

WE MEET, not as representatives of churches or Boards, but rather as representatives of great Christian constituencies and great fields of interest and service which reach beyond all personal connections. Our Father has brought us together from the ends of the earth for a common quest. He who started the missionary movement on these hills has His own unselfish, expansive purposes for this gathering. He never brings His children into any quest in vain.

JOHN R. MOTT.

* * *

There is more criticism of Christianity in China since the anti-Christian movement began than during the 120 years of Christian missionary effort preceding. Much of this criticism is due to misunderstanding. Much can be ignored but some must be fearlessly faced and dealt with.

DR. C. Y. CHENG,

Secretary of the National Christian Council of China.

* * *

Are we going back from Jerusalem as nations, races or denominations, or as one great family filled with "Divine foolishness," determined to believe in the faith and ethics we hold? The cost will be to jeopardize or even sacrifice the welfare of our family, church and nation. One pays if one lives up to truth.

REV. MAX YERGAN,

*Secretary of the Student Native Christian Association,
South Africa.*

Christianity must find its central act and emphasis in the Resurrection, which is purely in divine dimensions. In the light of the Resurrection the Cross will shine forth more clearly. We are specialists in religion if we are missionaries at all. We are not asked to be specialists in the science of religion but in religion itself.

DR. HENDRIK KRAEMER,
Netherlands Bible Society.

* * *

Evangelical missions are based absolutely on an unique act of God. As missionaries we are messengers and proclaimers of this unique revelation of God.

DR. JULIUS RICHTER,
*Vice-Chairman of the German
Missionsausschuss.*

* * *

Our churches will not hold the ground they have or regain the ground they have lost unless they are prepared to carry the Christian principles into new areas. The world in which they must be saved and which the majority of people know cannot be relinquished by the Church. If Christianity cannot command the whole of life, I am convinced it cannot command any at all. We confine the paradoxes of Christian teaching where application is easiest. Either the Church will be overwhelmed by the rising consciousness of mankind that Christianity has no meaning for it, or the Church must seek to control the social order and economic system, as fully as the

Church now seeks to control personal life and character.

PROFESSOR R. H. TAWNEY,
University Lecturer, London.

* * *

The objectives in the Christian movement in China are:

1. All future activity on the part of the churches should be church-centric and not mission-centric.

2. To do all possible to deepen the Christian life.

3. To encourage and cooperate with the Chinese in building indigenous Christian movements.

4. To continue to send missionaries under the direction of the Chinese Church.

5. To desist from forcing on the Chinese Church Western ecclesiastical forms, rituals and organization.

6. To regard all missionary property as intended for the use of the Chinese Christian movement and as soon as may seem wise to transfer the use, control and ownership of this property to Chinese bodies.

DAVID Z. T. YUI,
*General Secretary Y. M. C. A.
of China.*

* * *

The more I study non-Christian systems, the more I see a reaching out for what we have in Jesus Christ.

DR. A. K. REISCHAUER,
*Professor in the Meiji Gakuin,
Tokyo, Japan.*

* * *

Syncretism combines life in Christ assimilates. Christ claims His own when we claim the truth which is in other religions. If Christ is universal, then He is both superior and unique. In our dealings with the non-Christian religious systems we must combine sympathy with certainty. In Christ we do not merely have a medicine or a way, but in Him we have life itself.

DR. E. STANLEY JONES,
Missionary to India.

Christianity should enlarge its own conception of religious truths. We cannot be sure we completely possess our own religion until we are ready to commit it like yeast in meal. Christianity must continue to grow if it is to continue to live.

PROF. WM. E. HOCKING,
Harvard University, Cambridge, Mass.

* * *

We must make our religion more spiritual because the area we must conquer is greater than ever before. Christianity comes as truth from God. The fact that God is love ought to frighten us out of our wits. If He is love, then there is not much chance for us. "All authority in Heaven and earth is given unto Me" is true or it is not true. The great missionary enterprise had its most glorious period when Christians held their faith in less complex form. We do not think out the results of our own actions far enough. We have the same message and that message is the Gospel of Christ but we must extend it over a wider area because life is more complex and broader today and we must give our religious message more manifold expression.

BISHOP WILLIAM TEMPLE,
Manchester, England.

* * *

Secular civilization has egotistical and altruistic aspects. Whenever an individual or group pursues self-interest, they become secular in an egotistical sense. Secular civilization has also altruistic aspects—when we seek the good of others.

JOHN A. MACKAY, Litt.D.,
Religious Work Sec. So. American Y. M. C. A., Uruguay.

The ethics of the cross and the way of Jesus are terms glibly used. Let us face it by deepening and extending the application of Christianity. How is Christianity to baptize our new learning and our new social order? The effort to bring this about will break every shred of self-dependence and self-complacency. It will drive us to the unlimited resources of God. As we enlarge our understanding of the work of the Holy Spirit and make more real our dedication to the service of the Holy Spirit, and bring down into actual experience our sense that we are God-possessed, only so can we deal successfully with this problem.

CANON CHARLES E. RAVEN, D.D.,
Liverpool Cathedral, England.

* * *

The religious experience into which you enter is not due to anything you have done but rather to what Christ has done and you have entered into it by His grace.

RT. REV. WM. TEMPLE, D.D.,
Bishop of Manchester, England.

* * *

We are working for a change of climate, not to slay the monsters of industrialism but for a new climate in which these monsters can no longer live. All we plead for is the application of Christianity to wider areas. We plead for conditions that will make possible a fuller personality. All the Church can do is to get a public opinion which will make this change possible.

BISHOP FRANCIS J. MCCONNELL,
D.D.,
*Methodist Episcopal Church of
N. A.*

* * *

Ninety per cent of the people of India are dependent upon the land.

The population increases at the rate of $1\frac{1}{2}\%$ per year. No questions of health, education or religion can be considered in India without regard to the rural work. In 1901 we had thirty-six million illiterates in the Province of Madras; in 1921 we had thirty-nine million illiterates. It will take forty years to provide schools for the present growth of the population at the present rate of school growth.

K. T. PAUL, B.A.,
Secretary of the Y. M. C. A., India.

* * *

There are four things that Christians should do in rural areas:

1. Inform themselves as to what the church is doing in rural areas.
2. Arouse conscience and action.
3. Make known to rural districts what the Church stands for and convince them that the Church does not stand for an anti-social program.
4. Establish and promote good will between the farmers and the churches.

* * *

We have $4\frac{1}{2}$ million blacks and $1\frac{1}{2}$ million whites in South Africa, yet 88% of the land is in the hands of the whites and 12% in the hands of the blacks. Has this Conference anything to say regarding the Christian view of subject races?

PROF. DAVIDSON, D.T., Jabavu,
*South African Native College,
Alice, South Africa.*

* * *

In the Congo when our natives wish to refer to the scanty amount of Christian literature available they say: "The God of the Roman Catholics has no books."

REV. CHARLES E. PUGH,
*English Baptist Missionary
Society.*

Our Government doctors tell me that there are 100 million living in India beyond the most limited amount of medical help. In Kenya Colony the death rate among children under twenty months is as high as 600 per 1,000; in Bengal as high as 414 per 1,000.

K. T. PAUL,
National Y. M. C. A. Secretary,
India.

* * *

Instead of seeking the fulfillment of our own science and personalities, let us seek the fulfillment of God in us.

DR. KARL HEIM,
Prof. of Theology, University
of Tübingen.

* * *

The New Council

The following reasons are given for the continuance and larger development of this council (which was inaugurated under another name at Edinburgh in 1910):

a. The missionary enterprise is in all lands actually and manifestly international.

b. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which pervades all departments of human progress.

c. There are many world situations involving missions with which it is impossible to deal except internationally.

d. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.

e. The essential spiritual unity already existing among Christians demands manifestation in international missionary cooperation.

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The Revised Constitution*

I. *Preamble*—The Council is established on the basis that the

only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to cooperate.

II. *Membership and Meetings*—The Council is composed of the national missionary organizations† and the National Christian Councils in the following countries, (with number of members indicated), namely:

United Missionary Council of Australia. (1)

Société Belge de Missions Protestantes au Congo. (1)

National Christian Council of China. (2)

Congo Christian Council. (1)

Deutscher Evangelischer Missionsbund. (1)

Société des Missions Evangeliques de Paris. (2)

Conference of Missionary Societies in Great Britain and Ireland. (5)

National Christian Council of India, Burma and Ceylon. (2)

National Christian Council of Japan. (2)

Korea Christian Council. (1)

Committee on Cooperation in Latin America. (3)

Commissie van Advies (The Netherlands). (1)

Netherlands India Christian Council. (1)

National Missionary Council of New Zealand. (1)

Foreign Missions Conference of North America—United States and Canada. (7)

Missionary Conference of Northern Europe. (2)

Evangelical Union of the Philippine Islands. (1)

Missionary Societies of South Africa. (1)

Association of Missionary Societies in Switzerland. (1)

Christian Council of Western Asia and Northern Africa. (2)

* This as an abbreviated statement of the Constitution. Complete copies may be had by writing to the International Missionary Council, 419 Fourth Avenue, New York.

† The term "missionary" is used in this constitution to describe the work of the churches in all countries.

The meetings of the Council shall be of two kinds, namely: (a) General Council Meetings, and (b) Special Meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council....

The number of representatives which each national missionary organization and Christian Council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal.....

III. *Functions*—The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the Churches.

2. To help to coordinate the activities of the national missionary organizations and Christian Councils of the different countries, and to bring about united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

5. To be responsible for the publication of the *International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

6. To call a world missionary conference if and when this should be deemed desirable.

IV. *The Committee of the Council*—This Committee shall have the power to act for the Council in the intervals between its general council meetings.

The membership of the Com-

mittee shall be elected by the national missionary organizations and Christian Councils. The Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee or upon the request of three or more of the constituent national organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian Councils, members of the Council, in three different continents.

V. *Officers*—The officers of the Council shall be a Chairman, two Vice-chairmen, Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council.

VI. *Expenses*—The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent national organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee.

VII. *Procedure*—It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

THE CHRISTIAN MESSAGE TO ALL MEN *

Expressed by the International Missionary Council, in its Meeting on the Mount of Olives, Jerusalem

THROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and, in some regions, dissolution as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides, doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birth-pangs of rising nationalism, in the ever keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns, we also find, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as manifestly greater than Western civilization, greater than the Christianity

that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church, there is a widespread desire for unity, centered in His person.

Our Message Is Jesus Christ

He is the revelation of what God is and of what man may be. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and ever-ruling. Jesus Christ, in His life and more especially through His death, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them, and for them, the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith; and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit, He offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fullness.

The vision of God in Christ brings and deepens the sense of sin and guilt.

* This report appears as submitted and corrected on the floor of the Council meeting and as officially adopted but it does not show the final revisions of the Minute Secretaries nor of the official Editorial Committee.—EDITOR.

We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon if only we yield ourselves in faith to the Spirit of Christ so that His redeeming love may avail to reconcile us to God.

We will not ourselves offer any further formulation of the Christian Message, for we remember that as lately as August, 1927 the World Conference on Faith and Order met at Lausanne and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel, is, rather, the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the

fellowship of service, of prayer and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men 'Come unto me!..... He that followeth me shall not walk in darkness, but shall have the light of life.'

The Missionary Motive

If such is the Christian Message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts, as the last generation has witnessed, must call for a re-examination of these questions.

Accordingly, we would lay bare the motives that impel us to the missionary enterprise. We recognize that

the health of this movement and the health of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us, we find ourselves eliminating decisively, and at once, certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel, by its very nature and by its declaration of the sacredness of human personality, stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social, on any people.

Going deeper, on our part, we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect the wills of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical traditions which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their racial heritage. We do not desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to Whom we have given our hearts. Since He is LOVE, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ, we find in ourselves an over-mastering

impulse to share Him with others. We are constrained by the love of Christ. He Himself said, "I am come that they might have life and have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that, through it, men and societies and nations that have lost their moral nerve will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after the pattern of Christ-likeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that man should die without Christ—we share that horror, but are impressed with a deeper one—the horror that men should live without Christ.

Herein lies the Christian motive. It is simple: We cannot live without

Christ and we cannot bear to think of other men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since He is the motive, the objective of Christian missions fits in with that motive. Its objective is nothing less than the production of Christlike character, in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

The Spirit of Our Endeavor

Our approach to our task must be made in humility and penitence and love. In humility, because it is not our own message which we bring, but God's; and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence, because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the Spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class and race hatred." But we are forced to recognize that such a claim requires

to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein we may more powerfully draw them to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world, and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have now become. Truly our efforts have not been commensurate with the needs of the world or with the claims of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it.

For all these indications of the growing power of the Spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution

by which because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

The Call to the World

Filled with conviction that in Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow-Christians and all our fellowmen to turn again to Him for pardon and for power.

(a) To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and wholeheartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and Christianity from complexity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is only by "living Christ" among men that we may most effectively lift Him up before them. *The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ.* They are also bound to exert all their influence to secure that the social, international and interracial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit. Especially must it be a serious obstacle to missionary effort if the non-Christian country feels that the relation of the so-called "Christian" countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we

receive in its completeness; only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church through all the world should be earnest and instant in prayer, each part for every other, and all together for the hallowing of God's Name throughout the world.

Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. *The Churches of Europe send missions and missions-of-help to the Churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come.*

(b) To non-Christians, also, we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus: merely to give illustration,

and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish People, from whose Scriptures we have learned, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow-Christians in all lands to show to Jews that lovingkindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European and American. We call all men to equal fellowship in Him. But to come

to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter that Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other than they had desired before they learned of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

(c) To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfill their own true destiny only in His service. Because patriotism and science are not consecrated, they are often debased into self-assertion, exploitation and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This

power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife, the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to his own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call "Be not conformed to this world, but be ye transformed by the renewing of your minds."

In our conference we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and

deed and life, by righteousness and lovingkindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection.

LET US GIVE THANKS—

For the living faith, the loving service, the courage and patience of the missionaries.

For the rise of the national churches on the mission field; for the rootage of Christianity in new soils.

For the wide acceptance of the moral authority of Christ.

LET US CONFESS—

The indifference and ignorance of the Church at home, and its inadequate obedience and love.

The hindrances erected by our failure as individuals and as nations to practise the Gospel.

LET US PRAY—

That in all mission fields and in our churches we may more faithfully follow Christ and display His mind and spirit.

That men and women and money may be laid at the feet of Christ in adequate measure for the fulfilment of the duty of this generation.



THE NEW WAY—DR. AND MRS. SPRINGER TRAVELING IN CENTRAL AFRICA



THE OLD WAY—DR. SPRINGER CROSSING THE RIVER IN A DUG OUT CANOE

WEALTH IN CENTRAL AFRICA

BY REV. JOHN M. SPRINGER, D.D., Katanga, Central Africa
Missionary of the Methodist Episcopal Church

A FABULOUS wealth of rich copper ores was the magnet that deflected the Cape to Cairo Railway westward from its originally intended course along Lake Tanganyika and brought it to what is now Elisabethville, the capital of the Katanga, the southernmost of the four provinces of the Belgian Congo.

But even though Elisabethville is in the very heart of Central Africa, it is now easily reached from the western, the eastern as well as the southern coasts by railroads supplemented in some cases by river and lake steamers. Motor roads radiate from Elisabethville in all directions so that it is not infrequent now for parties to drive in an auto between here and the west coast and to Capetown 2,500 miles to the south; it is possible to drive to the Indian Ocean, and of the making of motor roads there is no end.

The vast mineral wealth of the Katanga has been the lode that has drawn six thousand Europeans and other foreigners from the ends of the earth into this province, seeking their fortunes and not a few are finding them there.

This means that changes are taking place that are astounding even to those of us that have been familiar with this section for the last twenty years. When we first reached these mines in 1907 on our way across Africa, we were told that Mrs. Springer was the first white woman to arrive at Kambove. From there we traveled for weeks westward along the old slave

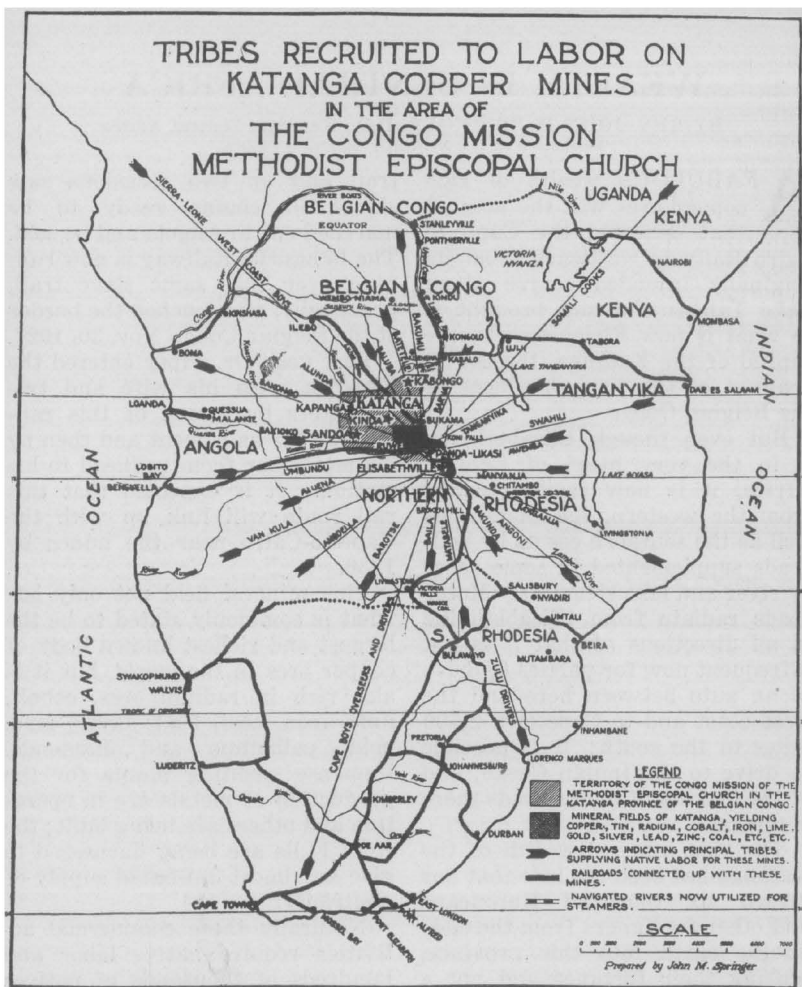
trail and on two occasions saw slaves in chains ready to be marched out to Angola and be sold. The Benguela Railway is now running over that same slave trail, practically, and reached the border of the Belgian Congo Nov. 30, 1927.

Last year Dr. Piper entered the Katanga with his wife and two daughters by means of this railroad as far as it went and then by his motor car from railhead to his station. It is expected that this rail route will link up with the Cape-to-Cairo near the mines by 1930.

This mineral field not only has what is commonly stated to be the largest and richest known body of copper ores in the world, but it is also rich in radium ores, cobalt, lime, iron, coal, lead, silver, zinc, gold, palladium and diamonds. Immense smelting plants for the production of metals are in operation and others are being built; the Koni Falls are being harnessed to give an almost unlimited supply of electricity.

Naturally these commercial activities require native labor and hundreds of thousands of natives from every tribe in the mid-continent are being drawn to these mining centers annually.

Old customs and manners of native life are hereby turned topsyturvy and in this chaotic state the missionary is needed even more than he is among the untouched heathen. For more than two years we had been in the interior among the very rawest of natives and had been so isolated that during that



time Mrs. Springer had not seen another white woman, and barely a half dozen white men had passed through our station, when we moved to these mines to begin mission work there in 1913.

Our trek from the interior to the mineral belt was during the latter part of the rainy season and we had to wade through swamps and vleis most of the twenty-one days

of the trip. We reached Kambove about one o'clock in the afternoon and an hour later as I was cycling along the narrow path of the camp, a native rushed out and hailed me with the greeting, "Bwana, have you any books to sell? I want to buy a hymn book." He had known me years before at Broken Hill and recognized me at once and rushed out with the hope that he could

buy not only a hymn book but a Bible and other books as well.

Having come from the interior, I did not have books of any sort with me to sell or otherwise, as nine of my carriers had deserted and I had had to leave the nine loads on the veld by the side of the path. But I immediately ordered books and that was the start of our colportage work that has loomed large in our missionary activities in that whole region. It is noteworthy that the original capital of this book store was ten dollars which had been voluntarily given me by a German Jew in 1907 and

too few. Many of the languages have not yet been reduced to writing and in those that have, there are frequently less than a dozen books in print altogether. Our own little press has been kept busy to meet the demand, as far as we could, and to be able to sell the books at the lowest possible price.

In 1913, the railroad construction was in progress approaching Kambove. Cycling along the level road bed before the rails were laid, I was halted one day by another native who stood at attention, gave me the military salute and then exclaimed, "Mufundisi (teacher)



DR. SPRINGER'S CARAVAN TRAVELING THROUGH THE LUKUNGA SWAMP IN 1910

to this was added another ten dollars by a Russian Jew here at Kambove in 1913.

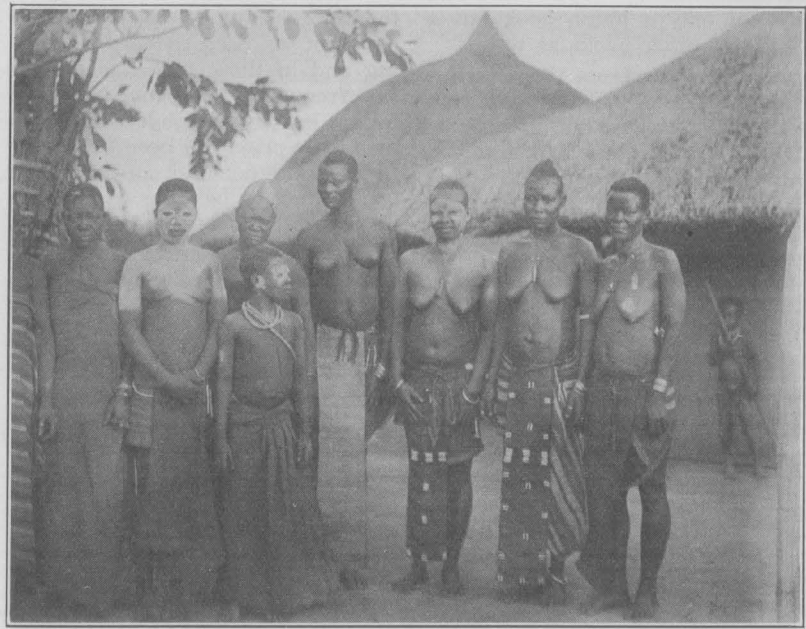
Since that day following our arrival in Kambove, our mission has sold hundreds of thousands of Bibles and hymn books, primers and other school books. We have used our Christian laymen principally to sell to those working with them in the same camps and compounds and to visit the scores of other mining and wood camps around them where they always found a ready sale for their wares.

We aim to carry all available books in every language spoken within 500 miles of the mineral belt and in some much farther away. Even so the books are all

Springer, all the boys are crying for school."

I had known this boy Mack back in Broken Hill in 1907 when he and his mates had been at work at railroad construction there, and I had been able to provide a school for which they had pleaded then.

So with this fresh call, we began afternoon and evening schools which were at once crowded with eager pupils. Such schools have multiplied a hundred fold and have been adapted to all the different groups from the raw native just out from the interior working with pick and shovel to the women and girls, and with French classes for those desiring to learn that language. The pupils in the French



THE OLD—A FEW KABONGA'S WIVES, A DISSOLUTE CHIEF IN THE CANNIBAL COUNTRY

classes include a number who have had a good English education in British territory.

Wherever possible we have tried to place trained teachers in the many widely scattered camps. But so far it has been obviously impossible to respond to the call from scores of these camps which are always shifting. But by selling primers, hymn books and Bibles in these camps, we find that thousands of natives are able to find some one in the camp who has learned to read and who will teach them and so the work develops.

Our missionaries are often surprised when groups of from ten to twenty or more natives come to us from long distances and ask to be enrolled as catechumen or preparatory church members. They have had no regular teacher or

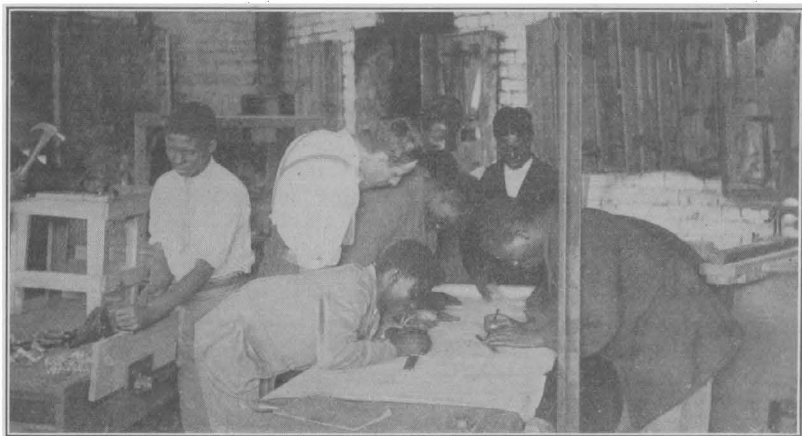
preacher among them. How did they hear the Good News? Why some Christian layman who is one of themselves has naturally taken the lead and become a voluntary teacher. They have been able to buy a supply of books from our col-porteurs—primers, hymn books and Bibles—in the order mentioned, and have been led to Christ in that way.

In order to meet the need for a trained native ministry, we started the Fox Bible Training School in 1910 while on the path to the interior. Twelve native young men from nine different tribes were enrolled before the end of the first year. This school was later located at Kambove and scores of pastors, teachers and Christian laymen went out from there and the most of them have been doing faithful

work for the Master all these years.

While still building our station at Kambove in 1914, I received an extraordinary letter signed by twenty-four native young men in Elisabethville, 100 miles away, asking me to come down there and organize them into a church. It was impossible for me to respond at once but, when the Rev. Roger S. Guptill and wife joined us about that time, we went down as soon as we could arrange to do so and

had asked me to secure for them, from night school fees and Sunday collections and doing all the teaching and preaching voluntarily till our return from furlough. We were then able to build a small brick church that would seat 350 people, which we are still using though the work has long since outgrown its capacity. On the sides of the audience room are eight smaller rooms that have served as book store, printing press, offices,



THE NEW—BOYS BEING TAUGHT CARPENTRY AT OLD UMTALI, RHODESIA

met the request. We received quite a large class on probation and baptized several children both among natives and whites. For from the time it was established in 1910, the town of Elisabethville had no resident Protestant missionary till 1917.

For two years that little band of natives—most of whom were converts of that most notable missionary in Central Africa since David Livingstone, Dr. Robert Laws of Nyasaland, 500 miles east of Elisabethville—carried on the work alone, paying the rent of the small corrugated iron store that they

classrooms and for various other purposes.

From this small beginning, there were at last reports 556 full members, 648 probationers and 3,773 hearers connected with this church. The Government has made us a grant of a valuable plot of land just across the street from this church and a good friend here in the United States has given us the funds to build a new church that will be more adequate for present needs. The old building will continue to be used for day and night schools and for many other important purposes.



PIONEER DAYS—CORRUGATED IRON BUILDING USED FOR CHURCH AND SCHOOL AT ELISABETHVILLE

Panda was started as a mining center about 1917 and now has immense concentrating, leaching, electrolysis, flotation and smelting plants. But our Mission—and there was no other—was not able to place a resident worker there until 1922 and he had to leave soon after on account of health. The writer then went there and carried on for a time. The natives responded in such fashion that during the first year there were 500 who joined the church as hearers and converts. This number has continued to grow rapidly under my successor until now that church is almost up to that of Elisabethville in numbers.

These churches are so organized as to put large responsibility on the native members and especially on those chosen as class leaders and stewards. All of our adherents and members are given cards with the dates of the fifty-two Sundays of the year on which are marked their weekly contributions and now these congregations, to the extent of the support of their native pastors and teachers, are more than self-sustaining.

The board of stewards, teachers and class leaders passes on the character and attainments of those seeking admission into membership. And let it be known right here that they are inclined to be very strict and rigid in matters of discipline. Knowing as we do the fearful tides of evil and temptation which our native Christians have to breast continually, we sometimes feel that it is a miracle that they stand as well as they do. These brethren of theirs who are in the same positions as themselves, know the importance of no compromise and hold them strictly to account for keeping in the straight and narrow way, paying their church dues so as to send the gospel light on to others and in all respects living up to their church vows.

In the fifteen years that the Methodist Episcopal Church has been occupying these mineral fields and also stations in the territory of the Luunda and Luba tribes, we have trained and sent out fully 150 pastor-teachers. One of these who started with our Mission at Kambove as Mr. Guptill's cook boy,

Nelson Capempe, has been ordained to the ministerial order of deacon and is worthy of the position.

One interesting case of an individual won and of large results through him came out of an open-air meeting held where the natives congregated by the thousands on Sunday afternoons to promenade and dance.

On one occasion Mr. Guptill came upon a very obscene dance there. He joined the group and by a clever ruse soon got control of the drums and then began to sing a hymn. The dancers flocked eagerly around him while the organizer and leader of the dance stood to one side glowering with anger and finally stalked off and left the scene. That was the last Guptill heard or saw of him for years.

Some two years or so later, a son of the Dr. Walter Fisher who

was a contemporary of Dan Crawford, having gone with him in the same party that Mr. Fred Arnot was taking to Africa, came to Elisabethville and told Mr. Guptill that some 200 people had been converted on his station largely through the influence of this same man. In relating his experience to Mr. Fisher, he had said that at first he was furious with Mr. Guptill for breaking up the dance. Then as he heard the hymns and the gospel story told again, he had become convicted of the horrible depths to which he, a professed Christian on leaving home, had fallen since reaching the mines, and had gone off and had wrestled all night, as it were, with the demons themselves. At last he had gained the victory through Christ.

He had then left the mineral fields and returned to his own kraal which was hundreds of miles



THE FRUITAGE—A CHRISTIAN CONGREGATION GATHERED IN TWENTY-FIVE YEARS

away and from that time, Mr. Fisher reported, this man had been a very active Christian and had won large numbers from heathenism to Jesus Christ. How many others have been similarly reached we may never know, but this shows what tremendous opportunities these mineral fields offer for winning souls to the Master.

dozen or more other Protestant missions of Central Africa from whose territory natives come to work on the mines. Our great theme is Jesus Christ as Saviour and we stress the teachings and standards of Christian life on which we all agree. On their return to their villages, we send our members and adherents back with



THE WORSHIPERS COMING OUT OF THE ELISABETHVILLE CHURCH, CENTRAL AFRICA

The work we have been describing is not the interest and concern of one mission or church. For, as the only evangelical mission operating in the mineral fields, we have always most cordially welcomed the members and adherents of the

letters of commendation to their nearest mission stations. Here is an instance of that unity for which our Saviour prayed, a real unity in service for the rudely awakened, bewildered and rapidly changing natives of Central Africa.

DR. LAWS LEAVES LIVINGSTONIA *

DR. ROBERT LAWS left Blantyre at six on September 8th to return to Scotland after more than fifty years of labor in Africa.

In the grey dawn a little group gathered at the station. Commerce, government, missions were all represented—significant of the growing life of the young country whose doors he has been so largely instrumental in opening. He is the last of that band

of missionaries which over fifty years ago claimed Nyasaland for Christ.

Dr. Laws is broken in health, white of hair and beard, a little bowed and shrunken, but with the stamp of greatness unmistakable.

The roads around Blantyre were filled with Africans going to their day's work—clerks, storekeepers, motor-drivers, artisans. To that old man sitting in the railroad train, more than to any other, is the marvelous change due that has brought these

* From the *Mission Record*, November, 1927.

Africans out of the barbarism and ignorance of their fathers. He has proved that Faith works—that there is nothing God cannot do in and with a man who wholly and sincerely surrenders himself. He gives all the glory to God. W. P. YOUNG.

* * *

The Livingstonia Mission Council adopted the following minute regarding Dr. Laws. It is an excellent summary of his work, and we give the following extracts:

"For many years Dr. Laws has been in a preeminent sense the Apostle of Central Africa, extending his energies far and wide throughout the great land to which he gave life and heart and mind; not merely giving counsel and guidance to his own fellow-missionaries and to those of other churches in other spheres, but also taking his share in the material development of the country; consulted in all affairs, speaking with acknowledged authority on all matters connected with the welfare of the people of the land, and when the need arose, standing up to advocate with conspicuous success their right to fair dealing and honorable treatment. Sir Lawrence Wallace, a recent governor of Northern Rhodesia, expressed the opinion that Dr. Laws was the biggest man who ever came into Central Africa.

"But when his great work in the Mission with which his name is identified comes under review the Council feels that the preeminent position which Dr. Laws will occupy in the minds of succeeding generations of the African people will be a much more eloquent tribute to this worth than anything that can now be said. Few are left in the Mission whose minds can go back to the great days of the beginnings, but none are on the staff who are not in some measure aware of the manner in which the skill, courage, and great human heart of Dr. Laws led the Mission on from step to step, always cautiously advancing from one achievement to another, never acknowledging defeat, yet ever ready to alter plans when ripening occasion called for fresh methods.

"Dr. Laws found a country sunk in barbarism and heathen superstition. He sees it today a land where no man lives beyond the sound of the Gospel, and where a great native Church has been established, set deep in the hearts of the people and already in some degree itself a missionary Church. The land has been

redeemed from slavery, ignorance, and superstition, and a civilization is aimed at and already partially realized, where Christian principles lie at the foundation and guide the growth.

"The great educational movement which has placed Nyasaland in the forefront of all Bantu countries has begun at Cape Maclear fifty years ago, and has been developed from stage to stage until today the Livingstonia Mission may regard itself as it is regarded by many in Africa as a leading force in the training of a race. The Overtoun Institution has grown under the fostering care of Dr. Laws to be a great centre of education in almost every department of progress in which Africa needs instruction. In the preparation of men for preaching the Evangel, for healing the sick, for teaching the young, for guiding the industrial development of the people, the Overtoun Institution as the Director of Education recently said, coupling with it the name of the Henderson Institute at Blantyre, 'form educational centres of which any British Colony could justly be proud.'

"Dr. Laws would be the last to claim that all this was the work of one man. Many men and women, and many types of mind, have engaged in the task with courage and enthusiasm. But Dr. Laws has seen and in his own measure guided the movement from the beginning.

"His colleagues in the Mission feel that they have shared in a great period of African history in which Dr. Laws has been an outstanding figure. They are proud of their connection with him, and they feel that now, in the time of his honorable retirement, they part with one who has been gifted of God to Africa for great purposes. They part from him with profound regret and with the warmest goodwill, and they pray that in the years that are yet before him he may still have the joy of planning and working for the further progress of the great task of the redemption of Africa to which the many years of his vigorous manhood were dedicated.

"The Council feels that it cannot close this Minute without an affectionate reference to Mrs. Laws, of whom so many warm recollections rise in the minds of the older colleagues of her husband. Mrs. Laws was the first lady to come to Lake Nyasa; she was a pioneer of work among the women of the land; her hymns nourished for a generation the spiritual life of the people; her hospitality was such as became her husband's position in the country; and Dr. Laws' friends are not unaware of how frequently her high courage was his own strength and stay in many a difficult position."

MY FRIEND, THE SHULLA WOMAN

BY MRS. D. S. OYLER, Doleaib Hill, Egyptian Sudan
Missionary of the United Presbyterian Church, U. S. A.

BACK in the 70's, when the Egyptian Sudan was in the clutches of political turmoil, a certain young woman lived in one of the numerous villages of the section of the White Nile, which flows through the Shulla country.

She was a comely young woman; tall, erect in carriage; with teeth as white as pearls; and with skin as black as ebony and smooth as velvet. Like the other girls in her tribe she spent a care-free existence, helping with the household work, going to dances, and talking about the time when she would have a home of her own.

Hundreds of thousands of girls in the Shulla tribe were living just such a life, when there began to filter through the village rumors that an army of men from the north was working toward the south, and on their way seized men and women, boys and girls, and carried them into slavery. Such rumors were discussed, but they did not greatly worry the people of the village. To the African mind the pleasures of today are far more important than the evil which may come tomorrow.

Suddenly one morning these people found their village surrounded by Arabs, each of whom carried a gun or a sword. The people were ordered to bring out all their kaffir corn which had been stored in their houses. After this the old and infirm were shot, amid the screams and groans of their loved ones. All the others were ordered

to get ready to leave the village. Any who resisted were killed.

This young woman was torn away from her relatives and was taken to the Northern Sudan, where she was sold as a slave. Many a time she longed for death. Sometimes she had food to eat, but more often she went hungry. Sometimes she had clothes to wear, but frequently a mere rag covered her nakedness. These days were full of unspeakable horrors over which we mercifully draw a veil.

Years passed. Finally she found some of her Shulla friends, and with them made her way back to their village. Here they found that all was changed. Only a few scattering houses stood where there had been a large village. When this young woman found one of her relatives, her joy was unbounded.

Later she married a Shulla and life once more seemed pleasant. Then came the Mahdi's soldiers, and she and her husband were obliged to flee south into the Dinka country. Here they remained with their little family until danger was past, after which they returned once more to their village.

My acquaintance with Nya Shodkwaich, for such was her name, began about five years ago. I asked her daughter if she were willing to accept Christ, but she said that her mother would never give her consent. Later, however, Nya Shodkwaich gave her permission and the daughter and her husband were baptized, together with their two little girls.

For years when I went out to hold meetings in the village where her daughter and son-in-law were living, Nya Shodkwaich talked in an undertone, and sometimes laughed, especially when prayer was being offered. Then her daughter and son-in-law moved to the mission compound, where they had been given regular work, hired by the year, instead of by the day. The grandmother continued to live with them and came to the meetings held in the little mud-walled community house. She still talked in the meetings, but she did not do it as frequently as in former times. One day she remained after the women's meeting, and with her was our Shulla Bible woman. We sat on tanned gazelle skins, which had been spread on the earthen floor, and talked. Finally Nya Shodkwaich turned to me and said, "My talk is finished." This is a very common expression in Shulla land, and I did not know to which "talk" she referred. She continued:

"Many a time I deliberately tried to disturb your village meetings. You did not scold me. Your eyes told me that you were not pleased. I told the other women to remain in their houses when you came to the village.

"Then my daughter said that she wanted to have the 'water of God' (baptism) put on her head, and I was not happy. I thought it was foolish because she said she also wanted to have her two daughters baptized.

"But my insides (conscience) would not give me rest. I had learned that I would be cast into the everlasting fire if I did not believe. I learned that Christ, the Son of God, died many years ago

to save Shullas from their sins, as well as the foreigners."

When I asked Nya Shodkwaich if she were willing to pray she said, "I have prayed in secret these many moons. Sometimes Nya Dei-wul (the Bible woman) and I have prayed out in the corn fields, while we were hoeing. But I do not know how to pray like the other Christians."

We three women prayed together that afternoon, and the prayer offered by Nya Shodkwaich will always stand out in my memory. She told the Lord that she had been taught to break the seventh commandment while she was a slave. Then she went on to review her whole life's history. Following this, she closed by saying that she was an old woman, and perhaps her days were few, but she wanted to confess Christ and to be a Christian because there was no other "talk" as sweet as the words of God.

Nya Shodkwaich was baptized on the same day that four of her Shulla sisters and fourteen men and boys were taken into the church. It was a blessed privilege to see the change in this dear, old grandmother's attitude. Instead of laughing, she sat quietly through each service, and was always willing to take part. If there was the slightest disturbance in that little community house, she reproved the offender in a kindly spirit, saying that the house of prayer was a place to be reverent.

A week before Dr. Oyler and I left our station to come home on furlough, Nya Shodkwaich offered a prayer which is one of my precious memories. She prayed for our safety on the long journey home, and that we might find all

our relatives when we reached our "village." Then she prayed for her tribe, and those who have accepted Christ, that none of them would become cold, or turn aside from Christianity. She closed her prayer with these words: "I have lived many years. My eyes have seen much of evil. Perhaps I will not be here when my friends return from their country. Keep me from committing sin. And when they return, may I have some one in my hands, who has learned the 'talk of God' from me."

Word has reached us that Nya Shodkwaich has been called to her eternal home. She is the first Shulla Christian woman to receive the summons to go up higher. She will not be standing on the river bank at Doleib Hill to greet us when the steamer draws up to the landing, twenty-five hundred miles up the Nile River, but Christ has led her safely through the "valley of the shadow of death," and she will be on the Heavenly Shore to welcome me when I too am called Home.

THE LORD'S PRAYER*

In Kopapingo

Indi Wongine Bapa napooroong-goo wonga noora garrowa ka-ninna.

Bitchan ka-billi ka-ninna.

Ni namakaroo, nungoo yakoo namakaroo.

Ni konggaityooro, napooroona kangoo nungoo mainmuk rorm dipalla wonga lilli.

Bayyanya nakoona wallala kakama onna garrowa.

Biakoo billi biakoo, billi gooroo-pooloo natta galnawa.

Ka ni bai lakarangoo ballangoo djirri napooroonggoo ooni billi napooroona bai lakarangoo oorakoo wallalunggoo yorlkor yaitchirri.

Garngoo napooroona, djaga napooroonggoo namatungoo dookarr, lilli ka roongunmurra yaitnooro napooroona.

Billi nungoo namakaroo rorm. Billi dal ni.

Ni Bapa ballanya natilli nakoona yooroona wonga dooala. Ni tooka ballanya yooroona dooala wonga. Baina-yirri.

Literal Translation

Great one Father our the place you rest in is heaven, there you abide.

Thus always you abide.

You are good, your name is good.

You help us keep your good law here in world this.

The same as they keep it there in heaven.

Every day, every day give us food for our bodies.

And you forgive us sins our as we forgive those who wrong us.

Lead us, look out for us in the good way, and keep away from evil things us.

Always is good law. Always you are powerful.

You Father like this first before, afterwards this world. You will be like this after this world finished. Amen.

* From the *Missionary Review* of Australia. A South Sea Island Language.

THE WORLD'S SUNDAY SCHOOL PROGRESS

*Preparations for the Tenth World's Sunday School Convention
at Los Angeles*

BY REV. SAMUEL D. PRICE, D.D., New York
Associate Secretary of the World's Sunday School Association

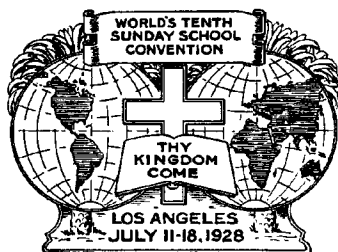
THE world is always under review when the work of the World's Sunday School Association is considered. Effort is continuously being made through the various units, the National Sunday School Associations, to accomplish three definite objectives: (1) Win souls to Christ; (2) Build them up in Christ; (3) Send them out to work for Christ. Human nature, man's needs and spiritual realities are the same everywhere, and the same power is required to bring success anywhere.

Christian Sunday-school work is continuous. The tenth convention of the World's Sunday School Association will be held in Los Angeles, California, July 11-18. The ninth was in Glasgow, 1924, and the eighth in Tokyo, 1920, and an invitation will be presented to hold the eleventh, in 1932, in South America. Fifty-five nations were represented at Glasgow and at Los Angeles a registration of 7,000 is anticipated. Leaders in religious education throughout the world have been invited to make addresses or to participate in the discussion and nearly three-fourths of them will come from outside the United States.

Marked progress has been made during the past quadrennium in the preparation of lesson materials. It has often been said that an adequate curriculum is one that meets the need of the pupil in every stage of his development. Careful attention is being given to the

preparation of lesson materials adapted to the various countries and climes. Japan has made remarkable progress and now has eleven years of graded lessons.

Adequately equipped teachers are essential wherever satisfactory results are to be obtained. This principle applies especially in the realm of religious education where



one is being prepared for life in two worlds. Law requires that the prospective operator of a motor vehicle shall give a satisfactory demonstration of his ability before he is permitted to take a car on the highway. Too often, scarcely a question is asked of the teacher who is entrusted with the leadership of a child. The work of teacher training is being developed in every country where there is a field secretary of the World's Sunday School Association. Courses are conducted throughout the year, training schools are held each summer, correspondence courses are followed and seminaries are urged to give more comprehensive attention to religious education as an essential department. In many in-

stances, the World's Secretary is invited to give a series of lectures, if not to direct the entire course of such study.

Korean students are enthusiastic in their eagerness for teacher training. They journey long distances on foot, carrying their baggage, that they may have the help of a school in their area. The largest meeting place is all too small. In Northern Korea recently, where ice was two feet thick on the river, about 700 students were present during the day sessions. When the time came for the more popular evening meetings, those who lived in the more immediate neighborhood were eager to receive the benefit also, but the floor space was filled by those already seated. The chorister invited all to stand for a song, and then told the people to step forward close to the person in front. After the singing they were instructed to sit down just where they were. They managed this and so left some space at the rear of the hall and this was quickly filled by others. The same process was repeated, until 1,500 were packed in, almost to suffocation, when the evening messages were delivered. They planned for an attendance of 1,000 at the last All-Korean Sunday School Convention in Seoul, but when the delegates were counted, 1997 were recorded. Twice as many came as were expected! They are now thinking in terms of 4,000 for their next national convention.

Daily Vacation Bible Schools have had their beginning in a number of countries during the quadrennium. Their benefits have been repeatedly established in China, Korea, Japan, Philippine Islands, Bible Lands and Brazil. The Inter-

national Daily Vacation Bible School Association has been in active cooperation in prosecuting this work. In some countries a literature had to be created both for the instructors and students. A special department was organized in Korea. The last report of D. V. B. S. in Korea gives 311 schools, 2,246 teachers and 29,403 pupils.

In South Pyeng An Province a little girl came to the vacation school in her home town and there learned something about Christ. Every morning at home, however, she saw her father prostrating himself before family ancestral tablets. One day she asked, "Father, why do you bow down before that old box?" When the father thought it over he could find no good reason why he should continue to do so, with the result that he stopped such worship and with his family came to the church to find out more about what his little daughter had learned.

Near the city of Taiku were a number of young men who thought *socialism*, even *communism*, to be a good thing, and so they thought too that they were very much opposed to Christianity, knowing nothing about it except false reports. When a vacation school was begun in their town they thought they would surely have to oppose it, but finally some, more open-minded than the others, went to see for themselves what was being done. The result was that, finding Christianity to be something very different from what they had supposed, they took up an offering among themselves and their friends amounting to 70 yen and gave it to the church they had thought they hated with the re-

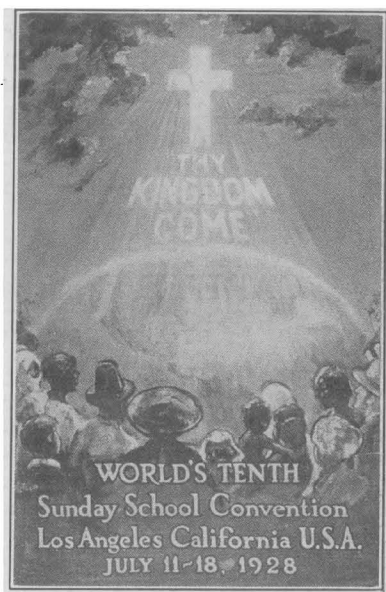
quest that it be used as the church saw fit.

Approach to the Moslem has always been a most difficult problem. Therefore it is very significant to state that there has been a decided increase in Sunday-school membership in Egypt. The attendance at all the well-established schools has grown. Thousands of Moslem children have been taught in the streets of Cairo, Alexandria and other centers. The small Bible lesson picture card has been a material factor in gaining the attendance and in holding the attention of these boys and girls. They assemble in some open place rather than in any building. In fact there would be an added problem in trying to get them into a building for their Sunday-school sessions.

During the past four years, the special Sunday-school work on the continent of Europe has been under the direction of James Kelly, the Field Secretary under the British Committee. In his reports, accounts are given of genuine progress in no less than fifteen countries. Mr. Kelly has made repeated trips to those nations and has been in helpful conference with the various national Sunday School Associations as organized. A recent project was an important deputation trip of two Danish clergymen to Iceland in the interest of the Sunday-school movement.

In spite of the war problems, the China Sunday School Union has been able to maintain its work. Only parts of that great area have been affected at any time by the local strifes. At all times current Sunday-school literature has been furnished, as usual, for all the rest of the more than 200,000 in their Sunday-school membership. Much

material has been issued in the National Phonetic Script, in which thirty-nine characters represent the sounds of the Chinese language. Thereby an illiterate person is able to learn to read in about a month's time. A very helpful result has recently been attained through the work of Chinese artists and devel-



THE CONVENTION POSTER

opment in China of the art of color printing whereby very satisfactory Bible lesson pictures, both large and small, have been made available. These pictures carry local color in a double sense and make an unusual appeal to the Chinese mind.

Looking Ahead

In facing the coming quadrennium, 1928-32, the purpose is to develop all the work now in hand, make more help available to the existing National Sunday School Associations and assist other na-

tions as rapidly as funds and leadership can be obtained.

The National Sunday School Association has always been in the program to work through the missionary agencies on the field and the national churches as organized into a Sunday School Association for that particular country. This is in accord with the trend in recent years to help locally rather than superimpose any method on another country. By-laws have been altered and will be further changed at "Los Angeles—1928" to enlarge the consciousness of responsibility and opportunity in

each of the national units composing the World's Sunday School Association. So that the country with the largest Sunday-school membership and which contributes the major amount of money can never be in a position to exercise any control, it is purposed that not more than one third of the total membership of the Executive Committee shall reside in any one country. More and more the responsibility for providing the money, including the cost at headquarters, and guiding the work, will be allocated among the various units according to their abilities.

CAREY'S INFLUENCE CONTINUES

BY ALTON B. JACOBS, Angwin, California

AFTER years of strain due to toil and study as factory manager, preacher, professor, translator, and compiler, William Carey, pioneer of the Cross to India, wrote: "I feel as a farmer does about his crop." It was not until these years of labor in Bengal were past, that he saw any results of his seed-sowing. His first Bengali Brahman convert was a man named Mukerjee. The fruitfulness of this work is shown in the word received recently from L. G. Mukerjee, a native Christian worker, and great-grandson of the first Bengali Christian. He reports that his grandfather, Lal Chand Mukerjee, the son of Carey's convert, died at the ripe old age of ninety-nine years. In his home was formed one of the first native churches in India. He thus carried on the precious faith which his father had received. The younger Mukerjee writes:

"In those days it meant more to be a Christian than it does now when there are more who have taken their stand for Christianity. A short time after my great-grandfather accepted Christianity, my grandfather was born. The relatives of my great-grandfather now found a way to inflict more persecution upon him. They sought an opportunity to put an end to the life of the new-born babe. So one evening when my great-grandmother went out of the home on an errand, she snugly laid the baby (my grandfather) asleep on a rice winnower and went out. The relatives took advantage of the absence of the mother and carried the sleeping baby out in the grove near the home, and left him among the bamboos, expecting that the wild jackals would kill him.

"When my great-grandmother returned home, she searched high and low for her baby, but failing to find him, she went away and never returned, probably committing suicide by throwing herself into the Ganges. . . .

"Grandfather studied many denominational books but his favorite books were the Bible, The Lord's Dealings with George Muller, and the 'Life of John Wesley.'"

William Carey did not sow in vain. The influence of his work still abides.

"UNNAMED CHRISTIANITY" IN TURKEY

The Attitude of Turks toward Mission Schools

ALTHOUGH the Turkish Government has declared that State and Church, nationalism and religion, are separate and distinct in Turkey, the application of this principle is difficult. Islam was for so long a time the religion of the State and apostasy was so generally considered treason that it is difficult for the Turks today to think that a Turkish Moslem can become a Christian and continue to be a loyal citizen of the Turkish Republic. Theoretically and legally adults are permitted to choose their own form of religion, or to be irreligious, but practically many great obstacles are put in the way of those who would leave Mohammed for Christ. It is forbidden by law to influence minors to change their religion—especially to influence them to become Christians. The teachers in the Mission school at Brousa have found that, though they obeyed the Turkish law, there is bitter opposition to any Christian influence being exerted on Turkish youth.

The following echoes from the Turkish press show the trend of Turkish thought (From *Hovât*, February 2, 1928) :

"Some of the girls of the American School at Brousa (Turkey) have embraced Christianity. This incident by itself is nothing but the movement of a few individuals, out of the Mohammedan mass of several hundreds of millions into the Christian mass of several hundred millions. But if we consider the reaction of the events—the publications of the press, the panic

of the parents of children at Brousa, and their united action in withdrawing their children from the School,.....then we come to realize that we are not facing an ordinary, simple event. It has made such a profound impression in Turkish society, that even the Board of Education of a secular Republic has seen the necessity of interfering with it.

"We ought to consider first: Why are there American schools in purely Turkish towns like Adana, Smyrna, Brousa, Caesarea, etc.? Why are there French, Italian, German, English, Austrian and other foreign schools for boys and girls in Constantinople? It is evident that the duty of a school is to give education; and the work of education is to infuse in the young generation the common ideas, feelings, aims and ideals of the society to which it belongs. These can only be passed to the younger generation through the souls of the thoughtful and cultured leaders of that society. Therefore, the existence of American and foreign schools in Turkey is useless, serving no purpose.

"And yet the foreign schools in Turkey are not useless altogether. Foreign schools mean foreign culture, and the contribution of this culture is expressed in the existence of foreign languages, foreign national ideas and foreign religion. The function of a foreign school is to engraft this culture in the native youth. Moreover, the foreign schools in our country are not empty; instead they are crowded.

If you ask the administration of these foreign schools, what their motives and reasons are which lead them to open and sustain these schools, they answer that their aim is humanitarian and they want to promote education in Turkey. Protestant schools don't teach religion directly in their schools, moreover, they seem to be loyal to the laws and regulations of the State.....

"Let us consider the educational activities of these schools. Here, first of all, we face moral education. They speak continuously from the point of view of character-building and this responsibility is always and by all means undertaken by American teachers. All the other activities of the School move towards that goal. One of the most attractive activities of the School is athletics, which is conducted always under the leadership of a young American teacher, carefully trained under strong religious influences.....The directors of the American schools have learned well that the method of indirect religious teaching is the most effective. The influence of a good sports teacher has been very deep-going and abiding on the morals of the (Turkish) youth. The essence of the teaching for character building is taken from the Gospels, but in the beginning their sources are not openly stated to the children.....

"Teachers, male or female, are very polite and courteous. They are fine-looking, full of the humanitarian spirit, and obviously very much Christian. Moreover there is an effort to make a gradual and steady impression on the minds of the pupils that all their courtesy, humanitarian spirit, and refined

education come from being real Christians.

"In brief, there is Christianity in the schools, there is Protestantism. But the influences on the pupils are all indirect without bearing the name of Christian. In fact, the American missionaries themselves name their new activities in Turkey 'Unnamed Christianity.' By creating a complete Christian environment for the Turkish youth to live in, their aim is to instill in them gradually and unconsciously Christian ways and beliefs under the name of character-building, and so forth.....

"We may easily imagine the impressions which these indirect methods make on the souls of young girls. The Brousa case is a strong evidence of this. Probably few persons will object to such an attitude by saying: 'Shall we still discuss religion in a secular Republic?' It is true that every Turk of age is free to choose his own religion; he may become a Catholic if he so wishes, or a Buddhist, or he may remain a Moslem or an atheist altogether. But we must not forget the fact that every religion is an idea which can be applied to life. A young Turk who has become a Protestant can find no more satisfaction for the thirst of his soul in the society of Turkey. He looks to the great social order of Protestantism; whereas the eyes of every young Turk should be fastened on his own (Turkish) society.

"Therefore, foreign schools are not only abnormal institutions but also obviously dangerous agents to our society. Those who shall prepare the young people of a society must be only the thoughtful and cultured men of that society. It is

not possible for the foreigner, with the greatest good-will, to influence the youth of a country according to the ideals of that country. The foreign teachers of the foreign schools in our country, with their great 'good-will,' are trying to separate the Turkish youth from Turkish society. Do they desire to do evil to Turkey? Evidently not. But the net results of their work are undoubtedly evil.

"Consider the harm which foreign schools produce, as abnormal agencies, on the moral education of the youth of our country:

"1. The inner life of the boarding-schools especially is very far from reflecting the life of Turkish society. The national days of the Turks, which are the main sources of national enthusiasm and elation, cannot be observed in these schools; whereas the religious and national days of the country which the mission represents are celebrated in a most impressive and inspiring way.

"2. The aim of the educational activities, which are carried on in these foreign schools under the watchword of 'unnamed Christianity,' is to infuse Christian beliefs and doctrines in the minds of children in a subtle and pedagogical way; for example, to inject Christianity gradually, unconsciously and even without mentioning its name.

"3. The influence of these foreign schools is most effective on the sensitive souls of our young girls.

"4. Foreign schools exert political influence also on the youth. They teach history from foreign sources and foreign points of view.....'The freedom of the persecuted nations from the yoke of Turkish tyranny!'.....are ideas which are frequently met in these sources.

"In short, these schools with all their aims and methods of education are institutions which sever the soul of the Turkish child from his own society and bind him to another society which is not Turkish.....The occasional instances of conversion which break forth now and then are obvious manifestations of the indirect influence which these schools exert on the minds of the pupils who attend them. The most powerful influence of a foreign school is the one which is exerted indirectly.

4. "Another harm of these foreign schools which is not less important, is

the fact that they are practically confined to the children of our wealthy families because of their excessive tuitions. The worst harm for a democracy is a class education. To educate the children of the wealthy class in different ways from those of the common people is a social fallacy, which is full of dangers in the consequences.

"If these schools are abnormal and even dangerous and harmful, why then are they crowded with pupils? First of all there is a total misapprehension of the functions of education among the heads of families, especially of those of the higher classes. *Piano, 'etiquette,' and a foreign language* are thought to be the three elements of education. Second, there is a general indifference on the part of the parents towards schools. Many a head of a family considers himself altogether relieved from all his responsibilities for the education of his children, if once he entrusts his children to the care of a school. For such parents, boarding-schools are very attractive; and the foreign boarding-schools are ideal.

"The first responsibility rests with parents whose children crowd these schools. And the second responsibility is incumbent upon the Ministry of Education.

"The teachings of these foreign schools have not been found thus far superior to those of our national schools. Look at the men who have more or less social standing in the country and see how many of them have been graduated from these foreign schools. Look at the great leaders of the country; none of them have ever studied in a foreign school! As to the language, nowhere a foreign language by itself has been an aim in education; it is a means only, a means for the inter-communication of minds. *The old Turkish school in spite of its many faults, prepared great Turks; the modern Turkish school is also preparing great Turks for tomorrow.*

"Character is very largely a national matter. It can be formed only in a na-

tional environment, through the good and bad influences of that environment. Character cannot be imported from outside, because it cannot have a foreign nature. Foreign schools, will build character after the pattern of their foreign ideas only; whereas such a character is dangerous for the Turkish national ideals, whether it be a political or a religious thing."

The distinction between religion and national loyalty should not be an impossible one for Turkish minds. A Christian can be a good citizen of any country whose laws

are based on righteousness, truth and brotherhood. But Christian mission schools lose sight of their main reason for existence if they fail to put first the training of youth to know and believe in and follow Jesus Christ and to put into practice His principles and teachings in all relationships of life. This should produce better children and better citizens—unselfish, friendly, faithful and intelligent servants of God and man.

NUGGETS FROM THE JERUSALEM COUNCIL MEETING

Betraying Christianity

Religion should control the whole of life. To ignore economic problems is to betray Christianity. Social conditions fix the environment in which religious influences have to work, they mould character and are responsible for forces we cannot control. We cannot successfully appeal for a life of self-sacrifice in an environment controlled by a ruthless competitive industry. We cannot have one standard of social ethics in personal relations and one in economic affairs.

R. H. TAWNEY, ESQ.,

London School of Economics, England.

The Burden of India

Everything called India is rural India. Millions of peasants are not only paupers, but bankrupts. Their poverty means lowered vitality and fatalistic depression. Their ignorance leads to quacks, malnutrition, litigation, money lenders and middlemen. Many early marriages, although the extent of these has been greatly exaggerated, lead to devitalized children, and over-burdened parents. It costs two cents a day to keep a man well in the best Indian prisons, yet the average income per family of several persons is from two to three cents a day. Education of the young is not enough. There must also be adequate adult education.

K. T. PAUL, B.A.,

Indian Secretary of the Y. M. C. A. in India.

Race Prejudice

All Christian forces, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudices and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious and other facilities designed to enable all alike to enjoy equality of social, political and economic opportunity.

—Report on "Racial Relationships."



IN THE READING ROOM OF THE MISSION IN DAMASCUS

THE IRISH CHURCH IN DAMASCUS

BY REV. ELIAS NEWMAN, Damascus, Syria
Missionary of the Irish Presbyterian Church

NEARLY ninety years ago (in 1839) The Church of Scotland sent out a delegation of enquiry to the Jews of the world. The result was the opening of Jewish Mission work in Palestine and in different parts of Europe.

One of the Scottish delegates, the saintly Rev. Robert Murray McCheyne, visited Belfast and as a result the Irish Presbyterian General Assembly decided to follow the example of their Scottish brethren and opened a mission in Damascus in 1843.

About the same time the United Presbyterian Church of North America sent two missionaries to Damascus commissioning them to go "to the Jew first and also to the Gentile." After twenty-five years the United Presbyterian withdrew from Damascus and left the Irish

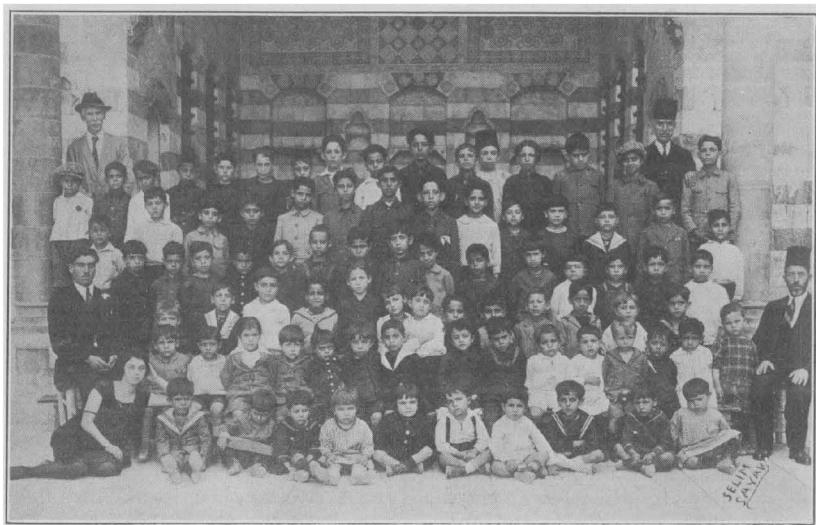
Church to continue the mission alone. Later on the Church of England, through the "London Jews Society," entered the field but after the Great War they too left Damascus, so that the Irish Mission is now the only one working among Jews in Syria. During the last two years we passed through a great deal of trouble and distress owing to the revolution and the bombardment, but now Damascus is again normal and the work is in full swing.

Our church has recently purchased a new building which has been equipped as a mission headquarters. In it we have our Jewish boys' school with over 100 students; our Arabic, French and English night school; a chapel and lecture hall for gospel services. A Lenten service was recently attended by 300 Jews, and about 500

were turned away for lack of room. As it was the service had to be held in the courtyard.

In addition to Christian educational work among Jews and Jewesses through our day schools, we are pushing the work of general evangelism among the Jews of the

Under the old Turkish régime it was not always possible to do work openly among Jews or Moslems in Damascus. But the new conditions have made the missionaries more free, and have given more opportunities. A new era has dawned and the door for serv-



JEWISH DAY SCHOOL PUPILS OF THE IRISH PRESBYTERIAN CHURCH, DAMASCUS

oldest city recorded in history and still inhabited, Bible women are daily at work in the Jewish quarter and are welcome in the homes of the Jews. Evangelists and colporteurs visit the shops and places of business in the different bazaars, cooperating with the British and Foreign Bible Society, the Scripture Gift Mission and The Trinitarian Bible Society.

The Irish Presbyterian Church is taking advantage of the new spirit of enquiry among the Jews all over the world and is concentrating on Jewish work more than in the past.

ice among Jew and Moslem is now wide open.

"USE ME!"

I am the Bible.

I am God's Library.

To the weary pilgrim I am a Strong Staff.

To the one who sits in gloom, I am Glorious Light.

To those who stoop beneath heavy burdens, I am Sweet Rest.

To him who has lost his way, I am a Safe Guide.

To the discouraged, I whisper a glad message of Hope.

To those who suffer in loneliness, I am a Friend.

Use Me!

—Adapted from "World Call."



TOPICS OF THE TIMES



The Significance of the Jerusalem Council

ONLY God and time can determine whether or not the Missionary Council, recently held on the Mount of Olives, was an epoch-making event. It is clear that a new crisis has come in the history of Christian missions. The work is subject to scrutiny and criticism, not only from its opponents, but from its advocates. Many questions are being asked in the home lands and on the mission fields.

1. What is the real justification for Christian missions to those of other religions? What are the aims and objectives?

2. What is the vital content of the Christian message? Is it primarily personal or social; does it relate chiefly to the future life or to all phases of the present life?

3. How is the size of missionary income and expenditure related to missionary success? Are the chief assets financial or spiritual? Is the personnel or the program more important?

4. What methods in missionary work have produced the best and most abiding results? Have modern missions become too much institutionalized, too expensive and too elaborate? What proportion of mission funds should be devoted to education, evangelism, home expenses and other purposes?

5. How large a responsibility should be placed on the native Christian converts and churches? What should be the standard required for native Christians before they are accepted as equal with foreign missionaries in authority and standing in church and social circles?

6. What is the relation between self-support and self-government?

7. What signs of effectiveness has the Church at home a right to ask of its representatives abroad in order to warrant their support by sacrificial giving?

8. Should the Christians at home be judged by the same standards as converts abroad—more or less strict?

9. Should Christian missionaries and their families appeal to their home governments for protection in foreign lands, or should they look only to God for orders and protection and be ready to suffer and die in the pursuit of their calling?

10. Should Christian missionaries submit to all national regulations in foreign countries where these prohibit preaching the Gospel in schools and in other ways interfere with religious liberty?

11. Should some missionaries, supported by churches at home, devote energies chiefly to reform movements in industry, to improved sanitation and other enterprises relating to physical betterment, or should all give themselves wholly to the spiritual work of preaching the Gospel and training native Christians?

12. How far is organic union desirable in the churches at home or in the various fields abroad? Are unity in aim, principle and message and full cooperation, without friction or overlapping, possible without organic union?

The Missionary Council at Jerusalem, with its 275 delegates from all races and lands, and from most of the Protestant Christian communions, met to consider some of these problems. They did not meet to hear long addresses or to legislate for Boards at home or for churches abroad. They met to study and think and pray together—for Christian “corporate thinking” in the interests of truth, harmony and progress. They thought interdenominationally, internationally, interracially. They endeavored to reach agreement on some of the more important problems and thus to realize more of the unity for which Christ prayed. In so far as it is carried out in

actual missionary experience, so far the Council meeting at Jerusalem will prove to be epoch-making in missionary history.

Reports printed elsewhere in this issue, and to appear subsequently, show definite promise of some important results:

1. *New unity in the Christian enterprise.* Men and women of many races and nationalities met at Jerusalem on the basis of Christian equality. Differences in sex, in color, in dress, in social standing, in wealth and language made no difference in the spiritual unity of the delegates. They all recognized one Master. In Christ there is no male or female, no Jew or Greek, no bond or free, no rich or poor. There are differences of gifts and administration, but one Spirit and one Lord. If this ideal can be realized in the relation of missionaries and native Christians in the Church at home and abroad, then this will prove to have been an epoch-making conference.

2. *New statement of the Christian message.* No new message is needed; nothing different from the Gospel proclaimed by Christ and His apostles is desired. But conditions have changed and phraseology has changed. The Council adopted a clear statement in regard to the Christian message that must be given to the world today. Other religions contain truth and idealism, but they have no vital truth to be added to the Gospel of Christ. His message is to all—whatever their religion or absence of religion—for all have sinned and there is no other Saviour than Jesus Christ. He is able and ready not only to save from eternal death but to save for life. His life and power are to be applied to all departments and relationships of life. This is clearly

stated. If it is realized, then this will have been an epoch-making conference.

3. *New responsibilities for Native churches.* The time has passed in most mission fields when the young Christian converts and churches are willing to be considered as children under missionary guardianship. They now expect to be treated as brothers and they are ready to assume responsibility for the development of the churches in their own lands. They are not strong in numbers, resources or learning, but they are ready to grow and to accept help from those who are stronger.

This new recognition of the national Christians is shown especially in the new basis for the organization of the International Missionary Council. In place of representing only the home base churches of Europe and America, it will represent the twenty-three national Christian councils of the world. This is a truly great step and places the missionary enterprise on a new basis—not of foreign propaganda but of spiritual fellowship and extension through witnessing and cooperation among Christians of all nations and denominations. The value of human leadership depends on conformity to Christ's leadership. If this is realized more practically, then this will prove to have been an epoch-making conference.

4. *New dependence on God.* The necessity for fuller reliance on the leadership and the power of the Spirit of God was another important emphasis at Jerusalem. No method is of supreme importance. God works in diverse ways at diverse times. Money is not the *sine qua non*. Great spiritual undertakings are often

hindered rather than helped by an abundance of money. Even many workers are not required to attain success. One man, moved by the Spirit of God, is a mightier force than a million depending only on human wisdom and resources. We cannot expect peace propaganda, physical or industrial or social betterment agitation or intellectual advancement to solve the world's problems. A spiritual force and solution are required; therefore our great dependence is on the leadership of Christ, on the power of the Spirit of God, on an intelligent understanding of the revealed program of God, on a sacrificial devotion to the service of God and humanity, and on keeping in harmony with God through prayer.

If these elements and principles more fully characterize the missionary enterprise in the coming years because of the Jerusalem Council meeting, then that will indeed have been an epoch-making conference. God grant that it may be followed by these results!

Atheistic Propaganda

IT IS difficult to understand the mentality of those who endeavor to propagate atheism. The results are so clearly evil that the natural conclusion is that the devil is the instigator and leader in the movement. Russian communists and anarchists have been a big factor in the spreading of atheism in China, Turkey, Europe and America. They appeal to a mistaken idea of freedom and self-interest, teaching that belief in God brings servile submission to outside control and, therefore, destroys personal liberty. They do not point out, however, that communistic control not only takes

away freedom of action on the part of those who do not accept their doctrines, but also promotes disorder, lawlessness and immorality, a disregard of the rights of others, and a low conception of the value of human life. Atheism destroys true liberty which is protected by the highest laws of life.

A recent letter from an evangelical Christian in Leningrad contains the following evidence as to present-day conditions:

Several evangelical preachers were arrested and imprisoned by the Bolsheviks some months ago, without any charge being laid against them. Now they have been sent into exile for two years with hard labor, to the town of Kem in the far north, near the White Sea and Arctic Ocean.....

Seeing them peacefully going away amongst the soldiers, brought to our minds the words of the Prophet, "Led as a sheep to the slaughter and as a lamb before her shearers is dumb." The soldiers standing in rows did not let us come near them, but we spoke to them with our eyes.

There went forth our good brethren, with whom we knelt so often in prayer, fighting against sin, and with whom our hearts have grown together in brotherly love, whose only aim in life was to fight against unrighteousness and sin, so that with pure hearts they could serve the Lord. Now they are sentenced as criminals—sentenced in an arbitrary way, without trial and without justice and without any possibility of defending themselves or appealing to a higher court.....

As regards the spiritual state of the Church, left pastorless now, thank God, this happening has done much good, because there is greater sincerity and boldness. All see that the words of Jesus are fulfilled and that the day of His Coming is rapidly approaching. Remember us in prayers.

Russia has now been under the Communistic Soviet Government for ten years, but liberty and righteousness seem to be as far from realization as ever. Many experiments have been tried and found wanting—the abolition of private ownership and inheritance, destruction of private trade, free

postal service and transportation, the practical abolition of marriage and of religion. The communistic "Heaven on earth" has proved "earthly, sensual, devilish." The leaders have been forced to restore some private rights and have abandoned the application of many theories of industrial management and of education that have proved disastrous to business and morals.

The country and people have been brought to the verge of ruin by a disregard of the fundamental laws of God and of humanity, but still the leaders seek to spread these theories and methods into other lands on the plea that the dissemination of atheistic communism over the whole world will change a local curse into a universal blessing! "Today," says Mr. A. F. Kerensky, the one-time leader of the Russian revolution, "after ten years of Bolshevik domination Russia stands at the starting point of the circle of Leninism—terrorism and severe economic crisis. The results are acute, unnatural, artificial economic and political evils, collectively expressed in dictatorship which stifles independence."

The propagandists are endeavoring to reproduce in America the evils that mark atheistic communism in Russia. Two of the chief agencies at work are "The Anti-Bible Society" and "The American Association for the Advancement of Atheism." These organizations are evidently working in close harmony with Bolshevik agents. They publish papers, tracts and other literature and claim to be making many converts among college and high-school students and among discontented classes of society. The Anti-Bible Society is waging war against the Church and against the

"Gideons," the Christian traveling salesmen who have placed millions of Bibles in American hotels. The "Four A's," as the atheist organization is called, is endeavoring to destroy all religious belief and all Christian and Jewish institutions. They recommend books—some by professedly Christian writers—that they think will destroy faith in God, Christ, the Church and the Bible. As a result they hope to undermine Sunday observance, the sanctity of marriage and similar institutions. The aim of atheistic communism is to overrun the world, to establish the rule of the "proletariat," and to destroy the rights of private property and religious liberty.

How can we stem the tide of atheism and infidelity in America and other lands? It is the testimony of experience and of thousands of educationalists, jurists and judges that the chief bulwark of society and of morality is the Christian religion as presented in the Bible and the life of Jesus Christ. The most effective way to overcome atheistic and Bolshevik propaganda therefore is to build up a vital and intelligent faith in Jesus Christ as the Son of God and Saviour of Man.

Every agency that works effectively toward this end should be supported. A Christlike life, testimony, the distribution of the Bible and other Christian literature, the adequate support of the Church and of all Christian agencies and an insistence on Christian rather than agnostic or atheistic instructors in our institutions of learning, will greatly strengthen the forces of righteousness and, with the help of God, will put to rout the enemies of truth and of Godliness.

What Is Happening in China?

"GOD moves in a mysterious way His wonders to perform"—but still He moves and He manifestly performs wonders. China, with its great mass of humanity, nearly one-fourth of the earth's population, is also moving in mysterious ways, but when China comes into step with God's plans then peace and righteousness will reign.

Today China is in turmoil. The forces striving for self-determination, the forces working for outside domination and the forces moving for the recognition of God's authority are clashing. The Southern troops, under General Chiang Kai-Shek and General Feng Yu-Hsiang, have been driving back toward Peking the Northern troops under General Chang Tso-ling, the Manchurian warlord. The province of Shantung is overrun by Cantonese troops, so that murder, pillage and other disorders accompanying war are the order of the day.

Without reason and against reason, another American Presbyterian missionary, Dr. Walter F. Seymour of Tsining fu, Shantung Province, has been murdered by a Cantonese soldier, as Dr. John Williams was murdered in Nanking a year ago. Japanese residents of Shantung have also been killed and Japanese troops have been dispatched to the scene to protect life and property. This means international complications. Reason does not rule in China, and the bandit soldiers are not under control. The result of the killing of Japanese has been a despatch of troops. Strong foreign governments will not stand idly by and see their nationals murdered without taking

vigorous action. The Northern troops have retreated and the fall of Peking is expected. Efforts to unite the two great factions of China, in face of foreign intervention, have failed. Communism and anti-foreign, anti-Christian feeling seem to be on the wane, but evidences of sanity and unselfish patriotism are still rare.

Another peril faces China from within. Famine again menaces Shantung, and other sections, due largely to the destruction of crops by soldiers and raiding bands. Christians are giving relief and thousands of starving Chinese are looking to foreigners for food, while others are seeking to drive these same foreigners from the land. Suffering may bring some measure of sanity into the situation. Temporarily, most of the missionaries have been withdrawn from the areas where fighting is most severe, but many remain at their posts and over seventy per cent of the missionary force is still on the field. The Chinese Christians are standing true and are carrying forward the work of churches and schools and general evangelism to the best of their ability.

The Chinese Christian Student, a magazine published in Boston by Chinese in America, has this to say in a recent issue:

One year ago the northward drive of the Nationalist armies from Canton up to Hankow and down the Yangtze Valley to Shanghai and Nanking, with sweeping influence and new developments, seemed to indicate the immediate unification of the country under the Nationalist rule. . . . Last December, the uprising of Communists in Canton was subdued. The downfall of Borodin, and the violent denunciation of Communism by the Nanking Government clearly indicate a sign that Communism had not gained a hold on China. But this pass-

ing of the Russian influence doesn't mean the end of its evil effect.

China is in acute difficulties. She has not had a chance for self-determination yet. The grip foreign nations have on China makes the situation harder. In relation to this the Nationalists at Nanking issued a declaration: 'To abrogate completely all unequal treaties, restoring to us thereby our national sovereignty and our rightful position in the family of nations. . . . The terror of militarism, the corruption of the mandarinat, the bankruptcy of our national finance, the resulting poverty of our people, the loss of our sovereignty and the injustice suffered by our nationals abroad may all be traced to the unequal treaties.'

But the misfortunes of China are due to internal causes and the Russian influence in China. Unless there is a genuine Nationalist movement which is to be a popular movement coming from all parts of China identified with no one party, and with a real spirit of not only toleration but of cooperation in eliminating the internal causes and the outside pressure, the hope of an ordered government is slight.

There is needed an all-China conference of all prominent Chinese factions—North, South, East and West, with adequate representation of the people, at a round table as a means of forming a constitution for all China. In the meantime the foreign nations should re-define their relations to China. Will China fight herself to a state of sheer exhaustion or take a better road toward the goal of unification?

The Missionary Situation

WHILE the world is open to the Gospel as never before, the Church is becoming more critical of missionary methods and is withholding adequate support. The missionary income does not keep pace with either the increased opportunity nor with the enlarging membership and ability of church members. A responsive Christian life shows itself by a quickened spiritual pulse. Nearly every part of the world has been thrown open to messengers of

Christ—the interior of Africa, the inland highlands of Asia, and the hitherto unexplored portions of South America. But with a Protestant Church membership of 190,000,000, and an annual income of, at the least estimate, \$200,000,000,000, the whole Protestant Church sends to the whole foreign field less than 25,000 missionary workers, or one in 8,000 members! The gifts for world evangelizations average less than twenty-five cents a year per member.

Rationalism and agnosticism, criticism and their natural results, lax notions of the authority of God's Word and of Christ's Gospel, cut the nerve of missionary consecration. Even where there is some enthusiasm about missions as a "humanitarian enterprise," there is lacking a true devotion to the work as the great campaign of the Lord for the salvation of men and the establishment of His Kingdom on Earth.

World-wide Christian missions must be saved from decline and defeat by an apostolic revival of what may be called the seven principles of missions:

1. Absolute obedience to our Lord's great Commission.
2. Honest acceptance of stewardship in money and other talents.
3. Consecration of children to God from birth.
4. Impression of missionary obligation on the individual consciences.
5. Widespread information about the world field and its spiritual needs and the work of God in all lands.
6. Separation from unwholesome and weakening worldly contaminations.
7. Praying in the Holy Spirit for the whole field, the work and the workers.



METHODS FOR WORKERS



KEEPING IN TOUCH WITH THE ACTS OF MODERN APOSTLES

By REV. WILLIAM S. MARQUIS, D.D.,
Montclair, N. J.

Emeritus Director of the Department of
Mobilization, General Council of the
Presbyterian Church, U. S. A.

Having been a subscriber to the MISSIONARY REVIEW OF THE WORLD from its first issue in 1878, with the exception of a very short time, other pastors may be interested to know why I have been such a continuous reader of its pages and how it has proved of value in my Christian life and work.

A Help to Faith—

The REVIEW *has fed my own faith and quickened my spiritual life.* I was a Junior in Princeton Theological Seminary in 1878. We were wrestling with hoary "isms" of the past and the new theories of Higher Criticism. They often left me weary and confused. I found that the REVIEW was a veritable modern Acts of the Apostles. Every number was filled with facts revealing the power of the Bible and its gospel message to save all kinds of sinners in all lands. Like the shining of the sun it lifted the fogs and sent me on my way rejoicing.

There is no better apologetic for Christianity than the simple facts of missionary work at home and abroad. Let any pastor take up the January, 1928, number of the REVIEW and read some of its Jubilee articles: "Comparisons of Then and Now," by Robert E. Speer; "Turkey Fifty Years Ago and Now," by Charles T. Riggs; "Japan, Then and Now," by William Elliott Griffis; "The Growth of Missionary Cooperation," by James L. Barton. He will want to read the

whole number through if he begins. If he has had any doubts and difficulties he will have forgotten them when he finishes and will be praising God for the victories of his Lord. Through all my fifty years of ministry, when I have needed fresh enthusiasm and zeal, the reading of the REVIEW has helped to kindle them.

An Aid in Preaching—

At the right hand end of my desk hung two alphabetically indexed, files filled with sermon paper. On the lower right hand corner of each sheet was boldly printed a key-word, such as "Faith," "Consecration," "Witnessing." Whatever I read or heard, that aptly illustrated any of these topics, was indexed on these sheets. Clippings were pasted on the sheets and references to books, magazines and reviews were indicated by a brief sentence, with volume and page. Thus when I came to prepare a sermon or a missionary address, these sheets furnished me with the finest kind of facts, statistics, illustrations and quotations. They were fresh from the current of the world's life and so had exceptional force.

Often these facts and illustrations were printed in our little church paper and were circulated free through the whole congregation. When any member of one of the missionary societies needed material on any field, the pastor could furnish it from the REVIEW. The Monthly Concert of Prayer for Missions was not held with deadly regularity on the first Wednesday evening of each month. Sometimes it was held on a Sunday evening or even on a Sunday morning. The women, the men, the Sunday-school, the Young People's Society might have

charge of it. While it covered all fields in the course of a year or two, it also put on its programs the up-to-date missionary events and problems. Thus it was always a live meeting and was well attended; it reached every class in the church. If any wished to dodge these meetings they found it difficult. The REVIEW was essential to the building of these programs. It furnished a world-vision wider than any denominational publication.

Spreading Enthusiasm—

The pastor's copy of the REVIEW was often placed in the hands of some one who was lukewarm on the subject of missions. Care was taken to mark articles that were especially interesting, informing and inspiring rather than argumentative. What people need on the subject of missions is light rather than logic.

Interesting missionary news-items were often put into the hands of young people to copy and post on the bulletin board in the vestibule of the church where they silently did their work. Turn to the "World-Wide Outlook" department in the March REVIEW and note such items as the following: "Methodism in Mexico," "Evangelicals in Spain," "German Bibles Forbidden in the Tyrol by the Italian Government," "Japan's New World Outlook," "Bibles in Korean Hotels," "Russia to Try Buddhism." Is it not certain that such items would attract many readers?

Sometimes the pastor would take two of the young people into the pulpit with him and ask them to relate these interesting news-items; then an elder or one of the missionary women would be called on to lead in prayer. After this the service went forward without reference to missions.

Sometimes a large photograph of a prominent home or foreign missionary was put in a frame, kept for the purpose, and was set on an easel on the platform beside the pulpit or near the superintendent's desk in the Sunday-school. This missionary was introduced and a letter from him was

read or an interesting bit of news about him was related. The object was to plant the spirit and facts of missions in the life and program of the church. Without continually preaching upon the subject, without frequent appeals for money, it was possible to remind the members of the congregation that to publish the Gospel at home and abroad was the supreme business of the Church.

The young people of my church donated the REVIEW and a list of new missionary books to our city library every year. We induced other young people's societies to do the same. They were welcomed cordially. Thus we built up a fine missionary alcove in our public library.

This interest in missions also kept alive the evangelistic spirit in the church; it united the membership in the program, not only of our particular church but of the whole Christian world and fostered a catholic spirit. It called forth the resources of the congregation for both local support and for building enterprises; it nourished the spirit of cheerful giving to the benevolence boards and to all Christian causes that have sprung out of the heart of Christ in the Church.

Helping Others—

The REVIEW has also proved indispensable to my work as a chairman of the denominational committees on missions. For more than a quarter of a century I served in these positions. To do this work intelligently and effectively required wide acquaintance with the progress and the leaders of the mission enterprise. This the REVIEW gave me. When it came to the wider work of a promotional secretary and organizer, the REVIEW became my travelling companion. One always has an abundance of facts, statistics, illustrations, practical methods of work at hand if he has one or two copies of the REVIEW beside him. Three suggestive departments, "Methods for Workers," The Women's Home and Foreign Bulletins, and

"Books Worth Reading," furnish a pastor monthly with the newest and best working material from all denominations and many lands.

If a pastor will keep mission literature circulating in his congregation and community, he can develop many missionary leaders both clerical and lay. Especially should older pastors help young pastors in this way. It is not good Christian stewardship to let inspiring books lie imprisoned on the shelf, when, if sent forth with a good word and a prayer, they have the power to enlist others in the Master's work.

The Presbytery of Rock River, Ill., was once persuaded to put all the churches in two divisions, A and B, and a minister and layman in division A was assigned to give missionary addresses in a designated church in division B on a certain date. The next week the ministers and laymen from division B visited division A. Thus within about two weeks every church in the presbytery had a special address on foreign missions, and every minister and one of his laymen made an address. One pastor, who had been in the ministry many years, confessed to me that he had never preached a missionary sermon, and had no missionary books or literature. He came and asked me to help him out. As a result he prepared a good missionary sermon and became so enthusiastic over this fresh field that he kept up speaking on missions until his people wondered what had awakened him. Other pastors who have never given missionary messages would have a similar experience if they would enter this field where God is revealing the miracles of His grace. Missionary work is a living issue.

It would be a great blessing if some benevolent friend of missions would donate the REVIEW to every senior in our theological seminaries as they are about to be graduated. It would help to make many missionary-minded pastors and so would help to extend the Kingdom of God.

A UNIQUE PROGRAM

BY MRS. EDWARD JORDAN,
Lancaster, Pa.

The federated churches of Lancaster, Pennsylvania, on February 24th, observed the annual "World Day of Prayer." Women from various churches had charge of the morning sessions, and in the afternoon a unique sketch was presented by a group of five women. Each character impersonated a different country. The whole program was based on the contents of the Jubilee numbers of the *MISSIONARY REVIEW OF THE WORLD*, a conception originated by the president of the Federation, Mrs. P. Geo. Sieger.



A LIVING REVIEW OF THE REVIEW

A huge facsimile cover of the January number was made of board on which was painted the Table of Contents. The president gave a brief synopsis and then China, attired in native costume stepped forth from the pages of the REVIEW. She presented impressively the problems, the early religious activities, customs and methods of industry in past years as compared with the present day. She retired and forth came India clad in native dress. She told of the ancient religions and compared the past with the present day. She was followed by Turkey, impersonating a Moslem woman, who described the situation, then and now, in public instruction, health and in religious ideas. Africa in very simple dress and cap, next presented her problems, past and present. She told of Livingstone and Stanley, of early methods of transportation, labor and government; she stressed the

need for prayer for our sisters in Africa and ended by reciting the inspiring poem, "Out of the Night," by Ella Wheeler Wilcox.

Once more the pages of the huge book opened and "America," dressed in the fashion of half a century ago, hooped skirts, tiny bonnet and lace shawl, came forth as the last and youngest country of the group. She told her story of hardships in the sixties and seventies, due to diminished salaries and the religious con-

fect was inspirational, educational and enjoyable. The time spent in prayer and preparation of the entire program was worth while. All the material used by the impersonators was taken from the Jubilee Numbers of the REVIEW.

OLD TESTAMENT MISSIONARY TEXTS

"All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy name."

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

"Behold darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to Thy light, and kings to the brightness of Thy rising."

"From the rising of the sun to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the Gentiles."

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."



THE FACSIMILE COVER

troversies following the Civil War. She recalled some of the leaders of that day and then described the advent of a new interdenominational periodical, THE MISSIONARY REVIEW OF THE WORLD, meeting a real need and standing for high ideals, hoping to double the Christian giving, praying, going and working in the name of Christ.

A quartette sang "The Peace Hymn of the World," the audience joining in the chorus. During the presentation, native music of various lands was played softly on a harp. The ef-

AFRICAN PROVERBS

"He weeps with one eye," meaning: He is insincere.

"You kindle a fire and leave it," that is to say: You are a talebearer.

"Water never tires of running." Said of folk who talk too much.

* * *

For those who stay, dear Lord, we ask
The vision that exalts the task.
May toiling Marthas find it sweet
To sit with Mary at Thy feet.
Thy will be done on earth we pray
By those who go, and those who stay.
—Selected.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

FRIENDS OF AFRICA

BY MRS. HENRY W. PEABODY, *Chairman*

Orders are coming rapidly for our new study books on Africa.

We do not need to advertise Jean Kenyon Mackenzie. She has a national and international reputation as authority on Africa, while her literary charm has given her access to the great magazines of our country. We are especially fortunate in having our textbook for women and girls this year by Miss Mackenzie. She has broadened her field. Her former book, "An African Trail," carried us to her own mission field under the Presbyterian Church in the Cameroon. Today we are facing a new Africa and Miss Mackenzie has not only given her own careful study and experience with her magic touch, but has secured material from outstanding leaders both in England and America. Among these are J. H. Oldham, author of many textbooks in Great Britain, who has written a brief Introduction for each chapter, touching on the main points of Miss Mackenzie's outline. A most valuable and exciting chapter is written by Mrs. Donald Fraser. Dr. and Mrs. Fraser, who have given their lives to medical missionary work in Africa, are the outstanding leaders today. We are to welcome them this summer at Northfield and Chautauqua and shall hear from both of them on the material in Miss Mackenzie's book. Dr. Fraser's own book is an extremely valuable reference book for "Friends of Africa," the title of Miss Mackenzie's book.

Throughout the country our women's missionary societies and mission study groups will specialize this com-

ing year on Africa. Miss Mackenzie's chapter outlines are as follows:

- Chapter I. The New Fact of Africa.
- Chapter II. A Human Problem.
- Chapter III. The Friend as Doctor.
- Chapter IV. The Friend as Teacher.
- Chapter V. The Friend in Exile.
- Chapter VI. Henceforth Friends.

The outlines of the book are very clear and usable, but in addition we shall issue "How to Use" by Miss Gertrude Schultz, which will give very practical suggestions and programs for those who plan to adapt the book to the regular missionary meeting.

Miss Mackenzie's book should be in every public library and be reviewed in as many of the newspapers as possible. You can render great assistance to Africa through the sale of this book if you will send your review to your local paper.

FRIENDS OF AFRICA

BY JEAN KENYON MACKENZIE

Published by the Central Committee on the United Study of Foreign Missions

Box 4, North Cambridge, Mass.

260 pages; 24 full-page illustrations

Price, paper covers, 50 cents;
cloth covers, 75 cents.

HOW TO USE

BY GERTRUDE SCHULTZ

Price, 15 cents.

The Junior Book

CAMP FIRES IN THE CONGO

BY MRS. JOHN M. SPRINGER

- Chapter I. Old Camp Fires and New.
- Chapter II. Fresh Camp Fires Every Night.
- Chapter III. Steamers and Crocodiles; Railways and Zebras; Lions and Learning.
- Chapter IV. Thrilling Experiences and Wonderful Sights.
- Chapter V. Romantic Rhodesia, the Land of King Solomon's Mines.
- Chapter VI. Around the Congo Camp Fires Again.

The chapter headings indicate something of the vivid and picturesque nature of this book. It should be studied not only by the boys and girls in our Junior Societies but might well be taken by Sunday-school classes. A Saturday afternoon around a camp fire would repay any leader or teacher in the increased knowledge and interest on the part of boys and girls who must meet the whole African problem later. The long experience of Dr. and Mrs. Springer in many varieties of work in Africa gives a remarkable background. We can see the camp fires and the boys and girls around them, eager boys and girls seeking education, longing for knowledge and so easily reached with the message of Jesus through such missionaries as Dr. and Mrs. Springer. Suggestions for Junior leaders will be provided.

CAMP FIRES IN THE CONGO

BY MRS. JOHN M. SPRINGER

144 pages; 24 full-page illustrations

Capital Outlines

Price, paper covers, 50 cents;
cloth covers, 75 cents.

SUGGESTIONS FOR JUNIOR LEADERS

Price, 15 cents.

Everyland Children Series

DAVID AND SUSI—BLACK AND WHITE

BY LUCY W. PEABODY

This is the third little book in the Everyland Series for Very Little Children, ages 4-7, which provides material for the Primary Class, the younger ones in the Junior group, and for home reading. Sixty pages, with pictures on every page, and delightful colored decorations by Marjorie Woodbury Smith.

This little book is a story told most simply of David Livingstone and his black friend, Susi, out in the African forest. It begins with little David in his Scottish home in the hills. It carries him along through his education, out on a great ship to Africa, where he meets Susi. This little black boy born in the forest had no school, no

doctor, no help until kind David Livingstone came as a missionary. There are eight chapters simple enough for any child to read. The chapter titles are:

Chapter I. David on the Hills.

Chapter II. Susi in the Forest.

Chapter III. David at School.

Chapter IV. Susi Hunts Elephants.

Chapter V. David Becomes a Doctor.

Chapter VI. Susi Asks Questions.

Chapter VII. Gold and Diamonds.

Chapter VIII. The Rest of the Story.

Chapter IX. The Christmas Tree.

The last chapter is a little play for four children which five-year-old youngsters could put on with great dramatic effect. It is entitled, "So This Is Africa," and depicts David and Susi, the African nurse, Anna, and the teacher. It is surprising to see the quickness with which children catch the dramatic idea and carry out the plan. It is really a good game and impresses the points on their minds.

Price, heavy leatherette paper covers printed in color, 25 cents.

It makes a gift for little children, serves as a good birthday or Christmas present in Primary classes or a Christmas card for some child in a home where perhaps such literature is not often found. The deep-lying motive of the book is against race prejudice and for international friendship. This, however, is put in the form which the youngest child can unconsciously take in and enjoy. Race prejudice is an acquired prejudice, it does not exist among little children.

In addition to these study books which are ready and will be taught in our Summer Schools and used in our Women's Societies this coming year, we hope later to present a series of studies on International Peace which is in preparation by Mrs. Carrie Chapman Catt. We shall hope to give an announcement of this book which will be featured at some of the Summer School forums.

Those who are interested in the translations of our study book of last year, *A Straight Way Toward Tomorrow*, may secure a copy of the Chinese or Japanese version by send-

ing to our headquarters, Box 4, North Cambridge, Mass., with a check for fifty cents each. It is a continued joy to realize that at last Christian women around the world have united study and are sharing this most profitable book by Mrs. Frederick G. Platt. Those who have not taken the book for study this year have lost a great opportunity and should immediately add to their libraries a copy of the book which presents much material not found elsewhere, and in the orderly, finely arranged way for which Mrs. Platt is famous. Price, 50 cents paper covers, 75 cents cloth covers.

Important Announcements

Already questions are coming regarding the study books which will follow this year.

Mrs. Helen Barrett Montgomery is writing our book, "From Jerusalem to Jerusalem," which will go to press in the early fall. It will be a unique combination of early history beginning with the apostolic period coming down to the present conference held in Jerusalem. No one could be better qualified to write this book than Mrs. Montgomery.

The Junior book, which will tell our children how the Gospel came to us, is being prepared by Margaret Applegarth. In these days of emphasis on the opinions of youth it might be well for all of us to recapitulate and inform ourselves anew of the great triumphs of missions which began in the Acts of the Apostles and have continued through all the centuries to the present day. Our young people can hardly plan for the future unless they have some clear knowledge and study of the past, and perhaps some of our older leaders need also to refresh their memories on methods and victories attained through those methods.

* * *

The Northfield Summer School of Foreign Missions will be held at East Northfield, July 13-22. It is a great occasion, being the 25th anniversary of the organization of the first Summer School of Missions for women's

missionary societies. United study of foreign missions, which began in 1900, led, naturally, to the organization of schools for training leaders who should be fitted to teach the textbooks. We began at Northfield in 1903, and that first Summer School will celebrate its 25th anniversary at Northfield. All the early members are urged to come back on this occasion. There will be an appropriate anniversary program. Great attractions are offered. We shall have as leaders of our classes in the study of Africa, not only our Helen Barrett Montgomery, Gertrude Schultz and others, but we shall welcome Dr. and Mrs. Donald Fraser of Africa. Dr. Fraser will teach the Bible Class in the auditorium, and will comment on the book during the week. His own book will be taught in one of the study classes. Mrs. Fraser will also be the guest at Northfield, and will be especially interesting as she has written the second chapter of our book—"Friends of Africa." There will be all the usual attractions, camps for girls under the denominational leaders; the Round Top services, with their deep spiritual messages; a class by Miss Conde, so helpful to young women; a forum under the general direction of Mrs. Katharine Willard Eddy, Miss Schultz and Mrs. Peabody.

The little children will have an out-of-door study class which will be a normal method for showing Primary teachers and Junior leaders how to help children to love missions. Margaret Applegarth will be present with her genius for interesting girls. There are many other attractions, and everybody is cordially invited to come to the birthday party. Some will bring their old-fashioned costumes showing just how we looked twenty-five years ago.

* * *

Courage, as well as conscience, is needed for the making of an idealist. No other test of character—not even the sudden rush of a mighty and unexpected temptation—is so great as the subtle and insidious inducements to lower one's standards.—*W. T. Ellis.*

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND STREET, NEW YORK



THE FOUNDERS AND MRS. EDWARD BRETCH, PRESENT PRESIDENT (rear center)

Last month a short account of the Missionary Union in Carthage, Ill., that was formed forty-eight years ago, appeared in the Bulletin. This month a thirty-year-old is on the air. Who will broadcast her age next? The editor would welcome a short account of formation, early work and present scope of activities of any women's interdenominational group—local, county or state—twenty years of age or older—the older, the better.

THE WOMAN'S MISSIONARY FEDERATION IN ST. LOUIS

Over thirty years ago, in October, 1897, several St. Louis women attended a general missionary convention at Springfield, Illinois, and there heard an address on the Missionary Social Union idea. This so deeply impressed them that they had a talk with Mrs. Catherine Lindsay, who is really the mother of the organized effort. A goodly number of women, representing ten of the evangelical churches, met on February 24, 1898, and the union was effected. Officers for the ensuing year were elected and the time of the annual meeting was set for Thursday, the second week of

November. At a called meeting of the Union, during the same spring, the first constitution was adopted.

The Union has continued active ever since, with growing interest and influence. An annual meeting has been held every year for the past thirty years, well attended, full of interest and instruction with one exception. In 1918 all public gatherings were prohibited on account of the influenza epidemic. The objects are:

(1) To enlarge our knowledge of missionary work carried on by all the denominations in the Federation.

(2) To enkindle greater interest and enthusiasm by mutual conference of officers and representatives regarding successful plans and methods for the conduct and improvement of our separate societies.

(3) To secure concerted action in matters of common interest, and cooperation in movements for the moral and social betterment of the people.

(4) To stimulate a spirit of systematic and liberal giving for the support of missions.

(5) To promote mutual sympathy, united prayer and effort for the extension of the one Kingdom of our Lord, Jesus Christ.

In January, 1898, the Day of Prayer was held in the chapel of the Cumberland Presbyterian church and time on the program was graciously granted for a brief explanation of Social Union principles and for a plea for this union among the St. Louis societies. The Christian women of the city had for a number of years held a union Day of Prayer on the Thursday of the annual week of prayer; but there had been no permanent organization.

January, 1903 the annual Day of Prayer lapsed, and the Missionary Union then adopted it as their special charge, thus making two public meetings each year. On January 2, 1919, a combined annual meeting, Day of Prayer and Thanksgiving service was held. The Federation has continued to observe an annual Day of Prayer. It has been our custom heretofore to send our Day of Prayer contributions to the Daily Vacation Bible Schools. This year one half went to the Bible schools, one fourth to the Council of Women for Home Missions and one fourth to the Federation of Woman's Boards of Foreign Missions.

In November, 1915, the name was changed from "Woman's Missionary Social Union" to "Woman's Missionary Federation." The home of the president in office was the address to which all mail for the Federation was forwarded. Any church or assembly hall that would open its doors and give us a corner wherein to hold the regular monthly meeting of the Executive Board and Board of Directors, was accepted with gratitude. Later the monthly meetings were held in the Mission Study Room of the Y. W. C. A.

At the annual meeting, November, 1919, it was voted to affiliate with the Church Federation. This affiliation has proved a blessing to the Woman's Missionary Federation in many ways. Today—1928—headquarters are Metropolitan Church Federation rooms, Y. M. C. A. Building. We have a large

and beautifully furnished parlor for our monthly board meetings, other rooms for committee meetings and help and inspiration from the officers and co-workers of the Church Federation.

Some years ago the women of America united in one big effort to raise enough money to establish colleges in the Orient—to train native folk as leaders. Fifty thousand dollars was Missouri's quota; divided between Kansas City and St. Louis and their



MRS. JOHN MATTHEWS, FIRST
PRESIDENT

adjoining districts. St. Louis raised about \$12,000.

The most important feature of our program at the present time, and one in which we have participated for the past eight years, in cooperation with the Chicago Tract Society, is the support of the missionary in charge of the Near East Mission of St. Louis, which carries on among the Slavic groups, Armenians, Greeks and Albanians. The Federation pays one hundred dollars toward his salary every month. The purpose of this mission is to help these foreign-speaking peoples to adjust themselves to the new environments, to aid in solv-

ing their economic problems, to elevate them socially, intellectually and morally—in other words, to help them become good American citizens.

By participating in the Woman's National Exposition held in St. Louis, 1926 and 1927 we received scholarships which enabled us to assist a student in entering and carrying on his course of education in the Interdenominational School of the Ozarks, at Hollister, Missouri.

In November, 1927, the Dayton Westminster Choir gave a concert under the auspices of the Woman's Missionary Federation. Our part of the proceeds furnished funds for one year's salary of a missionary worker in the City Hospital.

This Union is affiliated with the Council and Federation giving us a world-wide vision.*

On February 24, 1923, we celebrated our Twenty-fifth Birthday at the Gatesworth Hotel with a capacity crowd. An Historical Sketch was written by one of the charter members and the characters were, as far as possible, taken by charter members. On February 24, 1928, we observed the Day of Prayer and commemoration of our Thirtieth Birthday at an Anniversary Luncheon at the Coronado Hotel attended by 500 women.

WHAT IS THE LARGER PARISH?

BY MRS. HILDA L. IVES

The Larger Parish is a combination of several small rural churches of various denominations into a unified Church of the Living Christ. In it, theological differences and varying interpretations of the gospels are clearly recognized as existing in the minds of the members, though not enshrined in their hearts. Such differences are recognized, not ignored. So denominational conferences are regularly attended by proper delegates from the Larger Parish; denominational mission fields are chosen at the time of

the yearly every-member canvass by the members of the Larger Parish and each prefers and indicates.

The work of the Oxford County Larger Parish (of Maine), with which I am associated, is unified in the following fundamentals in which all Christians agree. The sick are visited in the name of Christ. They are healed by medical, clinical and hospital care, and by the healing power of the greatest of all physicians, Jesus Christ. The lonely on isolated farms, miles from nowhere, are visited in the name of Christ, and God and Jesus Christ are left as their constant companions, whose strength can relieve loneliness, and whose love never fail. The sinful are confronted with Jesus Christ and His power to cleanse, relieve, and fortify. Lives are reborn and remade, because Jesus is seen and chosen as their Redeemer and their Guide. The sorrowing are comforted by the living Christ with His message of eternal life and of immortal love. On these fundamentals the Oxford County Larger Parish is founded, as a work of the living Christ.

The ministers of this Larger Parish see sacred and holy meaning in all baptisms. Recognizing various depths of water in baptismal services, they demand together this one thing—that the life of every church member be opened through the cleansing symbolism of water, to the living spirit of Almighty God; and that Heaven, not the water which God made, opens for him as he hears God's voice saying, "This is my Beloved Son in whom I am well pleased." This Larger Parish sees holy meaning in every detail of Christ's birth, but agrees to accentuate the fact that Jesus' birth means rebirth for every human life. The Larger Parish is teaching through its Sunday-schools and Church Vacation Schools that Jesus, first of all, is Life, and Life abundantly; Jesus is the Righteousness of Life, the Kindness of Life, the Tenderness and Forgiveness of Life, the Enduring Strength of Life, the Love and Power of all boys and girls. It is proven, that when

* Abridged and adopted from "The Church at Work" and a press article.

first things are put first, theological discussions diminish, so challenging are the *works of Christ* and the *life of prayer*. Sincere prayer and adoration of God and Christ, and not theological creeds, are recognized as the transmission wires of God's power. Love, not ritual, is recognized as the solvent of difficulties, and tolerance of spirit is recognized as the road to further wisdom, and to further revelation from God as to just what the unified Church of Christ must be. All minds do not accept the same guideposts on the road to Christ. If each disciple comes into the presence of Christ and finds Him, then the road on which that disciple travelled is sacred ground. So the sacramental communion service is the strength and power of a united church where all meet, pray, are cleansed of sin, and receive the life, the love and the power of God through Jesus Christ our Lord. For it is a service in which personal interpretation of Christ cannot be offered. In His real presence, assumption of knowledge above other Christians is unthinkable; and persistent insistence on creeds and doctrine is impossible in the light of His matchless personality and glowing love.

The Larger Parish can succeed only when its ministers are interdenominationally minded, and when the state denominational secretaries represented in the United Parish are cooperative in action and interdenominational in spirit. Only so, can a Larger Parish prove its spiritual power. This is proven in Maine in the Oxford County Larger Parish. Seven small towns have united into a Larger Parish. A trained ministry, a staff of three men, serve all seven communities as one church area. They receive salaries of \$2,500, \$1,800 and \$1,800 respectively. Universalist, Congregational and Methodist denominations are included in this unified program. The Methodist District, the Congregational State Conference, and the Universalist State Convention are all contributing to the work, and denominational Conference Leaders are actively working

with the Larger Parish Council, giving invaluable advice, guidance and inspiration.

The Church Federation of Portland, the largest and most influential in the state, has a rural department, which has interdenominational committees to cooperate with this rural parish. A hospital committee stands ready, at all times, to send automobiles to farms to bring the sick to the Portland hospitals; to provide free beds when it is necessary; to visit the patients; and to send word to the Larger Parish when the time comes for their return home. A Young People's Committee provides for an interchange of young people's plays, pageants and services between the Larger Parish and Portland churches. A committee on marketing of farm products is composed of Christian wholesale and retail dealers. They facilitate the rural ministers in assisting the poor farmers, who have a small surplus of farm products, to gain an idea of cooperative marketing by sending together an occasional truck load of produce to the Portland markets. This committee thus does a Christian, though really not a financially profitable service. There is a committee for sending music or speakers to special services in the rural communities, and for notifying the Parish of Training Schools of Religious Education, interesting events and conferences.

Economic pressure is forcing a spiritual unity in rural districts. Thus spiritual unity springing from the same setting as that in which the greatest spiritual unifier lived, will flow into the life of our city churches. It is happening now. How fast it will come, no one can tell. I see the rural Larger Parish as God's holiest laboratory, from which He will reveal to the world the spiritual power of Christ not yet apprehended by our diversified, denominational groups of Christians.

* * *

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is in its nature full of inborn sweetness and comfort.



WORLD-WIDE OUTLOOK



AFRICA

Medical Cooperation in Africa

TWO important proposals for carrying on medical work in Africa more effectively were adopted by the Conference on Medical Missions held in April under the auspices of the Foreign Missions Conference of North America. One was that an international advisory medical board be established for the development of medical missionary work in all of Africa, for the fostering of cooperation between missions and governments in their attack upon Africa's great scourges such as the sleeping sickness, and for the development of public health work. The Foreign Missions Conference was asked to take this matter up with mission groups in other countries, with a view to the development of this African board at an early date. The other proposal favored the establishment of "at least one medical school even on a modest scale rather than waiting for a large commitment." It was pointed out that there are nowhere in Africa adequate school facilities for the training of natives as physicians and only a few for the training of native nurses, while there is an appalling and pressing need for both doctors and nurses.

Doors Opened in Abyssinia

IN 1853 that saint of God, Louis Harms in Hermannsburg, sent out the first missionaries whom he had filled with the missionary spirit. His great hope was to preach the Gospel in the land of the Ethiopian Eunuch. Students of missions know of the great enterprise of prayer that was thus launched and how the hope and faith of those simple Christians of the Luneburg Heath followed the ship *Candace* which they had built and

equipped in faith. It was one of the unique enterprises in mission history. They rejoiced, when they heard that their ship had reached Madagascar, but how disappointed they were, when word reached them that all doors into Abyssinia were closed to the missionaries! God had other work in store for them and the answer to the prayer of faith was that the Hermannsburg people were to turn to South Africa. It is now 63 years since Louis Harms was called to his heavenly reward and in these years his followers have been instrumental in gathering more than 100,000 souls into the Kingdom. Now has come a new turn! The doors that were closed have been opened and toward the close of the last year, the Hermannsburg Mission was able to send out its first missionaries to Abyssinia.

A Jungle School of the Prophets

UNDER this title Rev. Melvin Fraser describes the theological and Bible training school at Lolodorf, West Africa, of which he is president. He says: "Our nine theological students in the 'school of the prophets,' if they turn out like most of their student predecessors, will fill large places with their crying in the African wilderness. Each one will prophesy according to the grace given unto him, and by his good works and godly life suggest that he has come to the Kingdom for such a time as this. These nine young men, all of them married and having children, represent nine different tribes. Less than thirty years ago when tribal feuds and fighting were as familiar as meat and drink, and a lot more familiar than clothes, they could have met only with spears and guns; while today, in amused triumph over the idea that

their fathers and mothers could ever have hated each other, they sit together in brotherly love, in the spirit of the Man of Nazareth, perceptibly growing day by day."

Confronting the Witch Doctor

THE native trained in medical work is becoming a main factor in bringing about the new day in Africa, states *The Missionary Herald*, an English Baptist monthly. It says further: M. Louis Franck's humorous description of the native medical assistant confronting the witch doctor could be echoed by every missionary. "Standing before the witch doctor he says to that ancient charlatan—'You are an ass,' and then proceeds to prove it. 'Look,' says he, 'through the lens of my microscope at the minute creature shown there. This is the cause of disease, not the entrance of an evil spirit. You know nothing at all about it. I am the one who knows.' Hence the end of the witch doctor's influence."

Bible Teaching in the Sudan

MRS. D. S. OYLER, of the United Presbyterian Mission at Doleib Hill in the Sudan, who is now on furlough, writes of some aspects of the religious education which is being given by that mission: "The kindergarten in the girls' boarding school at Khartoum North is the only kindergarten in a country as large as the United States east of the Mississippi. It has been in operation for only four years, but its influence is already being felt in the northern part of the land of the blacks. In all our mission schools in the Sudan it is understood that a child shall receive a Bible lesson a day, in addition to secular instruction. Who can estimate the fruit which has been brought forth by this patient, daily teaching of the Word? Every Sabbath either before or after the regular preaching services, men and boys, women and girls, are taught a Bible lesson, and are encouraged to go out and teach that lesson to someone else."

American University at Cairo

THE ancient land of Egypt and the new land of America joined on April 11th in celebrating the dedication of Ewart Memorial Hall, the first new building to be added to the old buildings in which the American University at Cairo is being conducted. Speakers at the dedication ceremonies, including Egyptian leaders of national thought, characterized the American institution as one of the great forces to shape the Egypt of the future. A brilliant assemblage, headed by the representative of King Fuad, and including members of the royal Cabinet, ministers and members of the Egyptian Parliament, representatives of the British High Commissioner in Egypt, and prominent Americans attended the ceremonies, which were held in the auditorium of the new building. Nearly 350 Egyptian boys and young men are now enrolled in the American College of Arts and Sciences, and a majority come from the leading families of Egypt. The University's courses leading to a baccalaureate degree require eight years' work, and as it was opened in 1920 its first Bachelor of Arts and Sciences degrees will be awarded at the Commencement in June.

Faithful Congo Christians

REV. L. A. McMURRAY, of the Southern Presbyterian Church, writes from Luebo in the Belgian Congo of a recent trip through the forest: "One village had not been visited by a missionary for eight years, yet the Christians had maintained a church shed, an evangelist, their meetings, a school, and a spirit that was remarkable. In one place we baptized a man, his wife, and their little child, all in the same service, and the evangelist there testified as to their perseverance in spite of opposition and ostracism. In another village a middle-aged man had walked for miles to meet us, and to renounce his medicine. In another a man was raising his two little daughters by him-

self, his wife having recently died, going with them to school, learning with them, both the things of the mind and the things of the heart. This is the sort of experience that restores our faith in our fellowmen and in God's purpose for them."

The Mary Slessor Hospital

THE United Free Church of Scotland Mission at Itu, Nigeria, has recently dedicated a new building for the hospital begun in 1906 and named for Mary Slessor who opened Itu as a mission station in 1903. During 1927, 30,000 new patients received treatment. These come from a wide stretch of country, traveling anything from one to eight days' journey to reach the hospital. About three years ago, the work of twin rescue and child welfare was begun. During that time fifty twins and motherless babies have been saved. About a year ago an effort was begun to help a few lepers by treating them with the new extracts. More and more came each week, until now there are over eight hundred on the roll. A colony has been established in the vicinity of the hospital where the majority of these have erected huts for themselves. The results have been very encouraging. The new hospital is built of cement blocks, and contains sixty beds. There is a large and splendidly equipped operating theater.

THE NEAR EAST

A New Turkish Alphabet

THE Angora Government has again shown a desire to modernize Turkey by passing a law calling for the substitution of the Roman alphabet to replace Arabic characters. A new dictionary is to be prepared and the nation is to be instructed in the characters now used throughout most of the Anglo-Saxon and Latin nations of the world. Newspapers will be printed partly in Arabic characters and partly in Roman characters and the latter will be used in all official documents. At the end of fifteen years the use of

the latinized alphabet will be compulsory in Turkey.

The chief argument in favor of the change is the difficulty in learning and writing the Arabic characters, a difficulty in a large degree responsible for the illiteracy in Turkey. The Arabic alphabet has 32 characters but modifications of these increase the actual total to 96, whereas the Roman alphabet has only 26 characters, always written the same. The reform is strongly advocated in educational circles since children can learn the Roman alphabet from four to ten times faster than the Turkish. Publishers and businessmen also desire to change on account of the greater facility in setting type and in the use of the typewriter.

The movement for the adoption of this Roman alphabet in Turkey began twenty years ago when the young Turks came into power. Opposition has been strong on the grounds of tradition and patriotism, and in the interests of art and religion. The Arabic alphabet lends itself to very beautiful calligraphy and has been used largely for decorative purposes in manuscripts, mosques, and other designs. It has been against the law, until recently, to translate the Koran from Arabic, the "Language of Heaven," into any of the "infidel" tongues. Turkey is the first country to decree a substitution of the Roman alphabet for national characters. The reform will involve a change in the habit of reading, the Arabic being read from right to left and Romanized words from left to right. Arabic and Turkish books also begin at the opposite end of the volume from that used in other European literature.

One Physician's Reputation

AFELLOW missionary writes of Ellis H. Hudson, M.D., who is at work at Deir-ez-Zore, near Aleppo, Syria: "His reputation in and around Deir is that of telling the truth—if the Doctor says so and so about a person's recovery that is what invariably happens. This has so impressed the

people that they are desirous to hear what he has to say about his religion. They are not at all adverse to hearing about Christ, for is He not one of their prophets? The younger men, especially, who come to the Doctor's home, are keen to know about the West and what it has to offer. Their own religion does not satisfy them. They know there are many good things in the West, and they want to know more about the religion of Christ that makes one tell the truth and deal honestly with one's fellow-man in his business as well as in his social life; that elevates the position of women; that makes for a more abundant life."

A Remarkable Persian Woman

REV. WALTER A. GROVES writes from Teheran: "We know of one woman who manages the very large estate of her husband, a prince of the royal family that was. The common report is that if the wife did not take care of the property it would not last long in the hands of the husband. This woman oversees workmen, attends to financial matters, has even been known to go down a deep well by rope, hand over hand, to see that the men at the bottom were not 'soldiering' on the job, and all this still wearing the long black *chuddar*, which must never be removed in the presence of men who are not of the immediate family. She has ideas of her own, and one of them has been carried out in the education of her six sons. Each one of them has taken his college education in a different European country, an idea in 'internationalism' to which some of us might aspire."

First D. V. B. S. in Arabia

A DAILY vacation Bible School held in Basrah for a month reached a class of children hitherto unreached by any type of work, and is described by Mrs. John Van Ess as "a joint educational and evangelistic enterprise." She writes further of it: "It was conducted for two and a half hours

daily, five days a week, using the new school building. We limited the membership to Moslem boys who had never been in any school whatever, as we wished to benefit the entirely unprivileged class. Fifty boys were enrolled and most of them came for a good proportion of the time. The average attendance was twenty, but the absentees were never the same from day to day." The program included health talks, singing, gymnastics, games, and handwork, beside a daily Bible story, two weeks from the Old Testament and two weeks from the life of Christ. This period often included dramatization, and the children of Israel crossing the Red Sea, the Good Samaritan, the Lost Sheep, and David and Goliath, were acted out with great spirit and enthusiasm and vivid local color."

Christian Books in Iraq

REV. PAUL ERDMAN writes from the Beirut Mission Press: "The opportunity comes from time to time to get useful books into the hands of individuals. One such opportunity was during the visit of the private secretary of King Feisal of Iraq, who brought his wife to the Hamlin Memorial Sanatorium for treatment. With him was a prominent sheikh of Bagdad, whose son is now in the Beirut University. To each of these men was given a copy of Dr. Ford's 'Light of the World,' reprinted in enlarged form this year, and one of 'Repentance,' which is a chapter from a book by the famous Moslem mystic El Ghazali, with Bible verses on repentance as marginal notes. Mr. Wiloughby of Mosul wrote recently of 'Nur al Alam' (Dr. Ford's 'Light of the World'):

"Tell the Director of Distribution that 'Nur al Alam' is selling well. I price it at one anna, which is a slight loss, and it goes rapidly. Most of the people who get hold of it consider that it is the work of the automobile manufacturer Ford, and that its cheapness is a form of his philanthropy."

INDIA AND BURMA

How the Conscience Clause Works

IN THE Presbyterian high school for boys at Dehra Dun in the Punjab, "a dozen Indian Christian men and one American missionary," writes the missionary in question, Rev. M. R. Ahrens, "are striving daily to present Jesus Christ to 558 boys ranging in age from eight to twenty, in order that He may become their personal Saviour. It is my privilege to have just seventy young men in my Bible class, and it is noteworthy that they show a much keener interest in their Bible study than in English or mathematics... For the fourth year we are working under the so-called Conscience Clause, which was expected to affect the voluntary attendance upon the Bible study and prayers in the school; but we find that the pupils and their guardians have absolutely no conscientious scruples against attendance upon our religious exercises. The Bible is being taught within the regular school hours, and not a single boy nor his guardian has ever so much as raised the question as to whether he might be excused from attendance."

Indian Women in Conference

STRIKING success is reported to have marked the All-India Women's Conference on Educational Reform, held at Delhi in February, and attended by about two thousand women. The wife of the Viceroy, Lady Irwin, who opened the Conference, the Begum of Bhopal as its President and Mrs. Naidu made remarkable speeches and the Conference passed a resolution that the legal marriage age for Indian girls and boys should be made sixteen and twenty-one, another resolution being that two seats be given to women in India's Central Legislature. This All-India Women's Conference is now an annual affair, and twenty-two provincial conferences along similar lines have been held during the past year. A South Indian daily paper, *The Hindu* of Madras, said of the Delhi Conference:

There is growing up now a strong body of intelligent and articulate public opinion among Indian women . . . It is a happy circumstance that the address of Lady Irwin with which the Conference opened was not a mere ceremonial speech but a fine analysis of the problems connected with the education of women in India. Her statement that the furtherance of education "means nothing less than an attempt to build the city of God in the homes of this country" cannot be bettered. She sees the difficulties which are enormous, but she trusts, and quite rightly too, to the patience and courage, characteristic of womanhood to conquer them.

By-Products of Christianity

BISHOP FREDERICK B. FISHER of the Methodist Episcopal Church, stated in a recent address that it is often said that various Indian Samajis are in many ways half-way houses toward the ultimate goal. He continued: "These societies, whether they are ends in themselves or merely half-way houses toward the greater ultimate end, are a proof that there has been through the years a series of definite turnings toward Christ. Meantime, Hindus and Moslems have gradually and partially Christianized their religions. The Seva Movement of the Ramkrishna Mission is certainly borrowed from Christianity. Certain of the missionary methods and ideals of the Arya Samaj have likewise been so obtained. Many of the ideals of the Brahmo Samaj are Christian in their origin and application."

Outcaste Christian's Honesty

IN SWEEPING out the courtyard of a Hindu farmer, for whom her father worked, a young Christian girl, a C.M.S. convert, discovered one day a piece of jewelry embedded in the dust heap. Immediately she covered it with her foot, and quickly transferred it to a fold of her chaddar where she tied it up securely. Her sweeping ended, she trudged off with her basket and broom to the outcaste quarters, dwelling with delight and excitement upon the thought of her new possession. But as she took it out to gaze

at it, standing on the threshold of her own house, a voice in her heart seemed to say: "Thou art a Christian, a Christian must not steal!" In vain she tried to quiet that still, small voice. Almost in spite of herself she turned and slowly wended her way back to the farmer's compound. There, handing back the ornament to a group of Hindu women seated on the bedstead, she said: "You have often jeered at me for being a Christian, but will you scoff to-day when my Lord Christ makes me give back the jewel I might have stolen from you?"

An Indian Colporteur at Work

THE methods of a certain Indian colporteur are thus described in *Dnyanodaya*: "He has acquired considerable skill in selling Scripture portions and his persuasive words and pleasant manner help him greatly in finding an opening even in unpromising quarters. He is often seen engaged in carrying on an argument with persons who are inclined not to touch his books through a spirit of bigotry. 'These books are dangerous,' says a person, 'and will pollute us if we touch them.' 'Has anyone ever proved the truth of such an assertion?' retorts; 'now listen to these words,' and here he will read a few verses from the Sermon on the Mount or from one of the parables and ask, 'What is wrong with these words? How true are they! Instead of polluting a person, will they not rather purify him?' and so on. He is thus able to dispose of a book or two where a less persistent man would fail."

Prohibition League of India

IN THE first biennial session of this organization held at Delhi, the General Secretary, Rev. Herbert Anderson, said that the League "though not having achieved very much in the way of total prohibition had distinctly shown its need and value in three directions. First, it has kept before the public the fact that prohibition is a religious, social and moral question, touching

Indian life in every direction; secondly, it has been of value in giving prominence to the fact that the present arrangements in the excise administration of both the imperial and provincial governments are unsatisfactory; and thirdly, the value of the League's work during the past two years is evidenced in the strong opposition it has aroused."

Sir Purshotamdas Thakurdas said:

The first legitimate demand of the prohibitionists throughout India, both to the imperial and the provincial governments, is that there should be no further expansion of the excise revenue. Their second demand is that the central government must come to terms with the provincial governments as regards a common goal of regulation and restriction with an ultimate view to total prohibition. A sane, sound, well-thought-out policy is overdue, if the present grave complaint against the Government is to stop. The great illiterate masses must not have the temptation to drink thrust upon them as it seems to be today.

Assamese Boy Starts a Church

MRS. S. A. D. BOGGS, an American Baptist missionary in Jorhat, Assam, writes: "Every year, before the boys of the Bible School leave Jorhat for their vacation, Mr. Boggs gives them a glowing picture of the opportunities each one will have to show his love for Christ in winning others to Him in his own home and village. When they return, reports of their vacation days are given in chapel. One boy went home for a few days to visit his parents who are not Christians. He then went to a village where no Christian had ever been before. There he started a school—probably under an open cow-shed. As the boys and girls became interested in all the new things taught them, the parents were interested too, and in the evenings were willing to squat around the teacher and hear wonderful new facts themselves, especially of the God who had a loving spirit, and had sent His only Son to earth to tell men all about it, and to invite them to accept Him as their own personal Saviour. The result was that a permanent teacher

was sent to that village school, and a church was formed with thirty-seven charter members. This same boy at another time visited thirty villages during his vacation."

Hindu Exalts Christian Ideals

REV. E. E. WHITE, of the Madura Mission of the American Board at Aruppukottai, South India, feels that "it is great to be a live missionary in India today." In proof of this he says: "At the invitation of members of three separate large caste communities in and around Aruppukottai town, I have presided over mass meetings at which special speakers gave addresses on subjects like 'Education,' or 'The Way to Elevate Our Community.' In each case they have cordially invited me to choose the subject and have given good attention, even when I preached Christ right at them. At one such meeting I was thrilled to hear a scholarly high-caste Hindu make a strong plea that Indians should study the 'Ramayana,' a famous epic poem of India, and also urge with great earnestness: 'We find in this poem the Christian ideals of humility, love, and sacrifice for others and we must all try to attain these ideals.' Think of a Hindu pleading for Christian ideals before Hindus!"

Boys in a Bombay Hostel

ONE feature of the Nagpada Neighborhood House, opened in February, 1927, by the Marathi Mission in a crowded section of Bombay is the hostel. A missionary writes of it: "Twenty-four young men live together here. The boys in the hostel are of two types: those whom we hope to train as social workers, and boys who have just come to Bombay, and who have not as yet succeeded in getting a good start in the city. Five are Moslems, two are Jews, three are Hindus, and fourteen are Christians. Of the Christians, three are Roman Catholics. The rule of the hostel is service. Every man who enters promises to take definite responsibility

in the work of the building according to his ability. Some help in the game room; some on the playground; and others in secretarial and other capacities. All do not measure up to their responsibilities, but the majority are found to be trying. Situated in one of the most congested areas in the world, the Nagpada Neighborhood House is endeavoring to stand out as a city upon a hill."

A Centennial in Burma

THE American Baptist Mission in Burma celebrated in May the one hundredth anniversary of the baptism of its first Karen convert, Ko Tha Byu. He had been a member of a robber gang, but he had fallen out with his fellows and was in debt, and so was sold as a slave. A Burman Christian found him in the Rangoon bazaar being offered to the highest bidder. As he knew that Dr. Adoniram Judson was anxious to get in touch with these people he bought him for twenty rupees. After several months of teaching by Dr. Judson, he accepted Christianity, but such had been his record that the Burman church was not ready to admit him to baptism. Mr. Boardman was soon to move to Tavoy, and Ko Tha Byu went with him to that new station, was shortly baptized, and immediately asked permission to seek out the Karen villages hidden in the hills and spread the good news to them. At the time of his death twelve years later, there were 1,275 members of the Karen churches and probably three or four times that number waiting for admission, for in those days admission was not an easy matter. Now at the end of the first century, there are in the Karen Baptist churches 63,750 members.

CHINA AND TIBET

Famine Relief for China

A CABLE message from the Famine Relief Commission of Peking received in New York in April stated that according to reports from missionaries in the northwestern part of

the Province of Shantung appalling famine conditions prevail. The situation, which has been growing worse for many months, is now so bad that nine tenths of the population are reported to be eating unwholesome food substitutes. A half million people are actually starving and 4,000,000 more face similar conditions in the next two months. Deaths are increasing. Men have abandoned their homes and gone to Manchuria in search of work. Children are being offered for sale; boys of six selling, in some instances, for the equivalent of \$5.00 American currency.

Chinese Faith and Patience

A LETTER from a Chinese evangelist in Fukow, Honan Province, is quoted in *China's Millions* as follows: "Four days ago the county magistrate and the Political Bureau officers said to us that all the living rooms of the foreigners must be emptied of all their contents without delay and given to the Political Bureau. I said to them, 'Where shall I be able to store all these things belonging to the foreigners?' They said, 'That is no concern of ours. Turn things out quickly.' I also said to them, 'How shall we have worship?' They coldly smiled and said, 'Ha! Ha! You still want to have worship, do you? Later on you church members will not be able to have worship.' Therefore we had no way but to move all the things to a large inner room in the west yard. When we moved the things out it was raining slightly and they stood by and laughed at us. It certainly made it difficult to be patient. Now we have only three small rooms in which to have worship. Please pray much for us. I do not know what the future will bring, but trusting in the Lord we go on."

Chinese Church Government

THE new "Church of Christ in China" as described in the December REVIEW was made up of members of Congregationalist, Presbyterian and Reformed churches, and has since

been joined by English Baptists. The units of government in the new body are as follows: (1) "The Local Church," the organization of which is to be decided by the District Association. (2) "The District Association," answering to the Presbytery under the Presbyterian system. The District Association is at liberty to continue the session form of government in the local churches if so desired. (3) "The Divisional Council," which has much the same functions as the Presbyterian Synod. One point of difference lies in the power of the Divisional Council instead of the Presbyteries to elect commissioners to the General Assembly. (4) "The General Assembly." The realm of activities of this highest court is much the same as that of the General Assembly of the Presbyterian Church. In addition to these four courts, provision is made for "The General Council," which shall consist of the moderator of the General Assembly, one representative of each Divisional Council, and three members at large.

Women Theological Students

THERE are now sixty-one young men and thirty-two young women enrolled in the North China Theological Seminary at Tenghsien, Shantung Province, and, writes Rev. W. M. Hayes, "I have never seen a more earnest, appreciative body of students. . . . The young women deserve especial credit for having returned, as most of them came on trains crowded to the limit with the rude soldiery, and without conveniences of any kind. I had written to all those within range that, while we would do our best to protect them, yet we could not guarantee their safety, but they reasoned that they were also in danger of being carried off by bandits if they remained at home, and the comparative danger was not great enough to justify delaying their school work. The question came up in faculty meeting what should be done in case the bandits did carry them off, and two of the Chinese staff volunteered, in case of that emergency,

to offer themselves as ransom for the young women."

Tibetan Christian Pioneer

FROM the Welsh Calvinistic Mission in Assam comes the story of the experience of a Tibetan youth, the first from the great closed land to enter a Christian educational establishment. He decided for Christ, and when the news reached his people he received letters that imported ill for him on his return to their midst. After receiving these communications, the young Tibetan informed his headmaster of his intention to lay aside all the books in the curriculum and of giving his whole time to the study of God's Word; and then in order to be able to give a reason for the hope that was in him, and to meet argument with argument, he drew up a list of questions that might be put to him by his heathen relatives, and set down the answers he would give should those questions be put to him. He has returned, and says *The Christian* (London), "If he does not meet a martyr's fate, and holds fast his confidence, who can foretell the possibilities of good that his life and witness may lead to, in a land that hitherto has practically been impenetrable to the Gospel?"

JAPAN-KOREA

Morals in Japanese Papers

MANY of the most popular magazines in Japan, according to Toyohiko Kagawa, are now devoting their pages to moral education. He says: "Some of these sell over 500,000 copies a month. The *Fuji* magazine, which is devoted to the uplift of national morality, is very popular, and is purely a secular magazine. *Hope*, the magazine which is the organ of the Kibosha, an ethical society of young people, sells over 250,000 copies monthly. Its editor is a Christian, and the contents of the magazine are the best ethical teachings of Christianity, Confucianism, and Buddhism. Since the popular magazines are of this nature, it is no wonder that the daily newspapers publish Christian articles. The

Osaka *Mainichi* ran for more than thirty days a drama called 'Christ,' which tells the simple story of Jesus. All the women's magazines write about Christianity every month, and so everywhere, even in the mountain districts, Christianity is being spread through the magazines. Some one has said that the Japanese women are more Christian than the men, because they read more Christianity in the magazines."

Japanese Americanization

REV. T. KATAOKA, a Japanese clergyman who is now studying at the General Theological Seminary, writes in *The Spirit of Missions* of some work which he saw last summer: "There are six hundred Japanese in Nebraska, one half of whom are children born in America. They have formed the 'Japanese Americanization Society,' the general director of which is Mr. H. Kano, a Christian, son of the late Viscount H. Kano, a member of the Japanese House of Peers.

"The Japanese Americanization Society is a separate, independent body. However, as the head is a Christian and the people trust him and appreciate his religious teaching, it may be recognized to some extent as a part of the Church's work."

Japanese Pastor's Schedule

A JAPANESE pastor, connected with the mission of the Reformed Church in America, recently invited a small group of friends to celebrate with him the tenth anniversary of his baptism. He talked with them of his early prejudice against Christianity and his devotion to Shintoism, and sketched in outline the way in which, he said, God had led him in these past ten years. A missionary who was present writes of Pastor Y's activities:

For more than six years he has conducted a full schedule of services—two preaching services, a prayer-meeting and at least two Sunday-schools weekly. His church has a flourishing women's society and young men's club. Both render valuable aid at special evangelistic meet-

ings, frequently held, during the summer, for weeks at a time. Mr. Y. is without doubt the best out-of-door evangelist among our twenty-odd evangelists. For two years he has been teaching Bible three times a week at the large Methodist girls' school here, and turned in to the Evangelistic Committee the twenty-five yen per month received as honorarium. He takes his turn, in a very acceptable manner, in leading the interdenominational activities of the city. In addition to his regular assignment of work under our mission, he has been an ardent but discriminating reader of Christian books, mastering English and Esperanto to gain access to the religious works written in these languages. Here is an all-round pastor and evangelist, a wise administrator, a man of industry and perseverance, always growing, like Paul, "forgetting the things which are behind, and stretching forward to the things which are before."

Prohibition Gains in Japan

JAPAN has taken another step toward liquor removal. The sale of *sake*, the national intoxicating beverage of the country, has been abolished in army canteens. The last anniversary of the earthquake disaster, September 1st, was generally observed throughout the country as a National Temperance Day. In Tokyo, a great demonstration and lantern parade took place; many thousands of men and women participated, each carrying a red paper lantern on which were the words "No Sake Day." More than 25,000 sets of posters describing the evils of drink and its effects on growing boys and girls, were recently distributed in the primary schools of one of the cities of Japan. The principals of the schools have instructions from the Department of Education to deliver lectures on the liquor habit.

Methodist Union in Korea

BISHOP HERBERT WELCH, of the Methodist Episcopal Church, North, writes from Seoul: "The present movement to form a Korean Methodist Church is the direct and, shall I say, the natural result of the failure in the United States of the general plan for unification with the Methodist Episcopal Church, South.

The question was asked, inevitably, 'Why, because the two churches in America are unable to unite, should Methodism be divided in Korea? We are one in spirit, method, purpose; why should we not be one in body?' Just as Japan asked twenty years ago, 'Why should there be three Methodisms in Japan rather than one?' so Korea is now applying common sense to the same problem. The two Methodist churches in Korea have separate but contiguous territories. Only in Seoul do they cover the same ground, where they are working unitedly in six institutions, including the theological seminary. Between the two bodies there is marked harmony of feeling." The first steps have now been taken which are expected to lead to organic union.

Evangelizing Chinese in Korea

REV. E. H. HAMILTON, a Southern Presbyterian missionary in Korea, writes: "Mr. Chang, my associate in the work of evangelizing the Chinese in Southern Korea, is a Korean, but he speaks Chinese perfectly, having spent three years studying in a seminary in China. He has a real love for the Chinese people, and a real care for their souls. Our plan of evangelizing the small towns is as follows: We go to a Korean inn and engage a room; then we go on the street and visit all the Chinese in their shops, inviting them to come to our room that evening to talk together and to hear the Gospel. Last night, for instance, here in Rasha we went to the three cloth shops and the one Chinese restaurant, and invited them to come to our room. Ten Chinese, out of about twenty who live here, crowded into our little room at the inn, and for about an hour we sipped tea and nibbled cakes with them, and discussed the present situation in China and in Korea. Then after they had loosened up, we sang and explained a couple of hymns to them, passed around pocket Testaments (furnished free by the Million Testament Campaign for China) and read the Bible with them. Then Mr.

Chang preached to them, after which I added a word of exhortation."

Korean Men's Bible Class

THE devotion to Bible study shown by Korean Christians has often been reported. A recent instance of this was the men's Bible class for Pyengyang District, which was attended for a week by more than 1,300 men who came from all parts of the province. A remarkable feature of the class was the six o'clock morning prayer meeting to which a thousand or more men came out each morning in the bitter cold in the dark. At the Sunday night service those over fifty years old who wished to reconsecrate their remaining years to God and His service were asked to stand, while one of their number led in a consecration prayer. Next, the middle-aged men went through the same dedicatory service, and last of all the young men under thirty years of age were asked to stand, if they whole-heartedly desired to give themselves with all their young strength to God's service.

ISLANDS OF THE SEA

Reaching a New Filipino Tribe

AT ZAMBOANGA, on the southwest coast of Mindanao, the most southerly of the Philippine Islands, the Protestant Episcopal Church has had for years a church, hospital and school among the Moros, but the interior of the island has been until about a year ago untouched by any Christian influence. A writer in *The Spirit of Missions* says: "We have recently opened a mission at Upi, the central *barrio*, or village, of the Tirurais, a pagan tribe which occupies the mountain province of Cotabato. They are a most interesting people, and are very responsive to our church teachings. They have a belief in one God, and have a tradition that they were people of Heaven who wandered away and were lost. They expect and await a Saviour who will take them back to heaven. . . . The mission at Upi is fortunate in having a friend in Captain Edwards, the Deputy Commis-

sioner of the District. He has given all possible help in establishing the work."

Home Missions in New Guinea

MEMBERSHIP in the churches in New Guinea runs now in thousands where before the World War it ran in scores only, according to an article in the *Sunday School Times*, which continues: "Best of all is the eager spirit of evangelism. There is no church without its own mission. The London Society in the earlier years sent six Samoans to evangelize under the direction of the Rhenish Society. There are now some eighty native missionaries, and the change has come in ten years. . . . The native Christians often go into heathen towns to settle, with the idea of both preaching and living the Gospel before the heathen. They are sent forth not by missionaries but by the churches themselves, who provide their representatives with food and other supplies in these remote posts. The whole of Dampier Island has, in this way, been covered with a net of volunteer evangelist stations. Now and then the evangelists return to tell their experiences." In some places they are building good-sized churches.

Maoris Prize Their Bibles

A COLPORTEUR of the British and Foreign Bible Society in the New Hebrides who has sold many copies of the new edition of the Maori Bible tells of how pleased the Maori are to have a Bible of their own; they even go without food to save money to buy one. A young Maori, twenty-three years of age, came to the lady missionary to whom he owed spiritual enlightenment and asked for a Bible and a prayer-book. With them he went back to the sawmill camp where he lived and started most acceptable services among his own people.

A missionary of the United Free Church of Scotland writes of the presentation of a new Maori Bible to those in charge of the meeting-house:

The Bible was taken home by one of Rua's followers and read, with the result that the Light shined in his soul. Since then his wife, too, has taken Jesus as her Friend. We read of the Bible in foreign countries having given its silent message and changed the hearts and lives of those who received it. The same thing has happened here, and we pray that the reading of God's Word may bring many into His Kingdom.

NORTH AMERICA

Youth's Threefold Crusade

THE theme of the International Christian Endeavor Convention last July was "Crusade with Christ," and the appointment of three representative commissions to carry out this crusade along three lines—evangelism, world peace, and Christian citizenship—was announced in the October REVIEW. Indorsements and expressions of cooperation have come rapidly since then reports the national Christian Endeavor headquarters, (1) from the Interdenominational Young People's Commission, in charge of young people's societies in twenty-one denominations; (2) from the Sunday-school workers among young people of more than thirty denominations; (3) from a group of official representatives of young people's agencies within and without the Church.

Easter morning witnessed the inauguration of a Crusade with Christ participated in by many of the Christian youth groups of the United States. Thousands of Christian youth attended the Easter sunrise prayer services held in hundreds of cities and villages throughout North America, in which the three-fold Crusade of Evangelism, World Peace and Christian Citizenship received its first popular acceptance.

World's Sunday School Day

JULY 15, the Sunday when the Tenth Convention of the World's Sunday School Association will be in session in Los Angeles, pastors throughout the world are requested to use the Convention motto, "*Thy Kingdom Come*," Matthew 6: 10, as their sermon text. An appropriate worship

service has been prepared and has been translated into many languages. This service, in Korean, has been sent to more than 4,000 Sunday-schools in that country. Sample copies, in English, can be had by addressing the World's Association, Metropolitan Tower, New York. The nominal charge for quantities is fifty cents per hundred. They will help to promote very real world fellowship in Christian worship on World's Sunday School Day.

Gospel for Boston Jews

IT IS estimated that in greater Boston there is a Jewish population of 100,000. Mr. Herman B. Centz has been engaged in missionary work in that city for over a year, but on January 16, 1928, the work came under the auspices of the Presbyterian Board of National Missions.

During the last fifteen days of January there were thirty-one Jewish inquirers at the reading room in Bowdoin Square, among them Socialists, Communists, orthodox believers, and philosophically-inclined agnostics. As a result of the interest aroused by personal conversations, three purchased complete Bibles and three others bought New Testaments in Yiddish and Hebrew. A number of Jews also came in to ask for a free copy of the Gospel of Matthew. This Gospel, opened at the fifth chapter, was displayed under a sign which read, "If God were King—the Most Discussed Sermon—a Copy Free." Mr. Centz speaks appreciatively of the cordial support he is receiving from friends of the work. He is encouraging pastors to include Jews living about their churches in their ministry, and is cooperating in this service.

Expert Missionary Education

THE International Council of Religious Education conducts its studies and investigations through what are known as professional advisory sections, organized for elementary, young people's and adult groups. There are sections also for editors,

professors and specialists in religious education. The recommendations of these various advisory sections clear through the Committee on Education. At its recent annual meeting the Council established relations with the Missionary Education Movement, through the organization of a professional advisory section on missionary education. Active membership in this section is to consist of those professionally engaged in denominational or interdenominational work.

Missions comments:

It has been recognized now for some time by the religious education leaders that the most vital illustrative material in applying the principle of religious education is found in the field of missions; and a growing conviction of the importance of missions in the whole scheme of religious education has led to this new plan of correlation, which will greatly widen the sphere of influence of our missionary education agencies.

Two Churches Consider Union

NEGOTIATIONS that have been going on for some time between the Commission on Interchurch Relations of the Congregational Churches and the Commission on Christian Unity of the Christian Church have reached the point of joint recommendations looking toward organic union. The "Christian Church" in question is not the Disciples of Christ, known as "Christians" in some parts of the United States, but the "General Convention of the Christian Church," whose headquarters are at Dayton, Ohio. The report of the Census Bureau tabulates 1,044 churches, with 112,795 members. There are 182 churches in Ohio, 174 in Indiana, 151 in North Carolina, 88 in Illinois, 74 in Virginia, and 52 in New York, with smaller numbers in other states as far west as Kansas. There are some churches in New England, but the greater strength lies in the interior and in the South. The churches in Ohio and Indiana, for example, are in sections where there are only a few Congregational churches, and the same thing is true in the Southeast.

A joint committee of the two de-

nominations has drawn up the following expression of things held in common:

Each Church has the congregational form of government.

In each, the individual church is the unit of authority.

Each Church accepts and practices representative government with regard to matters of common concern to the churches.

Each Church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

Neither Church holds to a creed which is binding upon individuals or upon churches.

Each is agreed upon the general foundational tenets of our common Christianity.

An Indian Chief's Appeal

CHIEF AHPEAHTONE, a Kiowa Indian, in a recent appeal to the Secretary of the Interior, in view of the extension of the trust period for the Kiowa, Comanche and Apache tribes, said: "When the present trust period expires, it is my wish that you and the other representatives who look after the welfare of the Indians be extremely careful to see that more extension be granted mainly for the benefit of the younger generation. I believe the time has not come for the Government to relinquish its hold on the property of the Indian for his benefit. I know that at the present time numerous persons are awaiting the end of the trust period. They think it is going to be one of the greatest boons. I see it as the beginning of the end for my people. I predict it will take fifty years more before the good Government can safely relinquish their hold. Be guided by your wisdom, and may God, or the Great Spirit, guide you in all your undertakings."—*Missions*.

LATIN AMERICA

"Friendship School Bag" Plan

THE project of sending "Friendship School Bags" to the children of Mexico, sponsored by the Committee of the Federal Council of Churches on World Friendship among Children,

was described in the January REVIEW. This committee, which carried through its first project, the "doll messengers" to Japan, with such remarkable success in both countries, reports increasing interest in this new plan for developing international good will. School bags were chosen for the expression of friendliness because of the great movement in Mexico for popular education. The bags, which are durable, in three colors, and beautifully embossed, may be obtained from the Committee, 289 Fourth Avenue, New York City. Classes, groups or individuals may fill them with serviceable and appropriate gifts having some connection with school life. The bags are being sent to the Department of Education in Mexico City for distribution among the primary school children on Mexico's Independence Day, September 16th. Some have already arrived, and Dr. Moises Saenz in acknowledgment writes that the Department of Education is "thrilled" with this evidence of the friendliness of the American children.

Christian Homes in Guatemala

MISS ANNA VAN HOOK, of the Central American Mission, writes from San Marcos, Guatemala: "Last night we held an extra service in San Pedro in the home of a widow who believed, with all her house, two years ago. She used to keep a saloon and was herself a woman of ill repute. Now the Lord has set her free and she uses her home for His glory. She had invited the whole neighborhood and all her friends. There were about twenty unconverted, some who had never been in a service before. What a joy it is to bring the message to those who have never heard! The believer who preached is himself a converted *marimba* player who once wasted his life in drink and fiestas—don Marcelino. The Lord is undoubtedly preparing this brother for a more extended service and he is becoming a very clear and forceful speaker. His wife, too, is growing spiritually and their home is a powerful testimony."

Porto Rican Presbyterians

THE Board of National Missions of the Presbyterian Church (U. S. A.) announces that with the retirement of the Rev. Arthur James from work in Porto Rico in April, there has begun "one of the most significant phases of Protestant work on the Island. From this time on entire responsibility for the promotion and administration of the work of the Presbytery of Porto Rico will rest in the hands of native Porto Rican pastors. When the work was begun thirty years ago the supervision as well as a larger part of the pastoral work was carried by missionaries sent by the Board from the north, but as native ministers, trained under their supervision, showed ability to assume leadership, man after man was withdrawn and his responsibility placed upon a Porto Rican pastor. Mr. James is the last of these, and he has been succeeded by the Rev. Angel Archilla, pastor of the Central Church in Mayaguez. The thirty mission centers are now in charge of native pastors. Dr. James A. McAllister, president of the Seminary of Rio Piedras, and Dr. J. W. Harris, president of the Polytechnic Institute, are members of the Presbytery but are engaged in educational work entirely."

"Best Seller" in Brazil

REV. J. H. HALDANE, representative of the Evangelical Union of South America in Pernambuco, North Brazil, narrates several instances of former persecutors who now listen gladly to the Gospel and continues: "A few years ago when the colporteurs went round selling the Scriptures, they took their lives in their hands. Constantly they had to see their books torn up or burned. But now every town is open to them, and the people welcome them; the people come seeking for the Scriptures. The Brazilian likes a good novel, and they have some good authors, whose works enjoy a large circulation, but the book that has the largest circulation in Brazil today is the Bible."

Needy Indians in Amazonia

KENNETH G. GRUBB, who has been making a special study of the Indians of the Amazon Valley, writes: "The period since the war has witnessed the resuscitation of prayer and service on behalf of Amazonia. It is more than important that this movement should be fostered by the prayer and labor of devoted souls. The opportunity of fulfilling our divine commission to these Gentiles can never again recur. This generation is the last for the Amazon Indian as such. Rather, we cannot escape the truth that we are a generation (and more) too late. The economic development of the Amazon has antedated missionary expansion in the region by twenty years. Commerce has stretched out her hand at those frowning forests and withdrawn her advances. She has left more than abandoned rubber posts and river ports in somnolent decay. She has left a sinister feast for the bird of prey, the whitening bones of the worn-out slave, the mind tainted with the lust for gold, the foul traces of congenital disease, the moral and spiritual degradation, and the embittered soul fed with hatred and despair."

New Attitude in Chile

THE Chilean Church is growing rapidly, reports Rev. Irven Paul, Presbyterian missionary in Taltal, who says: "When I came here a few years ago they were worried about how they could get more money and more missionaries from the United States to evangelize Chile. Now they say, 'Let us not ask for more foreign money or missionaries, but let us do the work ourselves and be responsible for it. Instead of paying only thirty national pastors higher salaries, let us turn our 1,380 members into missionaries and pastors and form a Chilean National Church. That is what we should have done fifty years ago, don't you think?' At any rate the plan works well. They elected an elder as moderator of the presbytery this year and the elders

are taking hold of the work in an inspiring fashion. The Tocopilla church plans to become self-supporting within the next year."

EUROPE

Livingstone House in London

THE London Missionary Society has given the name of its most famous missionary to the new headquarters building which it has erected behind the premises occupied by the Society since 1920. The new address is Livingstone House, Broadway, Westminster, London S. W. 1, and Westminster Abbey is only two minutes' walk away. On March 6th the building was formally opened by Sir Frederick Whyte, K. C. S. I., ex-President of the Legislative Assembly of India and son of the late Rev. Alex Whyte, D.D., of Edinburgh, and on the two succeeding days a reception for representatives of kindred societies and a meeting of London ministers were held. Up to March 1st the income of the L. M. S. had increased £22,000 over that of the preceding year, and many additional contributions were hoped for before the end of the fiscal year, April 1st.

"Petrified Souls" in Belgium

REV. A. MIELES describes Malines, Belgium, as "a town where the souls of men have been petrified by the Roman Catholic Church." He writes in *The Missionary Voice*: "We are looking in every corner of Malines to find a place for gospel preaching in one of the suburbs. Sometimes I have found a little hall good for our purposes, but regularly after some days I have been told, 'I am sorry, but I cannot rent you the place. My wife fears the Church'; or, 'I had forgotten I promised the hall to another.' The priests robbed us of about eight children in our children's work by menacing the parents. But new children came in. A woman's meeting has begun, first a little weak thing, but we are praying and believing for more. One poor woman, born in England and married to a Belgian workman,

said, 'I thought the Lord was everywhere the same, but here in this dark country I see no more the Lord of my father and mother, only a Roman Catholic God, asking for money and more money.'

A Spanish Woman Imprisoned

THE case of Carmen Padin—an uneducated village woman—has attracted much attention, according to *Evangelical Christendom*, which says: "In a village apothecary's shop she entered into a discussion, and denied that the Virgin Mary had no other children, saying the gospels give the names of her sons and daughters. It is difficult for us in England to realize what this means in Spain, part of which is called 'the Land of the Holiest Virgin.' Her words were resented by the local ecclesiastical authority, and she was charged with *escarnio*, contempt of, scoffing at, religion. As the perpetual virginity of the mother of our Lord is the most deeply rooted belief of Spanish Romanism, for a person to say otherwise is, in Spanish law and Roman Catholic opinion, a very heinous offence. We have read carefully the judgment of the court and that of the Court of Appeal, and no other offence is laid to the charge of Carmen Padin. For these and no other words, she has been condemned to two years' imprisonment and forfeiture of civil rights. The Spanish Branch of the World's Evangelical Alliance defended her in the Provincial as well as in the Supreme Court of Madrid, but in vain. The sentence was pronounced and confirmed, and she is now serving her sentence in Segovia."

The Paris Mission

THIS mission society grew out of an auxiliary to the Basel Mission, which was founded in 1882 and for many years was closely connected with the Swiss Society. During the War it had charge of the Cameroon Mission and at present its missionaries are manning the Cameroon territory.

All the Protestants in France, including those in Alsace, number about one million. The Paris society has 260 missionaries in 8 mission fields, the majority of them in the French colonies in Africa. It also has an important mission field in British South Africa, among the Basutos and along the Zambesi. In view of the depreciation of French money, it is not surprising that the society is working under great difficulties. Its budget for the present year is estimated at 4,200,000 French francs, of which there is only one half in sight!

Temperance Day in Bulgaria

FEW Americans may be aware that January 16th is a red-letter day in their history, but the Bulgarians, says *The Congregationalist*, "have been celebrating it as such for the past eight years. It is known as Temperance Day in Bulgaria, dating, of course, from the going into effect of the Eighteenth Amendment to the Constitution of the United States. This year, the day was celebrated in Sofia by a mass meeting in the Theater Odeon, at which Dr. H. Neichev gave an illustrated lecture, in Bulgarian, on the effects of Prohibition in America, followed by a musical and literary program. The theater was packed with an enthusiastic crowd, composed largely of young people, long before the hour of opening. This day was celebrated not only in Sofia, but throughout the country—wherever there were temperance societies. Everywhere, America is looked upon and lauded as the leader in the movement for 'keeping alcohol for our machines and clothes-cleaning establishments, and keeping it out of our stomachs,' as Dr. Neichev expressed it."

The Blind in Hungary

THE American Bible Society has been asked to assist an enterprise which is thus described in the *Bible Society Record*: "Through Dr. Adolph Keller, of Zurich, Switzerland, comes

word of a generous service to the blind being rendered in Hungary. It is notable as an evidence of how Christians in Central Europe are trying to help themselves and their fellows. It is more notable because this work was inaugurated, and is being carried on, by a lady who is herself blind in one eye and also a partial invalid. Bishop Ravasz of the Reformed Church of Hungary commends the work highly. He reports that the lady is the wife of a professor in the University of Budapest. On her country place she has had a small house altered for the purpose, and set up in it a practical Braille printing hand machine. Already she has embossed 400 copies of parts of the gospels, and 100 copies of Paul's epistles. These are distributed to the blind free."

Riga "Salvation Temple"

IN THIS building work is being carried on, under the general direction of Pastor Fetler, for both Russian and Letts. A recent article in *The Friend of Missions* says: "As a new feature in the Russian work, may be mentioned the gospel meeting on Wednesday evening, which is well attended. Sometimes this takes the form of a testimony meeting, when many of the church members give brief testimonies, about five minutes each, telling what the Lord has done for them. In these meetings, also, the spirit of prayer is manifest. The Sunday evening meetings in the large hall are well attended by people who seem to be really interested in the Gospel. Recently, we have had meetings at the end of the service when 100 to 120 people remain together for prayer; many at these after-meetings are really seekers after the truth, and pray for the first time. The work in the Sunday-school is progressing somewhat slowly but surely. It is not so easy for the Russian children to come to the school as it is for the Lettish children, because many of their parents are against it. They would like to see their children anywhere but in the Salvation Temple."

GENERAL

Medical Needs of the World

MEDICAL missionary work in foreign lands will more and more take the form of public health education and the training of nationals as physicians and nurses, rather than the treatment by Western-trained specialists of individual patients in hospital and clinic and through surgery and medicine. This was the consensus of opinion of the one hundred medical missionaries—furloughed doctors and nurses and board medical secretaries—who attended the Conference on Medical Missions held at Riverdale-on-Hudson, April 3d to 5th, under the auspices of the Foreign Missions Conference of North America. "We recognize the continued challenge that the medical needs of a large portion of the world present to the Christian Church; we realize how inadequate are the forces, both personal and financial, that are trying to meet these needs; and we challenge the present student generation with this problem," say the findings of the Conference.

Missionaries' Children Succeed

PROFESSOR ELLSWORTH HUNTINGTON, of Yale University, presented recently to the American Eugenics Society a report which has been widely quoted. His study of the graduates of Yale and Harvard in the past thirty years shows that the largest measure of success in college and after has come to the sons of missionaries. Next come the sons of professors, and close to them the sons of ministers, serving churches at home. A partial explanation of these records is found by Professor Huntington in the fact that "missionaries, both men and women, must have good health, a spirit of adventure, energy, religion and moral fervor." *The New York Times*, commenting editorially, says:

The promise that was made to the first missionaries of a gospel whose preaching has now encircled the earth—that "the last shall be first"—has had a latter-day fulfillment in that the missionaries of our time, who are least in their material rewards, are first in the relative

achievement of their children. There is something to be said for a system which makes possible this remarkable contribution to human biography.

Follow Up Lausanne Conference

THE ninety-five churches which sent representatives to the World Conference on Faith and Order held last August in Lausanne, Switzerland, have been asked to express their opinions as to the next step in carrying forward the Christian unity movement. This request is made in a letter mailed by the international Continuation Committee appointed at Lausanne to the executive officers of the principal Protestant and Eastern Orthodox bodies in thirty-seven countries, in every quarter of the globe. Since the governing bodies of many of these churches meet only at long intervals, considerable time will elapse before a consensus of these opinions can be obtained. Meanwhile, the educational work of the movement is being carried on by local meetings in every country represented in the conference, and by world-wide dissemination of literature.

"The Monoplane Testament"

THIS is the title given by the Pacific Agency of the American Bible Society to a special edition of the New Testament and Psalms, stamped with a monoplane and lettering in gold. Rev. A. Wesley Mell, secretary of the Agency, writes: "The volume has met a popular demand as a gift book for aviators and youths inspired with flying ideals. At the time of Lindbergh's visit to the Pacific Coast we sent the first copy to him by air mail on his entrance into the Pacific Agency at Spokane, Washington.

W. S. C. F. to Meet in India

EUROPE, North America, Japan, Constantinople, China have in turn welcomed the World's Student Christian Federation for either a general committee meeting or a larger conference. Its last big conference was held in Peking in 1922, and its next meeting will be held in Mysore, India, in December, under the auspices of the Student Christian Movement in

India, Burma, and Ceylon. A special arrangement committee, on which the National Christian Council, the Y. M. C. A., the Y. W. C. A., and the National Missionary Society are represented, is working in the closest co-operation with the executive committee of the World's Student Christian Federation. One feature of the program will be a presentation of India's religious and social contribution to the world by non-Christian, as well as by Christian, speakers.

COMING EVENTS

Schools for Pastors

June 4 to 15. New England School for Town and Country pastors. Boston University, Boston, Mass. Rev. K. C. McArthur, Sterling, Mass., Director.

* * *

June 4 to 15. California Ministers' Summer Institute at Pacific School of Religion, Berkeley, Calif. Dr. E. W. Blakeman, Director.

* * *

June 11 to 28. School of Community Leadership, Kansas State Agricultural College, Manhattan, Kansas, Roy Walter Burr, Director.

* * *

June 18 to 29. Pastors' Summer School, Ohio State University, Columbus, Ohio, Prof. C. E. Lively, Director.

* * *

June 25 to July 6. Wisconsin Rural Church Summer School, University of Wisconsin, Madison, Wis. Dr. J. H. Kolb, Director.

* * *

July 2 to 19. Auburn Summer School of Theology, Auburn, New York, Rev. Harry Lathrop Reed, Director.

* * *

July 9 to 20. Summer School for Rural Pastors, Michigan Agricultural College, East Lansing, Mich. Dr. Eben Mumbord, Director.

* * *

July 9 to 21. Summer School for Town and Country Ministers, Cornell University, Ithaca, New York. Prof. R. A. Felton, Director.

* * *

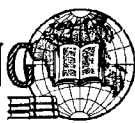
July 18 to August 1. Estes Park Pastors Fellowship School, Estes Park, Colorado. Dr. W. H. Wilson, 156 Fifth Ave., New York, Director.

* * *

September 3 to 14. Summer Conference for Town and Country Ministers, Washington College, Chestertown, Md. Dr. P. E. Titsworth, Director.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

The Gospel for Asia. Kenneth Saunders. 245 pp. \$2.50. New York. 1928.

The International Missionary Council set the following as the first question in the preparatory studies for the recent meeting at Jerusalem: "In countries where the minds of men have been molded by other faiths than Christianity, what are the sources from which chiefly they draw strength and comfort? What are the chief insights which they have gained into the meaning and purpose of life?" I know of no book which better answers such a question for three great religions of Asia than this new volume by Prof. Saunders.

His book is an effort to bridge the gulf which tends to separate educated people of the East and the West, for the author believes that a study of the religious masterpieces of three great civilizations can bring men together and help them to understand the unity of civilization. To know India one must know the Bhagavad-gita. To understand Japan, the Lotus Scripture is almost as important. While the Christian "Fourth Gospel," with its *Logos* doctrine and mysticism, is deeply significant for the West. Perhaps two thirds of the human race are today receiving light in greater or less degree from these three books. "All three belong to great periods of the springtime of the Spirit, when creative personalities had called forth a response of devotion and gratitude. They are all works of mystical worship of a loving Saviour . . . For all of them this is the Eternal speaking in time; and they all realize that a great Idea must tabernacle in human flesh to have redemptive power."

The author is peculiarly qualified to

undertake this essay in interpretation and comparison. With the background of honors at Oxford and Cambridge he went to Ceylon where he studied Buddhism at first hand for four years. Extensive travel in the East and years of scholarly research have helped to make possible a series of valuable volumes—"Buddhist Ideals," "The Story of Buddhism," "Adventures of a Christian Soul," "The Heart of Buddhism," "Gotama Buddha," and "Epochs in Buddhist History."

His present volume is a deeply missionary book. It not only unfolds to the West the kernel of two great religions of the East, but it offers the "Fourth Gospel" to the Oriental world as an expression of the central Christian truth in terms that will appeal most to it.

In these times of readjustment in missionary thought it ought greatly to strengthen our impulse to share the riches we experience in Jesus Christ, to see how definitely and explicitly a scholar of Professor Saunders' knowledge and insight registers his conviction as to the supremacy of Jesus Christ. "Krishna and Sakyamuni may indeed, like Elijah and Moses of the Transfiguration, gain a greater reality by being set beside the Christ. . . . And if some, like the impetuous Peter, now desire to make three tabernacles, we cannot doubt that they will some day learn, as he learned, that these others are there to worship, not to be worshipped." The author holds that in Christ, the Son of Man, is found the personality and the power that will unify and reconstruct the great faiths of Asia. In Him is neither East nor West, and in His Cross is the only motive power strong

enough to overcome the tremendous obstacles in the way of unity.

D. J. FLEMING.

Japan in the World of Today. By Arthur J. Brown. Illustrated. 322 pp. New York. \$3.75. 1928.

A worthy volume calls for a strong foundation. And that we have here. "The materials for this volume were gathered during an administrative relationship of over thirty years with missionary work in Japan, two visits to that country, an extensive correspondence, and many personal conferences with Japanese of all classes, and with Americans and Europeans who are or have been in Japan as missionaries, business men, editors, teachers, consuls and ambassadors." Dr. Brown's membership of a Commission on American and Japanese Relations and also of one on International Justice and Goodwill are further indications that we have the opinions of a recognized authority on "Things Japanese." Other productions of his bear out the claim of his fitness to write upon Japan.

After an unduly long and not altogether germane chapter on "World Conditions,"—most of which appeared first in *Asia*—a somewhat vague chapter upon "The Country and People of Japan" and an essential one upon "Autocracy and Democracy," he enters upon his really contributory interpretation of Japan as it has entered into the world of today. From a well-indexed mass of readings and interviews and also from what was claimed for Dr. Arthur Smith—that he had a capacious storehouse of facts in the back of his own head—he pours forth a wealth of information and argument that is rarely seen in print.

What he tells us of Japan's army and navy would be hardly credible were it not abundantly documented; but it is not used here as it has been by jingoists. "Trade and Manufacturers" will be an "eye-opener" to most business men, and is equally astonishing. Educators, from kindergarten to university, will be fascinated

and surprised by what has been accomplished from the feudal days and Chinese education of 1854 to the 10,532,561 pupils of today, with a schoolgoing age enrollment of 99.30 per cent of boys and 99.03 per cent of the girls—the world record at present. Yet it is saddening to read that seven out of every eight candidates for college cannot be cared for because of inadequate provision for them; and still more sad is it to know that while "an American student who fails to pass examinations never thinks of killing himself, every year Japanese students end their lives for this reason," especially by throwing themselves into the beautiful Kegon Waterfall, near Nikko, and the volcano of Asama. Of these Dr. Gulick tells us that "in 1912 no fewer than 248 men and women ended their lives in that tragic way at Kegon alone. How many had ended their lives in the crater of Asama no records can show." "Social Problems" affecting the lives and morals of the Japanese are plainly indicated and narrated in a way to make the Occident compare Japanese shortcomings with our own sinful estate.

Japan in Korea, in Manchuria and Siberia and in the World War, as well as our own relations with Japan, so helpful at first and ending in the shame of our exclusion law of 1924—never to be forgotten and resented as a damning blot upon our national escutcheon—are perhaps the most important chapters in the volume, and are naturally followed by one on "The War Bogey"—which becomes plainly only a bogey concocted by yellow journalists and by timorous and alarmist business men and a few naval officers.

The work ends with religion, first a comprehensive account of indigenous religions, followed by sketches of Roman and Russian Catholic Missions, and last and most effective of all those of Protestantism. In these thirty-four pages is a convincing reply to the question, Do Japanese Missions Pay? as the last chapter, "Christianity as Japanese See It. Do They Want It?"

answers the query, Shall Missions Be Given Up in Japan? H. P. B.

China, a Nation in Evolution. Paul Monroe. Illustrated. 8 vo., 447 pp. \$3.50. New York. 1928.

There are many books on China, but this is particularly worthy of thoughtful study. The author is the Director of the International Institute and Barnard Professor of Education in the Teachers' College of Columbia University. It would be difficult to name any American more competent to write upon China. He has visited it several times, is a trustee of two China universities, and has been expert educational adviser of the Government. Dr. Alfred Sze, Chinese Minister in Washington, who writes the Foreword, says that Dr. Monroe "has not only a first-hand personal knowledge of the country and people but also a truly sympathetic insight into their needs and aspirations." This attractive volume abundantly justifies the reader's expectation. The discussion of Chinese social, intellectual, economic, political and religious conditions is remarkably able and the analysis of the present situation is so clear and readable that the reader is carried along with unabated interest to the end. A copious index renders the rich and varied contents readily accessible for reference.

ARTHUR J. BROWN.

Asia Reborn. Marguerite Harrison. 8 vo., 389 pp. \$4. New York.

This comprehensive review of the changes that have taken place in Asia since 1914 discusses the effect of the World War upon the peoples of Asia and the movements influencing present developments. In spite of occasional errors the author shows considerable knowledge of political, social and economic conditions. She attributes to King Rama VI of Siam reforms begun by his father Chulalongkorn, and she refers to the present King as the son of Rama, the fact being that he is a brother. She includes Christianity in "The Springs of the Asiatic Renaissance," but she is apparently un-

mindful of the true character of the missionary enterprise. Several statements are not in accord with known facts. She confuses Christianity with Western civilization, admits that it "has helped to bring about the great awakening among Asiatic peoples," but says that "bitter antagonism to Christianity is widespread." As a matter of fact, the antagonism is anti-foreign rather than anti-Christian. In proportion as Asiatics understand the altruistic purpose of the missionary and the beneficent influence of his work, they are friendly. This was notably illustrated in the tragedy in Nanking where the trouble was created by soldiers from another province who did not know the difference between missionaries and other foreigners and where the people of the city did everything they could to help the missionaries.

The statement of Miss Harrison "that more of them (Japanese Christians) have become baptized from a desire to learn English and to write on the typewriter than from love of Jesus Christ," is palpably absurd, since Japanese who wish to learn English can do so at the government schools. In reality, Japanese Christians show the genuineness of their faith by supporting many of their churches without foreign aid.

It is a pity that a book which contains much valuable material should be marred by such inaccurate statements and such crude opinions.

ARTHUR J. BROWN.

Stewardship in the Life of Women. Helen Kingsbury Wallace. Introduction by Helen Barrett Montgomery. 88 pp. \$1. New York. 1928.

This is no academic discussion, but is alive with experience and practical suggestion. It is a subject that requires treatment by a writer of unusual qualification, such as Miss Wallace. She is a wide-awake young woman who has been developed in an atmosphere of practical stewardship in the fullest sense of the term. Out of both Old and New Testaments, she

has called together a remarkable sextette of women who speak in action pictures on the stewardship of Hospitality, of Sewing, of Money, of Time, of Family and of the Gospel. Here is described a woman's stewardship in her use of a little room, of a needle, of a costly offering, of an hour, of a little son, and of a message. With these instruments of the "common round, the daily task," the book brings home the high organizing principle of stewardship which Jesus makes central in the life of every disciple. Motherhood is the most important of all stewardships. Only when the roots of stewardship are planted in the home, will its fruits abound in the work through all the Church.

DAVID MCCONAUGHY.

The New Africa. Donald Fraser. 12 mo. 202 pp. New York and London. 1927.

Africa and Her Peoples. F. Deauville Walker. 12 mo. 144 pp. London and New York. 1927.

Africa is the Foreign Missions study topic for 1928-1929. Here are two valuable helps to the understanding of the Continent, the people and their religions, the mission work and the progress of Christianity.

Dr. Fraser, who has spent a fruitful lifetime in Livingstonia, describes graphically the people and how they live, the entrance of the Christian Church and its influence on education and life, the problems and their only solution in Christ.

Mr. Walker, whose book was first written four years ago, gives a more general and comprehensive view of the Continent and its progress; the African family and their beliefs and practices; the progress of Islam and the influence of exploration, science, commerce, and education in making a new Africa. Christianity and missions are touched on only incidentally.

The Green Gods. Josephine Hope Westervelt. 12 mo. 140 pp. \$1.50. New York. 1927.

Indo-China is not well known in American circles. This attractive story tells of life and adventure in

that distant part of the world. It is written for the purpose of showing the need of Chinese for the Gospel, and the compensations of work among them.

Securing Christian Leaders for Tomorrow—
A Study in Present Problems of Recruiting for Christian Life Service. By Samuel McCrea Cavert. 12 mo. 179 pages. Price \$1.50. New York. 1926.

The author might as truthfully be called the editor, for the book is really a compilation of the group discussion and research of eight leaders of recruiting in different fields. The findings of this group were also read and constructively criticized by nearly a score of others, also leaders in various fields of recruiting.

It is a serious effort to present the problems of recruiting for Christian callings and the efforts now being made to secure their solution.

It occupies a new field and emphasizes the need for the Christian motive in choosing a life work.

The chapter headings suggest the scope of the book:

- I. The Christian View of Life-Work.
- II. Beginning with the Child.
- III. Continuing with the Youth.
- IV. Reaching the College Student.
- V. The Right Person in the Right Place.
- VI. Some Conclusions.

The book should be of interest to all Christian workers and especially to those who are concerned about missionary leadership.

It has many clear compact statements quite quotable—"A man's vocation should be the chief manifestation of his spiritual life."

"The one great way of assuring the needed leadership for tomorrow is to make the Church of today what the Church at its best has always been—a center of attraction for the noblest and most heroic souls." L. B. H.

Der Gegenwaertige Geisteskampf um Ostasien. Theodor Devaranne. Leopold Klotz, Publisher. Gotha. Three Marks. 96 pp.

This very thoughtful book is the fruit of a trip to the mission field of the Ostasien-Mission, of which the

author is a mission inspector. It is a study from the double viewpoint of comparative religion and theory of missions. To express the purpose of the book in the words of the author, we would quote the following from his foreword: "It is the aim of Christian missions to assist the groups of Christians that already exist in all Asiatic countries, to create for themselves a Christianity of their own and rooted in their own soil. In how far the religions of eastern Asia still possess vitality and in how far the events of the present call out a 'quo vadis'? to Christian missions, that is the aim of this book to set forth."

The book is a very valuable contribution to the efforts that are being made, more or less successfully to acquaint the West with the hereditary viewpoints and backgrounds of the nations of the far East. C. T. B.

The Potency of Prayer. A Handbook on Prayer for the Everyday Christian. Thomas C. Horton. 192 pp. \$1.75. New York. 1928.

Many books on prayer are coming from the press. Many circles for united and intercessory prayer are being organized. Manifestly there is a quickened interest on this subject, both within and without the Church. It is an encouraging sign.

This book, by the founder of the Bible Institute of Los Angeles, after forty years of experience as a preacher, pastor and teacher, has been prepared as "a handbook on prayer for the everyday Christian." It is very positive in its teaching and every teaching is supported by Scripture quotations and references. It is practical and has a wealth of facts to support the belief in prayer as a real help in life. It is also comprehensive, with twenty-six short chapters on the principles, purpose, privilege, promises, price, power—in fact, all the more important topics on the subject of prayer. The two last chapters deal with "The Premillennial Prayer," and

"The Perfume of Prayer." A unique feature is the alliteration of the table of contents.

The author does not shun such topics as the philosophy of prayer and modern scientific doubts, but he does not give them much space. He is writing for the everyday Christian and trusts to positive Scriptural teaching to furnish the light which will solve difficulties, and make prayer more enjoyable and profitable.

The introduction by Dr. W. B. Riley of Minneapolis, and the carefully chosen quotations which precede each chapter greatly enrich the book. At the conclusion of his preface the author says, "If the reader will pray over each chapter as it is read, opening wide the door of the heart so that the Holy Spirit may make his throne there, and at the same time pray for others who may also be reading this book, a real circle of prayer will be created which will mean mighty things for God. Pray ye, therefore?"

WM. S. MARQUIS.

Lutherisches Missionsjahrbuch für das Jahr 1928. Pfarrer Gerber, Missions-Insp. in Leipzig. Leipzig. H. G. Wallbaum, Pub.

This is the 41st Year-Book of the Saxon Mission Conference. It is a worthy successor to those of former years. To one who would be informed on the Mission Societies of Germany in general and the Lutheran mission groups of the world in particular, there is nothing to equal it. We would not like to miss it from our reference library.

Beside the current review of mission events, which it presents every year, as well as the statistical and bibliographical reviews, there are a number of papers of current interest on the Lutheran work in the far East, and the discussion of several problems which are of importance among the presentations at Jerusalem. These points will elucidate the contents of this valuable year-book. C. T. B.

PERSONALS

REV. CHARLES L. WHITE, D.D., Secretary of the American Baptist Home Mission Society, has been elected President of the Home Missions Council for the fourth time.

* * *

MRS. EDGAR TILTON, JR., for twenty-nine years a member of the Women's Board of Domestic Missions of the Reformed Church in America, has been elected President of that Board, to succeed Mrs. E. H. Maynard.

* * *

REV. E. STANLEY JONES, D.D., author of "The Christ of the Indian Road" and "Christ at the Round Table," was elected bishop of the Methodist Episcopal Church at the recent General Conference, but declined the honor. Dr. Jones planned to sail June 9th for a three months' trip to South America, under the auspices of the Committee on Cooperation in Latin America.

* * *

SIR WILFRED GRENFELL, M.D., the well-known missionary doctor of Labrador, delivered the annual Founder's Day address recently at Tuskegee Institute, Alabama.

* * *

REV. ERIC M. NORTH, PH.D., formerly Associate Secretary of the American Bible Society, has been appointed a General Secretary, concerned chiefly with distribution.

* * *

REV. GEORGE WILLIAM BROWN, formerly of Ben Avon, Pa., has been appointed a General Secretary of the American Bible Society, to succeed the late Dr. Arthur C. Ryan.

* * *

REV. JOHN S. CHANDLER, D.D., for fifty-four years a member of the Madura Mission of the American Board, has retired from active service, though he will continue the revision of the Tamil Old Testament for two more years in India. Dr. Chandler, his parents, his two daughters in India, and his son in China, have so far given 146 years of service to the people of the Orient.

* * *

DR. PAUL HARRISON, author of "The Arab at Home," has gone to Matrah, a new station of the Arabian Mission of the Reformed Church in America, where he and his family will be the only Christians in a community of 10,000 Moslems.

* * *

LORRIN A. SHEPARD, M.D., of the American Board Mission in Constantinople, and son of "Shepard of Aintab," was invited to attend the recent national Turkish Congress of Physicians at Angora, and was the only foreigner among the four hundred Turkish medical men present.

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DELANVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*
DELANVAN L. PIERSON, *Secretary*
Publication Office, 8d & Rely Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

WM. I. CHAMBERLAIN, *Vice-President*
WALTER McDUGALL, *Treasurer*
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

OBITUARY

CANON W. H. T. GAIRDNER, missionary of the Church Missionary Society in Cairo since 1899, Arabic scholar, and author of "The Rebukey of Islam," "The Phonetics of Arabic," and other volumes, died in Cairo on May 22d, in the fifty-fifth year of his age.

* * *

REV. GEORGE A. FORD, D.D., honorably retired American Presbyterian missionary in Syria, died in Sidon on May 18th in the seventy-seventh year of his age.

* * *

MRS. WILLIAM T. HOBART, of the American Methodist Episcopal Mission at Taian-fu, Shantung Province, was killed on April 29th by a bullet which came through her window during fighting between Nationalist and Northern soldiers.

* * *

MRS. LOUISE B. GILDER, who went to India in 1872 under the Women's Foreign Missionary Society of the Methodist Episcopal Church, died on April 8th in Bangalore, where her husband died four years ago.

* * *

REV. ELMER E. FIFE, D.D., Presbyterian educational missionary in India for more than twenty-five years, died in Dehra Dun on May 16th.

* * *

REV. JAMES HAYES, D.D., a Nez Percé Indian, and for thirty-five years a preacher of the Presbyterian Board of National Missions, of which he had been elected an honorary member, died on April 26th at Kamiah, Idaho.

* * *

MRS. WILLIAM J. DRUMMOND, who was appointed in 1889 as a missionary to China by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died in Los Angeles on April 25th. She had been in the United States since 1925 because of ill health.

* * *

BISHOP LUTHER B. WILSON, of the Methodist Episcopal Church, died in Baltimore on June 4th, after a protracted illness. His last public service was an address delivered at the Quadrennial Convention in Kansas City on May 18th. He was born in Baltimore in November 14, 1856, was graduated from Dickinson College and studied medicine at the University of Maryland. Later he entered the Baltimore Conference. After holding several pastorates and acting as presiding elder in his district, he was elected Bishop in 1904, and since 1902 he has been resident Bishop of the New York area. In a very wide circle he was greatly honored and loved for his Christian character and unselfish service.

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CLEVELAND, OHIO

DR. WILLIAM I. HAVEN, for 29 years secretary of the American Bible Society, died at his home in Summit, N. J., on June 5th. Dr. Haven was 72 years of age, having been born in Westfield, Mass., in 1856, a son of Bishop Gilbert Haven. He was loved and highly esteemed in a wide circle and served effectively in many religious organizations. He was one of the founders of the Epworth League and was for some years a helpful member of the Editorial Council of the REVIEW.

* * *

MISS EMILY C. TILLOTSON, the secretary in charge of educational work of the Woman's Auxiliary of the Protestant Episcopal Church for 14 years, died at St. Luke's Hospital, New York, on May 12th. Her marked ability was manifest in all her service and the results of her pioneer work in adult education will abide.

* * *

PERSONAL

REV. OTTO BRASKAMP, a missionary of the Presbyterian Church, U. S. A., at Ichowfu, Shantung, China, has recently returned to America after some exciting experiences at his station. He is a delegate to the World's Sunday-School Convention at Los Angeles and will spend his time in America in study and deputational work. His address is Alton, Iowa.



IS CHRISTIANITY MAKING HEADWAY IN AMERICA?

BY REV. JOHN A. MARQUIS, D.D., New York

Executive Secretary, Board of National Missions of the Presbyterian Church, U. S. A.

IN SOME quarters this is a much debated question, at least a much discussed question. In what direction religiously is this country headed—toward Christ or toward paganism? Every one admits that considerable headway toward Christianity was acquired during the nineteenth century. At least the organized Church gathered a momentum unequalled in any other century of Christian history unless it be the first. But since the beginning of the twentieth century, and especially since the World War, it is argued that this momentum has been lost, the whole Christian movement is slowing down, and some think that ere long it will come to a stop.

The rejoinder might be made that one decade, or even half a dozen decades, is not a test of the progress of a movement as old and as vitally intrenched as Christianity, and that a temporary slowing down, if there is such a slowing down, after the remarkable growth of the nineteenth century, is only a natural breathing spell.

But our purpose is not to account for a situation that is as-

sumed to exist, but to find out what are the facts. In analyzing any human situation, especially in the domain of religion, it will not do to accept, at their face value, assertions of either hostile critics or pessimistic friends.

What are the facts in the Christian situation in America today? That this country is yet a long way from the "millennium," no one will dispute. But is she any further from it now than she was at the beginning of the twentieth century or at the middle of the nineteenth century?

Our Lord, when He was on earth, rebuked the Pharisees because they were not able to discern the signs of the times. Their days were full of portents, but those old Pharisees, scholars and religionists as they were, could not, or would not, see them; and they would perish, and perish culpably because of it. Our Lord severely arraigned that generation because of its closed mind; He warned the nation of its peril because of its sinfulness. Bigotry, prejudice, self-interest, and pride of position blinded their minds so that they could not see

the stately steppings of God all around them. They could recognize "the signs of the times" in the days of Moses and believed that those signs were of God, but they refused to see that God was working signs in their own day even more than He did in any day that was past. For this they were rebuked; Christ could not see any hope for the closed mind. As Christians we have a right to assume that God will not leave us without signs, given as clearly as in the generations of the fathers.

What are the signs of the times today and which way are they pointing? They have not always pointed in the same direction in the past. For long periods the index finger for religion was distinctly retrogressive. The signs of the times were unfavorable and the critics and pessimists had ground for glee or gloom according to the attitude or desire of each. Peoples, whole nations of them, have become godless or pagan, even at the very time when they were most loudly proclaiming their piety. They have been especially prone to do this in eras of great prosperity such as America has been passing through for the past twenty years.

The Trend in America Today

Is there an irreligious trend in America today, a pendulum swing against Christianity, or vice versa? Is America going Christian or going pagan, so far as present tendencies indicate? Are the anti-religionists right in maintaining that Christianity has served its day?

In a recent number of the *New York Times*, President Cutten of Colgate University discusses the question, "Shall We Abandon Religion?" He gives three reasons

why some people think that it is doomed and must be abandoned:

"First, there are those who say that science has revealed to us a body of facts with which religion does not agree, and consequently that religion is portraying an unreality which cannot long recommend it. Second, others say religion is failing in its main task, which they consider to be the business of furnishing a moral solution to our modern problems. A third class of persons claim that it has no value, either moral or otherwise, for modern life."

He then proceeds to combat these positions as contrary to fact. Our question, however, is not whether Christianity *ought* to be retained or abandoned, but how the battle seems to be going at the present time.

Any estimate of the headway of Christianity among a people must take into consideration the status of the Church. We cannot separate the life of a religion from its organization. Life, of course, must come first, but life always organizes itself into a body of some kind. When the body dies, the life passes on. We can speculate about Christianity apart from the Church and the speculation may be entirely logical. But as things now are the world knows little about the Christian religion apart from the Christian Church. The two for the time being are indissolubly connected and the fate of one will be the fate of the other. The contention of antagonists and pessimists is that the Church is losing out, and therefore that the religion which it promotes is losing out also.

Last winter the claim was broadcast over the country and the world that the Protestant churches in America had suffered a loss of 500,000 members during the preceding year and data were quoted to prove it. It turned out that the claim was based on an error in the

statistical reports, an error which a careful statistician would have caught at once.

The Protestant churches suffered no loss at all in their membership. It is true that their *rate of increase* in membership has slowed up. Until a decade or two ago the Protestant churches in the United States increased at a much more rapid rate than the population, in some decades from two to four times as rapidly. Today it is not quite an even pace. The population of the country is increasing at the rate of about 1.7% a year, while the membership of the Christian Church, including the Roman Catholics, is increasing at the rate of 1.2% a year. In this percentage increase the Roman Catholics lead the Protestants, their rate of increase being 1.5%. This means, it is contended, that the Church's power to win converts in large numbers has spent itself and that in a decade or two more she will be out of the running.

It is further pointed out that inside the American Church there are on every side manifest evidences of decay, such as the prevalence of theological controversies, for one thing, whose bitterness is in direct ratio to the pettiness of their causes. Christians today are doing what the Pharisees did in the days of our Lord, wrangling over anise and cummin while they neglect the weightier matters of justice and righteousness and love to God and man.

The decline in missionary and in philanthropic giving by the churches is pointed out as another item in the same count. There was a day when the American Christian sacrificed heroically and magnificently that the Gospel might be preached to every creature at home

and abroad. Today, in his abundance, and such abundance as his fathers never dreamed and the world never saw, year by year he is giving less and less in proportion to his ability. The Protestant missionary boards of the country generally are doing less work today than they did ten years ago. In a missionary cause a failure to advance is a retreat. It is argued, again, that the same thing is true of philanthropies in which the Church has always been interested and which she has always liberally supported. One of the most generous churchmen in New York City recently remarked to the writer that he gives annually to three hundred philanthropies, and this year most of them are behind in their receipts. All this is in face of the fact that resort has been made to all sorts of high-pressure promotional movements which, despite their tremendous energy and drive, have failed to produce the results. It is asserted that Christian people, "so-called," have become indifferent and have let the life die out of their religion. A corpse may be made to quiver by the application of an electric current, but it is not thereby restored to life. This, our critics contend, is about what is going on in the Church today.

Theological Disputes

Another indictment of the Church is its inability to convince our generation, especially its youth, of the truth of the Christian theological positions. The claim is that one of the troubles with the Christian ministers is that they do not believe their creeds and have ceased to preach them; therefore, they cannot expect to convince the people to whom they preach.

Christians are ceasing to care for their Christianity or for the world which it is supposed to save, and when Christians cease to believe or care, who can expect the world outside to do so? Today, it is said that the Church is concerned chiefly with its own maintenance. The large bulk of the money it raises is spent to maintain elaborate and costly services and to erect expensive and luxurious buildings to gratify the esthetic taste of the people and to minister to their pride. Last year the Presbyterian churches alone expended between fifteen and twenty millions of dollars in such palatial edifices. Any increase in giving that is apparent at all has been devoted to congregational purposes, that is, it is spent on the donors themselves and is equivalent to buying more finery or costlier automobiles.

The prevalence of crime in America, together with the general decadence in morals, is pointed to as an evidence of an inactive and waning Christianity. Religion has ceased, it is argued, to exercise restraint over the passions and greed of the American people as it once did. Most of the moral precepts for which the Church has stood, and for which it still claims to stand, are treated with contempt and defied, as witness the increase of divorce, lax sexual relations, etc. The crime situation is bad, and there is no use to deny it or attempt to palliate it. So far as crimes of violence are concerned, we are the most criminal nation on earth. No other country in the world can compare with us in the number of murders, assaults, hold-ups, burglaries, etc. Whilst the situation has been worse since the War, we have had for a long time a sinister prominence among our

sister nations in our production of criminals.

But the one bright spot in all this black record is in the field of religion. Christianity is the only effective deterrant above the horizon. In New York City, of all the multitude arrested for crime of any sort in the last twenty-five years, less than 5% have ever been in Sunday-school or had any religious instruction whatever; of the Negro arrests for crime less than 1% have been connected with any church. This means that 95% of the white criminals and 99% of the Negro criminals are recruited from outside of the Church. It would seem that the Church is the only crimeless institution in the country. Whatever we may allege against the Church here is one spot where she has made headway when no other agency has, and is maintaining it.

Added to this is the claim that the Christian religion, with its organized Church, has lost its hold on the intellectual element of the country. University professors, scientists and authors, who a generation ago were found in the churches, are said to have now abandoned them and to be repudiating their teaching.

Finally, on this side of the count, it is claimed that Christianity is a disappearing factor in American life because the American people very largely have ceased to attend church on Sunday and instead go to the movies, play golf, go motoring and go off to baseball games, picnics and seaside resorts. It is estimated that twenty millions of the people in the United States attend a movie show every day. It would be drawing a long bow, indeed, to say that an equal number attend church in a week.

These are the principal points to support the charge that whatever may be the trend in things religious in the rest of the world, in America that trend is non-Christian, if not anti-Christian.

The Other Side

Now, let us look at the other side. If our critics were simply telling falsehoods when they make their allegations it would be a simple matter to answer, but unfortunately there is more than a modicum of truth in what they allege. However, the most dangerous kind of a lie is the one that is half truth. It is true that there is now, and has been since the World War, something of a slump in the rate of our growth in church membership. It is also true that our gifts to the unselfish causes of religion are disappointingly inadequate. In some aspects of our religious life and activity we appear to be in one of those periods of depression that have come to the Church now and then throughout her history. The question is, how much significance should be attached to it, and how much prophecy for the future can be based on it?

American Christianity has before passed through lower depressions than we have touched thus far in our generation, notably in the days that followed the Revolutionary War. As a matter of fact religion has always slipped back in America after a war, despite the fact that we always invoke the help of God with pious unction and tremendous fervor while the war is going on. This is one of our chief sources of military "pep"; but as soon as the war is over we proceed to backslide with equal emphasis and zeal.

On the other hand, these slumps

have invariably been followed by revivals and the Church has gone forward with a bound. The revivals are as historic as the slumps and last much longer. Witness the great revival that culminated in 1802, in many respects the greatest that this country has thus far known; witness also the quickening that came about the year 1820 after the depression of the War of 1812. The revivals led by Charles G. Finney a decade after the Mexican War are another instance, as are also revivals led by D. L. Moody in the 70's and 80's which ended the depression of the Civil War. The present depression will, we believe, end in the same way. The anxiety of the Church over the present situation is a precursor of such an ending. One thing the skeptic without and the pessimist within cannot understand is the Church's capacity for revival. If there is an institution in the world that will not stay stagnant it is the Church of Christ.

While admitting the unfavorable symptoms, we do not by any means take the gloomy statements of our critics about the present situation at their face value. It is not nearly as bad as they paint it. Church attendance is not as low as they say. It is encouraging that as many people go to church as do in face of the alluring and multitudinous appeals to go elsewhere that confront the average man every Sabbath morning. Only the fact that he is "incurably religious," as Sabatier states, can account for his going to church where he is faced with the stern realities of the soul when there are so many easier and more seductive ways of spending his day of rest.

Furthermore, there is far less repudiation of the fundamentals of

the Christian faith than our prophets of failure fancy. The Christian faith of today is the legitimate child of the faith of our fathers. The data gathered by Dr. Charles Stelzle a year ago indicate that 87% of the adult population of the cities of the country believe the fundamental teachings of Christianity, and 77% of them are members of the Church. From this it would seem that the Church has been more successful in convincing the intellect of the country than it has in winning adherents. In other words, it has persuaded more men to believe the basic doctrines of the Church than it has induced to come into the Church, live its life and cooperate in its program. What is needed is a shift of emphasis, less effort to convince people of what they are already convinced of and more to persuade them to act on their beliefs.

Science and Religion

Science has not affected the belief of the American people in the basic truth of the Christian religion nearly to the extent that some loyal church people themselves suspect and fear. It has played havoc with some doctrinal extravagances and rules of conduct, for which every sane Christian ought to be thankful. The marvel is that in these days when the discoveries of science are all so new, still it has not affected religious faith more vitally. Any other cause, political, economic or social that could win in such a time as ours the assent of seven eighths of our adult city population would be regarded as an overwhelming success. The same thing is true of the alleged slump in the morality of the people. Crimes of violence have undoubtedly increased, to our shame,

and to the disappointment of the faith we have put in our religion to restrain the passions of men. This also has always followed a war, and is probably no worse now than it was in the first decade after our Civil War. The crimes which shock us today are old crimes. It is significant that in the course of recorded history the devil has never invented a new crime or a new immorality. Criminals and sinners invent nothing new, although they do work the old with vast zeal and vigor. Think of the vices that have been outlawed in this country in the last two generations—slavery, the curtailment of the age-old social vice; red-light districts in most of our cities are either cleaned out or put under restrictions that a generation or so ago would not have been regarded possible. Hoary institutions that were regarded as impregnable have been wiped out. He who assails the courage of the Church as unequal to the moral problems of his day is talking through his hat. Whatever we may think of the wisdom or unwisdom of prohibition it is a great tribute to the courage and fighting qualities of the Christian population of America. A church that has nerve to tackle so powerfully entrenched and financially profitable an institution as the liquor traffic and the influence to outlaw it, cannot be called a decadent church by any process of reasoning.

The attack that is now being made by the same Christian forces on humanity's greatest scourge, war, is another instance of their alertness and courage. The Church is making up its mind that it is going to fight this evil as it has fought other evils that for ages were recognized as permanent. It

is going to do this, despite the propaganda of the militarists and the blacklists of patrioteers whose zeal is only equaled by their absurdity.

These are simply straws that indicate that, however the religious life of America may vary its expression, it is still here, and not less virile than ever it has been. A change of emphasis there has been, and ought to be in a changing age, but when everything is taken into account I do not believe there has been the slightest diminution of the Christian vitality of the American people because of the depression in certain aspects of their activity.

Lastly, there has never been a time in the history of the past two thousand years when the eyes of the world generally have been so longingly and trustfully looking to Christ as the Saviour of the future as now. This has been especially evident since the War. The expectation for civilization and so-

ciety is toward the Christian Church as never before. Statesmen and even warriors are saying that whether or not we are to have another world war is up to the churches. Diplomacy, finance, preparedness, and all the old preventives have failed, and now we must look to the Christian leadership and the Christian conviction that war, like every other force that preys on humanity, must be destroyed, and it will be. In the providence of God America must take a leading, if not *the* leading part in the fulfillment of this expectation. America cannot do this unless she is infused and dominated by a regal Christianity. Without this she will disappoint every hope the world today is putting in her. We do not believe she will do this because we believe that despite all her ups and downs of idealisms and materialisms, her vacillations and hesitations, Jesus Christ is steadily and surely having His way. Rebuff is not defeat.

THE FIELD OF NATIONAL MISSIONS

IN 1802, the total area of the United States was approximately 868,000 square miles but the area actually settled was only a fraction of that.

The total population was 5,300,000. This population was almost exclusively rural. There were only six places having over 8,000 inhabitants and they contained all told only 4 per cent of the total population. According to the best estimates only 6.8 per cent of the population were members of all Protestant Churches.

In 1925, Home Missionary work has responsibility for an aggregate land area of 3,560,000 square miles, most of it settled, with a total population of 115,000,000. This population is more than half urban. Instead of six places of 8,000 inhabitants there are 924; instead of 4 per cent of the population they have 44 per cent. This population is composite of all the races in the world and work is conducted in 60 languages and dialects. More than one fourth of the total population of the United States are members of Protestant churches. The Home Mission program has expanded from simple itineration to include every form of service necessary to the development of Christian communities and a Christian Nation.

SOME OUTSTANDING RESULTS OF HOME MISSIONS

THE Christian religion was brought to America by the first explorers and colonists from Great Britain and Europe.

In Education—practically all of the older colleges, including Princeton and Yale, and all of the denominational colleges were established by Christians, many as missionary enterprises.

In Evangelism—many of the strong churches in the middle west and far west were started as missionary enterprises, some in saloons or shacks, in schoolhouses or homes of pioneers.

John Eliot, the first Protestant missionary to the American Indians, began his work in 1649. Today, there are 35,000 Protestant Christian Indians and 80,000 adherents.

Millions of heathen Africans were imported to America as slaves between 1517 and the beginning of the Civil War in 1861. Since emancipation schools and colleges have been established for these freedmen. Today the Negro Protestant church members number 5,494,352. Many are Christian teachers and preachers.

Reclamation—over twenty millions of immigrants from Europe have come to America to escape poverty and oppression. Home Mission workers have welcomed them, taught them to understand and uphold American institutions and to know God as revealed in Jesus Christ.

Since the Mexican War, and the annexation of Texas (1841-1848), six hundred thousand Spanish Americans have found homes in the United States. Today a great evangelistic and educational work is being done for them in the southwest.

Hundreds of thousands of Orientals from Japan, Korea, China, Malaysia and India have come to America. These have brought with them their heathen habits and religions. Many Christian churches have been established among them.

To the slums of the great cities, where poverty, vice and crime have flourished, the missionaries have carried the light and life of Jesus Christ. As a result multitudes of those who were "lost" to God and society have become useful members of society.

A missionary, Marcus Whitman, saved Oregon to the United States and missionaries like Sheldon Jackson and S. Hall Young have helped to make Alaska a place where life and property are safe and where the name of God is respected.

The influence of Christ as interpreted by the missionaries has permeated the mountains of the South and the farthest corners of the country to raise the standards of morality, of intelligence, of patriotism and of worship.

The Bible and tract societies and Sunday-school organizations have distributed millions of copies of Bibles, Testaments and Christian tracts. This seed has sprung up into abiding fruit in life, character and service.

Foreign Missions—the work of Home Missions is directly or indirectly responsible for the foreign mission work conducted by the churches in America. Last year over 15,000 Protestant missionaries from America were scattered all over the non-Christian world and over \$40,000,000 was expended annually in the work of winning those of other lands to Jesus Christ.

Surely Home Missions are worthy of whole-hearted support by prayer, money and life-service.

THE PRESENT-DAY CHALLENGE OF HOME MISSIONS

ONE HALF of the people of America today are not linked to Christ through His Church. Many of these are children under no religious instruction. These constitute a *challenge to evangelism*.

Many residential areas are without the ministry of Christian pastors or churches. These include rural districts in older states, congested areas in cities and thinly settled districts in newer states. These constitute a *challenge to occupy the field*.

Millions of Negroes in the South are in need of practical training and religious instruction. There is need for more educated Christian leaders of their own race. They constitute a *challenge to Christian race relations*.

Of the three hundred and fifty-five thousand Indians in the United States, thousands are still untouched by the Gospel of Christ. They constitute a *challenge to acceptance of responsibility for the "Wards of the Nation."*

Six hundred thousand Mexicans are in the United States but most of them are still ignorant of the true meaning and power of the Gospel. They constitute a *challenge to true neighborliness*.

There are hundreds, perhaps thousands, of over-churched communities, where overlapping involves waste of workers, money and effort. These constitute a *challenge to Christian cooperation and unity*.

Of the 235,000 Christian churches in the United States, it is reported that 60,000 reported no additions last year through confession of Christ. These constitute a *challenge to prayer and faithful testimony*.

One hundred thousand Protestant churches are without pastors. The inadequate supply of students for the ministry threatens to leave more churches shepherdless. This constitutes a *challenge to more sacrificial service in difficult fields*.

The great increase of wealth and luxury in America, and the eager pursuit of money, threaten to overwhelm the land with selfish materialism. This wealth constitutes a *challenge to Christian stewardship*.

Unethical, selfish and often immoral practices in commerce and industry, in family life and amusements, in race relations and politics, constitute a *challenge to the faithful application of the principles of Christ in all the relations of life*.

The growing sentiment in favor of interdenominational fellowship, cooperation and unity constitutes a *challenge to church executives to apply more adequately and extensively the unifying principles of Christ*.

The advance of atheism and ungodliness in many American educational institutions, and the increase of rationalistic teaching, tending to destroy the Christian faith, constitute a *challenge to clearer thinking, a better understanding of Christ and His teachings and more adequate religious training of coming generations*.

The lack of vitality in the life of many churches and in professing Christians, and the low plane of spiritual life and service in unnumbered homes and communities, constitute a *challenge to a deepened prayer life, more Christ-like standards of life and service, more faithful Bible study and closer fellowship with God*.



THE OLD AND THE NEW IN A FRONTIER TOWN IN COLORADO

THE FRONTIER MOVEMENT IN AMERICA*

BY REV. CHARLES HATCH SEARS, D.D., New York

General Secretary of the New York City Baptist Mission Society

FOR three hundred years, up to the end of the nineteenth century, the frontier movement was a dominant factor in American life. During these three hundred years the frontier was driven three thousand miles from the Atlantic to the Pacific, from Canada to the Gulf of Mexico.

In 1890 the director of the United States Federal Census announced that the frontier would no longer be treated as a distinct topic in the Census. "Up to and including 1890 the country had a frontier of settlement, but at present the unsettled area has been so broken into by isolated bodies of settle-

ment that there can hardly be said to be a frontier line."

It took one hundred years to drive the American frontier one hundred miles inland. True, the frontier line stretched along the Atlantic coast in a jagged line following the indentation of rivers to the "fall line" at points reaching back more than one hundred miles. Moreover, the vanguard of pioneers—trappers, explorers, miners and range frontiersmen—penetrated into the wilderness far beyond the frontier line. "While the miners and the cowboys were still near the fall line," says Turner, "the traders' pack trains were trickling across the Alleghanies and the French on the Great Lakes were fortifying these parts." We accept Turner's definition of the frontier: "In American thought and speech the term frontier has

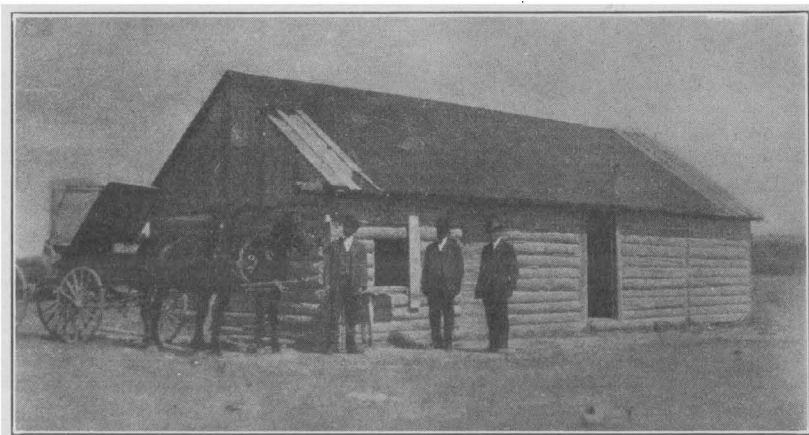
* One of a series of articles on *population movements in America*—the frontier movement, the immigration movement, the city trend, and the suburban trend. The purpose of these articles is to show the missionary implications of these important population movements within the United States. Supplemental articles on the northern migration of Negroes, and the return of the European immigrants are contemplated.—C. H. S.

come to mean the edge of the settlement."

The real frontier had progressed, by the end of the seventeenth century, only approximately one hundred miles. In football parlance, 1700 marked the first down on the 100-mile line with 3,000 miles to go, and this at the end of one hundred years of desperately strenuous frontier play with heavy casualties. It took almost another one hundred years to drive the frontier line three hundred miles

were chiefly concerned in fur concessions and in the commercial advantages of exploitation, chiefly of the fur industry. The restrictions which they imposed often imperiled the lives of the frontiersmen. Too often the Indians were used as their allies and brutal murders were the consequence.

The frontier had penetrated but little beyond the Appalachian Range at the time of the American Revolution though the pioneer trapper, explorer and intrepid



A FRONTIER CHURCH ON THE OPEN PRAIRIE, FISHER, WYOMING

further westward to the foothills of the Alleghanies, where in 1763 the British Government decreed that it must stop.

This was not the only attempt to fix the frontier. Washington tried it, while both Jefferson and Madison put forth their hands to stop the westward flow of the frontier movement. Until after the war of 1812 the growth of the West involved the young republic in serious complications with England, France and Spain. The American frontiersman was bent on land and set on permanent development. The European powers

ranchmen were already in Kentucky, Tennessee and northern Georgia.

It took nearly another generation of hardy men to drive the frontier line across the Mississippi, when the Louisiana purchase permitted the frontiersmen to push the front to the foothills of the Rockies where it had arrived about the middle of the nineteenth century. But these frontiersmen heard the call "We must march" and the progress was relentless till the covered wagon had reached the coast. "The fall line marked the frontier of the Seventeenth Cen-

tury; the Alleghanies that of the Eighteenth; the Mississippi that of the first quarter of the Nineteenth; the Missouri that of the middle of this century (omitting the California movement); and the belt of the Rocky Mountains and the arid tract, the present frontier." Finally, just before the close of the nineteenth century, the United States Government officially recognized the resting of the frontier on the sands of the Pacific, and an heroic epoch in

political, religious, economic and social.

It was the frontier, as Turner points out, that gave America universal male suffrage. In the Constitutional Convention of New York in 1821 it was western New York that fought for a liberal suffrage. So it was the frontiersmen of Virginia who stood for the same policy in the Virginia Constitutional Convention in 1830. "It (American democracy) came out of the American forest, and it gained new strength each time it touched a new frontier," says Turner. In another connection he says that at first the frontier was the Atlantic coast, European in origin and type, but as the frontier pushed westward it became American.

It was on the frontier that religious liberty had its birth. Roger Williams went beyond the "edge of the settlement" before he found religious liberty and before he founded the first free church in a free state as Straus, a Jew, has so graphically described in his "Roger Williams, the Pioneer of Religious Liberty."

The Congregational Church dominated the original frontier. The Puritans were quick to forget the European struggle of the Pilgrims and themselves entrenched the church behind the bulwarks of the state and entered upon a warfare of offense against Quakers and Baptists, as Straus points out. Religious liberty was as unwelcome in the new west as in old Europe. In the second century of the expansion new forms of religious organization became dominant. It was on the frontier that these new forms of religion found social expression. Fortunately the experience of Roger



WHERE A SUNDAY-SCHOOL WAS ORGANIZED IN SILVER CREEK VALLEY, IDAHO

American history had made its imperishable record.

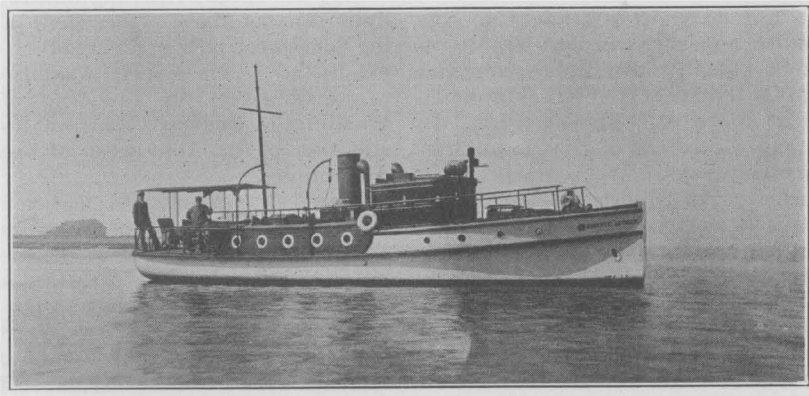
This was more than the making of a three-thousand-mile national expanse. The frontier made America. The frontier movement was far more than the shifting of a great population dominantly Anglo-Saxon. It marked an extension of the world's spiritual frontier.

The original colonies thought in terms of European culture. Though on western soil, they were essentially European in their conception of an autocratic church in an autocratic state and in their thought of the relation of class to class. It was the frontiersman who broke up these European forms,

Williams in Rhode Island was not an isolated expression of religious freedom. "By 1760," says Turner, "a zone of Scotch-Irish Presbyterian churches extended from the frontier of New England to the frontier of South Carolina." He pays tribute to the Huguenots and Moravians. Speaking particularly of the development of the Ohio Valley he says, "The Scotch-Irish Presbyterians with the glow of the Covenanters; German sectaries with serious-minded devotion to

Presbyterians for of the latter he says, "Followers of John Knox, they had the contentious individualism and revolutionary temper that seem natural to Scotch Presbyterianism. They were brought up on the Old Testament, and in the doctrine of government by covenant or compact."

The frontiersmen had an equally potent influence in shaping social ideals. Frontiersmen were democratic, resourceful, self-reliant, confident in their ideals, restless



MODERN PIONEERING—A GOSPEL CRUISER WORKING IN PUGET SOUND

one or another of a multiplicity of sects, but withal deeply responsive to the call of the religious spirit, and the English Quakers all furnish a foundation of emotional responsiveness to religion and a readiness to find a new heaven and a new earth in politics as well as in religion. In spite of the influence of the backwoods in hampering religious organization, this upland society was a fertile field for tillage by such democratic and emotional sects as the Baptists, Methodists and the later Campbellites, as well as by Presbyterians."

Turner was evidently not fond of Baptists, Methodists or Scotch

under restraint and withal adventurous pioneers in democracy.

In legislative assemblies, in constitutional conventions and in the working out of social problems generally, whether questions of internal policy, matters of political franchise, religious liberty or questions affecting relation to European powers, there was a community of interest among frontiersmen. They were all working, however unconsciously, toward national unity. They had gone through common experiences.

This interesting debate on the floor of the Virginia Constitutional Convention has been preserved.

"But at home, or when they return from Congress, they have Negroes to fan them asleep. But a Pennsylvania, a New York, an Ohio, or a western Virginia statesman, though far inferior in logic, metaphysics and rhetoric to an old Virginia statesman, has this advantage, that when he returns home he takes off his coat and takes hold of the plow. This gives him bone and muscle, sir, and preserves his republican principles pure and un contaminated." (Quoted by Turner.)

Not only were leaders of the state apprehensive lest frontiersmen should move too rapidly and press too far inland but churchmen also shared this apprehension. In 1850 the editor of the *Home Missionary* says, "We scarcely know whether to rejoice or mourn over this extension of our settlements. While we sympathize in whatever tends to increase the physical resources and prosperity of our country, we cannot forget that with all these dispersions into remote and still remoter corners of the land the supply of the means of grace is becoming relatively less and less." Josiah Strong expressed a like fear at the very end of the frontier movement notably in "Our Country."

Fortunately the Church had the adventurous spirit. The pioneer preachers were as intrepid as trappers. "They yielded," says Roosevelt, "scores of martyrs, nameless and unknown, men who perished at the hands of savages or by sickness or in flood or storm." Among the most intrepid of these pioneer churchmen from the period of 1750 to 1800 were Scotch-Irish Presbyterians. We have already seen how their churches dotted the frontiers.

Roosevelt in his "Winning of the West" says, "As soon as the region grew at all well settled, clergymen began to come in. Here, as elsewhere, most of the frontiersmen who had any religion at all professed the faith of the Scotch-Irish; and the first regular church in this cradle-spot of Tennessee was a Presbyterian log meeting-house built near Jonesboro in 1777, and christened Salem Church. Its pastor was a pioneer preacher, who worked with fiery and successful energy to spread learning and religion among the early settlers of the Southwest. His name was Samuel Doak." This pioneer was also responsible for the founding of Washington College, "the first institution of its kind west of the Alleghanies."

Roosevelt makes this observation upon the emergence of Baptists and Methodists destined to become by 1920 the largest Protestant bodies in America: "Presbyterianism was not, however, destined even here to remain the leading frontier creed. Other sects still more democratic, still more in keeping with backwoods life and thought, largely supplanted it. Methodism did not become a power until after the close of the Revolution, but the Baptists followed close on the heels of the Presbyterians. They too soon built log meeting-houses here and there." In another passage referring to the democratic appeal of these two churches, he says, "The Baptist preachers lived and worked exactly as did their flocks; their dwellings were little cabins with dirt floors and, instead of bedsteads, skin-covered pole-bunks; they cleared the ground, split rails, planted corn, and raised hogs on equal terms with their

parishioners. After Methodism cut loose from its British connections in 1785, the time of its great advance began, and the circuit-riders were speedily eating bear-meat and buffalo-tongues on the frontier."

Roosevelt was particularly impressed with the revival of 1800. He says, "In 1799 and 1800 a great revival of religion swept over the west. Up to that time the Presbyterians had been the leading creed beyond the mountains," and then adds, "The great revival of 1799 was mainly carried on by Methodists and Baptists and under their guidance the Methodist and Baptist Churches at once sprang to the front and became the most important religious forces in the frontier communities."

Perhaps no more dramatic picture of the progress of the Church has ever been drawn than that portrayed in Mrs. Honoré Willsie Morrow's novel "We Must March." It is a story of the opening of the northwest and the great contribution of Congregational Home Missions under Dr. Marcus and Mrs. Narcissa Whitman. Where is there a better illustration of the part played by the Church in the winning of the west, and in making the west worth winning?

Roosevelt pays this tribute to frontier preachers: "The whole west owes an immense debt to the hard-working frontier preachers, sometimes Presbyterians, generally Methodists or Baptists, who so gladly gave their life to their labors. . . . Wherever there was a group of log cabins, thither some Methodist circuit rider made his way or there some Baptist preacher took up his abode."

The Huge Task of the Church

We have lost or failed to acquire

in America an historical sense. We need to see the social, political and religious movements in America on the historic background of Asiatic and European progress. We think the frontier movement of the seventeenth century slow but when we think of the three centuries of the frontier movement ending just before 1900, and compare it with similar population movements in Asia or in Europe, we find it incredibly rapid and far reaching in its extent. Roosevelt in speaking of American settlements in 1800 says, "A thin range of settlements extended from the shores of Lake Erie on the north to the boundary of Florida on the south," but in less than a century the frontier movement had reached the western coast, an advance of nearly twenty-five hundred miles!

What a stupendous home mission task was presented by this century advance! What was involved in the adequate churching of a nation 3,000 miles in westward reach and 1,250 miles in southern spread! How much intrepid living, how much adventure is compressed into this period!

We can hardly comprehend the vast extent of the Mississippi River system with its 36,000 miles of river and stream and its 5,000 miles of navigable waters. The *Hendrik Hudson* on the Hudson was but an incident in comparison with the flat boats on the Mississippi and the little steamboats up its tributaries. These boats distributed schools and churches. These steamboats have not appealed to the imagination like the "prairie schooners." It is the "covered wagon" that typifies the west, but let us not forget the advent of the steamboat. What did this vast westward movement mean to the

Christian Church, particularly to its home mission agencies?

In a single decade, 1870-1880, new farms came under development in the great west covering an area as large as the entire farming area of France. In the next decade new farms were opened in this new America equal in extent to the combined farm acreage of France, Germany, England and Wales! Can we visualize the task of providing religious institutions for rural France, Germany, England and Wales all within a single decade, and that without government grants or the imposition of local rates upon the farming population? Providing religious advantages for a free people within a free state through a free church over so vast an area within so short a time had never before been undertaken and certainly will never be undertaken again. Let us stop to observe that this period of maximum expansion in home missions, the nineteenth century, was practically coincident with the first hundred years of modern foreign missions. The thrust of the American Church during the nineteenth century was both east and west. Its westward thrust was quite as significant as its eastward. Taken together are they not comparable to the thrust of the Church during the second and third centuries?

We say that there was an excess of zeal in establishing rural churches. There was. Turner speaks caustically of the rivalry of sects particularly of "emotional sects such as Methodists and Baptists." But he hardly does justice to the movement as a whole. The churches gave a religious foundation to America that could not otherwise have been and that certainly has never been laid by any state church and in all probability would not have been laid under any system of organic church unions.

Now let us set our house in order! Let us correct the over-churching revealed at the recent Cleveland Conference; yes, but let us not forget the spirit, the energy, the consecration and resourcefulness that our fathers put into the laying of the spiritual foundation of America, particularly in connection with the frontier movement. Probably the frontier spirit, its energy, resourcefulness and consecration, has more in it for our own generation than the dialectics of parlor critics.

Let the Church establish new spiritual frontiers! May Kipling's lines be as prophetic of our own generation as they are of the Frontier Movement!

"We were dreamers, dreamers greatly in the man's stifled town.

We yearned beyond the sky line where the strange roads go down."

THE nature of Christianity is such that the courageous acceptance of the larger tasks, so far from hindering the Church in the discharge of its responsibilities near at hand, will bring to it the inspiration which will enable it to meet those obligations.

Once our eyes have seen the splendid truth that life is something far richer and more valuable than material possessions, and that living means loving, the question at once becomes *not how MUCH but how LITTLE* we can afford to spend on ourselves.

FORCES ATTACKING THE CHURCH

BY REV. CHARLES E. SCHAEFFER, D.D., Philadelphia, Pa.

General Secretary of the Board of Home Missions of the Reformed Church in the United States

IT DOES not require a prophet's insight to observe that a really alarming situation prevails in the modern Church. The most casual observer recognizes the fact that the Church does not hold the place in the affections of the people and of influence in society that it once did. By the Church we mean the body of believers in Jesus Christ which has been gathered out of the whole human race and which is in the world to carry forward the work of Christ through the Spirit and in the fellowship of the Word. The history of the Church reveals the fact that as an institution it has always been threatened with defeat if not with destruction. It has always been obliged to be a militant Church. The early Church was shattered and scattered, but its shaking was its making. Later, heresies and divisions entered and threatened its very life. But it has always had a strange way of coming back. Once in a while, practically every hundred years, there arise those who volunteer to bury the Church, but when they are ready to perform the obsequies the corpse cannot be found! The reason for this lies in the fact that the Church is not a mere human organization. It is an organism. It is the Body of Christ. It is a divine human institution like her Lord and Founder Himself. While, therefore, the Church can never be obliterated, nevertheless it can suffer serious consequences from conditions and circumstances to which it is being subjected from time to time.

Symptoms and Causes

The external symptoms of a disintegrating process are obvious enough. Let us, however, not confuse the symptoms with the causes. The symptoms of an illness are one thing and the germs and bacteria which produce such symptoms are different things. If we wish to get rid of the symptoms we must probe for the causes. The outer signs of the declension of the modern Church appear in the apathy and indifference on the part of many church members, the falling away of many others, the ever-increasing difficulty which pastors and religious leaders experience in maintaining the spiritual vitality and growth of the Church, as well as in numerous other adverse expressions. Statisticians report that 500,000 names were erased from Protestant church rolls last year. Many of these are accounted for by changes of residence and large additions on confession reduce the net loss to a much smaller number than the erasures would indicate. Nevertheless the number of members dropped is not a healthy symptom in church life. There are, therefore, some who are trembling for the Ark of God and are predicting an early demise of the Church.

When one comes to investigate the forces that are operative in this disintegrating process, one finds it difficult to name any one specific factor. A combination of forces is at work in human society expressing itself in the thought life, in the

modern industrial, social and economic order, in the viewpoint which people have relative to the values of life and in their general conception of religion and its place in human society.

Enemies of the Church

Towards the close of the first century of the Christian era, the seer of Patmos in pictorial language describes the enemies that arrayed themselves against the new-born Church of that day. He calls them *the beast, the false prophet, and the fallen woman*. The beast represents the brutal, selfish, devouring spirit which expresses itself in those people that are seeking to trample the Church under their feet and snuff out its very life. The false prophet stands for the false philosophy, the hypocrisy, the unchristian teachings which prevail in the Church. And the fallen woman represents the spirit of worldliness, frivolity and sin. These three forces which the aged Apostle pictures in vivid and apocalyptic language in his generation are operative today and are threatening the very life of the Church.

The scientific spirit and the spirit of democracy have wrought a revolution in the thought life and in the attitude of people towards every aspect of human life. Whenever great movements such as the scientific spirit and the spirit of democracy break loose in the world they affect every part and department of life. They break forth everywhere — in government, in education, in industry and also in religion. The scientific spirit, for example, gave men a new view of the world. The spirit of democracy wrought great changes in the governments of the nations. Precisely

what happened in men's conception of the cosmic order and in the world of politics is today taking place in the ecclesiastical order. The old order changes. Men's attitude towards the Church has changed. The Church has not yet been able to make a complete readjustment in its thinking, in its organization and in its program to the new spirit that is abroad in the earth. This fact is undoubtedly alienating a large number of people, especially the so-called "intellectuals" and the vast body of young people, particularly those who are being educated in our colleges and universities.

The Mechanistic Philosophy

The mechanistic philosophy of life likewise is militating against the Church. Our conception of the values of life has greatly changed. The present generation is rushing madly after *things*, like hunters after game. This philosophy has largely relegated spiritual ideals into the background and has evaluated life in terms of material possessions. This viewpoint of life is far more deeply entrenched and more strongly regnant in human society than is generally supposed. It is being fostered in the home, in the school and in the industrial order which is honeycombed with its spirit. In this the Church itself, which is to be the generator and promoter of lofty spiritual ideals, is alike at fault with other institutions of human society. It has too largely become a machine. It depends too much upon organization, wheels within wheels, upon mechanical arrangements instead of upon the spirit of the living God. It measures its success too largely in terms of statistics, of elaborate edifices, of raising budgets and

other forms of activity which are dominated by the mechanistic philosophy of life and the spirit of materialism.

A Divided Church

The divisions in the modern Church are militating against its efficiency as a spiritual force in the world. In consequence of this fact the Church does not speak with a united voice. It does not have a common, compelling program. Protestantism has divided itself not only into denominations and sects, some of which are so small as to be called insects, but within denominational lines it has arrayed itself in opposite camps such as fundamentalism and modernism, each of which is a one-sided and an inadequate expression of the Church's life and teaching. Fundamentalism is essentially Roman Catholic in its spirit and in its method of approach to the doctrines of the Church and in its attitude towards those who differ in their views. Modernism is expending its effort in a mere intellectual process without having the spirit of an all-challenging and compelling program for Christianity.

Religion a Life

The misconception of religion which people so frequently entertain likewise has a perverting influence with reference to the Church. Many people speak of religion as a department of human life. They think of it as they do of education, politics, industry and other phases of human activity. This is an altogether inadequate interpretation of religion. Religion is life itself. It is a spirit and this spirit is supposed to pervade all departments of human life. Religion is what the blood is to the

human organism. Some folks think of religion as though it were a hand or a foot or the head or even the heart. But it is more than any one of these or all of them put together. It is the vital and vitalizing element of life. To put religion into one category and science or education into another category is missing the mark.

Now, the Church is the organ through which religion works, although it is not the only instrument. There are other agencies. In fact, during the course of history other agencies have taken over much of the work of the Church. In one sense the program of the modern Church is much larger than it formerly was. In another sense it is more restricted. Once it included education, hospitality, even transportation, along with ministrations to the poor and the preaching of the Gospel and its missionary enterprises. Now many of these activities are carried forward by other agencies which undoubtedly received their impetus originally from the Church and even today are sustained and supported by church people.

Reintegration

The reintegrating process of the Church, the restoration of its power in human society, must begin far back. Our motives must be given new content, new character and a new direction. The motives of life must change. Our educational standards and methods must likewise change. Our younger generation lacks a sense of gratitude. Many of the material blessings, comforts and conveniences of today are a direct or indirect product of Christianity which has been maintained in the world through the Church. The present

generation seems to be perfectly willing to enter into the inheritance, the enjoyment of these blessings, without recognizing whence they come or without making adequate provision for passing them on to succeeding generations. The indictment of the present generation is that it is self-centered; it lives too much unto itself; it has little respect for the past and scarcely any regard for the future. Institutions hoary with age and holy with honor are readily put on the scrap heap. The decadence of institutions such as the Church,

will mean the destruction of the ideals themselves which such institutions have cherished and in which they have been enshrined. In spite of the disintegrating forces in modern society which are at work against the Church, the Church will come out gloriously and victoriously. It has always been so. When the Church seems to be well-nigh crushed it rises again, like its Lord, unto new life and power.

"Oh, where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same."

THE SOUTHERN MOUNTAINEERS

THERE are two main mountain areas in the South. The area east of the Mississippi is the one most commonly referred to as "the Southern Highlands." This is the area of the Alleghany, Cumberland, and Blue Ridge Mountains. As its boundaries are ordinarily drawn, it includes parts of nine states, with a total area of 112,000 square miles.

Within this area dwells 5,500,000 people. They are predominantly rural, the few large cities being in the valleys. Less than a fourth of the total population lives in places of 1,000 inhabitants or more. They are more than four fifths "native born whites of native parentage." Outside the cities, Negroes are few and the foreign-born still fewer. Industrial development is, however, effecting a change in this particular in some sections. In the fourteen counties in northcentral Tennessee only two per cent of the population are Negroes and only three-tenths per cent are foreign-born. Nine per cent live in the villages. These same counties illustrate the economic problem. Farming is the chief occupation throughout the mountains, but except in the larger river valleys the proportion of good, tillable land is small and the agricultural resources are exceedingly meagre. In these counties the average farm has only 36 acres of improved land and has a total value of only \$2,970. The mountains have natural resources in timber, minerals, and water power of incalculable value.

West of the Mississippi is the Ozark Mountain area, covering parts of Missouri, Arkansas, and Oklahoma, with a total area of approximately 60,000 square miles. The general characteristics of this area, in population and resources, are about as described above, except that the agricultural possibilities are greater.

The chief problems of the mountains are: lack of economic opportunity and consequent poverty; lack of adequate medical and hospital facilities and consequent prevalence of disease; lack of proper schools and consequent illiteracy; lack of good roads and adequate transportation facilities and consequent isolation and retardation; lack of strong churches with educated leadership and consequent weakness of religious life.

MISSIONARY HISTORY IN THE MAKING

Recorded in the July-August REVIEW, 1878

THE Methodist Episcopal Church (in 1878) reported 278 American foreign missionaries, 173 assistant missionaries, and 18 missionaries of the Women's Foreign Missionary Society. Today it reports 1,165 missionaries of the General Board and 696 of the Women's Society.

* * *

Fifty years ago the receipts of the Methodist Episcopal Church, for both home and foreign work, amounted to \$628,977 and the amount expended for foreign missions was \$280,000. Last year the foreign mission income alone was \$5,350,473.

* * *

It was in 1878 that the Rev. William Taylor, of the American Methodist Episcopal Church, visited India and South America to establish self-supporting churches.

* * *

In 1878 the Bible was translated into 212 languages and dialects. Today it is translated into over 800 languages and dialects.

* * *

Rev. George L. Mackay, a missionary of the Presbyterian Church of Canada, six years after he landed in Formosa, baptized thirty-two converts in the presence of two hundred hearers. He reported thirteen Christian chapels, each with a trained preacher. Today this Mission reports nineteen missionaries, 67 native staff and 4,109 communicant members.

* * *

The Peking Gazette of February 1, 1877, published a Chinese "Edict of Toleration" toward those who embraced Christianity—the first edict of its kind published in China.

* * *

Two missionaries, Lieutenant Smith and Mr. O'Neill, of the C. M. S., Nyanza Mission, were reported as murdered in Central Africa on their way to Uganda.

* * *

Messrs. Grenfell and Comber, of the English Baptist Mission, entered the west coast of Africa in 1878 to explore the territory in order to find a site for the mission. Today this society reports 78 missionaries in its Congo Mission, with 545 native staff, 95 organized churches, 9,230 baptized communicant members and 14,781 under Christian instruction.

* * *

The *London Weekly* reported 148,991 native Protestant mission adherents and 34,010 native Protestant Church members in South Africa. Today there are reported 409,376 native Protestant church members, and 643,181 adherents.

THE RISING TIDE OF COOPERATION IN HOME MISSIONS

BY REV. WILLIAM R. KING, D.D., New York

Executive Secretary, Home Missions Council

VICTOR HUGO said, "There is nothing like an idea whose time has come." Cooperation between denominations in Home Mission work is "an idea whose time has come." It has been talked about. Pious resolutions have been passed commending it. Comity committees have been wrestling with it, but not until within recent months has it seemed to grip the imagination of the Church. Today there is a rapidly rising tide of interest in interdenominational cooperation and fellowship. It has come upon us with the suddenness of a mountain freshet caused by cloudbursts far up the canyon.

The Comity Conference, held in Cleveland last January, did much to quicken interest and arouse the leaders of the Church to the importance of this subject. It was without question the cloudburst that started the streams flowing at fuller tide. For three days more than four hundred leaders of thirty denominations in the United States and Canada, faced fearlessly the facts that had been gathered by surveys from all parts of the country. This was the first time the leaders of the denominations had ever come together to study seriously the question of competition and overlapping. The disclosures of facts presented at this conference shocked the delegates and, through the press reports, to a considerable extent the entire Church, into a consciousness of the need of

closer cooperation between denominations in Home Mission fields.

Over-Churching

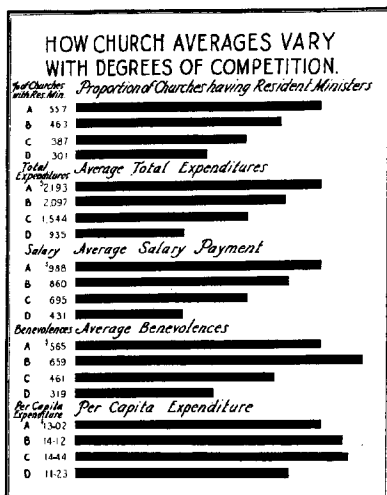
The facts presented were along three general lines — over-churching, under-churching and Home Mission aid. The surveys revealed the fact that 60% of the town and country communities have more than twice as many churches as are needed; in some instances four or five times as many as the communities can adequately support. Out of 179 counties, scattered over the United States, in only six did the ratio of churches to population approach the commonly accepted standard of one church to every 1,000 inhabitants. The average was one for every 463; more than twice the number needed. One county in North Carolina had a church for every 95 people. In an agricultural county in Maryland there were 17 churches within a radius of seven miles. A village in central Pennsylvania, with 600 inhabitants and 1,900 in the whole surrounding country, has 18 churches, one for every 107 people. These churches belong to nine different denominations. Eight of them have less than 25 members each. Altogether they have enlisted less than half of the people of the community. Within three miles of a smaller village in the same state, in a district having about 1,000 inhabitants, there are 17 churches representing four de-

nominations. Here there is not only competition between different denominations but some of these denominations are competing with themselves by trying to maintain two or more churches where even one may not be needed. A high official of a leading denomination said to a group of church leaders recently that there are in a certain state, which he mentioned, five or six times as many churches of his denomination as are needed. One man writes that within fifteen minutes' drive from his home in all directions he can reach 17 different country churches. In another hamlet of fifty souls in the old Keystone state there are three churches. In one of the buildings, Reformed and Lutheran groups hold services on alternate Sundays, both conducted by non-resident pastors. The other two buildings, within a stone's throw of each other, belong to two kinds of Evangelicals. In each building are conducted a separate Sunday-school and preaching services on alternate Sundays by the same pastor. Similar situations exist in other places between other denominations.

This sin of over-churching is not confined to rural communities. It exists in the cities as well. In Philadelphia, one Roman Catholic parish is overlapped by nineteen Protestant churches. In a New England city, where the population has not increased in sixty years, the number of churches has in that time multiplied three times. In one of the larger cities in New York State there are nineteen churches in the downtown section within a few blocks of each other. In a city in Illinois with 10,000 inhabitants, who are about equally divided between Roman Catholic and Protestant, there are four

Catholic churches and ten Protestant—just twice as many churches as are needed to care for the 5,000 Protestants.

In the face of such facts as the foregoing, which could be multiplied at great length, one cannot help but sympathize with the veteran minister who writes, "We hear of shortage of ministers; I think it is a surplus of churches. There is undoubtedly a large number of churches absorbing national



NUMBER OF CHURCHES PER 1,000 INHABITANTS

A—Less than 2 C—3 to 4
 B—2 to 3 D—4 and over

missions funds which ought not to exist, and if the denominations were a business organization certainly would not exist."

Under-Churching

While interdenominational rivalry in Home Missions has led to overchurching in many places, it has led to under-churching and inadequate churching in many other places. The more desirable and promising communities have been

entered by as many churches as could crowd in, while the out-of-the-way places, the "by-ways and hedges," have been neglected. There are, according to a survey made a few years ago, 10,000 rural communities that do not have a church of any kind. There are still other communities that are inadequately churchied, with part-time pastoral services, or only occasional preaching, with poor equipment and no program. These neglected communities, these people who have no gospel privileges, are the ones to whom our hearts go out. Neglecting and overlooking is far more serious than over-churching. It is better that a community should have too many churches than no church.

The encouraging element in this whole situation is the awakening of the Church, especially the leaders in Home Mission work, to these evils, and the growing determination to correct them. The men and women who are most alert and anxious along these lines are the members and secretaries of our mission boards. Whatever mistakes may have been made in the past by our zealous Home Mission Boards, that charge cannot be made against the ones who are directing their policies today. It is the denominational Home Mission Boards, cooperating through the Home Missions Council, which they support and control, that are promoting the comity principles and cooperation programs that are being pushed today. They are the leaders in interdenominational comity and cooperation.

What Has Been Accomplished

Much has been accomplished during the last two decades. The Home Missions Council was organ-

ized twenty years ago to bring the various Home Boards into closer fellowship and cooperation. The statesmen of that day saw the need and set themselves to meet it. Their faith and vision have been splendidly justified by the actual accomplishments. The strongest argument in favor of cooperation is that it works. The proof of the pudding is in the eating. Denominations have found out through experience that they can work together. Such interdenominational organizations as the Federal Council of the Churches of Christ in America, the Home Missions Council, the Council of Women for Home Missions, and a large number of other national and state interdenominational organizations, have been demonstrating the fact that cooperation is practical and profitable. There are scores of regional and local cooperative enterprises that are meeting with success. In several states comity agreements are working with increasing satisfaction. In Montana, eight years ago, the denominational leaders made a survey of the state, organized a State Home Missions Council and entered into comity agreements. At the first meeting immediately following the survey, forty-nine consolidations of churches were made and one hundred and seven neglected communities were allocated to the different denominations. Each one was assigned certain neglected fields for which it was to be responsible, all the other denominations agreeing to stay out. For example, the entire eastern part of the state, one hundred and ten miles east and west, the entire width of the state from the Wyoming line to Canada, two hundred and seventy-six miles north and south, was allocated to

the Congregational Church. That denomination accepted the responsibility and proceeded to organize the work on the "Larger Parish Plan," with the assurance that there would be a free field and no competition. They established centers, put in good men, gave them "Congregational Service Cars," equipped the stations with adequate buildings and inaugurated up-to-date aggressive program. Today there are strong churches across the entire eastern end of the state. Other denominations were given special allocations. The Presbyterians were assigned the east side of Butte, Montana, the foreign section of that mining city. With a free field and full responsibility the Presbyterian Board was encouraged to put on a real program with the result that in a short time the entire complexion of the section was transformed. Baptists, Methodists and other denominations were assigned special regions for which they accepted sole responsibility with gratifying results. The State Council has held two meetings a year since it was started. Adjustments and exchanges have been made from time to time. So well has the plan worked that today there remain but few places in the state where there is any competition or overlapping.

In Wyoming the same methods have been followed. At present there is but one place in that state where there is competition and that is due to local conditions over which neither the denominational leaders nor the grace of God have had any control. In Utah there is complete comity. In other western states comity committees and state councils have been working with encouraging success in cooperative

enterprises. In New England great progress has been made. Massachusetts has for many years been working out federations of churches and comity agreements. New Hampshire has just completed a state-wide survey, looking to the elimination of over-churching. There are already more than fifty towns (townships) in the state where there is but one Protestant church and more than a score of federated community churches. Recently I sat for two days with the denominational superintendents and executives of the state in a review of the survey. There was a remarkable spirit of unity and cooperation. Each community of the state was studied, and agreements arrived at for adjustments and exchanges and consolidations that need to be made. If their recommendations are approved by the local communities involved, New Hampshire will have one hundred per cent comity.

In Porto Rico the Evangelical denominations allocated the territory at the beginning of the work in 1920. They maintain a Union Theological Seminary at Rio Piedras and carry on their publishing work cooperatively.

In the Southwest there is an Interdenominational Council on Spanish-speaking Work, which coordinates all denominational work among the Mexicans in this country.

In Santo Domingo there is an outstanding illustration of interdenominational cooperation, where three denominations are carrying on a united effort to Christianize the people of that republic.

Another interesting development in interdenominational cooperation is the Community Church Movement. Union churches have existed

here and there for some years, but the movement as we have it today is of comparatively recent growth. The union churches of earlier years either died a natural death or were incorporated into the denominational bodies. There are only three undenominational union churches listed now which were organized prior to 1890. The movement began to assume real proportions about twenty years ago. It was coincident with the drift of population from the country into the towns and cities. Of the total number of community churches reported today only forty-four were formed before 1912. The movement is confined very largely to rural sections. According to the most recent figures available, there are 1,296 community churches, 1,066 of which are in villages of 2,500 and less.

There are four general types of community churches — Federated churches, Undenominational churches, Community churches attached to a denomination, and Affiliated churches. The largest type is the Community church attached to some denomination. The second largest type is the Federated church. The Comity Conference in Cleveland declared in favor of the denominational community church with a program and policy broad enough to receive into fellowship Christians of all denominations without subjecting them to theological tests.

This Community Church Movement is gaining headway and is attracting considerable attention. There is vigorous propaganda behind it. For some time *The Community Churchman*, an ably edited and attractive monthly, has been advocating the cause. The promoters of this movement meet in

biennial convention to discuss matters of common concern and further interest in the movement.

Recently two very interesting and illuminating books have been issued — "United Churches" by Elizabeth Hooker of the Institute of Social and Religious Research and "Community Churches" by David R. Piper.

Whatever may be said for or against the Community Church Movement it is a going thing; the interest is spreading; the number is increasing. Like all movements it needs to be carefully studied and wisely guided lest it become a disintegrating factor in our church life on the one hand, or grow into another denomination on the other — either of which would be deplorable.

These things that have been accomplished in the lines of comity and cooperation, together with the new information that has been gathered through surveys, and especially the findings of the Comity Conference, have all combined to start a tide of sentiment in favor of cooperation that is flowing through new channels and with rapidly increasing currents.

There are other influences at work in the hearts of men which are helping to swell this tide of cooperation among the churches. The movement is being accelerated by the new passion for the Kingdom of God that has come in recent years and the consequent new conception of the Church's task.

Today there is a new emphasis upon the Kingdom, a new hunger for reality, and a new set of objectives in church life. The leaders of religious life today are not thinking in terms of the Church so much as in terms of the Kingdom. In this they are in harmony with

their Lord. He began and ended His ministry preaching the Kingdom. It was the Kingdom He came to establish. The Church is only a means to that end. The Kingdom is the ultimate objective. Men of vision today are beginning to look upon the organization and the activities of the Church in the light of the Kingdom. They are beginning to discover that competition and sectarian rivalries are not in the interest of the Kingdom. The old sins of denominational expansion, sectarian conquests and ecclesiastical supremacy are giving way to the real objectives of the Kingdom. We are coming to think of the task of the Church as beyond and above the building of organizations to be confined within temples made with hands and to be valued by their numbers, size and beauty. The ideal that inspires our real church leaders today is not church extension but Kingdom extension. Their prayer is "Thy Kingdom come. Thy will be done on earth." Home Missions began too largely with the idea of extending the denomination and planting our particular type of church in every community. Today the Kingdom interests are more dominant.

Our Common Possessions

Along with this new passion for the Kingdom and the fine fellowship we are having in our cooperative enterprises there is coming a new appreciation of our common possessions in Christ, and the negligible importance of the things that have been separating us. We have come to see that no one denomination has any monopoly upon Christ, or upon Christian truth. No one church is in possession of a single saving faith or doctrine that is not the common possession

of us all. Stanley Jones, in his recent book, "Christ at the Round Table," tells how, when Christians and non-Christians in India met together to share with each other their inmost beliefs and experiences Christians found how much they had in common. He says, "Our Round Table Conference revealed the fact that we are the most united people on earth and united in the deepest essentials of life. At the center, at the place of Christian experience we are one. We do not have to strive for unity, or ask for it, we have it. The Christian Church is the most united body on earth when it is really Christian. No matter who was speaking, whether it was an easterner or a westerner, a brown man or a white man, a high church Anglican bishop or a Salvation Army officer, a Menonite or a Methodist, a Protestant or a Catholic, wherever men experience Christ in reality we felt we were one. Outward differences fell away as irrelevant. All other unities are superficial compared to this."

That is the conviction that is taking hold of Christian leaders around the world. In all real essentials, in the things that matter, the things that save, we are one. It is the things that are not important that separate us. That is the tragedy of it. The scandal of Protestantism is that we who are so essentially united are so non-essentially divided. Our denominational rivalries are belying our real unity. Our zeal for our particular denominational beliefs and activities, which are legitimate within proper limits, has led us to emphasize them beyond their importance. This has hindered the coming of the Kingdom of God. The Church is fast becoming con-

victed of this thing. It is being converted. There is a place for denominations. They are essential to the progress of the Kingdom. There is a place for differences of religious opinion as there is for different religious experiences. There is need for diversities of operation in church work, as there are varieties and types of people, but there is no need for any of these things to interfere with our higher unities and our broader fellowship.

Another cause for this rising tide of cooperation is the growing conviction of the absolute hopelessness of the Kingdom task so long as the Church is not united in its efforts. There is a general feeling among church people that the Church is *in statu quo*. There is much to justify this feeling. The Church is not making headway as it should. Some think it is actually losing ground. Three of our leading denominations reported for the year 1927-28 one third of their churches as not receiving a single member on profession of faith. This is enough surely to make us think. The Church is not gaining in any appreciable way. In many places it is actually losing ground. Some are questioning whether the country church can long survive.

There is, however, an encouraging element in this situation. It is the fact that we are beginning to see it. Marshal Foch, just before the first battle of the Marne, sent

in this report: "My center is giving, my left is retreating, the situation is excellent, I am attacking." The excellence of our situation today is arising out of the increasing consciousness of our real condition. Our centers are giving, our lefts are retreating. We are seeing that it is time to attack. We can learn a valuable lesson from the war in France. So long as the armies of the allies were not allied, so long as they were fighting separately, each planning its own campaign, choosing its own position, directing its own battles, the enemy gained. Not until the allies actually got together and put themselves under the direction of a coordinating head did they stand any show of stopping the German march to the sea, or of breaking the Hindenberg Line. It was cooperation that won the war. That cooperation did not detract in the least from the prestige or national dignity of any army. Each retained its own name, its own personnel, its own uniform, its own equipment, its own organizations. It simply became allied with the other armies and threw its forces into line with the general plan. The denominations have nothing to lose in cooperation in Home Missions. Each will retain its own peculiar methods, organizations and uniform, its own sectors for defence and attack, but coordinated with all the others by mutual planning and coordinated strategy the battles will be won.

AFRICAN PROVERBS

Freely Translated into English by Mr. D. M. Miller

"He weeps with one eye," meaning: He is insincere.

"You kindle a fire and leave it," that is to say: You are a talebearer.

"He is a calf of the old cow," or as we would say: A chip of the old block.

MOVING PICTURES OF HOME MISSIONS

BY REV. JOHN T. FARIS, D.D., Philadelphia, Pa.

Editor of Publications of the Board of Christian Education, Presbyterian Church, U. S. A.

SECULAR historians of the United States have delighted to picture the stages of the advance of civilization from the East to the West. And what a tremendously interesting story they tell! But it is not a tithe as interesting as the story that might be told of the movement of the men and women who have carried the Gospel from the Atlantic to the Pacific.

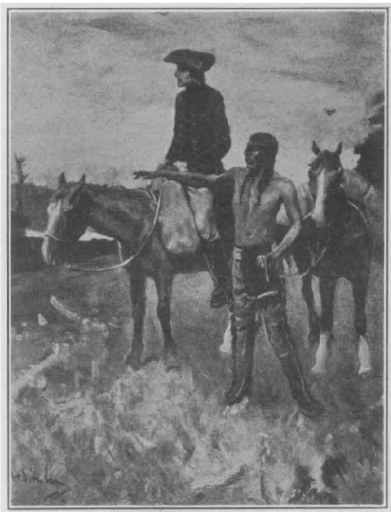
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That story might begin with David Brainerd, the famous missionary to the Indians, who was expelled from Yale College, it is said, because he had said of a tutor that he had no more religion than a chair. It might be continued with tales of Jonathan Edwards, who, when the people at Northampton, Massachusetts, did not believe in him and his message, went to live among the Indians at Stockbridge, Massachusetts, where he began work without salary. The next scene described might be that of the villages by the Susquehanna in Eastern Pennsylvania where the Moravians taught the Indians.

* * * * *

Place should be given to the incidents in the early days of Old Pine Street Church in Philadelphia where, for three hours, a solemn congregation sat sedately in their pews, while they listened to addresses of farewell to departing home missionaries which were concluded by the mournful message of the minister in charge: "We are gathered here today to say farewell to our friends who are about

to go out as missionaries to Pittsburgh. They are going into great danger and perils, and it is likely they will soon die. In anticipation



DAVID BRAINERD AND HIS
INTERPRETER

of this sad event we will now sing their funeral dirge:

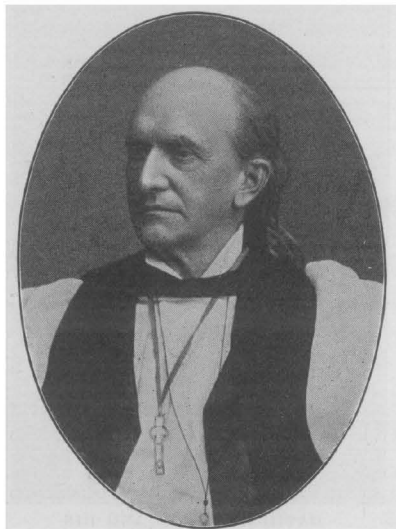
"Why should we mourn departing friends,

Or shrink from death's alarms?"

* * * * *

Now let us go to Ohio. The year is 1771. David Zeisberger has led a little company of Moravian missionaries from Bethlehem, Pennsylvania, to the Muskingum River. There they founded three villages, Shoenbrün, Gnadenhütten, and Salem, where they were surrounded by peaceable Christian Indians. Ten years of faithful, consecrated service followed. The story of self-

sacrifice, of dangers faced, of difficulties conquered, is an epic of the frontier, about halfway between the white settlements on the Ohio and the Wyandots and Delawares on the Sandusky. During the Revolution troubles increased, for the Wyandots and Delawares became allies of the British. At length the enemy attacked Gnadenhütten. The story of the tragedy



BISHOP WHIPPLE,
Apostle to the Indians

that followed was told by Zeisberger in his diary:

"The militia, some two hundred in number, as we hear, first came to Gnadenhütten. Our Indians were mostly in the cornfields and saw the militia come, but no one thought of fleeing, for they suspected no ill. The militia came to them and bade them come into town and no harm should befall them. They trusted and went, but they were all bound, the men being put into one house and the women into another. The brethren began

to sing hymns and spoke words of encouragement and consolation one to another, until they were all slain."

Undismayed, Zeisberger, who was not present at the time of the massacre, led a party back to Ohio when, in 1796, Congress granted to the Moravian Indians the tract of land in Ohio which they had formerly occupied. The town of New Goshen was built, and there the faithful missionary labored until November 17, 1808, when he died.

* * * * *

From Ohio to Indiana is easy. Now see Baynard Rush Hall, who went to what in 1818 became known as "The New Purchase." There he cleared his farm, and preached to people who came "from all quarters of the woods, along roads, traces, paths, or short cuts," on horses, "some with single riders of any sex, bursting at a gallop into view, through underwood, thickets of spicewood and papaw, or clearing log after log, in a kind of hop, skip and jump gait."

* * * * *

In Illinois, on the Rock River, a pioneer home missionary alternated tasks like clearing the forest, making a coffin, attending a funeral where he was undertaker as well as minister, and preaching on Sunday at points forty miles apart where the distance must be made on horseback, through the forests, or over rough tracks called, by courtesy, roads. And when, in time, the churches grew so that they could pay a salary, the amount was proudly fixed at \$125 per year!

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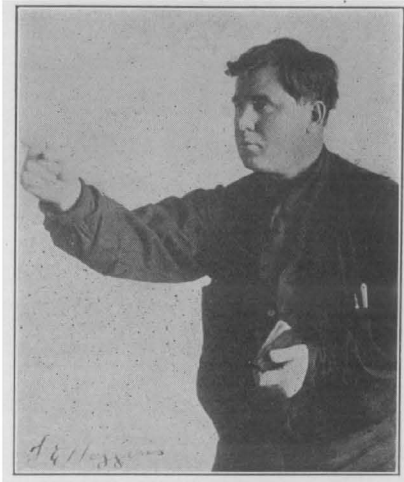
On the prairies of Minnesota, with Henry Benjamin Whipple, D.D. His Minnesota life began in

1860, at Faribault. From that town as a center he drove his horses three thousand miles each year for two years, as he did pioneer gospel work, always having in mind the words spoken to him when he was consecrated as bishop: "Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost." Another part of the charge, less personal perhaps, but even more fervent, was, "Do not forget those wandering Indians, for they, too, can be brought into the fold of Christ." The first gift he received for his work was a returned missionary from Cape Palmas, Africa, who said, as he gave it to the bishop, "Our Christian black men gave me seventy dollars to carry the Gospel to heathen America. I give it to you for Indian Missions." The story of the more than forty years that followed the faithful expenditure of the sacred gift is crowded so full of surprising and effective service, and of thrilling incidents, that it is good to read of them in full in Bishop Whipple's own book, "Lights and Shadows of a Long Episcopate."

* * * * *

Minnesota once more, but not the Minnesota of the Indians, but that of the lumberjacks, the sturdy men who spend the long winter in the woods that they may help to supply the world's call for lumber. Their life is full of hardships, and the camps are full of evil. In 1895 there was a home missionary named Frank Higgins, whose work centered at Barnum, Minnesota. One evening he went to Kettle River to see the "drive"—men floating down the stream the logs that had been cut the winter before. That evening he was asked to preach, and from a log he did his best.

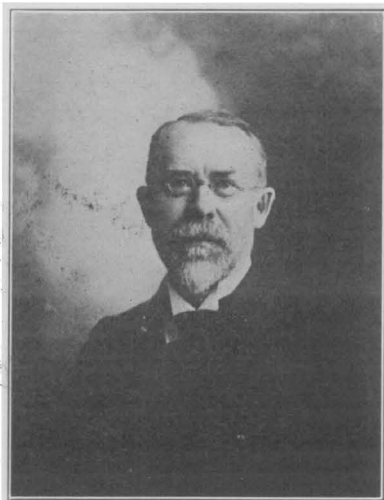
"Come again!" the men pleaded. He did so. The next winter the men of various camps asked him to visit them. This he did gladly. As he studied the conditions—away from civilization for months, spending the long evenings in the bunk house with but little to occupy their minds, few having even a paper to read, seldom receiving a letter, since most of the loggers are wanderers—his heart went out to them. He won their confidence,



FRANK HIGGINS, "LUMBERJACK
SKY PILOT"

and they talked to him as to a "pard." He was amazed to learn that no missionary society was working among the many tens of thousands of these men in the woods, though they were exposed to the mercy of the saloon, the brothel, and the gambling hell. The call was irresistible. He gave up his home, went into the camps, organized work for the lumberjacks in Minnesota, Montana, Washington, and California. And during his more than eighteen years in the woods, where he was

the companion and friend of the hardy men, he won many of them to a Christian life. After his death, in 1916, the man who succeeded him said to the Presbyterian General Assembly: "Let us thank God for the inspiration and vision he gave that noble man of faith, the best friend I ever had or ever shall have on earth, Rev. Frank Higgs. I had drifted into the logging camps. At the age of twenty-



DR. SHELDON JACKSON, PIONEER

two I had been driven from every city and town in Northern Minnesota and North Dakota and deprived of citizenship. I have fought one hundred and twenty-eight contests in the squared circle with padded mitts. At the age of thirty-six, in a logging camp, I heard that big-hearted, godly man preach. The sermon reached the heart of the old outlaw, and I am here tonight as a living testimony of the results of the Lumber Camp Mission Work done by Frank Higgs."

* * * * *

The Indian Territory. In 1858,

in the days when great herds of buffalo still roamed northward in the spring and southward in the winter, when three weeks were required for the journey from St. Louis, young Sheldon Jackson and his wife went among the Choctaws. There they taught the young savages who preferred to fight the teacher rather than to learn from him. And there he served his apprenticeship for his later wonderful work in Minnesota, Colorado and New Mexico, and finally in Alaska. Among his countless tasks, he transformed the educational system and brought physical life to the starving Eskimo by introducing the Siberian reindeer among them, so paving the way for their entrance on the life more abundant.

* * * * *

Wyoming and Idaho. There Bishop Ethelbert Talbot went in 1887, and there he made the acquaintance of hundreds of coworkers who led him to testify:

"The heroism, self-sacrifice and devotion evinced by our Methodist, Presbyterian, Baptist, and Roman Catholic, and other brethren in the Far West were such as to win my reverent regard. And great is the debt which our civilization owes to these pioneers of the Gospel." That was high praise from the man who knew how to handle such unusual situations as that when, at a mining camp, an Uncle Tom's Cabin troupe sought an audience just when the bishop was busiest. The leader of the troupers asked the bishop if, since both were seeking a hearing, they could not make a deal. "Let me have the hall until nine o'clock," the bishop said. "Your entertainment will follow immediately after the service." The surprised trouper said, "Well, if that ain't treating us stage peo-

ple white! You bet, I'll fetch all my troupe to your show, and we'll be mighty proud to be there, too!"

* * * * *

California. It is a startling fact that one of the first missionaries to San Francisco, during the days of the gold excitement, was sent from the Sandwich Islands, where missionaries had gone less than twenty years before. When they went, theirs was a foreign missionary field, but their successors have been home missionaries since 1898. So it is good here to think of their surprise when, in 1820, they landed at Kailua, Hawaii, and, expecting to find themselves in the midst of heathenism, they learned that a year before, by royal edict, idols had been destroyed, and tabus abolished, so that the Hawaiians, without a religion, were ripe for the work of the devoted missionaries!

* * * * *

You have heard of the Chinese Rescue Mission in San Francisco, where Miss Margaret Culbertson labored for years, and then turned over her work to Miss Donaldina Cameron. How those names have been detested by Chinese highbinders because they were unable to keep the bearers from thwarting their designs on Chinese girls destined for awful slavery in the dens of vice in Chinatown! It is said that Miss Cameron rescued from such slavery not less than fifteen hundred girls during the first twenty years of her superintendency of the rescue work in San Francisco. What a tale of adventures could be told of those twenty years—adventures in the blind underground passages, in Chinese temples, in courts of justice. "No, I am not particularly adventurous by nature," Miss

Cameron once said to a questioner. "I did not know what I was getting into when I began the work. Now I could not let go. I love these girls. I must go anywhere when the call comes from one of those who would be free."

One who has written of Miss Cameron's work says that the Rescue Home charges itself with the rescue of slave girls who have been brought unlawfully into the country. Its search for these girls may lead from Seattle to Phoenix, into every form of den or secret haunt of vice. Tidings concerning these girls come in every way, by whispered word or secret note, or polite inquiry, often from Chinese themselves who know Miss Cameron's indomitable courage and unflinching persistence.

And the results! They may be seen in a picture of the entrance to the home of a shrinking, fearful girl, the victim of superstition and deception, and the departure from the home, a few years later, of a self-respecting, well-poised Christian, ready to carry light and joy into a new home which she will help to make. Multiply that picture by hundreds, and you can see the work carried on by San Francisco's Rescue Home for Chinese Girls.

The responsibility for the civilization and Christianization of the world is most incumbent upon us in the United States, in Britain and Canada, because of all nations we have come in contact, partly as traders, partly as governors, with all the backward peoples. It is urgent that we endeavor to meet that responsibility in this generation.—*J. A. MacDonald.*



TRAINING THE CHILDREN TO BE LOYAL AMERICANS AND GOOD SCOUTS

THE IMMIGRANT—ASSET OR LIABILITY

BY CLARA M. GOODCHILD, Brooklyn, New York

A CHINESE wall, compactly built around America, could not exclude our immigrants nor our alien problems; already they are here—present and active. Even since the number was reduced by the quota, 538,000 aliens entered the half-closed gate to the land of the free in 1927. Considering this inflow, though it is checked from the flood-tide of 1914 when it reached 1,197,892, frenzied oratorical shouts of "America for Americans" seem futile indeed.

America has been called "The product of immigration." No one disputes the gain to America of such immigrants as Karl Bitter, the Austrian sculptor; Alexander Graham Bell, the father of the telephone; Andrew Carnegie, the

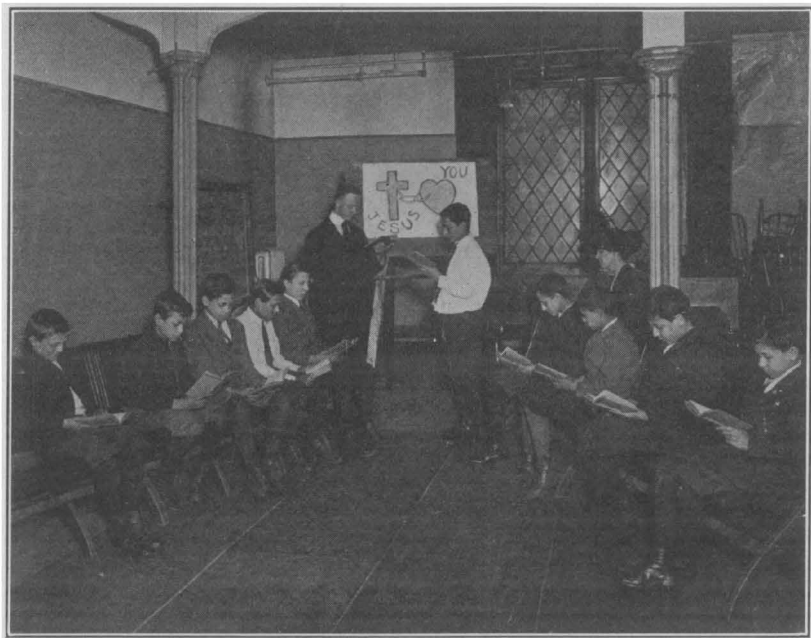
open-handed Scotch steel magnate; Samuel Gompers, the friend of the laborer; John Ericsson, who saved the Union navy in 1862; James Gordon Bennett, the Englishman who gave America her first real newspaper; Edward Bok, the Dutchman, who said, "The sky is the limit to the foreign-born in America"; Theodore Thomas, the great orchestral leader; Nikola Tesla, the electrical wizard; Augustus St. Gaudens, the inspired sculptor; the Serbian scientist, Michael Pupin; or Dr. Michael Anagnos, the Boston "eyes to the blind." These and countless others have shared in America's making. They are God's gift to our young nation.

Not so our sentiments towards

the unceasing stream of ignorant, unskilled, illiterate ones pouring endlessly through the portals of freedom, pushing against the exclusion and quota bars, straining eager eyes across the seas for a chance crack of admission. Some friends of America call these immigrants our greatest menace. Capitalists, politicians and industrial

convictions which opened America to the world. The patriots who live in the dying glories of America's morning years, deplore the passing of a machineless, pastoral age, an America independent of immigrant labor. How strange a scene, America without immigrants!

No one to blame for crime; no



TEACHING BOYS TO KNOW THE BIBLE AND TO BE GOOD CHRISTIANS

barons openly welcome and secretly fear them. Without doubt they spread turbidly over the scene like the muddy flood of China's "river of sorrow." Streets of old American cities, Lowell, Holyoke, New Bedford, on a pay night resemble port cities of Europe. The bronze figures of revolutionary soldiers, the sacred monuments of Concord and Lexington and Bunker Hill look down sadly on tramping thousands, utter strangers to the brave

one to do the hard dirty work; no one to supply wild oratory with direful predictions of impending doom. Where would be found occupation for the social service worker or the Americanization zealot? Who would swarm into the Sunday resorts? Who would buy the cheap autos choking our roads? Who would furnish the gorgeous colorful pictures of life in our tenement and slum districts? Who would take the prizes in our public

schools? Whose children would crowd into our state colleges and laboriously work out an education?

A huff and a puff, they are all gone! America for Americans! What does it look like? No picks ring on highways; no cages descend into mines; no smoke rises from foundry stacks; no cranes swing in steel mills; no dynamos rotate in power-houses; no shuttles fly in looms; no glow scintillates from blast furnaces. On the morning after such an exodus the ancient American stock arise to a stupid and idle world. Countless busy and bustling towns suddenly have become useless and inanimate. America is bereft of the labor which has made her the envied among nations, the richest land on earth!

These immigrants did not come uninvited. "By far the greater part of immigration is due to the industrial demand in the United States for labor," unskilled, rough labor that has not appealed to those who pride themselves on being "native born." The call went out overseas, a call richly colored with possibilities of higher wages, freedom from conscript duty, easier hours, free schools, irresistible allurements, and the response was instantaneous and startling. From Italy's vineyards and her noisy cities; from grain fields of Russia; from lemon groves of Sicily; from Albanian wastes and Montenegrin rocks; from "little town by river or seashore, or mountain-built with peaceful citadel," they listened and were snared. The tiny farm patch was sold; the goat and chickens and rude tools were converted into cash; the meagre clothing and few priceless family treasures were crowded into hampers or tied into shapeless bundles.

Then a brief hour for farewell, a last longing pathetic look on home, sweet home, and these brave ones set out for the strange and weary journey, cuffed and bullied and robbed all the way, yet with patient stoicism; for the hope set before them enduring privations unbearable to our softer race. "Immigrants are all alike in possessing the spirit of the pioneer, the innovator, the explorer, the adventurer."

What has their Eldorado yielded? Higher wages but higher cost of living; an unfamiliar and difficult language with unknown or obscure means of acquiring it; wretched, dark, unwholesome living quarters in swarming slums in exchange for the village or farm life in the open; free schools but the vicious playground of the contaminated gutter; and perhaps hardest of all, universal ostracism by the people of the land, unconcealed contempt, deliberate and violent dislike. My Italian fruit woman confided to me that Italy was a better land than America for there the rich always have a kind word for you; but here, she said, "they treat you like dirt." Then why stay? Ah! the bridges are all burned, the choice is now irrevocable. The marvel is that any virtues remain alive, even though dormant, on which to graft the bud of American democracy. And why this resentful American gesture? Who is a foreigner? Scratch any American deep enough and you will find the alien.

And these foreigners who have taught the map of Europe to provincial America, the geography of countries hitherto mere fantasies, bring with them certain precious universal virtues; devotion to family life; the virility of rugged cen-



AN OPEN AIR MEETING IN A "FOREIGN BORN" NEIGHBORHOOD

turies; inherent ability to work hard, and a pathetic ambition for their children. Possibly their low standards of living which we so loudly censure may be due to inherited economy, or to a fond saving for eventual betterment. Their illiteracy may be lack of opportunity or encouragement rather than bestial and craven indifference. Their ignorance of our language and customs, of our history and ideals, may be the chief cause of their all-too frequent disregard of our laws. Perhaps if we should appraise their limitations more justly and compassionately, they would respond with greater receptivity and confidence. No doubt "the great majority of these adult illiterate immigrants are capable

of being developed into useful law-abiding American citizens. The great majority of them desire to become such citizens. The great majority of them, also, are here because of their faith in the ideals of America and in the principles of human justice which they believe reside in this free land."

What then will turn the menace of immigration into a contribution to the common stock? What, indeed, but an appreciation and acknowledgement of the identity of interests of all people in America? Whether belonging to the original sons and first families, or arriving in the steerage; whether equipped with a pedigree, a university degree and a bank account, or with only bodily brawn and a dim, se-

cret, unphrased longing for some undefined better life than the old world could afford them.

Willy-nilly the old-time American and the old-world immigrant must pool their interests and rise or fall together. Thousands of impotent and impertinent "backseat drivers" are offering their unsought advice in these immigration problems; and still other thousands earnestly and honestly inquire, "What shall we do?" To all, the first caution is, properly, do not criticize, it is worse than useless. The foreigner is all blue and black and callous to the kicks of unkind criticism. Try a little human kindness. Regard these strangers, unresponsive, unlovely, often uncouth, as in reality just God's creatures like ourselves. As Shylock says, "Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer. If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?"

Possibly a fit habitation at a proper rental; fewer curses and more courtesy; some intelligent appreciation of his worthy ancestry might work wonders in clearing his dark-browed animosity. He is now indeed part and parcel of the pack. Will he enter proudly the upward march to conquest, or will he divert the entire course from the goal of prosperity into a stampede down the steep grade to destruction? It may depend wholly on the treatment older Americans give him, seeking his cooperation in all undertakings on his behalf. Any program, even of the utmost friendliness, must come to the for-

eigner as a gift, offered in the spirit of American liberty and democracy, and with such genuine sincerity that the happy effect will be similar to the joy of the Syrian Abraham Rihbany, who became the pastor of a wealthy Boston church, and who exclaimed, "Just think of me, the child of ages of oppression, now having a great country to serve, to defend!"

Christian churches have the simplest, most persuasive and direct approach to aliens and foreigners, being fully equipped by their Divine Master with both the requisite power and the definite command to "love one another," "do good to all men," "preach the gospel" the good news, of the One who gave His life "a ransom for many." To change these outsiders through the fellowship that is in Christ Jesus is to bridge once and for all the chasm between alien and American. The Bible is the finest primer of the English language, and to graduate in its precepts is to become indeed one of the sons of liberty, the liberty in Christ Jesus, which makes every man a debtor to every other creature.

The one thing lacking is prompt obedience in pursuit of the difficult undertaking; the great obstacle is our own foolish racial pride; the great motivation to diligence in the work may proceed from our agony of apprehension lest "you and I and all of us fall down," and our land of the free become a desolation and a by-word.

* * *

Some men live in a well—their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise.—*W. H. P. Fawcett.*



WHICH ARE THEY—HOPELESS DERELICTS OR OUR FELLOW MEN

THE MENACE OF OUR JAILS

BY REV. CHARLES N. LATHROP, New York

*Secretary of the Department of Christian Social Service, National Council
of the Protestant Episcopal Church*

IN THE lives of the first Christians, jails played an important part. Both St. Peter and St. Paul, as the Book of the Acts shows, had remarkable experiences in prison. But besides these two saints, hundreds of other Christians in the first century were sent to jails. Perhaps this is one of the reasons why in the great parable of the last Judgment, our Lord specifies particularly among all the acts the people might do to inherit the Kingdom of Heaven: "I was in prison and ye visited me." This parable suggests a very specific and important responsibility on the part of His followers to be interested in those who are in the jails and prisons.

Many of the great state peniten-

tiaries are removed from immediate contact or the possibilities of contact on the part of local communities. They have their large staffs with specially appointed chaplains. The local jails, however, are near at hand and have no large staffs, no regular chaplains, and in many cases the inmates have no religious ministrations whatever.

There were in America, according to the census of the Department of Commerce in 1923, over three hundred thousand men held as prisoners under sentence for crimes or misdemeanor. A wide statistical study shows that about half of the prisoners in the county jails have been convicted of crime. Another half are awaiting trial,

unable to procure bail. Some are held as material witnesses. There are, therefore, about 600,000 men and women in American jails every year. In addition, Dr. Hastings H. Hart, of the Department of Delinquency and Penology of the Russell Sage Foundation, estimates that 900,000 is a very conservative figure for the number confined annually for a longer or shorter period in city and village "lock-ups." This makes about a million and a half people who go through local jails annually and come out marked in character and ideals. This is one and a quarter per cent of our entire population.

The young man, who for the first time is charged with crime, is lodged in the county jail. One would think that our socially minded groups would certainly bring their whole force to bear on a situation like this to save these "first offenders." Strange to say, however, the man put in the local jail finds himself thrown with people by no means socially-minded, not at all with religious men; his companions are for the most part the off-scouring of the city, awaiting trial, or convicted and serving sentence. They have nothing to do but to read magazines and papers, by no means uplifting, to swap stories, to play cards. Most of our jails have their cell blocks inside the buildings, where there is no fresh air and only artificial light. With neither sunlight nor fresh air, nor work; and with degrading associates day after day, what can be expected as a harvest?

It is natural, where people are thrown together in this way, and where they are deprived of better influences, that they should make associations that are lasting. In

this way the criminal class is formed into a compact group. When a million and a half are thrown into such a situation every year, it is clear that here is one of the great contributing conditions to crime.

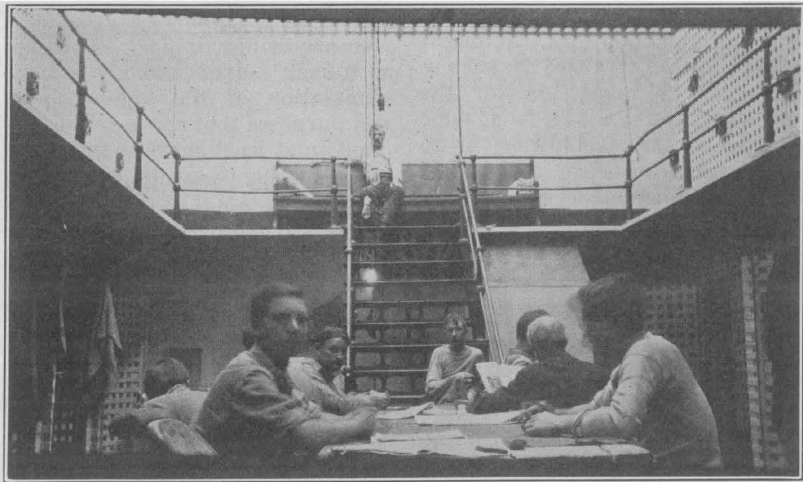
Today this field is almost completely neglected by Christian influences. Most of our local jails are also vermin-infested, with little or no opportunities for men to bathe and they must buy their own soap and towels. There is almost no medical examination, in spite of the fact that in the group are men with all kinds of diseases and infections so that it is almost impossible to exaggerate the disgusting conditions that prevail in many of these jails.

The religious situation is equally deplorable. In many cases there are services on Sunday conducted by representatives of various denominations. Perhaps the best work is done by the Christian Scientists and Salvation Army. There is, however, an almost complete lack of personal pastoral ministration. Here is a great responsibility and a great opportunity for our Christian groups. If the first offender, at least, could immediately have at his side a brother who would not only visit him personally but would also be the means by which his contact is maintained with the outside world and with his relatives and family this would be the beginning of a movement to correct the failures and abuses of our present system. Surely in the churches there are Christian laymen to whom young men in jail can look up, and who can carry into their contacts the tender heart that our Lord expects. If such men would undertake at least to deal with the first offenders

in their jails, much could be effected.

This is the first point for effort. It is in most places reasonably simple to get the jailor to drop an addressed postcard to the leader in such a group whenever a first offender is put in jail, giving the name. An immediate call ought to be made. I use the word *call* with intention. A Christian gentleman is calling on another human soul in trouble, and if he is to be success-

them by the jailor to make a sensational campaign to clean the jail. The condition of the jail, bad as it may be, is not necessarily the fault of the jailor. Even if he is personally incompetent, the responsibility rests on the authority which appoints him. A sensational effort will mean only a temporary clean-up. What we need is something much more thorough and permanent. We must develop in the community a public opinion that



HOW SHALL THEY SPEND THEIR TIME IN PRISON?

ful he must recognize the courtesy and respect that he owes to one in trouble. It would be useful for these callers to make a close association with some mature social worker in one of the community organizations. A great many character-problems require the trained technique of a case worker. From this contact with the jail, there ought to be developed an appreciation of the kind of jail a community ought to have.

It is, however, almost useless for people to go into a jail and take advantage of the opportunities given

will not countenance any community institution in an unsanitary and unnecessarily immoral condition. As this public opinion is developed, the improvement will come. This is a slow method, but it is the only one that will succeed in effecting a reformation.

These men who work personally in the jail will be stirred to a wider interest. They ought to begin the practical study of the situation, going further than merely acting as brothers to the men in the jail. They ought to study the arrangements of the county in the main-

tenance of the jail. In many counties the sheriff or jailor derives his own income from the amount that he can save in the care and feeding of the prisoners. This is clearly an injustice and presents all kinds of temptations. The sheriff and jailor ought to be given a salary and a sufficient amount of money to care for the prisoners.

The visitors should find out also whether there is any committee of inspection, the state board of charities or some similar organization which has the right to inspect and make recommendations. It ought to be possible if there is such a committee of inspection for the group to listen to a talk from some member of this committee, or to confer with the officer responsible for the management of the jail, asking questions like the following:

How many of the inmates are awaiting trial?

Are there any held as witnesses?

How many are convicted misdemeanants?

How many altogether?

How many cells are there in the jail?

Is it fireproof?

How many years ago was it built?

How much money is allowed per capita for the care of the prisoners?

What is the daily dietary?

Are there any children in the jail?

Has the jail a hospital ward?

Are all prisoners given medical examination immediately after commitment?

Are prisoners in an infectious condition isolated from other prisoners?

How often does the jail physician visit the jail?

Are all prisoners required to bathe when first committed?

Are clean blankets given each prisoner when first committed?

Has the jail flush toilets?

Is there a system of parole?

Do the inmates have regular employment?

How many hours do they pass in their cells?

How many hours together?

How many hours at work?

Are there any women in the jail?

If so, is there a woman in charge of them? Are they employed?

This entire study ought to be made as far as possible with the sympathy of the man in charge of the jail. If there are failures, the responsibility rests ultimately with the community itself and the only permanent improvement will come with a change in the attitude and state of mind of the members of the community.

Our effort must look further than the white-washing of dirty walls. We should develop a real interest in every Christian member of the community so that men who are criminals may be treated as human beings and given some stimulation of the higher ideals and purposes that certainly lie dormant in at least some of them.

Sometimes I wish that we might have a recurrence of the conditions in the first century, that every minister of the community might be arrested and thrown into the local jail. I feel sure that the result would be a change in the jail of the community and a permanent public opinion that would be nurtured from the pulpits of the churches.

This article is a cry of despair; little has been done for the improvement of the local jails. They are worse now than they were fifty years ago. They are forgotten, unnoticed, ignored even by those who have that rather terrible statement in their Gospel: "*I was in prison and ye visited me not.*" They are crushing hundreds of thousands of men every year under conditions that are not fit for any human being, be he criminal or saint.*

* The writer will be glad to answer any inquiries from those who want to undertake this work, and he writes with the hope that some few may be moved to satisfy our Lord's demand: "*I was in prison and ye visited me.*" Rev. Charles N. Lathrop, 281 Fourth Ave., New York.

UNSOLVED HOME MISSION PROBLEMS

BY REV. CHARLES L. WHITE, D.D., New York

President of the Home Missions Council

IN THE effort to Christianize the peoples of the United States the Protestant forces of the nation are met by conditions that have never prevailed in any other country and which thus far have largely baffled the wisdom and strength of the churches and missionary societies of the evangelical denominations.

Scattered Populations

I. We have long neglected the people in the sparsely settled regions who must be given the Gospel with as much care as it is taken to those who can be more easily reached in the more densely populated communities. The overlooking of these people has not been intentional, but it has been the inevitable result of following along lines of least resistance which have led us to minister to groups of people who have lived in the villages, towns and cities.

To reach these widely scattered populations is still a missionary problem of the first magnitude. In communities where the homes are widely separated, it is impossible to establish churches and in some cases even Sunday-schools cannot be organized, and yet it is encouraging to discover that Christian men and women are quite evenly distributed among the settlers in the open country. The heroism, courage and initiative that are required in those who push on into frontier conditions in many instances are qualities which are already possessed by Christians or

which by missionary efforts can easily be produced in the people who have the hardihood to dare the new and the unknown.

The most fruitful way in which we have thus far been able to minister to the dwellers in these neglected zones is through colporteur missionaries who offer for sale evangelistic literature and copies of the Scriptures which they can even give away if people are not able to pay the price. These devoted men conduct services in the homes, barns and school-houses, and hold personal conversations with those met by the wayside. They conserve such contacts and endeavor to bring these isolated people into relation with and under the watch-care of churches far away. The widespread adoption of the automobile may to a degree not now appreciated solve the problem in part, as there would seem to be no reason why people interested in personal and family religion should not drive twenty or more miles each Sunday to a church where they can have the religious and social advantages of the organized Christian community life. It is probable, too, that the almost universal ownership of radio sets already brings within the hearing of the Gospel a great many families whose lonely lives were marked by silence and isolation. Still after one has made due allowance for the possibilities of these two spiritual allies of modern science, we are far from discovering how we can develop and preserve through

modern church life the spiritual experiences of those whose homes are miles apart in the prairie, desert, or mountain countries. But it is surprising to find how successful among such people have been the propagandists of strange cults and distorted interpretations of Christianity. Mormon missionaries do not overlook the people that live far apart.

However, a study of the lives of men and women who have come to prominence in the educational, economic and religious life of the nation proves that a very large number of them as boys and girls lived far from the centers of civilization. It will be a wise man indeed who can discover a way to care spiritually for the children and parents and unattached men and women who constitute the railroad section crews that maintain the road-beds of our great railroad systems. Many of these live in side-tracked box cars, in huts and in simple homes that call forth pity and sympathy from those who observe them far away from towns and cities. When we think of these people whom we have so long neglected, we remember the great number of families and individuals who are living near or in the smaller mining communities; the railroad building crews; desert homesteaders waiting for the often long-delayed opening of irrigation projects, some of which are never completed; oil-drilling crews; sheep-herders and cattlemen who often have their families in lonely places; canyon and mountain dwellers; the people who have their homes in the sandhill grazing lands; those who live in canal boats, and dwellers along waterways not touched by transportation; new settlers in cut-over

lands; laborers in logging camps and dredging crews in the swamp regions. These people, who must not be left without the Gospel, number many hundreds of thousands and the boys and girls in these homes if reached and educated would go far toward leavening the nation with the influence of the Gospel.

The Migrant People

II. Our wandering populations make another gigantic missionary problem. More people are on the move from place to place in the nation than we suppose. Farmers sell their acreage when the land brings a high price and buy more cheaply elsewhere. Others, as age advances, leave their farms and go to the smaller towns and live quiet lives. The people who hire these farms do so on shares and, if crops are poor, pass on to new regions that promise better things. Many a farmer whose children have left the rural communities for business in the cities or for years of educational preparation for a life in a different world, clings a while to the old homestead. Then advancing years compel him to abandon the attempt and he goes to live with his children. Such generally become non-resident church members and never get their roots down in new communities. The abandoned farms are either bought at a low price by those who wish to secure summer homes or they pass into the possession of people who speak another language and whose presence constitutes promising but difficult material for the churches with lessened numbers and weakened leadership. One new family generally brings another of the same national group and the large number of

children among these new residents increases educational taxes and demands fresh social adjustments. The young people who leave their homes for an education return only for their vacations and more and more are passing the summers in travel or in work in other communities. When their education is finished, usually several years elapse before their homes are established and meanwhile they often make two or three changes in residence.

Those who join the army or navy or enter the civil service are wanderers, as are sailors, teachers and preachers. Workers in the mines, in the lumber camps, on the railroads, traveling salesmen, sign painters, explorers for minerals and builders of pipe lines have no stationary abode. We are surprised to learn of the large number of itinerant carpenters, plumbers, masons, roofers, barbers, book agents, waiters, hotel employees, garage men, chauffeurs and household servants. Wholesale houses, insurance, banking and other corporations, local or interstate in character, keep their agents away from home much of the time, in spite of frequent attempts to find convenient places of residence. The seasonal workers who harvest the crops or toil in canneries are migrants and are very difficult to reach. The games which furnish relaxation keep people for many days a year away from their firesides and the time spent in commercial, fraternal, educational and religious conferences and conventions increases as the years pass. Vacations are now the rule and a growing number of prosperous families have summer homes in places where there are no churches or where they feel no responsibility

for the little churches that need their gifts and their presence. The growing habit of visiting friends or relatives or of camping in the open over the week-end, the long trips on pleasant Sundays to the mountains or to the distant seashore, all illustrate the changes that the low-priced automobile has thrust into the church-going habits of other days. Many retired or prosperous people have two or more homes so that the heat and cold may be avoided. Sometimes they pass a part of each year in foreign travel or in world tours.

The Suburban Trend

III. The recent trend of our restless population toward the suburban areas creates a third great missionary problem for our Protestant churches. In the older states the drift from rural areas to the cities has been proceeding for many years and probably will not reach the crest of the movement for another decade. The arrival of people in the cities from the rural communities particularly during the last twenty years, has created great missionary perplexities, especially in view of the waves of immigration from foreign lands which have been breaking simultaneously on our shores, bringing millions of people into these same urban areas, in which the English-speaking churches have been compelled to struggle to preserve their spiritual life in these mingling tides of population.

The situations thus created have brought difficulties which probably never have existed before in the history of the Christian Church. But these have been largely overcome by the wise leadership of laymen and missionary secretaries in our metropolitan areas whose ex-

perience has greatly assisted the Christian leaders in smaller cities to plan their work sanely and with high efficiency.

And now when the city, state and national missionary organizations have been endeavoring to reach with the Gospel the multitudes of newcomers in the cities with their better equipment and modern methods of approach, suddenly they are brought face to face with new and trying conditions, as the tides of population have turned from the cities to the suburbs.

This latest drift in population has been stimulated by automobiles and rapid train service for commuters in recent years, and also by the Building and Loan Associations which make possible the erection of homes on long-time payments on low-priced land. Great numbers of young married people by this means now live in the open country, and have flowers, vegetable gardens, playgrounds for the children, domestic animals, birds, squirrels and other wild creatures about, as well as all the educational and social necessities of family life. All these mutations in a homogeneous population would be perplexing, but the problems increase in interest and difficulty of solution when these changes are going on

in a population composed of sixty or more nationalities, coming from all the countries of the earth. To leave to themselves these new suburban communities, busy with home building which has mortgaged the normal growth of family income for many years, without suggesting the building of churches and assisting in their erection in these new communities, is to sit idly by while paganized suburbs will inevitably grow their baneful harvests.

Indeed, this highly complicated problem, which is created by the increasing number of removals of people from the cities to the nearer and more distant unchurched suburbs, has been well described by Dr. Charles H. Sears, of New York, who remarked before the Baptist Associated Home Mission Agencies that a paganized suburb is as dangerous to our social life as a festering slum.

These three out of many home mission problems which the Protestant denominations of the United States and Canada are facing, are being studied with meticulous care by the missionary agencies representing the twenty-eight denominations associated in the Home Missions Council, and their solution draweth nigh.

THOUGHTS FOR THE THOUGHTFUL

"A man may be a blot or a blessing, but a blank he cannot be."

"Let us fail in trying to do something rather than fail sitting still and doing nothing."

"Doing nothing for others is the undoing of one's self."

"Only consistent and cheerful giving keeps the soul from shrinking."

"God will not look you over for medals, degrees, and diplomas, but for scars in likeness to His Son."



THE HOME AND FAMILY OF MR. KAJIMA, A JAPANESE LAWYER IN CALIFORNIA

THE ORIENTALS IN AMERICA

BY REV. GEORGE WARREN HINMAN, D.D., New York

Secretary of Oriental and Spanish-Speaking Missions, American Missionary Association

AMERICANS have only recently awakened to the dangers of an immigration culturally different from Anglo-Saxon standards. We hoped to maintain a homogeneous nation. But the South and then the Pacific Coast and then the East, in response to economic demands, began to import cheap labor, and our cultural ideals began to fade.

The coming of Chinese, Japanese, Hindus and Filipinos to Hawaii and Continental United States was encouraged by interests which thought largely in terms of man power and overlooked social consequences. As a result we first began to doubt the wisdom of making America the refuge of the poor and oppressed and to question the efficacy of the "melting-pot."

Accepting the need of immigration restriction, one must acknowledge that Oriental immigrants have suffered peculiar hardship in the working out of a social control through the quota law. Sixty years ago the Irish and forty years ago the Italians provided a text for those who feared a loss of American cultural standards. But speedy naturalization of European immigrants gave them the same status as American-born, while the Orientals, under the statute of 1790, were not admitted to naturalization. They are not "white persons," according to various court decisions. Being refused American citizenship, the Orientals are discouraged from cultural assimilation, with the result that Chinese communities are the most

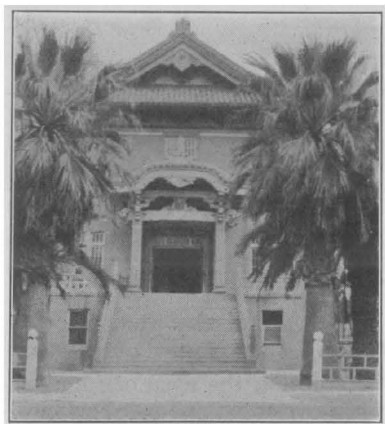
alien sections in our American life.

Under the handicap of their political status and specially isolated by the distinctive character of Oriental customs there has nevertheless been much assimilation, particularly among the Japanese. Prejudice and unwise missionary methods have added to the difficulties. But the social conditions in the few large segregated Oriental communities in New York, Chicago, and San Francisco, though still

public schools, welcomed at the ballot-box, and to a limited extent given an economic opportunity, is the largest factor in the assimilation of the Orientals in America. Three in ten among the 62,000 Chinese in Continental United States are American-born and have the inalienable rights of an American citizen. Four out of fifteen among the 111,000 Japanese are American-born, although few of them are yet old enough to vote. In Hawaii, the proportion of American-born is much higher. More than half of the Chinese in Hawaii and forty-five per cent of the Japanese are American citizens. Including Hawaii with Continental United States, thirty-six per cent of the Chinese and thirty-five per cent of the Japanese in America are Americans.

The economic position of the Chinese and Japanese in the life of America is not so satisfactory. The effort to secure a permanent cheap labor group, especially for agriculture, was not successful. The Chinese have almost wholly, and the Japanese to a considerable extent, escaped the status of day laborers, often in seasonal occupations, for which they were originally recruited. Only a small proportion still remain in house service. They all want their own little business and make it successful.

The religious situation is the worst. We have tried to do religious work among Orientals in America without considering the social and economic implications. Even the most consecrated missionaries in Chinese Sunday-schools and other religious enterprises for Orientals have been compromised by a popular attitude which denied to the Chinese and



A BUDDHIST TEMPLE IN FRESNO,
CALIFORNIA

very unsatisfactory, are steadily improving.

Thrown back upon themselves the Oriental groups have felt compelled to maintain their own cultural traditions and their contacts with the mother country, to which a large number have eventually returned. Much of the new spirit in China and Japan and the Westernization of the Orient is due to the returned Oriental emigrants, not alone students, but merchants and laborers as well, and to their financial backing of new social changes.

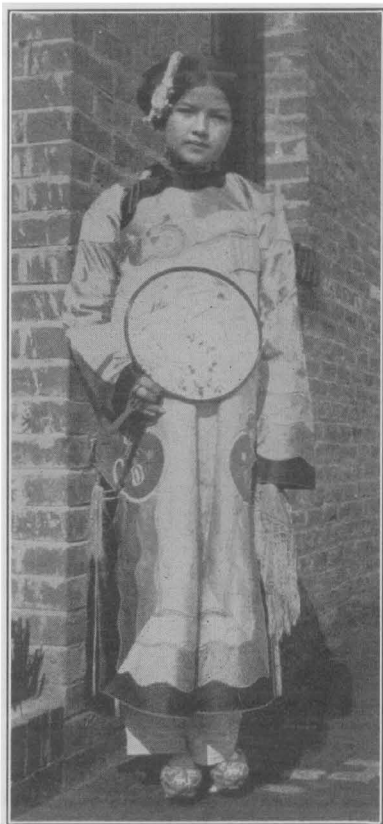
The second generation Oriental, born in America, educated in our

Japanese what Christianity promised them. The devotion of those who persisted in spite of this handicap is commendable. But why have we not seen the inadequacy of a Christian effort which left them "boys," and aliens and social pariahs? Patronage and parasitism were often the result in contacts with the small number of Orientals reached by American Christians.

Most of the Japanese in America are nominally Buddhists, and most of the Chinese are very little concerned about any religion. Japanese have several fine Buddhist temples, in Seattle, San Francisco, Los Angeles, Fresno, Salt Lake City, Honolulu and other centers of Japanese population. There are also a few Shinto shrines in the United States, at Los Angeles and Honolulu. Beside providing a place for ritual services, weddings and funerals, the Buddhist institution in the United States is a social and recreation center, often has a preaching service and has in connection a Y. M. B. A. to match the Y. M. C. A. Though the moral and social control of the Japanese in the United States through the Buddhist temples is undoubtedly of value, yet the presence of these institutions of an alien religion is an important factor in anti-Japanese feeling.

Many of the Chinese temples, so-called "joss-houses," are kept up to exploit tourist curiosity, quite as much as to give opportunity for worship. In San Francisco and New York they are part of the program of the sight-seeing busses, whose "visit to Chinatown" is surrounded with a great deal of artificial glamor. A good deal of Chinese worship is done in the home, and means reverence for an-

cestors and prayers for good luck. Elaborate public funerals, with display on an open platform of roast pig, fruits and wine, and the incantations of a Taoist priest, are now rarely seen, though a Chinese



FOR GOOD OR FOR EVIL? THE BELLE
OF THE DISTRICT

funeral still shows more evidence of religious influence than any other custom likely to come to the notice of Americans. "Joss sticks" are still sold, and occasionally one sees the paper money as an offering to the spirit of the dead. But religion plays a relatively small part in the community life of the

Chinese in America. Family societies, clubs representing a certain district, business organizations and the more dangerous "tongs" are the agencies of social control in the Chinese communities, extending their authority in a surprising way over scattered individual Chinese all over the United States.

The twenty-five hundred Hindus reported in the 1920 census are



LEE HONG, A CHINESE CHRISTIAN
TEACHER

largely Sikhs, with a distinctive and relatively high type of religion. They had a temple at Stockton, California, and another at Vancouver, British Columbia. Very many of the Hindus were employed in building the Western Pacific Railroad, and later settled in the upper Sacramento and the Imperial Valleys in California, some securing ranches of their own and employing their fellow countrymen in raising rice and cot-

ton. The Hindu immigration was almost exclusively of men, and moral conditions among the groups of seasonal Hindu laborers seem to have been specially bad. There was a strong anti-British feeling among them brought from their native country, and this with the other conditions of their life in the United States made them peculiarly difficult to reach with any Christian influences. Apparently large numbers have returned to India since 1920. A small number of Koreans, about twelve hundred, are reported for Continental United States by the census, living mostly in San Francisco, Los Angeles and the San Joaquin Valley. There are nearly five thousand in Hawaii.

There has been a considerable immigration of Filipinos, especially since the restriction on the coming of Japanese. The 1920 census reports twenty-one thousand in Hawaii and fifty-six hundred in Continental United States, mostly in California. Many Filipino young men have scattered widely over the United States, often in hotel service, while the families have remained on the Pacific Coast in agriculture, sugar beets, etc. The number of Filipinos in Hawaii and in Continental United States has probably largely increased since 1920.

The fact that Filipinos are Christians, while other Orientals are so-called "heathens," influences the mental attitudes of many people, though it is probable that moral standards of Chinese and Japanese living under normal social conditions in the United States compare favorably with those of European immigrants. There is no ground for the charges of unusual social depravity among Ori-

entals except where some special conditions, for which we ourselves are largely responsible, have shut them off from legitimate recreation and family life. The statement years ago to a Congressional committee that the Chinaman had no soul, and another made very recently by a member of Congress himself that he had never known a Japanese who was either honest or moral, are no more than the evidence of a blind prejudice.

However, the abnormal social conditions of Oriental communities in Continental United States, with only one woman to sixteen men among foreign-born Chinese, helps one to understand the smuggling of Chinese slave girls, their sale for thousands of dollars from one owner to another, and the tong wars which spring from such a nefarious traffic. Parasitic occupations, like selling lottery tickets and running gambling houses, have attractions for men who are shut out of most ordinary ways of earning a living. It is natural to spend time in a gambling house, when neither family life nor public institutions offer to the Oriental any other form of recreation. If the moral conditions of Oriental communities are bad, it is because the social conditions are abnormal. The establishment of family life, with proper housing, now very general among Japanese, and slowly increasing among the Chinese in the United States, with the growing influence of the second generation Oriental, will in time end the un-American conditions of our Oriental communities, provided educational and religious agencies wisely and adequately meet this opportunity.

There has been a large amount of Christian work among Orientals

in the United States from the very beginning. In 1852, William Speer began work for Chinese in San Francisco with the support of the Presbyterian Foreign Board, and the following year organized a church with four Chinese converted before they came here, one of them a brother-in-law of Morrison's disciple, Leung A-fah. Otis Gibson began work for the Methodists in 1868, and William C. Pond for the Congregationalists in 1870. Baptists and Congregationalists had both begun Chinese mission work much earlier, but not till 1870 did they establish a permanent and continuous work.

Chinese mission work has varied in type from the individual instruction in beginning English to the normally organized church with a large institutional program, including dormitory and recreational facilities, employment bureau, medical advice and help, social clubs, Boy Scouts, dramatics and forums, as well as religious work in the Sunday-school, week-day classes and daily vacation Bible schools.

Unfortunately, many of the Christian undertakings for Chinese in the United States have never gone beyond the simplest elementary stage, partly because there was a constantly changing group of pupils, and partly because there was little expert direction by Americans with missionary training in China and little development of Chinese initiative and leadership. Japanese, Korean and Filipino mission work began on a different basis, at a much later date and with a larger background of Christian development in the home lands. Christian work among these groups is, therefore, much better developed than among the

Chinese settlements in America.

A directory of all Christian institutions for Orientals in the United States, including Hawaii, and Canada, has been issued by the Home Missions Council and Council of Women for Home Missions, and includes addresses of churches, missions or Sunday schools for Chinese, numbering 289, Japanese 162, Koreans 50, Filipinos 33, and Hindus 1. No figures are available as to the total number of Christians among Orientals in the United States. An earlier edition of the Oriental Missions Directory, listing only mission work west of the Rockies, reported 3,072 members of Chinese churches, 5,390 Japanese, and 514 Korean.

Some very encouraging union enterprises have been developed among the Japanese, and the educational work of the Chinese churches in San Francisco has been united. Only a few denominational churches for Orientals have become self-supporting, but there are several independent Chinese and Japanese churches. Rescue homes for Chinese slave girls, dormitories for Japanese women, for Chinese and Japanese men, orphanages, day nurseries and kindergartens, as well as Chinese and Japanese Y. M. C. A.'s and Y. W. C. A.'s, have been organized in response to increased emphasis on the social side of the work.

A distinctive feature of the Oriental churches is the language school, where Chinese and Japanese children are taught the language of their parents, usually after public school hours. There has been much criticism of this work, and both Hawaii and California passed laws to examine and regulate the private Oriental lan-

guage schools. When conducted under Buddhist or commercial auspices, these schools *may* become un-American in their influence. But without them the break between children born in the United States and parents born in the Orient would be much more of a problem than it is now. For this reason Christian work among Orientals, when based on a sympathetic understanding of their needs, usually includes the language school, where the Bible and the hymns can be taught in Chinese and Japanese. Often adults who have spent many years in the United States study the written language in these schools so that they may be fitted for Christian service when they return to their native country.

From the very beginning, there have been some Christians among the immigrants from China, Japan, Korea and the Philippines. It is said that when Neesima, the founder of Doshisha University, stopped over Sunday at Rock Springs, Wyoming, many years ago he found no American church but was able to read the Bible and pray with some Christian Chinese among the large mining community there. A very large proportion of the Koreans who have come to the United States are Christians, and trained Christian workers have come with them or to them from their own land.

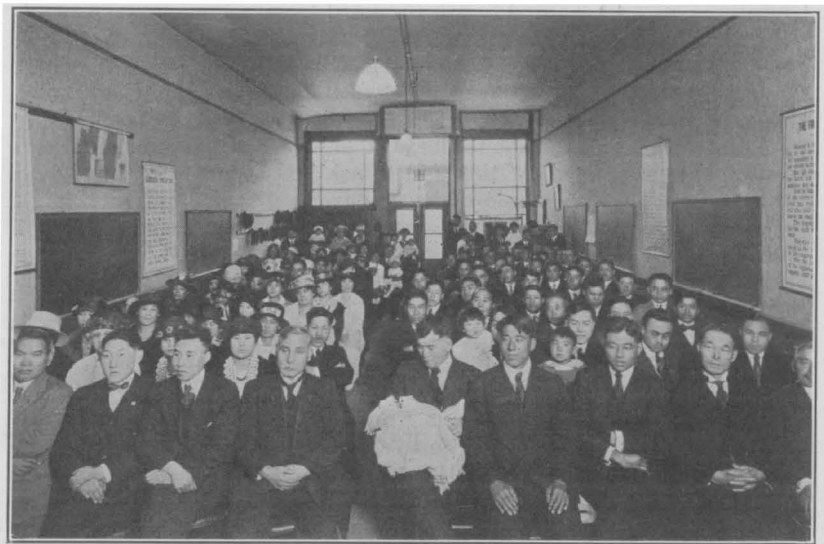
Relations between the Japanese in the United States and the Christian churches in Japan have from the beginning provided initiative and responsible leadership and a pattern of normal Christian organization. The reactions have been mutual. Many of the leaders of the Christian churches in Japan, laymen and ministers, have been

trained in service in the Japanese churches in the United States, while Kimura, Kanamori, and Harada have made frequent campaigns for evangelism and understanding among the Japanese here.

The missions for Chinese in the United States have had, until very recently, exceedingly limited contacts with the Christian movement in China. At rare intervals, a missionary who could speak their dia-

very large financial and moral support of the new order in their home country, there has been a very considerable number of strong Christian Chinese leaders who have visited and encouraged the Chinese in the United States.

The Chinese churches and missions in the United States have sent back to China hundreds of men who have become leaders because of their Christian faith, Dr.



THE JAPANESE UNION CHURCH OF LOS ANGELES

lect (they are practically all Cantonese) visited the churches and Sunday schools. The Chinese students in our American schools were generally from other provinces in China, and until lately took little interest in the Chinese merchants and laborers. As a result, dependence on American and on denominational leadership was almost universal. The last few years, as a result of the national solidarity developed by the revolution in China and the acknowledged obligation to Chinese abroad for

Fong Sec, Rev. Young Park and devoted laymen who have changed the whole character of remote villages by the message they brought back from the United States. Such men are now coming back on visits to the Chinese groups in America, often to secure financial help for good enterprises in China, but incidentally putting a new spirit into the Chinese Christians here which will necessitate a revision of the "unequal treaties" under which much of the old Chinese mission work has been carried on.

A KIOWA INDIAN'S TESTIMONY

MAMADA'S family came out to our car, and one of the Indians said, "Brother King you must not go farther tonight, Mamada has been in great distress of mind for three days and he wants to be a Christian."

We went into the house and after supper I read from the Acts the account of Cornelius sending for Peter. Mamada listened intently and when prayer had been offered, he said that for more than a month the Spirit had been speaking to him. For the past three days and nights he could not eat or sleep well because of this voice. For a long time he had known that he ought to be a Christian; now he wanted to ask the Lord to save him.

"All these years," said Mamada, "I have been like a horse that could not be caught. Many things have come up to hinder me from being a Christian, but I have said that if the Holy Spirit should speak to me I would be a Christian. The Holy Spirit has been speaking to me and I want to obey. I have called you Christians to my home to tell you of this and to ask you to pray for me. I want to become an example to my children. I want my children to follow Jesus. My heart was touched more than a month ago and the struggle has been going on all this time until I cannot stand it any longer. I must tell you Christians that somebody has been praying for me and now that prayer is answered. I listened to the Gospel a long time but did not come to Christ. Now I believe in the Lord with all my life and heart. I want to be baptized. I believe and I want to pray."

Then Mamada prayed in his Kiowa tongue, a prayer for the forgiveness of sins. After this prayer he continued:

"It has been a great battle within me. It has seemed as if some one was after me with a very sharp spear. But now the fight is over. Before this meeting I always tried to get out of difficulties the shortest way but every time something headed me off. Now I am out and saved. I believe I am already saved. Maybe your prayers did it. I want my Brother King to help me in this Christian life. I am wondering why I did not become a Christian a long time ago. In the years that have passed, many have talked with me about being a Christian and I put off saying that when I felt the Holy Spirit I would come. Now I am going to try to live up to the teachings of the Word of God. The Lord is very strong. I promise the Lord that I will live for Him."

Before this time Mamada had been praying to false gods, but now he prayed to the true God. That night he confessed Christ as his Saviour and we arranged for his baptism the next day. The Christian Indians stayed with him till late into the night to pray and give thanks.—*F. L. King.*

THE UNFINISHED HOME MISSION TASK

BY REV. WARREN H. WILSON, D.D., New York

*Director of Town and Country Department, Board of National Missions,
Presbyterian Church, U. S. A.*

CONSIDERING Home Missions as a whole, there is evidence that the Boards need to be released from a burden of supporting pastors, in order that they may direct their attention to missionary extension, to the evangelizing of the alien and the un-Christian communities. In administrative costs, necessitated by outworn methods, some Boards are spending an amount almost equal to that expended on missionaries. From this burden the Boards of Home Missions should be released.

The unfinished task of Home Missions therefore is national administration of the salaries of installed pastors. The support of country pastors, in churches which are no longer missionary, is the burden upon the Boards of Home Missions from which they cannot be released so long as there is no administration created by the denomination as a whole.

The heaviest load to be borne by a denomination is the salary payments to pastors. The next great cost is usually paid by the community, namely, the cost of erecting houses of worship.

The history of American Protestant churches shows that in country communities and in downtown sections of the cities the congregation is unable to pay the salary of the pastor. Exceptions are so few that the Boards of Home missions which established the churches in the vast majority of cases—in the Presbyterian Church

U. S. A. nine tenths of our congregations were missions at the beginning—must still carry the church by paying its pastor a grant many years after it was established. Of the Presbyterian churches 37.7 per cent are still aided; and of the rural churches three out of every eight receive grants in aid. Of the Protestant Episcopal churches 36.4 per cent are aided, and 48 per cent of the rural Episcopal churches are aided. Of Northern Baptist churches only 16% are aided, and 17% of rural churches. Of the Presbyterian funds paid in grants, 71% is paid to the pastors of native white congregations.

The nature of the problem of the Home Boards is indicated by the fact that in the Presbyterian Church, as Dr. Herman N. Morse has discovered, the proportion of aided churches is about the same during the past hundred years. In other words, the Presbyterian denomination does not bring its churches to self-support, but the National Missions organization has to carry year after year the load of supporting the churches once established. There is not sufficient money retained in country communities or in the down-town parts of cities to support the gospel ministry. This condition is shown by Dr. C. Luther Fry of the Institute of Social and Religious Research in the statement that only 9% of the Presbyterian churches aided in 1925 had been organized in 1920-25, which were the five

years just prior to his study. More than one half the Presbyterian aided churches he studied in 1925 had been in existence for over twenty-five years, that is, Presbyterian Home Missions funds in 1925 were carrying at least one half their load composed of non-missionary congregations.

My proposal is that this load of regular pastoral salary expenditure should be administered by the denomination as a whole, or at least nationally. To do so would release Home Missions funds for the evangelization of the Indians, about one half of whom are still pagan, and of the Negroes who are very poor, and the churches among aliens. One community in seven in rural United States is now without a Protestant church. Very few of these country communities have Catholic churches, since the Catholic church centers in the cities. Here then is the Home Missions task, to release the Boards for this kind of work by freeing them from the burden of pastors' salaries in nearly one half the country churches and the downtown churches of cities.

This can be accomplished by a national fund for the equalization of pastors' salaries. This fund shall undertake to pay to every pastor the "interchangeable part" of all salaries of pastors, namely, the first \$1,000. In return the congregation of the pastor so subsidized shall pay to the fund a fixed quota, according to its ability, determined in a uniform manner. The congregation shall also agree that the pastor shall receive a salary, the minimum of which shall be, let us say, \$2,000 in a country church, \$2,500 in a city church. This amount shall include the grant from the fund.

The end attained by this method is a business system suitable to the industrial system of the time in which we live. It would stabilize the pastor's salary by making the whole denomination his guarantor during the time of his service. It would steady the local church by requiring it to take part in a system of banking. It would put the biggest cost borne by the Protestant churches on the basis of business payment, and thus would organize "consecration of wealth" about which we talk so much. A systematic obligation would take the place of benevolences, in those payments for which the churches are already responsible in contracts with their pastors: only the denomination, or at least the Central Fund, would be the administrator of the obligation undertaken by the people.

There is good evidence that many Protestants prefer to pay in this manner to a going concern, even more than they desire to pay to a missionary experiment or a venture. The gain, however, would be that individual Christians would pay to what they prefer. Those who desire to contribute to missions would have their monies expended upon missions alone.

The great purpose of this undertaking is to set free the Boards of Home Missions for purely missionary work. American missions is an adventure. It involves the taking up of new work, the entrance into new territory, presenting the Gospel to those who have it not. It is in strong contrast to the other kinds of work with which the Boards are today burdened, not because the support of pastors is less worthy, but because it is not "Missions." The great gain to American religion in restoring the mis-

sionary motive by defining it more clearly in terms of joyous and consecrated adventure, far from home among alien peoples, is the spiritual end to be sought in this proposal.

Incidental gains are of high value. First, this undertaking will probably do more to bring about cooperation, or perhaps fusion in whole or in part between kindred denominations. It is quite possible that the discussion of it may bring to pass a union of churches in many country communities. The goal of a well-supported ministry would be a gain for the local community, which might decide the argument in favor of having one church instead of three.

Second, there would be a great reduction in administrative cost now imposed on the Boards of Home Missions, because the payment of uniform quantities of money is less costly than the payment of thousands of grants, each unique, each requiring conference of highly trained minds.

Third, a great gain to the American Church would be the decentralizing of administration. A secretary and a skilled treasurer can pay out uniform amounts by this method because the local congregation must make the decision. Now the Protestant denominations are straining to administer their funds from Board headquarters, and the local church is either compelled to accept their decisions or to rebel.

Last of all this method must be established by denominational action in order that all parties shall consent to the system. Thus by establishing a kind of bank, in which obligations would rule instead of "benevolences," the local church would manage its own financial affairs instead of the de-

nominal headquarters attempting to control. It is only fair to say that the Pension Funds established now in several denominations are of this sort, and the budget system so generally extended during the past two decades in American Protestant churches looks toward a system of administration as its ultimate end.

Pioneer Missionaries

One is sometimes asked whether there are any old-fashioned home missionaries any more. My answer to this inquiry is that the Presbyterian Board is supporting about five or six hundred home missionaries who are doing the same kind of pioneer work as was done a century ago. They are preachers and pastors in new communities established every year in the states of the Northwest, South and Southwest, where settlement is still extending. They are Sunday-school missionaries who have a wide range in the mining and forest country, organizing schools and fostering them in the hope that they will become churches of some denomination. They are lumber camp missionaries following the itinerant loggers into the forest. Their story, if it could be kept before the mind of church people and read in the spirit of land-seeking adventure, which moved the nation sixty years ago, would be a thrilling tale.

A great obstacle to Home Missions is the diversion of the attention of church people from missionary adventure to the conservation of what we have. The latter is perhaps of greater worth to the missionary enterprise, for no adventure is without an element of experiment, while standing by what we have and holding our

ground where we have conquered the ground is properly respected by the religious mind. If this interest of conserving what we have were committed to a fund for the maintaining of the ministry, then we would be free to follow the homesteader in such states as Wyoming and Montana. There I am told more homesteads were granted in the decade beginning 1915 than in any previous ten years. There are more Mexicans coming in and across the border at El Paso than before. Their invasion is extending throughout the whole country, especially are they penetrating the Middle West as a new labor class. Many of them will remain permanently in the United States. They are eager for Americanization and evangelists find them quickly responsive to the offer of the Gospel.

Unchurched Rural Communities

The surveys made and published by the Institute of Social and Religious Research disclosed in 1923 that there are in the United States 10,461 country communities with no church in any of them; that is, any Protestant church. Inasmuch as the Catholic churches are deliberately placed in towns and cities, it is probable that these communities have no church whatever.

Here is the Home Missions task. It has not been finished in the past five years, for the Protestants have not been expanding; they have been rather contracting their activities in this half decade. The difficulties in any great enterprises increase as one approaches its conclusion. The Home Boards have been burdened with the very successes they have attained. If they could unload this their success up-

on the denominations as a whole or upon some interdenominational agency for maintaining the established work, then they would be free to undertake the conclusion of the Home Mission task in evangelizing the rest of the country. It is a doubly difficult task and the Boards need funds greater in proportion than they did in the past to complete it. The mission station opened now in a Montana or Wyoming settlement is more costly. It requires a more elaborate and more permanent investment. The preacher used to be welcomed in an empty store or even in a tolerant saloon. Now he cannot make an impression suitable to the established Protestant church which he represents without the cooperation of other helpers, such as women assistants; in some cases a trained nurse assistant; in some cases an assistant in religious education. The Larger Parish is a method accepted by leading Protestant denominations in mission work. It is necessary partly because a change in religious idealism requires it. The Gospel must not only be preached; it must be demonstrated to persons settling new country.

The second difficulty in completing the National Missions tasks is in the recruiting of workers. The time was when the settlement of the West was in the minds of all men. Now their appetite for sensation is satisfied with aviation. The grandfather marveled at Kit Carson; he prayed for and supported Sheldon Jackson. The grandson marvels at Lindbergh and he spends his money in seeing a moving picture by Tom Mix. There are earnest and consecrated recruits for Home Missions but they require a permanent employ-

ment. They are willing to enlist but it must be for life, and they expect the wealthy Protestant churches to equip them and sustain them as generously and as comfortably as they would be equipped in the teaching profession. This is quite reasonable for a United States so rich as ours, with communication so swift to every remote section of the land. If America is sincere in professions of Christianity it should sustain its workers well in their ministry to the poor and to the lonely and the struggling settlers of the land.

I do not mention the downtown city problem, for it would belong, I think, under the care of the Central Fund. It should be administered not as mission work but as pastoral service. The cities are, however, extending in the suburbs, and the missionary problem of cities is the erection of Protestant churches in the wards or real-estate projects allocated to one denomination or another. Here is the Home Mission problem of the future. For the provision of resident pastors among these urban settlers large funds are needed in the hands of Home Mission Boards and Committees.

I may make my assertion clear by contrasting with this missionary work the substantial service of pastors in the home churches. The pastor is not a missionary; first, because he stays and continues the work already begun. He is secondly, not an adventurer but a man of routine. Third, the pastor is consciously and deliberately a supporter of the whole enterprise of the Church, while the missionary is consciously and joyfully a dependent. No true missionary feels ashamed of begging. He does not object to the mendicant process

that supports him. He is willing to be sustained by benevolences and he rejoices in generous impulses. But a pastor has the pride of permanence. He serves a church that knows not only how to give—its benevolences are well maintained; but he and his people know how to keep their contracts and to pay what they owe.

The whole missionary enterprise at home and abroad needs the support of a broader home base. The body of Christian people must be steadied and united in support of the enterprise of giving the Gospel to the world. The weaker churches that have ceased long since to be missionary are just as eager to get into that enterprise as the stronger ones are, but they are confused by their assignment to a lower class when they are called "missionary," while yet they are required to do the steady maintaining rather than the joyous adventuring. They realize that something is wrong. The work in these churches is out of joint. It is discouraging to ministers. The officers of the weaker churches are confused and disillusioned by the contradictions involved in the process.

The money is in America. These churches and their people have much to do with its creation. They know it is concentrating in cities in the hands of a few, every year of a fewer of our people. They require as sanction of their share in the task of the whole Church to evangelize the world that there be in the Church an equalizing of pastors' salaries. If the Home Boards could be free from the load of supporting these marginal churches, and the financial problem of the whole communion could be banked—as all other financial

matters of this country are organized—upon a big basis, nationally, they would be free to take their place, and would greatly increase their contributions to all forms of missionary activity. Long pastorates of educated and respected ministers in the churches of middle grade would enlarge the contributions of churches to the cause.

There are two great considerations which support this proposal. First, if the greater churches are to be united, as the Methodist and Presbyterian, it will be necessary to avoid the piling up of expensive administration. Every recent consolidation has resulted in increased proportionate expense.

The second consideration is that the proposal I am making is a religious one. It cannot be considered except in terms of devotion to the Master, in the greatest of the interests of the Kingdom. It re-

quires a consecrated attention to the glory of God. Hitherto Home Mission work has been largely traditional. A process of granting by a year at a time has characterized the Boards of Home Missions. Very few of them have adopted any administrative measures of a high order. Almost universally they pay a grant, reduced to the lowest amount, and they promise it for the shortest possible time, namely, a year. The reason is that no consecrated attention has ever been given to the problem as a whole. Only a profound religious conviction will complete the Home Mission task, so well begun and so devoutly carried on, with sympathy and benevolent impulse—a conviction thoroughly wrought in the form of a national administration to conserve the best work and to release the benevolent spirit for the Home Mission task.

THE AMERICAN INDIAN SPEAKS

BY CATHERINE CULNAN

My God, and the white man's God, are one and the same.

I did not know where to find Him. I only knew that somewhere, in the sun, or the moon, or the stars, or in the big wind blowing over me, The Father Spirit was.

Many white men came to me who did not know God any better than I. They drove me off the land The Father Spirit had given me. When I sought to revenge myself, they forced my people into submission. We did not understand each other. And so we hated each other with a deadly hatred.

Other white men came who were different. They came not to rob or to destroy me. They were ambassadors of the Son of The Great Spirit. There was no fear in their faces, nor any hatred. They smiled in the language of friendship, and made signs that told me, "We are brothers."

They told me that the Son of the Great Spirit had come and taught them, and had sent them to me.

I do not live any longer as those who have no hope.

I sit quietly at the door of my hogan, and look across the changing desert to the great hills of God.

—*Women and Missions.*



METHODS FOR WORKERS



CHILDREN'S MISSIONARY RALLIES—WHY AND HOW?

By MRS. JOHN H. MILLS, Garden City,
New York

Secretary for Children's Work in the Brooklyn-Nassau Presbytery

Today our children have their own mission objects, Foreign and Home; their own apportionments for their share in supporting their objects; their own annual thank offering and their own mission study topics, just like woman's societies. Why should they not have also their own convention and rallies, where they may carry out their own programs, review their achievements, hear messages from their missionaries, bring in their thank offering, talk about their plans for the coming year and greet their fellow-workers, as the older folks do? Why not? If rallies for young people and intermediates are good, should we not start right with the smaller children and begin to train them now for future service and leadership?

How can we do it? In Brooklyn-Nassau Presbytery, New York, the secret of success, in planning our annual children's missionary (world-friendship) rally, is in encouraging the children to consider it their affair altogether. With the help of their leaders, they are taught to be responsible for the delegations, program, singing, and other items, even to the home-ward carrying of the attendance banners by the two winning societies. This means patient, persistent effort on the part of the children's secretaries, who carefully plan and prepare, then step aside and let the children themselves do the work.

Several weeks before the appointed time we select the rally date. A Sat-

urday afternoon is chosen that will not conflict with other functions of general interest, such as girl and boy scout rallies, or Junior C. E. conventions. The date settled, we decide upon a church centrally located, accessible to all groups, and after the official boards have promised the use of the church building for that date, we request the woman's missionary society to appoint a committee to serve light refreshments during the social hour, to plan for pianist, song leader, and boy ushers. A committee of two is appointed to figure percentages of delegations for attendance awards. We ask the minister of the church to reserve the date, if possible, and be ready to pronounce the benediction. This enlists his interest and assures his presence. Our ministers should know what the children are doing and what an asset they can be, if organized for service.

While these details are being arranged, we take a survey of our field and prepare our mailing lists. The leaders of all organized societies are on the permanent-list, but for our rallies we include Sunday-schools where there is no organized children's missionary work. We seek to have every church under our jurisdiction represented by a delegation of children, and we suggest that potential leaders be sent with them; with the hope that, after they have felt the influence and inspiration of the rally, they will wish to organize societies in their churches. We try to find a "key person" in each church with whom correspondence may be established. By making our rally the center of the year's activities, we are constantly in communication with all our churches and learn promptly of changes in leadership, dis-

banded or leaderless groups and newly organized societies.

Preliminary announcements are sent to all leaders, asking them to reserve the date and to begin planning for their delegations. In the outlying districts many arrange auto parties for this happy afternoon, asking fathers and good friends to bring their cars, fill them with children and make a jolly excursion of it. With this advance announcement, samples of the printed song sheets to be used at the rally are enclosed, asking the leaders to use in their meetings the ones checked as rally songs. The song sheets are helpful but not necessary. Hymns familiar to the children and found in all hymn books may be specified. The idea is that the children shall be practising them in advance as rally songs.

Next in order comes the sending of letters to the groups chosen to be responsible for definite features of the program. This is planned with the thought of having as many groups represented as possible, delegations from the societies which participate in the program being assured. In the salutes to the flags, for instance, we ask two societies to take their places on the platform, one to be responsible for holding the flag, the other to lead the salute. The thank-offering is divided equally between two previously announced children's objects, Foreign and Home. Before the offering is taken, representatives from two societies present these objects. After the offering, another delegation repeats or sings the prayer of dedication. The welcome is given by a child of the entertaining church, a member of the missionary group if there is one, and the features on the program are announced by a child.

Two weeks before the "great day" another set of notices is dispatched, this time including the Sunday-schools where there is no organized work, giving a definite announcement of place and time, the attractions of the program, speaker and subject, and of the two attendance banners to be

awarded to the societies (1) with the largest delegation of active members present, and (2) with the highest percentage of members present. It is emphasized that all children are invited to our World-Friendship Rally, but only organized societies may compete for the banners. These banners are held for one year, then are brought back to be again awarded. Should two societies tie, each of the winning groups keeps the banner for six months. There is a ruling that a society may not be awarded the same banner more than two consecutive years, but may compete for the other one.

A child with loud, clear voice is chosen to give the roll call, asking the societies to give (1) number of members, (2) number of members present. This is checked behind the scenes by the award committee. We endeavor to have the rules fair to all and thoroughly understood, and every precaution is taken to avoid error or misunderstanding.

The only adults to appear on the program are these: (1) The missionary speaker who is, if possible, someone directly connected with one of our children's special objects, gives a talk limited to twenty minutes. (2) The children's secretary gives greetings, reviewing briefly the accomplishments of prayer, work and gifts for the year. She gives messages from the children's missionaries on the field, and presents goals for the coming year. (3) One of the associate children's secretaries awards attendance banners. (4) The pastor gives the benediction.

Of course, back of it all lies the cooperation of consecrated leaders of local groups, who stimulate the enthusiasm of the children and encourage them in preparing their parts on the program.

Following is one program used—it may be varied and adapted as desired.

1. Welcome.
2. Salute to Christian Flag.
3. Bible Lesson.
4. Prayer Service.

5. Devotional Song or Solo.
6. Roll Call.
7. Greeting from Children's Secretary.
8. Offering Service.
9. Missionary Sketch or Pageant.
10. Rally Song.
11. Missionary Talk.
12. Award of Banners.
13. Resolutions.
14. Salute to American Flag.
15. Rally Song; America the Beautiful.
16. Benediction.

This program was sent to the child-announcer in the following form, to be partly memorized and given as easily and naturally as possible:

1. The first number on our program is a Welcome, given by of
2. Salute to the Christian Flag, led by and
3. The Bible Lesson will be in charge of and
4. Our Prayer Service will be led by
5. Song; The Lord's Prayer, by the children's societies of Church.
6. The Roll Call of the Societies will now be taken by of
7. We will now have a word of greeting from, Secretary for Children's Missionary Work.
8. Before we give our Thank Offering, of, and of will tell us about the Objects our Offering is going to.
After the ushers have received our Offering, the dedication will be sung by Society. This is a special Thank Offering we are giving today and does not apply on our regular apportionments. The offering will now be taken.
9. A Missionary Sketch, by the Band.
10. We will rise and sing Rally Song No. 2.
11. We are happy to have with us today,, who has spent several years in, where we have one of our Foreign Objects, the Kindergarten. will tell us about the children of
12. We thank for this very interesting talk, and are glad to know that the children of and the children of America are such good friends. That is why we are here today, because we want to be the friends of all the children of the world! Our attendance banners will now be awarded by Associate Secretary for Children's Work.
13. Before we close our program, surely we want to thank the friends of who so kindly invited us to hold our Rally in this Church; the ushers, the committees, Miss, and all who have worked to give us this interesting, happy afternoon. Shall we give them a rising vote of thanks?
- 14, 15 and 16. The last number on our program is the Salute to the American Flag, led by and After the Salute we will remain standing and sing Rally Song No. 1, America the Beautiful, and then Dr., pastor of this Church, will dismiss us with the benediction.

During the get-together time, while the children are enjoying their little "party," the leaders gather around the tables where samples of handwork and mission study books and materials are displayed. There is a plentiful supply of free literature, posters, etc., describing the objects the children support.

There has been some discussion as to the best time of the year to hold children's rallies. We have experimented with spring and fall rallies and are now receiving replies from a questionnaire sent out recently to our leaders. Some prefer the spring rally because it is a goal toward which to work during the winter; others vote in favor of fall rallies because they give ideas, objectives and inspiration for the new season's work. Some frankly admit they would like to have both! All agree that they find the rallies helpful and wish them continued.

We are convinced that the work with the boys and girls does count. They are the foundation of all future missionary effort, and at our rallies we

take advantage of the opportunity to emphasize this thought; also the four-fold service PRAY-WORK-GIVE-GO is presented as a challenge to be considered in the meetings of the local groups during the year.

We find a further answer to the question,—"Does it pay?" as we look into the faces of these hundreds of eager, enthusiastic youngsters, representing thirty to thirty-five organized missionary groups. These children are learning the advantages of world-friendship and the joy in service. They realize at our rallies that they are a part of a nation-wide organization of children, all praying, working and giving together for the other children of the world, and looking forward to the time when some of them may "GO" out as missionaries in the interests of world-friendship, world-peace and world-redemption.

Friendship School Bags for Mexico

Following the very successful enterprise carried out two years ago when the American school children sent "Friendship Dolls" to Japan to



THE FRIENDSHIP SCHOOL BAG FOR MEXICAN CHILDREN

cultivate international goodwill, this year the Committee on World Friendship Among Children has promoted the plan for sending "Friendship School Bags" from the children of the

United States to the children of Mexico.

The words in Spanish above the picture on the school bag may be translated, "World Friendship Among Children," and, underneath, "Good-will Greetings." The English words appear on the other side of the bag. Children, individually and in groups, from many churches, Sunday-schools, organizations, and sections of the country, plan to bridge the Rio Grande by sending to the Secretary of Education in Mexico City, throughout the summer months, good-will gift bags as a fitting sequel to the good will engendered by Ambassador Morrow and Colonel Lindbergh. The bags measure twelve by fourteen inches and are made of durable artificial leather.

The bags, or information concerning them, may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. They should be filled with gifts treasured by boys and girls everywhere, which are being purchased for small amounts by the American children themselves. The bags also contain a leaflet of explanation, and eight pictures of historical and patriotic interest to both countries. Some of the American children write letters to their Mexican cousins and enclose them in the bags. One of these reads as follows:

MY DEAR LITTLE MEXICAN GIRL:

I hope you will enjoy the little presents I am sending you. I wonder if in Mexico they started a letter like we do here in American schools. I am in the sixth grade in Mt. Hebron School, Upper Montclair, N. J. My name is Geneva Leach. Would you please write me and tell me your grade-school, town, state and name.

I hope you like your school work. (Privily I don't.) Please excuse my spelling and writing. I am enclosing and addressed envelope. Please write. I'm trying to write backhand.

Lovingly your little 11 year old American friend, I am GENEVA LEACH.

P. S.—If you could send me some old used up stamps, and your age.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND STREET, NEW YORK

HOME MISSIONARY EDUCATION

By E. JESSIE OGG, New York

Chairman, Joint Committee on Home Mission Literature

Home missionary education seeks to present the whole task of the Church in the homeland. It seeks so to present the facts that the Church may be more intelligent and act more wisely regarding the various problems, whether these be racial questions, class distinctions, economic relationships or the one great underlying motive of all—the winning of men, women and children to a fullness of life in our Lord and Master, Jesus Christ.

Last year an effort was made to see the missionary character of Christianity itself. Jesus as the first great missionary with a world purpose, a world message and a world-wide love was studied. Then came the followers of the Master with their enlarging views of the task laid upon them. Pioneer missionaries to all parts of the world demonstrated the dynamic power of Christianity.

After this view of the beginnings and inspiration of the missionary spirit it seems fitting to spend a year facing anew the task in America in the light of changing conditions. The study of the year by adult and young people's groups on the theme, "Home Missions Today" will be on the message of Christianity to the various peoples in America and the application of Christianity to the modern problems of American life.

Dr. William P. Shriver, who is devoting his life through a denominational mission board to the solving of one of America's most acute problems, has written the text book for adults and young people, entitled, "What Next in Home Missions?" Through typical enterprises the author sets forth the manner in which some of

the problems of the day are being met. He presents Christianity as a message for the whole of life; shows how Christianity carries a health message to sick bodies, brings enlightenment to darkened minds and the revelation of love and salvation to lonely hearts and lives steeped in sin. Today's message of Christianity carries not only wholeness for the individual but a solution for the problems imbedded in man's contacts in society. The reader is left with a forward look, a vision of what Christianity may accomplish in this land of ours when released for all of life of all men in their relationships one to another.

For Seniors

For seniors—youth of high school age—G. Bromley Oxnam has written out of his own rich experience with that age group a book entitled "Youth and the New America." The author seeks to prepare these boys and girls to make a contribution by their living and thinking to the country in which they live. He reminds them of the rich heritage, religious and secular, which is theirs; brings to their attention some of the outstanding problems of the day—industrial, racial and international; then proceeds to point a way whereby the rising generation may help to usher in a new day by appropriating Jesus' teachings and applying them to these great problems.

For Intermediates

"Meet Your United States!" is the title of the book to be used by intermediates. The form of this book marks a new departure in method of treatment. It is designed for leaders of groups and presents a method of work rather than home mission stories. The author, Miss Mary Jenness, is a successful teacher herself, has devoted

time to studying the most modern methods and has worked out with groups of intermediates the various projects presented in the book. A leader may take the text and follow the projects rather closely or may undertake original work stimulated by suggestions in one special section of the book. The attempt is made to provide help for all leaders along a new line, but much latitude is left the individual in carrying out the course.

For Juniors

Alaska is the theme for juniors. Miss Katharine E. Gladfelter visited that far-off possession of the United States a year ago and from her experience has written "Under the North Star." Miss Gladfelter is eminently fitted, both from practical experience and board responsibility, to supply a book needed for work with juniors. The text presents stories and lessons by the project method and it further furnishes suggestions for pupil activities, so that these little people may learn by doing and have built up in their minds ideas about Alaskan boys and girls which will promote sane, sound and Christian attitudes of one race toward the other.

Materials for hand work are furnished through "Alaska Eskimo House Cut-Out," which will be ready in the autumn, and an "Alaskan Picture Sheet," useful for note books and posters. This latter is a twelve page folder of pictures with interesting captions.

In addition to the materials on Alaska, a book containing biographies of a number of great home missionaries has been written for juniors by Harold B. Hunting, author of "Stories of Brotherhood." This latest production from his pen is entitled "A Book of Biographical Sketches" and will be published later in the year.

For Primary Groups

Primary groups will be following for the most part the same theme of study as juniors, that is, Alaska. Miss Gertrude C. Warner, a skillful

primary teacher, as well as a gifted writer already known as the author of "The Box Car Children," has produced "Windows into Alaska." This book is published in two forms, a teachers' edition, containing a course of lessons based on a series of stories, and an attractively illustrated gift edition comprising the stories alone. As a supplement to this book on Alaska, use of "The World in a Barn," by the same author published in 1927, is recommended. This is a good reading book and one chapter of it relates how the children built an Alaskan village. "Alaska Picture Stories" consists of four large pictures with a story about each written by Florence Crannel Means.

Self-activity will be expressed in the use of "To the Land of the Eskimo," a cardboard folder of colored pictures ready to be punched out and set up to form an Eskimo village. Little hands will become occupied in arranging this village and thereby enter into the life of these far-away children.

A second racial group is also presented for study by primary groups, Miss Ethel M. Baader, a specialist in primary methods having furnished a project course on the Navajo Indians. The volume, entitled "Indian Playmates of Navajo Land," contains material for the leader's background, worship services, stories and suggestions for handwork and dramatization. It is well for the children to become familiar with this primitive tribe who live isolated from civilization on their own reservation and whose children are in large part without school or play in their lives. "Indians of the Southwest Picture Sheet" supplements this book through the eye channel.

It may be possible for many primary groups to study in the course of the year both the Alaskan and the Indian while others will find it necessary to choose one or the other. Leaders will decide which material will bring largest results with their own groups. The aim is to provide a curriculum to meet all needs.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

RETURNING FROM JERUSALEM

By MRS. EVELYN RILEY NICHOLSON

President Woman's Foreign Missionary Society, Methodist Episcopal Church

The meeting of the International Council marks another milestone in missions, as did the Edinburgh Conference of 1910. We have traveled a long way since that eventful gathering. In nothing was that fact more evident than in the personnel of the two meetings. At Edinburgh there were only twenty-six representatives of the churches of the mission fields, although the conference delegates numbered 1,200. At Jerusalem, about one half of the delegates were members of the younger churches of the mission fields. They were on a parity in every way with the representatives of the churches of sending countries. They made as definite contributions on committees, on the platform, in expounding the Word and by leading us into the "secret of His Presence." This fact makes the Jerusalem Council unique in the annals of international missions. It marks the new day which we hail with a song in our hearts.

To be sure, the new day brings its own problems, questionings, readjustments. According to natural expectations, the meeting on the Mount of Olives, should have blown into a thousand pieces. It was made up of as diverse elements as could well have been selected—representatives of rival political powers; of state churches and "free"; of conservatives and modernists; of black, yellow, brown and white races. They met, not to discuss generalities on which they might agree, but to face frankly, fearlessly, the sensitive, irritating questions around which misunderstandings might form. Barriers of language,

backgrounds of distinctly different cultures, conflicting national aspirations and racial prejudices served to make the situation more tense. As one delegate phrased it, "This is a dangerous meeting. We have more need of prayers than of speeches." More than one shared her fears during the first few days until the cementing work of the Holy Spirit began to evidence itself in a growing confidence and unity. One was often reminded of that other Council at Jerusalem regarding the new churches of the mission field when "there had been much disputing," but when agreement was reached, as Stanley Jones reminded us, on the basis of what "seemed good to the Holy Ghost and to us." Especially was the unifying power of the living Christ evident when the report of the committee on "The Christian Message" was read. It was based on the preliminary study of specially prepared papers, on non-Christian systems, as compared with Christianity. It fairly appraised their values, but so clearly and cogently expressed the vitalities of the Christian faith, so potently made Christ the unique and sufficient Saviour of all mankind that the audience as one individual breathed its assent in hushed and reverent tones, whether of Confucian, Islamic or Christian "background." We knew ourselves one in Christ in that hour, and one in determination to make Him known to a needy world.

There was surprising unanimity, also, on the other reports as finally presented. The Committee on Industry, of which Bishop F. J. McConnell was chairman, and of which Harold Grimshaw of the International Labor Office, was a member, brought in a fearless and far-reaching report on the obligations of Christian bodies to-

ward forced labor, children and women in industry, exploitation of backward peoples and the Christianizing of the whole social order. The Committee on Racial Relationships called on Christians to practice and preach equality in the right to hold property, to enter all occupations and professions, the right to the functions of citizenship. The injustices practiced by ruling nations on subject peoples were frankly charged. Measures to debar colored races from missionary service were strongly condemned, and the desire of American Negro Christians to engage in missionary work in Africa was approved.

The frank discussion of the relation of the churches of the mission field to those of the sending countries brought out the desire for self-determination and naturalization, but it also gave vigorous emphasis to the desire for fellowship as an integral part of the Church universal and to the fact that the help of the Western world is needed in the occupation of new fields, the maintenance of buildings, the service of hospitals, schools, literature and every instrument of evangelism. The task is barely begun.

The Council realized the need for reorganization in order to admit to equal responsibility in facing the magnitude of the task, the strength of the newer churches. In an enlarged sense, therefore, it becomes international, and its Standing Committee now includes members of twenty-six national councils. The committee numbers thirty-seven, of whom, regrettably, only two are women. Sentiment is growing, however, in the direction of allowing women to make their fullest contribution in the task of world evangelization. It was heartening to note the very significant help given by women of the Orient—of whom our Helen Kim was one—on the various committees. Women were in a minority in the Council—three fourths of the delegations sent no women—but they were so generously treated by the Chairman, Dr. John R. Mott, that their voices were heard on nearly every

question. Particularly valuable was their contribution when, under the discussion of the non-Christian religious systems, the women of the East told what these systems had failed to do for womanhood. Said Mrs. Kubushiro of Japan, "No religion brought to Japan—Buddhism, Shintoism, Confucianism—ever recognized woman as a person. Christianity has sown seeds which are giving woman her place." Similar testimonies to the redeeming and releasing power of the Gospel were given by the women of Persia, India, China, Korea. References were made to these speeches again and again, and doubtless they will bear fruit in further unleashing of the power of woman for the service of her Master.

And now the delegates are hastening across oceans and continents to the ends of the earth. They achieved unity in Christ, and go their ways, conscious, as one phrased it, that they are "integrated" in fellowship. Said Dr. Braga, "You have taken Latin America on to your mission map. Henceforth the little worshipping congregations of my country may feel themselves a part of the Christian world." Said a lonely missionary, "I have looked clear over the world and have entered into the strivings, the sufferings and the hopes of all mankind."

In their eagerness to become indigenous there is danger that the newer churches become sectional, isolated and narrow. East and West need each other. The body of Christ must not be dismembered. One of the functions of the Council is to make its members conscious of their interdependability. This it has achieved. Through corporate prayer this unity must be maintained, and together, black and brown, white and yellow, may build the new earth in which dwelleth righteousness. The magnitude of the task calls for the utter surrender of self and the employment of every spiritual resource. The program of Jerusalem is an expanding and compelling one. Who is sufficient for these things?



TOPICS OF THE TIMES



The Greatness of the Task

NO ONE can survey this issue of the REVIEW without realizing more fully the magnitude and variety of the Home Missionary enterprise. The task includes not only the giving of the Gospel of Christ to the millions of the unsaved in our American cities and rural districts but the education of the coming generations and an effort to apply the teachings of Christ to industrial, social and political life.

Formerly Home Missions chiefly comprised pioneer work in frontier settlements and among Indians. Today it covers a territory as large as China and India combined; it has in its extensive parish almost as many men, women and children as are found in the whole continent of Africa. These people speak some sixty or more languages and have many different religions. They include nearly twenty million natives of Europe; twelve million Negroes and mulattoes whose parents were forcibly brought from Africa; the descendants of the aboriginal Indians and Eskimos of America; Orientals from Japan, China, Korea, India, Malaysia and the Moslem East; the mountaineers and "Georgia Crackers" of the Southern States; the lumbermen, harvesters, fishermen, soldiers, sailors and other migrant workers. Not only must the unevangelized and non-Christians be evangelized

and educated, but churches must be organized and built, and the work of Christ must be established so as to be self-supporting and with evidence of true vitality.

The field is so large that the Home Mission articles to cover the field could not all be published in this number. Later will appear articles on "The Mormon Church" by Dr. Wm. M. Paden; on "Alaska" by Rev. A. J. Montgomery; on "Industrial Workers and the Church" by Dr. John McDowell; "The Mountaineers of the South" by Dean Baird of Berea College; "The Needs of the Western Frontier" by Bishop Barnwell of Idaho; "The Church and the Unevangelized" by Dr. A. Z. Conrad of Boston; "Bible Distribution on the Pacific Coast" by Rev. A. Wesley Mell; "The American Indians Fifty Years Ago and Now" by J. M. Cornelison; "The Spanish-Americans Under Our Flag" by Rev. Charles A. Thomson and other papers of vital importance.

The Real Task of Home Missions

WHEN our Lord commissioned His disciples to go out and evangelize the world, He directed them to "begin at Jerusalem." There was an abundance of *religion* there and the people were highly educated according to the *ideas* of the day. In many ways they were above the intellectual and spiritual status of

their neighbors. Evidently it is not enough if the people of our land are intellectually trained or are "religious."

Christ put one command on His disciples who themselves believed in Him and followed His Way of Life; that command was to *bear witness to Him*. It was not first of all to agitate for a change in the political policies of the nation, to inaugurate temperance, purity or other reform movements; it was not to promote a better relationship between the races or between employers and employees; they were not directed to change the Jewish educational system or work for Church unity. Many of these and other transformations were expected to result from the carrying out of the main commission of Christ. That commission, to bear witness to Him, included personal testimony, founded on personal knowledge of the purpose and power of Christ to save men from sin and its deadly consequences. Their witness included testimony to their faith that He was, as He claimed to be, the Son of God who came to earth to reveal the father and His offer of Life; that He lived a perfect life and taught the Way of Life; that He died as a willing sacrifice on the cross to save men from sin and its penalty; that He rose again from the dead and appeared to His disciples to prove His victory over death and the certainty of immortality; that He ascended alive, with his resurrection body, into Heaven where He lives in power and from whence He will come again to reign.

Has Christ's commission changed today? Until men and women, as individuals, accept the claims and revelation of Christ as to Himself, His mission and His Way of Life,

there is no ground for hope that they will be willing to accept His principles or to apply His teachings as a rule of conduct. Men must first become His disciples and followers before they will accept His laws of the Kingdom to govern themselves and their human relations. If we are to follow the command of Jesus Christ the real task of the Church today in the Home Mission field is *first* to bear witness to Jesus Christ, by words and by life, as the Son of God and only Saviour of men; that new life and power comes by personal surrender to Him and submission to His control; that the eternal life is gained, not by our good works but by the death of Christ for us.

This is the Gospel that turned the world upside down in the days of the Apostle Paul. It is the Gospel that won over all opposition of worldliness, unbelief and political ambition in the days of Rome; it is the Gospel that gave effectiveness to the Reformation in Europe; it is the Gospel that has proved its power in America and throughout the world, wherever it has been practiced with vital faith and consistent life.

Is the chief task of Home Missions today anything else than to bear witness by word and by life to this Gospel so that the Holy Spirit will convict men of sin, of righteousness and of judgment and so that those who believe will enter into Life and will, in turn, become living witnesses to Christ among their fellow-men?

It has been abundantly proved that when the living seed is planted in good soil it will grow and spread and bear fruit. It is the Home missionaries' task to plant this living seed, to water it and to pray God to give the increase.



WORLD-WIDE OUTLOOK



NORTH AMERICA

Bibles for Aviators

A GOLD-LETTERED German Bible, printed in New York City by the American Bible Society, was presented to Baron Gunther von Huenefeld for the crew of the *Bremen* on May 1st by Rev. George William Brown, General Secretary of the Society. The inscription included in German lettering the Baron's summary of the flight: "*Durch Gottes Gnade Gerettet*," (saved through the grace of God). Leather-bound copies of the New Testament, with a gold superimposed airplane on the cover, were also given to Baron von Huenefeld, Captain Koehl and Major Fitzmaurice by the Society.

Increased Gifts to Missions

TWO of the leading denominational mission boards are rejoicing over their financial status. The Southern Presbyterians had been threatened with a cut in their foreign work next year, but the receipts for the year which ended March 31st were sufficient to prevent this, and also to wipe out a large part of the deficit which has been carried for several years. The Executive Committee of Foreign Missions received from all sources for the year \$1,662,443. The deficit on March 31, 1928, was only \$131,898. The deficit reported a year ago was \$289,947.

With the total receipts of approximately \$5,000,000 for the fiscal year which ended April 30th, Northern Baptists not only met the conditions which entitle their missionary organizations to the offer made by John D. Rockefeller, Jr., but went far beyond the mark set. Mr. Rockefeller

offered to match dollar for dollar any contributions in excess of the total for last year, up to a limit of \$250,000. Donations received through regular channels, from churches and individuals, aggregated about \$320,000 more than the year before. With Mr. Rockefeller's \$250,000 added, this makes the actual net gain \$570,000. The receipts now reported are the largest in three years. Mr. Rockefeller has made an identical offer applicable to the fiscal year that began May 1st. He gives \$250,000 outright, as he did last year, and offers an additional \$250,000 conditionally, on the same terms as before.

American Tract Society

THIS organization held its one hundred and third annual meeting in New York City on May 2d. All the present officers of the Society were re-elected for the ensuing year. The afternoon meeting was followed by a Bunyan Tercentenary Dinner, at which Hon. P. Whitwell Wilson spoke on "The Burden of Bunyan," and Maurice H. H. Joachim, a native of India, on "Pilgrim's Progress from the Oriental Viewpoint." The banquet was held on the eve of a drive for a \$50,000 Bunyan Tercentenary Fund to reprint Bunyan's books in English and "Pilgrim's Progress" in many languages now out of print. The report of the General Secretary, Dr. Wm. H. Matthews, showed a much larger work accomplished than the Society has been able to do for many years. Recent propaganda of atheistic associations has stirred Christian people to the necessity of publishing and distributing more Christian literature to counteract the activities of such organizations.

Methodist Home Rule Abroad

THE General Conference of the Methodist Episcopal Church, meeting in Kansas City, Mo., in May, passed a constitutional amendment, which, if ratified by two thirds of the 117 local annual conferences, will give Methodists in other lands now affiliated with the American church the power to elect their own bishops and govern their own affairs. The issue was brought in by a special commission of twenty-five delegates, eleven of them from conferences outside the United States. This commission was headed by Dr. Lewis O. Hartman of Boston, editor of *Zion's Herald*, who said, in speaking on the question:

We are going back to Wesley. From England, in the days of the Revolutionary War, he sent out emissaries of Methodism who were to allow America to organize and rule its own Methodist Church. From America, now, we send out emissaries to start self-governing and independent Methodist churches in all parts of the world. We will stand united in this diversity, one power before God, democratic and Christian, truly. It is the secret of a world Methodist church.

Gifts from a Mission Church

THE Church of All Nations of New York City, an institution conducted by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, contributed on Easter Sunday, through its various congregations, a total of \$567.72 for World Service causes, that is, for missionary work outside of the local church program. The Russian group gave \$87.72, the Chinese, \$130, the Italian \$100, and the International group \$250. For World Service this year the Church of All Nations gave \$1,085. During the same time the people contributed for annual conference benevolences a total of \$8,847. The significance of this report lies in the fact that the Church of All Nations is a missionary institution located on the lower East Side of New York City, and that the record covers a period during which the commu-

nity has suffered one of the worst unemployment crises in its history. In a year when one might reasonably have expected a decrease, these loyal people have responded with an increase which is both an encouragement and a challenge.

American-Born Japanese Problems

KAZUO KAWAI, who, though he holds the B.A. and M.A. degrees from Leland Stanford University, can get nothing to do but sell vegetables, contributes to *World Call* an article on the problems of the second-generation Japanese in the United States, of whom there are some 60,000 on the Pacific Coast mainland, not counting Hawaii. He says: "Having been educated in this country, they speak nothing but English. Having been raised in this country, their ideals, their psychology, their attitude toward life, are typically American. They are Americans in all but physical appearance. They know nothing of Japan. The American-born Japanese is realizing bitterly the fact that he has succeeded too well in becoming Americanized. If he had remained like his immigrant laborer parents, America would have given him some work to do, humble though it would have been. But he has made himself unfitted for these cruder forms of work by acquiring skilled training. He has gone through American universities, often loading himself with honors and demonstrating unusual ability, only to be told that there is no place in American industrial life for a successfully Americanized Japanese."

Work for Mormons in Canada

THE Utah Gospel Mission announces: "For many years we have wished to get our Bible truths into touch with the considerable number of Mormons in Alberta Province, Canada, directly north of Utah-Idaho Mormonism. In 1923 an imposing 'temple' to Mormonism was dedicated there, at a cost stated at \$750,000; and mainly in that region there are

about 10,000 of the Utah brand of Mormons, who surely need the real Gospel as much as perhaps anybody. We have had with us one or two Canadian missionaries at different times, and have broached the matter of whether one or more could not undertake the work of visiting these Alberta people. At last arrangements have been possible, and Brother John Lowry is now starting for that field, under engagement to prosecute the work for six months, Providence permitting, and as much longer as may be feasible. He will follow the same methods as we do in our usual fields; and we earnestly hope for a large measure of success both in direct gospel work and in helping the people to see the great truths of the Bible in distinction from the vast and dangerous errors of Mormonism."

Christian Eskimo Community

AT POINT BARROW, Alaska, where Captain Wilkins began his recent Arctic flight, stands the only hospital built within the Arctic Circle. It was erected by the Presbyterian Board of National Missions and serves a parish one thousand miles long on the northern shore of Alaska. Here are located three Presbyterian churches ministering to a thousand natives. This work was begun in 1890 by Dr. Sheldon Jackson who secured the use of a room in a refuge station for the first Eskimo school. Later the school was taken over by the Government and the mission concentrated on medical and evangelistic work. The hospital was built in 1921. Dr. A. W. Newhall, in charge of the hospital, lists the following encouraging points:

Every Eskimo in the village attends every service as a rule.

Everyone in the audience sings or tries to, thus making a joyful noise.

Every man, young or old, will pray publicly and consider it a privilege.

Every Eskimo in the place over fourteen is a member of the church.

Every Sunday-school teacher attends every training class weekly as a rule.

Every man is willing to do janitor work at church when requested by the Eskimo deacons.

Eskimo as a whole are honest and will not lie—few exceptions.

There are no swear words in the Eskimo language.

In these northern regions none of the Eskimo drink booze, desire to, or make it.

Porto Ricans in New York

PORTO RICAN evangelical Christians are well represented among the tens and perhaps hundreds of thousands of Spanish-speaking people in Greater New York. There is a Porto Rican Brotherhood with attractive headquarters, and various other Porto Rican organizations. Five hundred and fifteen Porto Ricans are attending colleges in continental United States, many of them in New York City. Recently, Dr. Orts Gonzalez, editor of *La Nueva Democracia*, one of the cooperative enterprises aided by the American Missionary Association, addressed an audience of over three hundred in the Spanish Evangelical Church in New York City, and thirty new members were received into membership. One of the deacons administering the Communion service was a coal-black Porto Rican Negro, from the neighborhood of the Blanche Kellogg Institute. There were several other Negroes in the audience, but apparently no race problem. The public schools of Porto Rico employ 733 Negro teachers out of a total of 4,500. "Perhaps," says *The Congregationalist*, which gives these facts, "Porto Rico can help us somewhat in our problems of race adjustment."

LATIN AMERICA

Evangelical Books in Spanish

AMONG the activities carried on in the past ten years by the Literature Committee of the Committee on Cooperation in Latin America are the following: Dr. Juan Orts Gonzalez, a converted Spanish priest who, in addition to his Roman Catholic training in the universities of Spain, had been graduated from a Presbyterian theological seminary in the United States and had experience as a Protestant missionary in Cuba, was employed as editorial secretary. The first task was

to let all the various Spanish-speaking mission fields know, through the publication of a bibliography, what each was producing. The second step was to secure the publication of new books, either translations or original works. Questionnaires were sent to missionaries to discover for what books there was the greatest demand. Then an effort was made to have denominational presses accept responsibility for publishing some of these. All in all there are now available for the evangelical minister's library 480 different religious books in Spanish. The committee is now working on a new Spanish hymnal. It also publishes a monthly magazine, *The New Democracy*.

Education in Nicaragua

THE school supported by the American Baptist Home Mission Society and the Woman's Home Mission Society in Managua, Nicaragua, has authority from the Government to confer the degree of Bachelor of Arts. This is not the equivalent of a Bachelor of Arts degree in a North American college, but represents considerable work beyond the North American high school. It is based on the French system of a *lycée* and prepares one for professional courses in a university. Of a class of three which was graduated in 1928, one went to Mexico to study medicine. He is an enthusiastic Christian and good lay preacher. A girl graduate has continued in the Managua school as a teacher. The majority of the students in the higher grades are members of Baptist churches and will become intelligent leaders in Nicaragua. The boys in the boarding department number twenty, and the building is being enlarged to accommodate ten more boys.

Hostels for Mexican Students

THE provision of homelike living quarters, under missionary auspices, where students in government schools can be brought under Christian influences, is a comparatively new

type of work now being carried on successfully in several Latin American cities. In Tixtla, Mexico, the Federal Government has opened a new school for the training of rural teachers, occupying a large house on the central plaza and facing the parish church. The hostel for men conducted by Southern Presbyterian missionaries occupies a house on another side of the plaza, while the hostel for women has an almost palatial residence on the fourth side, once the home of General Vicente Guerrero, the great leader in the war of independence. Here is a state school cooperating with two missionary hostels, which furnish living quarters for its students while the Government pays the salary of three Presbyterian teachers in the school who also live in the hostels. Rev. William Wallace writes:

We have joined hands with the Government in a tremendous program of education. They are providing the intellectual equipment while we are building character, without which any school program is doomed to failure.

A Seminar on Mexico

THIS title was given to the selected group of American citizens under Congregational leadership who, in April, 1926, and in January, 1927, made a first-hand, sympathetic study of conditions in Mexico, and who since their return have sought in many ways, especially by lectures and articles, to interpret the hopes and ideals of the people of Mexico to the people of the United States. A similar group under the direction of Rev. Hubert C. Herring, D.D., expect to spend three weeks, July 5th to 26th, in Mexico City. The announcement of the trip reads in part:

A group of citizens of the United States will meet in Mexico City for three weeks in July, 1928. During this period, they will have the opportunity of hearing from the lips of the men who control the situation in our neighboring republic the story of the purposes and hopes of the Mexican people. They will hear about oil laws, land reforms, educational policies. They will hear about labor movements, church questions, and eco-

conomic tendencies. They will see Mexican schools, churches, public works, mines. They will have ample time in and around Mexico's capital to talk with the people, and to ask questions. They will hear the music of Mexico, see its art, visit its places of historic interest.

Gambling at Church Feasts

RICARDO JIMENEZ, President of Costa Rica, is praised for his "courage, uprightness, and patriotism" by the *Latin American Evangelist*, which, as an illustration of his character, quotes the following incident from a paper published in Costa Rica: "When in the Central Park the church feast, organized for the collection of funds by the Venerable Council of the Metropolitan Cathedral with the help of all the local priests, was about to begin, it was seen that the gaming tables were set up and that as usual the people thronged to them. From the President's house orders were transmitted by telephone that these tables should be immediately taken away. The Chief of Police at once put into effect the law which prohibits gambling and with a piquet of gendarmes saw to it that the President's orders were respected. . . . Naturally, the fact that gambling was not allowed meant a big slump in the church's gains and took away all animation from the feast."

Argentine River Mission

THIS mission, founded by E. A. Strange and F. Hesse, with headquarters at Tigre, Argentina, seeks to evangelize the people of fifteen different nationalities who dwell on the banks of the River Paraná in its southern portion, its tributaries and the group of islands split up by 250 rivers and creeks known as the Delta. The prospectus of the Mission describes its equipment as consisting of "the launch *Buenas Nuevas* for long journeys, and the launch *Evangelista* for day trips, two rowing boats for evangelizing small creeks, and a gospel hall and home in the Delta." Mr. Strange writes: "You can understand the varying shades of religion there

are among the fifteen different nationalities represented here, and the great difficulty we have in evangelizing. Our parish, including Tigre the base, represents a population of about forty thousand."

EUROPE

Annual C. M. S. Report

THE following summary of the report presented at the annual meeting of the Church Missionary Society in Queen's Hall, London, May 1st, is given by *The Christian* (London): "In Africa, with constant expansion, there is adaptation to changed conditions, while cooperation between governments and missions in the sphere of education is being carried into practical effect. In Egypt, the Anglican Church shows signs of healthy growth and development. In Persia, there is the hope of securing a united Church. In India, men and women are coming forward openly to avow themselves the followers of Christ. In Ceylon, the Holy Spirit is moving in the hearts of men and women. In China, the Church stands stronger and purer than before, with a keener sense of eternal values and a greater determination to make its witness clear and penetrating. With an expenditure amounting to £484,000, the net increase in the deficit is £11,000, which brings the total deficit up to £88,000."

Medical Missionary Association

THIS organization, established fifty years ago, with headquarters in London, has the following objects: (1) To aid suitable Christian men and women who desire to become medical missionaries. It has a hostel for men at Highbury, where the students live during their five years' course of study for full legal qualification at one of the medical colleges of London. The women take a similar medical course at the School of Medicine for Women. During this period it is sought to strengthen the spiritual life of the students by Bible study, to surround them with a strong Christian

and missionary atmosphere, and to encourage such spiritual activities as are compatible with professional studies.

(2) To promote interest in medical missions among medical students in London. (3) To diffuse information as to medical missions by means of lectures, meetings, and the publication of the magazine, *Conquest by Healing*.

(4) To make grants or otherwise help existing work abroad, as funds are provided. It does not itself conduct foreign missionary work. But it has helped to provide more than sixty medical missionaries, who have worked or are now working in connection with some fifteen missionary societies; thus the Association, itself undenominational, acts as a bond of union between the various societies which are represented on its executive committee.

Books for Lighthouse Keepers

THE Lighthouse Literature Mission of Belfast was founded in 1904 by Mr. Samuel H. Strain, a Belfast business man who carries on this work without compensation as a Christian avocation. The literature sent out is all soundly evangelical, Spurgeon's sermons, and the like. Practically every parcel is accompanied by a personal letter, and there is suitable literature for the children in remote lighthouses. The report of this mission throws a sharp light on the life of those to whom it ministers. One girl writes from a lighthouse in Alaska, "My father has just six years more to serve, and then I shall be able to go to church on Sundays." Last year Mr. Strain sent out a thousand letters and six hundred parcels of literature, ranging from Antarctic Trista de Cunha to Arctic Alaska, and the world around.

German Church Life Today

JOHN M. THOMSON, Educational Work Secretary of the Scottish National Y. M. C. A., writes after a recent visit to Germany: "In the last ten years the Protestant Church in Germany has passed through a very severe time of testing. . . . Two ten-

dencies in the present life of the Church are perhaps worthy of notice. The Lutheran Church has never relied on the Sunday-school as much as have the churches in the English-speaking world, partly because it was satisfied with the teaching in the schools. But now there is a strong movement for the development of the *Kindergottesdienst* (Children's Service of Worship). Those interested in this are holding a special conference or summer school at Eisenach in September. There is also a strong movement towards reviving the use of the old German chorales. In the last fifty years there has been a considerable use of what they regard, I regret to say, as typical English hymns, i. e. translations of Moody and Sankey. The return to the chorale receives an additional impetus from the example of the secular youth movements, whose high standards of musical taste lead them to sing Bach and Palestrina as music, if not as religion."

Vodka Drinking Increasing

SPEAKING in Moscow at the Congress of the Communist Youth Organization, which has 2,500,000 members, Nikolai Bukharin said: "Alcoholism has become a direct social danger. There are cases of workers spending fourteen or fifteen per cent of their wages on drink. This is not an exceptional figure. Even Leningrad sometimes surpasses its pre-war 'record' in the number of drunks."

The *Alliance Weekly* makes the following statement: "The manufacture and sale of vodka is considered the most important and surest item in the budget of the Soviet Government, last year's net income from it being nearly \$150,000,000. Needless to say, the Government is making every effort to increase its sale, although the consumption in 1927, the highest figures reached, was forty times greater than in 1926. At Leningrad alone the death toll from alcohol increased six-fold, while the increase of drunkenness throughout the country is tremendous. Some communities are pe-

tioning the Government to 'remove this curse,' and the press is actively supporting the 'new society to fight drinking' which intends to establish homes for the cure of inebriates."

"Christ-Believing Jews"

REV. GISLE JOHNSON, a Norwegian Christian missionary to the Jews for more than a quarter of a century and for the past six years located in Budapest, Hungary, is quoted in *The Lutheran* as follows: "*A Society of Christ-Believing Jews* is the name of a group of baptized and unbaptized Jews, men and women, who have for some time banded themselves together in Budapest. The name itself indicates the inner struggle experienced before it became clear how they should appear before the world. Christ-believing Jews! Hence not Christian Jews! For whoever wishes to be known as a Christian Jew acknowledges that he is first and foremost a Christian; while a Christ-believing Jew considers himself first and foremost a Jew . . . The outcome will depend altogether on how successful the deepening of the spiritual consciousness will be, the necessity of which is fortunately recognized by our friends."

Welfare Work in Macedonia

REV. WILLIAM C. EMHARDT, Ph.D., a Field Director of the National Council of the Protestant Episcopal Church, writes after a recent visit to Greece: "Macedonia as it exists today will, I believe, be recorded in history as one of the wonders of the world. I know of no other instance in history where a population of 1,400,000 refugees, both co-nationalists and foreigners, have been extended hospitality, colonized, and started on the way toward self-support. This has been done in Greece in about five years. The achievement assumes greater proportion when we recall that Greece formerly contained less than five million people, war-wearyed and impoverished. Throughout the length and breadth of Greece,

and especially in Macedonia, we find well-established villages, averaging from five hundred to several thousand souls. Houses which compare favorably with the peasant homes of neighboring Serbia or Italy have been erected, seed and cattle have been supplied, industries inaugurated, schools and churches erected. The average cost per family has averaged \$55 as compared with an expenditure of \$850 per family in Palestine."

New Movement in Greek Church

REV. SAMUEL MCCREA CAVERT, Secretary of the Federal Council of Churches, who has recently been studying the ancient Eastern Churches, writes: "In Greece a new force known as the Zoe Brotherhood (Zoe is the Greek word for life) promises greatly to enrich the spiritual life of the church. This brotherhood includes both clergy and laity, who have alike renounced worldly ease, are bound together in a democratic society under the motto 'For me to live is Christ,' and are sounding the notes of simplicity and reality in the religious life. It may almost be described as a home missionary agency, and seems to be bringing about something of a revival of preaching in many Greek churches, a greatly-needed emphasis in a church in which religious instruction has had far too small a place as compared with ritualistic observance. The brotherhood is also producing popular pamphlets on religious subjects and publishing a weekly religious paper which is developing a large circulation. The lay members of the movement who engage in business pledge themselves to live in great simplicity so as to devote much of their earnings to the purposes of the movement." The beginnings of this movement were noted in the May, 1927, REVIEW.

AFRICA

"Many Tongues"

REV. W. C. JOHNSTON, of the Presbyterian West Africa Mission, tells a story that recalls the many languages of Pentecost: He was hold-

ing a communion service at Bafia, at which more than three thousand were present. As the people belonged to various tribes that used very distinct languages, they were placed in lingual groups where the voice of an interpreter could easily reach all who spoke that particular language. Then he adds: "I preached in Bulu, and three young men translated into different native languages to their people—all speaking at once. Then the French Administrator was seated on the platform, and the French school teacher translated the sermon into French for him, so that there were four interpreters going at the same time." The *Presbyterian* comments: "The whole story of missionary triumphs in that section of West Africa is an echo of the apostolic victories of the early Church."

Sunday-School Methods in Egypt

THE World's Sunday-School Association through its Moslem Lands Committee at Cairo serves all missions and churches engaged in Bible-school work. This is done by: (1) Producing Sunday-school literature in Arabic. Nine books and fifteen pamphlets have been published and are widely used. (2) Helping to develop fifteen conferences for teachers held in various cities each year by the Evangelical Church. (3) Aiding with pictures and teacher-training the classes for street children in the slums of the great cities. (4) Inspirational and educational work all over Egypt by Sheikh Metry Dewairy, Field Secretary. (5) Executive work and correspondence by Rev. Stephen Trowbridge, in counsel with a committee of missionaries and delegates from the Egyptian Synod, to correlate the work in Egypt with that in the Sudan, Algiers, Palestine, Syria and Iraq. (6) Helping the hospitals with illustrated books for patients, especially children. (7) Commencing the formation of an Egyptian Sunday-school Union which shall in time carry the main responsibility. (8) Promoting world-friendship and world-vision.

Africans Plan Home Missions

THE Christians of the Efulan churches in the West Africa Mission of the Presbyterian Church (U. S. A.) are making inquiry about the cost of the entire work of the Nnanga Aboka district, saying that they want to do more than support a catechist, and would like to undertake the cost of an entire district. The Elat missionary society is also inquiring for fields for its missionary effort. "We rejoice," says the annual report of the Missions, "in the desire of our older churches to have a part in the evangelizing of the people in the newer fields, but we must somehow instil into these missionary societies such a spirit of consecration and prayer that they will give not only of their money, but an ever-increasing number of lives for the work. Our various schools train teachers, catechists, and pastors; our churches train up a Christian constituency to support the work; the missionary doctor multiplies himself many times in trained young men working under his supervision. All these fit together as the machinery needed to establish the Kingdom of God in this part of Africa."

Liberian Christians in Office

THE Government of Liberia has recently appointed several of the native clergy to government posts, chiefly educational, and has reappointed a number of others. In all five counties the county school inspectors are clergy; another clergyman occupies the newly-created position of supervisor of teachers for the entire republic. Another is collector of internal revenue. The president of Liberia College and three of the faculty are native clergy. Among the Christian laymen, three recent appointments are the Secretary of the Treasury, Judge of the City Court in Monrovia, and Justice of the Supreme Court. The activity of the Advisory Committee on Education in Liberia is becoming effective in increasing co-operation between the government and

the mission schools. Two teachers' institutes, in Cape Mount and Monrovia, have brought together the county school teachers and others from government and mission institutions.

Training Sudanese Preachers

A RECENT letter from Mr. and Mrs. John Hay, of the Sudan Interior Mission, reads as follows: "We are in the midst of our first Dry Season Bible School for Gbari Evangelists. We have built a little compound for them. The old school has been repaired and there are ten living houses, a kitchen, a corn-grinding house and a cornhouse around it. Nine students, five wives, our own house-boys and lots of children live there, and it is one of the happiest places in the Gbari country. The students are all tremendously keen and seem to value every minute of their study time. We have been emphasizing, on every possible occasion, their tremendous responsibility and our inability to reach all the Gbari people with the Gospel. As a result of this, a number have volunteered to go to our villages around and sit down as witnesses for Christ, supporting themselves by farming. When the school closes we are hopeful that a number of villages will have a chance to hear of the Lord and see how He changes lives. This is a big thing for these boys to do."

Medical Training in Congoland

REV. C. E. PUGH, Field Secretary of the English Baptist Missionary Society, contributes an article to *Conquest by Healing*, in which he says he has been asked, as "a non-medical missionary," to discuss the value of medical missionary work in those portions of Equatorial Africa with which he is most familiar. Of one aspect of the question he says: "In the training of native Christian *infirmiers*, which is being carried on at the various hospital centers, lies the great hope for a healthier Africa. Such trained natives will not only be of service in hospitals and dispensaries established in con-

nection with mission stations, but they will—as indeed they are doing—take charge of branch dispensaries at points remote from the actual centers of missionary enterprise. There they reach people who would otherwise go unhelped, and, in addition to relieving pain, showing the way of health and combating disease, lead their own people in their own way to the Physician of souls. This also is true of the native Christian maternity nurses, now recruited from several mission schools, who, when their training is completed, exercise such a beneficent ministry far and wide in the districts where they live. These *infirmiers* and nurses are the earnest of the Congolese medical men and women presently to be."

Bridgman Memorial Hospital

THIS American Board enterprise in Johannesburg, South Africa, is progressing toward completion. Successive steps have been the securing of the first \$25,000 in America; the opening of clinics; the growing interest of the white people of the city; the formation of an interdenominational hospital board; the securing of an excellent site; and the laying of the corner-stone, on January 7th. All the speakers at that ceremony laid upon Johannesburg as a duty of honor the completion of the building fund. When one considers that last year's reports show an infant mortality among natives of the Gold Reef area of 705 per 1,000 as compared with 74 per 1,000 for Europeans, one realizes the scope for this hospital, the only maternity hospital for 15,000 native women. Already the clinics established in affiliation with it are doing capacity service and the example they have set is being followed by other societies.

African Fears

SOME people near the river Nlong believe that the American mission is made up of the ghosts of the Bulu, so they say they cannot accept God lest they have to work for the Bulu.

THE NEAR EAST

Religious Contacts in Syria

FOR the fifth successive year the little Arabic-speaking Protestant church in Tripoli, Syria, welcomed its deputation of Christian, Moslem and Druze students from the American University of Beirut. They taught its Sunday-school classes and took charge of some of its exercises. Last year one of the student speakers to the school was Fadhil Mohammed Jamali, son of a Shiite Moslem sheikh in Bagdad—a loyal, liberal, spiritually-minded young Moslem, now teaching in the government teacher-training college in Bagdad. This year, the Moslem class teacher and speaker was Obeid Abdunur, a Sudanese, who will return next summer to work for the department of education in his home land. Four years ago he came to Syria, pious but fanatical. During this period he studied and played with Christians, Jews and Druzes; and now speaking in a Protestant Sunday-school, he could sincerely state that he valued all men by their character rather than by religious labels. Other members of the deputation were three Greek Orthodox and a Druze.

Palestine Jewish Organization

REGULATIONS for the organization of the Jewish community in Palestine, formulated by the Permanent Mandates Commission of the League of Nations, have been summarized as follows in *Foreign Affairs*: "There is to be an Assembly elected on a very democratic basis by the votes of all adult Jews and Jewesses. This Assembly will in turn elect a National Council or Executive Committee, which will supervise the general affairs of the community as a whole and will act as the representative body of Palestine Jewry. It is highly important to note that the Council will have vested in it general powers of taxation, which will be exercised for the purposes of education, poor relief, care of orphans, care of the sick, and the maintenance of religious and lay

organs of the community, also for the ritual slaughter of animals, for the baking and sale of unleavened bread, and for the granting and ratification of certificates. The elected Assembly, the General Council, and the local communities will exercise general supervision over the affairs of the Palestine Community."

N. E. R. Boys Good Workers

TRIBUTE was paid in the April REVIEW to the so-called "graduates" of the Near East Relief orphanages. Edward W. Blatchford has organized among the boys who have gone out from the orphanages in Palestine four working boys' clubs: two in Jerusalem, one in Nazareth, and one in Jaffa. The four clubs have a membership of ninety boys. By living in such clubs the boys not only have a home and good food, but are able to save from twenty to thirty-five per cent of their wages. The boys work at all sorts of trades. There are tailors, shoemakers, blacksmiths, carpenters, photographers, surveyors, pharmacists, marble-cutters, coopers.

In Cairo, Egypt, R. M. Davidson has found positions for 500 boys from N. E. R. orphanages in Greece. After a recent visit to the boys and their employers Mr. Davidson says:

In not a single instance did I receive a complaint of any importance, and in every instance employers granted the boys an increase of salary of a substantial nature. Several of the boys have been able to bring their mothers and sisters and brothers from Greece and Turkey to their homes in Egypt, so that many long-separated families are now united, solely through the boys' own efforts and success, without any expense to the Near East Relief.

Speech of Persian Children

F. M. STEAD, writing from the F. Faraman Industrial Farm School near Kermanshah, Persia, says: "The thing that I rejoice over more than anything else, is the way the children have changed in character. Persia is a country of liars, and abusive and foul language seems to come easily

and without shame of thought, to the lips of all. Babies are taught to tell lies and say bad words when they are first learning to talk. If a wee child calls his mother by some horrible name, or tells his father that he is a liar, all who are within hearing burst out laughing and think the child is very bright. These orphan children of ours, when they came here, were as bad as they well could be with respect to the language they used and the lies they told. But the influence of this Christian home and the love of Jesus in their hearts have done away with all that. Now I hardly hear an unseemly word from their lips for weeks at a time and, with one or two possible exceptions, I rarely catch one of them telling a lie. Truly, the way God touches the lives of little children is beautiful."

"Many Adversaries" in Iraq

REV. MR. MOERDYK, of the United Mission in Mesopotamia, reports from Amarah: "'And there are many adversaries.' For some reason the Mohammedan zealots of the Sunnis and more particularly of the Nejj Shi'ahs seem to have taken to themselves the duty of arousing the people against our Christians and inquirers . . . A man from Baghdad preached for three or four days to large audiences in the mosque to arouse the Mohammedans to be loyal and zealous in their religion and to slander the Jews and the Christians. Our work was especially mentioned. A man from Yemen passed through Amarah and was used by the Shi'ahs to address audiences on the subject of our work. Three other religious leaders were sent in turn from Nejj, all of whom remained in the town for longer or shorter periods . . . There has been a spy among the inquirers, who visited the different religious leaders to tell them the names of their near apostates. You can imagine the result." The adversaries opposing the work of Christ among the Moslems are numerous and persistent. Many are blind; some are diabolical.

INDIA AND SIAM

Strengthening New Converts

REV. J. T. TAYLOR, D.D., of the United Church of Canada Mission in Indore, Central India, writes of a visit to an out-station where seven young men had been baptized about a month before: "We went to the home of the leading man of the number, and by the light of our lanterns had worship on his humble verandah. Knowing that this little group was already being persecuted, I spoke on our Lord's temptation, and sought to show that He was with them in their trials. Then the pastor from the little out-station who was with us on tour spoke out of his own experience in a most inspiring way. Himself a converted Brahmin, he had faced more severe trials than these new converts would be likely ever to have to face. The Spirit of God was manifestly present in our midst, and I feel sure that these babes in Christ got a view of their new *guru*, their new Lord and Master, such as they had not dreamed of before."

Ready to Be the First Martyr

A MEMBER of the Christian and Missionary Alliance writes of an out-station of Sanand, Western India: "Opposition to the Gospel has been very intense and active in this new center, and up until a few months ago our people were positively forbidden to draw water from any well in the whole town. Consequently we had to pay for every drop of water our people used. Last year we moved from the center of the city to a quieter spot on the outskirts. At this time a new worker was stationed there. Upon his arrival he proceeded to draw water from the local well, and, as we expected, was immediately confronted by all kinds of protests and threats from the Hindus. The police then came on the scene and declared Chuggan must not take water from the well. Whereupon Chuggan calmly replied, 'Without water my family and I will die; and if I take water from the well, you

will kill me, so I shall be the first martyr for Christ in the Baroda State.' This settled the water strife in Kadi. Since that day our people have drawn water with the Hindus."

Loud Speaker Used

MOHAMMEDANS have been the first in India to make use of the loud speaker in the service of religion. "This startling innovation," says *The Indian Witness*, "was made in Bombay on the occasion of the *Id* celebrations at the close of the Ramazan fast, and did not go unchallenged by Moslem orthodoxy. Thousands of 'the faithful' gathered on the Esplanade Maidan for the *Id* service and *namaz*. The voice of the preacher was so magnified and conducted through the crowds that heard plainly all that was said. Who will be the first to preach Christ to great *mela* crowds with the help of the loud speaker? Such work, if undertaken, would have to be done with the consent of the organizers of the *mela* and in utmost consideration of the feelings of the attendants, for it would be grossly unfair to force on the crowds what many of them might seriously object to hearing. But we are persuaded that there is a use for the loud speaker on such occasions and that, if the opportunities thus provided are not abused, great good can be accomplished through them. The chief difficulty to be met is the lack of electricity where many great *melas* are held but this difficulty will not be encountered everywhere."

Problems of Indian Pastors

SOME of the difficulties that confront a Christian Indian preacher today are hinted at in the report of a re-training class at United Divinity College, where forty Indian Christian men sat together, absorbed in the study of various questions related to their work. One man told how a Brahmin rose and walked off because his sensibilities were offended at the mention of the Disciples catching fish; and on another occasion,

this same man found it wise to avoid the "fatted calf" when telling the story of the Prodigal Son. Christ's humble station in life in contrast to that of Buddha, born a preacher and married to a wealthy widow, is stressed by one member of the conference. A converted holy man explained how Christ's purity impressed him in contrast to the questionable life history of some of the gods and goddesses he was worshipping at the time of his conversion. For seven weeks these preachers and pastors, ranging from twenty-two to seventy-two years in age, studied, sang, ate and slept together.—*Missionary Herald*.

A Layman's Work in India

THE Church Missionary Society reports that a fine piece of voluntary work is being carried on by J. P. Bunter, who is public prosecutor in Poona and a former member of the Bombay Legislative Council, at Hadapsar, a village near Poona. Schools have been opened, regular Christian teaching is given, social service is carried on, and a very marked change has come over the life of the village. Of this piece of work an Indian missionary of the C. M. S. goes on to say that "the highest men in the land, from His Excellency the Viceroy downwards, have gone and seen and have returned 'glorifying and praising God for all the things that they have seen and heard.'" Mr. Bunter has been awarded the Kaisar-i-Hind medal as a mark of the official appreciation of his fine service.

Militant Islam in India

MOSLEMS in India, according to a paper published in Lucknow, "have had to face a revival of Hinduism as a proselytizing religion and the Shuddhi and Sangathan movements devoted chiefly to the conversion of certain groups of Moslems to Hinduism, the faith of their fathers. They have looked with deep feeling upon several scores of Rajput

Moslem tribes returning to the Hindu field. Indian Moslems have been pushed into an effort to appraise themselves to discover, if possible, what they ought to do in the new situation. They have discovered that they are educationally a backward community and in relation to the vastly larger Hindu community are very poor, both in the sum total and the average of their possessions, and last, but not least, are very much in the minority. Their leaders were aware of these facts before the war but the community has just discovered and begun to ponder them. They are organizing and adjusting their forces, with a three-fold program of intrenchment, repulsion and aggression . . . The leaders of the movement use military terms, thus showing the militant attitude of present-day Islam in India toward other religions."

Tibetans in Darjeeling

AN ENGLISH society, with headquarters in Darjeeling, on the Indian border of Tibet, reports: "Our activities during the past year have been confined to Darjeeling. Tibet seems faster closed than ever. Permission to enter the country as missionaries is still refused. We have continued the work of preaching in the bazaar hall, in the Tibetan settlements, and at the rickshaw stands. Our ministry has also included services in English for the Union Church, in the Tibetan Mission, and for the Nonconformist soldiers in barracks at Lebong. The religious obstacles to our Tibetan work are greater. There is a revival of Lamaism in the district. A new monastery has been built within a hundred yards of us. The lamas walk in procession round the town regularly, carrying the Lamaist scriptures. Ritualistic services are held at intervals in open spaces of the town, and lamas of rank are more numerous than ever now. Display of this kind overawes the people, so that they seem hypnotized by it—which is the aim of it all."

CHINA

Missionaries Back at Work

"HOME again! If you have never been exiled from your home and work by circumstances over which you had no control you cannot know the joy that is ours to be back in Kaifeng!" So begins a letter written by Rev. Eugene Sallee, D.D., missionary of the Southern Baptist Convention, after he and Mrs. Sallee and some women missionaries had returned to their station, Kaifeng, Honan Province. It continues: "Though soldiers were everywhere in the compound and all missionaries' homes occupied, still we found two rooms in our house the first night. We have our entire house now, and renovating, cleaning, airing and scrubbing have kept seven or eight men busy for days. We began preaching twice a day to the wounded soldiers in our school chapel the first Sunday after our return and carried on the two services throughout the week. Yesterday was our second Sunday at home. It was a wonderful day. The morning service was one that we shall never forget. The chapel which seats about six hundred was crowded to capacity. The window sills, the pulpit platform, and the aisles were all full."

Attitudes of Chinese Students

TWENTY-ONE Y. M. C. A. student secretaries of China, in conference at Hangchow Christian College, prepared a summary of the situation as they see it among Chinese students. It was forwarded by T. Z. Koo, and reads in part as follows: (1) A general pessimism prevails among students in their attitude towards the Nationalist Movement. Their hopes had been raised to a high pitch by the initial victories of the South. (2) A feeling of bewilderment as well as of expectancy is noticeable among them. They do not know where to turn for guidance and seem to be waiting for something to happen. Many are quite slack in the matter of study. (3)

The problems which confront students today are: (a) What should be our attitude towards sex questions? (b) What shall we do after graduation? (c) How does communism as a theory and practice compare with the "Three Principles of the People" of Dr. Sun? (d) What is a sane and true philosophy of life for Chinese young men today? (4) Many students are still hostile or indifferent to religion, looking upon it as something quite useless in human life.

Chinese Moslems Won

DR. L. P. RAND, of the Borden Memorial Hospital in Lanchowfu, Kansu Province, writes of conditions in the neighboring city of Hochow: "There is now a group of a dozen open believers, meeting more or less regularly at the hospital for worship. One of these, not a local man, was baptized in a near-by town a year or so ago. No Moslem has yet been baptized in Hochow, but one young man who was driven out of his home and shop because of his stand, was baptized by us here in Lanchow in August. He has now gone to a distant city to seek employment. He is the first Hochow Moslem to be baptized. Another man is preaching openly on the streets of that fanatical city, and was recently given a public beating by his father who recognized the voice of his son preaching outside the door of the food-shop where he happened to be eating. This man and his wife are holding daily services in their home, which are attended by quite a group of outsiders."

Schoolboys in Canton

THE so-called Middle School, which prepares students for Lingnan University (formerly Canton Christian College), is described by Henry B. Graybill, its principal from 1907 to 1926, when he was succeeded by a Chinese, as having a "very varied and active and open-minded student body." He says: "The cosmopolitan character of the middle school has made the

work there very interesting as well as very far-reaching. The boys have come from Chinese communities in fifteen different countries, in addition to those from many provinces of China. A teacher who has been in the work for some years notices a great many differences in this student body with its 'returned emigrant' Chinese as compared with the more purely 'native soil' group with which we dealt in earlier years. Chinese teachers complain that these fellows are not so patient with the grinding task of learning to read and write Chinese, and not so ready to do what they are told to do. But no one will deny that they are an interesting group."

Foes in Annam

IRVING R. STEBBINS writes from Cochinchina: "Annam with its 12,000,000 still waits in this year 1928 for the Gospel." The treaty existing between France and Annam gives the Catholic Church permission to carry on its propaganda, but says nothing regarding Protestant missions. The following editorial, however, recently appeared on the front page of the Saigon newspaper, *L'Impartial*:

A royal ordinance forbids the preaching of Protestantism in all the Kingdom of Annam. It is evident that this measure has been taken for political motives, as this religion hardly conforms to our ideas. But it is certain that the treaties, such as have been made between France and Annam leave the Government the right to decide thus. Mr. Fries, the French Governor, who has spent most of his career in Annam, understands the situation sufficiently not to ignore the meaning of this step. This is indeed strange in the light of the fact that the Governor Mr. Fries is a Protestant himself. In what direction are we headed?

JAPAN-KOREA

Japanese S. S. Delegates

THE delegation of more than two hundred Japanese Christians who are coming to the Tenth World's Sunday-School Convention in Los Angeles, July 11th-18th, is believed to be the greatest Christian pilgrimage in history from a non-Christian land to a

world's Christian gathering. The National Sunday-School Association of Japan was the first to be organized on a representative basis in any foreign country. The Japanese have raised the largest amount of money for religious education that has ever been raised in any non-Christian country, but they need financial aid in carrying out their plans for a headquarters building in Tokyo. It is proposed, therefore, that advantage be taken of the visit of these Japanese Christians by taking offerings in Sunday-school or church services, and by securing subscriptions to create a Goodwill Fund to put into the hands of the delegates as they return to Japan.

A Japanese Widow's Gift

BISHOP NAIDE, of the Protestant Episcopal Church in Japan, writes from the Diocese of Osaka: "You have heard of our orphanage, the Hakuaisha. A Japanese widow with no children has been so much struck by the devoted labors of Miss Hayashi and the other workers that last year she made a donation of \$25,000 with which we have built a mothers' house for women and their babies. We have also started a kindergarten and a night school for factory girls. The giver of this magnificent gift, Naruo Toku, made it at her baptism as a sign that she gave herself and all that she had to our Lord. She went the day before her baptism to the temple with which her family had been connected, to tell the priest that she was becoming a Christian and to take leave of him, and next day I baptized her. She has determined to leave the remainder of her property after her death for the same work. Such a thing has not hitherto been known in the history of the Church in Japan."

Christians in Government Schools

A MEMBER of the Omi Mission, Japan, which was referred to in the May REVIEW, writes thus of a visit to the city of Oita, where there is a government commercial college, to speak to its Student Y. M. C. A.:

"Here we found a strong, though small, group of Christian students, led by an outstanding Christian Japanese teacher. This, because it is indigenous and self-sustaining, is a more healthy and vigorous organization than the usual like group in a mission school, where it is hard to keep out of the church and Y. M. C. A. because the school authorities are backing them. In the non-Christian school only those with personal conviction and will-power are likely to brave the hostile attitude of the majority, including often the most powerful faculty men. Again, as on several recent occasions, we were fairly astonished at the fact that within the buildings of a government school it was permitted to hold an evangelistic meeting."

Buddhist Unity

THE Buddhist high priest, Yamada, of the Nissenji Temple in Nagoya, Japan, has thus described the origin of that temple: "When the late King Chulalongkorn of Siam so gracefully offered to Japan a golden image of Buddha, Buddhism in my country was divided against itself. There were thirteen different sects, to which were attached hundreds of lesser sects. There was very little cooperation between these sects. The teachings of Buddha were being lost through internal strife. Therefore, when the announcement was made of the King's gift, Buddhism in Japan was faced with a great problem. Each sect wished to have the honor of accepting the King's gift! But, encouraged by the Government, the sects finally united in order to receive it. The result was the establishment of the Nissenji Temple in Nagoya. Each of the fifty-eight sects of Buddhism now in Japan now has its representative in this temple, which unites all the Buddhists in Japan. Small grievances are forgotten. All are working together to disseminate the teachings of Buddha. We are going to build a still greater temple to receive the King's gift. When this was announced, gifts poured in from all parts of Japan. We

now have three million yen for this purpose."

Korean Gives Store

A RECENT occurrence in Syenchun, Korea, is thus described by a Presbyterian missionary: "During an industrial exposition in the city, the Christians took advantage of the presence of thousands of outsiders to do evangelistic work among them. Six groups of workers were organized, each to hold meetings in a different section of the city. One of the most desirable spots for meetings was a store building on the main street near the entrance to the exposition. It belonged to a Christian who was expecting to rent it to exhibitors for the six days of the fair, and the evangelistic committee approached him with an offer of the same rent he would have asked anyone else. 'For preaching—evangelistic work?' he said. 'No, I can't rent it to you under those circumstances.' 'But,' the committee protested, 'you were willing to rent it to exhibitors for the fair.' The Korean owner enjoyed his little joke a moment longer and then said, 'I can't rent it to you. The only way you can have that place for preaching is to take it for nothing.'"

Evangelistic Campaign

THE Presbyterian churches in Pyongyang City have decided to make the present year a year of special evangelistic effort. Plans are being made to erect a temporary tent-covered structure in the center of the city to seat five thousand people and to hold a union revival meeting next fall. An aggressive preparatory campaign of house-to-house visitation and special prayer meetings will be conducted for months in advance of the revival meeting. Twelve churches will have part in this campaign.

ISLANDS OF THE SEA

A Leper Boy's "Jewel Inside"

AT AN open-air meeting, a Kanaka boy in the South Sea Islands gave

the following testimony, quoted in the *Evangelical Christian and Missionary Witness*: "I thank God that He made me a leper. One time I knew nothing about Jesus, but now He stop alonga my heart. You know sometimes you see beautiful box, very nice outside, but when you open it, nothing stop inside. And sometimes you see ugly old box, no good at all, but when you open it, beautiful jewel stop inside. That like me: this body no good, he soon go finish, and you can throw him alonga rubbish-heap, but I got beautiful jewel. Jesus stop alonga my heart, and when I die, He take me to be with Him. Before I was a leper, I not know Him, so now I thank God He made me a leper."

Trained Filipino S. S. Teachers

THE Philippine Islands Sunday school Union conducts daily vacation Bible Schools throughout the islands, from Cazayan, in the north to the Visayas and Minanao, in the south. Well-attended institutes for the teachers have been held in Silliman Institute, Dumaguete, in Harris Memorial School and Ellinwood School of Manila in Girls' Training School at Lingayen and in various small centers. It is reported that every Presbyterian congregation in Manila and south of Manila planned to have at least two representatives in the preparatory school. The Teacher Training Department of the Union is now in the midst of its fifth year. There has been a steady increase in the number enrolled. There are now 1,017 students from all parts of the Philippines, 418 of whom are Methodists, 185 Disciples, 176 Presbyterians, 84 United Brethren, 44 Baptists, 44 United Church, 33 Congregationalists, 20 Christian Missionary Alliance and 53 who are non-affiliated. Certificates and seals covering 25,000 units have been earned in five years, of which 12,000 were granted to Methodists. There are 27 graduates and 20 of these are Methodists.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

THE TWENTY-FIVE BEST BOOKS ON HOME MISSIONS

Suggested by the Department of Education and Publicity, Presbyterian Board of National Missions

Twenty-five "outstanding" books would have been a less dangerous attempt of course. A list of "best" books is always an impossible venture. Yet in any case an endeavor of this sort calls out more dissent than agreement. If diversity of opinion is fortunately inevitable, let us provoke from the opposition its liveliest protest. Therefore, your blessing, please, on the title!

But are there Twenty-five Best Books on Home Missions? Certainly not, in the minds of the pastors. That is, if we may conclude anything from a restricted sampling of their information. A dozen, scattered throughout the country, more or less prominent, young and old, were invited to suggest books for this list. One New York pastor responded: "My knowledge of this field is so slight that what suggestions I could make would be almost worthless." Another replied: "My reading of books on this subject is very limited." A third, in an eastern state, writes: "I am not well enough acquainted with the material to be able to give you the names of 25 books that I could recommend." A pastor on the Pacific Coast regrets also his inability. States a fifth: "I have not kept abreast of Home Mission literature for several years. There is, however, one suggestion. There is no better Home Mission book that I know of than *The Acts of the Apostles*." Only one of those approached offered a more extended list.

Why is this? Home Mission books are being produced constantly. Why are they not read by the ministers? Is it that our pastors read them unawares, not recognizing them as such? With the present boundaries of Home Missions shading off on one side into the general work of the Church, and on the other into social service and education, it is not difficult to enter its preserves unwittingly. Perhaps we suffer from a period when our field and also our aims are being redefined.

Or has Home Missions lost its romance? Is it still seen as a crusade "to make America Christian"? Or does it appear an affair of drab drudgery, pinching along with a near-sighted stoop? Why do not the pastors read Home Missions? Shall we blame *them*? Shall we blame *the books*? Or shall we look somewhere else? Certainly if the pulpit is unread in this field, the pew will lack interest and information.

But are there Twenty-five Best Books on Home Missions? In addition to the pastors a group of Home Mission executives and missionary education leaders were asked to cooperate in the making of the list. One reported inability to suggest any books. But twelve others, representing eight various denominations, responded with more successful efforts. Something over one hundred and ten titles were mentioned altogether, though no one of them received more than five votes. Of this total only twelve were books of biography, half of them out of print. Twenty-two were mission study books. Their number may suggest the question of their evaluation. What does it mean for Home Missions that so many

of its books are of this character? Excellent on the whole for their purpose, they yet partake of the nature of textbooks; and textbooks are not noted for their universal appeal. The production of mission study books is definitely promoted. Well and good. But are we wise in limiting promotion largely to this type of book?

But now for our list. What do we mean in it by a Home Mission book? A glance at the list will show that it is based on a rather broad definition. Included are not only books on the Home Mission enterprise as such, but also volumes which treat its environmental problems, particularly in the field of social and race relations. One or two selections may appear also to stray into the field of general church activity. But if Home Missions is considered as expressing the purpose of the Church to make America Christian, our whole list finds itself adequately covered.

The books have been chosen with an eye for "the man in the pew." They are selected for the adult general reader. Recency and availability are also considered. If our information is correct, none of the books are out of print, and by far the greater number have been published during the last five years. It is regretted that no books on the Indians, and certain other important groups are included.

History and Biography

1. **The Story of Missions.** Edwin E. White. Cloth, \$1; paper, \$0.60. Missionary Education Movement. A picture of the great on-moving missionary endeavor throughout the centuries. Chapters on the planting of Christian missions in the New World and the winning of America. A background book; brief, vivid, readable.
2. **The Frontier Spirit in American Christianity.** Peter G. Mode, A.M., Ph.D. \$1.75. The Macmillan Company. That the frontier spirit has had its influence on both American history and American literature, students readily admit. Basing his premises on available source material, the author seeks to show that the frontier has likewise given American Christianity distinctive characteristics.
3. **Hall Young of Alaska.** An Autobiography of S. Hall Young, D.D. \$4. Fleming H. Revell Company. The fifty years that Dr. Young spent in Alaska saw the transition of a primitive people from heathenism to civilized life, from tribal customs to an orderly government, and from paganism to the Christian faith. Dr. Young is a storyteller, and with incident and anecdote makes every page vivid. A book to be read aloud of an evening.
4. **Frank Higgins, Trail Blazer.** Thomas D. Whittles. Cloth, \$0.75; paper, \$0.50. Missionary Education Movement. "I love these fellows. I love to pick them out of the gutter. It's more fun than helping Pharisees . . . They say it's no place for a minister. But the dirt doesn't shock me. I'm thinking of clean souls"—this was Frank Higgins' approach to the lumberjack. Though written for young people, this book is of interest to all lovers of heroes.
5. **Francis Asbury, the Prophet of the Long Road.** Ezra Squier Tipple, D.D., LL.D. Illustrated. \$3. The Methodist Book Concern. This is a personal estimate, not a biography, of one of the great representatives of the Methodist movement. The story is told with rare skill, and the portraiture is graphic and lifelike.
6. **The Life and Labors of Bishop Hare, Apostle to the Sioux.** M. A. DeWolfe Howe. \$1. Sturgis and Walton Company. (Purchase from The Book Store, Church Missions House, 281 Fourth Avenue, New York.) At the age of thirty-four, after a successful pastorate and administrative career, Bishop William H. Hare was elected Missionary Bishop of Nebraska. Convinced that the *heathen* Indians of this country needed the Gospel, and better treatment from the white man, he accepted the challenge.

Fields or Groups

7. **Our Jewish Neighbors.** John Stuart Conning. \$1.50. Fleming H. Revell Company. Dr. Conning calls this book "An Essay in Understanding"—a general survey of Jewish conditions, chiefly in America, and a discussion of the main problems involved in Jewish evangelization.
8. **The Land of Saddle-Bags.** James Watt Raine. \$1.50. Missionary Education Movement. A study of the Mountain People of the Appa-

lachia. These folk were isolated once, but are being modified now in ways, pleasures, homes, and purposes by an oncoming civilization which awaited only the building of roads.

9. **The Farmer's Church.** Warren H. Wilson, Ph.D. \$2. The Century Company. Born on a mountain farm in Pennsylvania, taught his a, b, c's in a "little red school-house," pastor of a country parish, Dr. Wilson has always been a strong advocate of evangelism in the country church and of religion as the only thing which can really bless the sacrifice and toil of life on a farm.
10. **The Trend of the Races.** George E. Haynes, Ph.D. \$0.50. Missionary Education Movement. Obviously, states the Foreword, if our neighbor is to be loved, he must be known: his racial mind and spirit, his handicaps, his achievements, his capacities, his honor, and his goals. Here the author is speaking dispassionately but authoritatively for his own, the Negro race. He deals, too, with the trend of the white world, closing constructively with suggestions for bringing about interracial peace and goodwill.
11. **That Mexican.** Robert N. McLean. \$2. Fleming H. Revell Company. This timely book discusses "the common denominator between the United States and Mexico," the Mexican immigrant who in recent years especially has crowded across our southern border. One half the volume sketches delightfully the modern Mexico from which he comes; the other half his activities, his contributions, and his problems here in the United States.
12. **Peasant Pioneers.** Kenneth D. Miller. Cloth, \$1; paper, \$0.60. Missionary Education Movement. The European backgrounds, the reception in America, the daily tasks, the community life and religious life, and the future of these Slavic pioneers are limned with the brush of a master. Here is a summation of our home mission work with the immigrant.
13. **The Church in the Changing City.** H. Paul Douglass. \$4. George H. Doran Company. Dr. Douglass here studies intensively sixteen big city churches, each one of which has faced and solved, in its own way, the ever-recurring problem of the church in the city—how to keep pace with the changes of population and environment that are inherent in urban development.

Social and Race Questions

14. **The Church and Social Relations.** Hubert C. Herring and Benson Y. Landis. \$1. The Pilgrim Press. As a textbook for discussion and for general reading, it is designed to stimulate thinking and action about social relations on the part of young people's and adult groups in church schools and in other organizations.
15. **Christianity and the Race Problem.** J. H. Oldham, M.A. Cloth, \$2.25; paper, \$1. George H. Doran Company. The theme is well set forth in the Preface: "The question with which this book deals is whether the Christian Church has any contribution to make to the solution of the problems involved in the contact of different races in the world today; and if so what is the nature of that contribution and how it can best be made."
16. **Business and the Church.** Edited by Jerome Davis. \$2.50. The Century Company. The editor asked twenty-one prominent business leaders in the United States to state their views as to ways and means of translating Christianity into the everyday life of the nation. The book is a symposium of these views.
17. **Christian Ideals in Industry.** F. Ernest Johnson and Arthur E. Holt. \$0.75. The Methodist Book Concern. If the Christian people have fairly clear in their minds the essential principles of Christianity, what do those principles require in terms of industrial life? The authors frankly reply, "The Christian ideal for industry cannot be once for all prescribed; it must be worked out."

General

18. **The Adventure of the Church.** Samuel McCrea Cavert. Cloth, \$1; paper, \$0.60. Missionary Education Movement. This is a study of the missionary genius of Christianity. It sketches vividly the expansion of Christianity, summarizes results of the missionary enterprise at home and abroad, analyzes new problems before the Church throughout the world, and shows fresh applications of the Christian missionary spirit in the life of today.
19. **What Next in Home Missions.** William P. Shriver. Cloth, \$1; paper, \$0.60. Missionary Education Movement.

ment. Our frontiers, says the author, are now measured not so much in terms of distance as in terms of human and social need, of relationships in the community, in industry, and among the races of the world. His aim is to bring the reader to a study of these situations within his own community, and through experiment to help find ways "by which the purpose of Christ can be made increasingly potent in a highly involved and complicated machine age."

20. **United Churches.** Elizabeth R. Hooker. \$2.75. George H. Doran Company. Nearly a thousand united churches have taken the place of weak and competing denominational churches in the rural districts of America covered by this study. The author tells how these united churches have developed; how they have met their puzzling problems; how they have affected the church situation in their communities; and how denominational and interdenominational organizations have reacted toward them.

Fiction

21. **We Must March.** Honoré Willie Morrow. \$2. Stokes Publishing Company. We Must March can now be purchased for 75c. from A. L. Burt Company, the publisher. A Novel of the Winning of Oregon. "The more I read of Narcissa and Marcus Whitman, of Jason Lee, of Sir George Simpson, of Dr. McLoughlin," writes the author, "the more I am convinced that their lives belonged not only to the historical but also to the writer of sagas... Only the saga could hope to picture the beauty and poignancy of the efforts and the sacrifices that made their plain human lives heroic." A novel of compelling interest.
22. **The Quare Women or The Glass Window.** Lucy Furman. Each \$2. Little, Brown, and Company. Delightful word pictures of the southern highlanders, drawn by one who began missionary work among them a number of years ago. Interesting books for group reading.

The reader will graciously note that to safeguard amply the right of private judgment, only twenty-two of the twenty-five "best" are listed above. That the most unfortunate omissions may be wisely supplied, the remaining three are to be chosen by him.

The Highwayman and Other Stories. A. B. Lloyd. 8 vo. 67 pp. Illustrated. 1s. London. 1927.

Three stories give an insight into the African's search for truth, his realization that somewhere is a Higher Being and his deep desire to find a God of Love, instead of one of Hate and Revenge. The stories are entertainingly told, and will make an especial appeal to young readers. H. H. F.

The Measure of Margaret. Isabel Brown Rose. 8 vo. 256 pp. \$1.75. New York. 1927.

This clever, freshly written love story is interwoven with entertaining pen pictures of England and Italy, as well as of India, but the missionary theme is a mere fringe for the tale. One reaches the last page in some disappointment that it has been so subordinated to the love plot. H. H. F.

The Golden Stool: Some Aspects of the Conflict of Cultures in Modern Africa. Edwin W. Smith. Pp. xvi, 328. \$1.50. New York. 1928.

This mystifying but appropriate title is thus explained: "The Golden Stool came to the Ashanti people out of a cloud amid the rumbling of thunder. Worshiped for a magical change in fortune which it wrought, it became the embodiment of the nation's soul, and long after the encroachment of the white man was zealously guarded as the emblem and reminder of Ashanti identity."

While Dr. Smith has not extended his illustration of the Golden Stool to seven volumes, as Sir James Fraser did his famous "Golden Bough," he has used his limited space to set forth a wonderful array of facts which illuminate the varied conflict of cultures found in the Negro Africa of our time.

The contrast between the Continent in 1876 and 1926 is almost unbelievable, as he sketches it graphically: material progress of world importance, won by European avarice at the cost of Negro liberty and independence. Even the most valuable aid coming to the African through Christian mis-

sions has been so unwittingly misapplied in some respects, that Negroes have lost part of their racial heritage. Yet our author is not writing like "Trader Horn" to please the general public by a mixture of facts and unfounded fancies, the latter to disparage Christian missions. He shows instead, how much Christian teaching and influence have changed the situation.

Dr. Smith's aim is to clarify the African situation by telling his readers in what the nobility of the race consists. The African's worth is set forth under the headings, "What the Blacks Have Thought of the Whites," "What the Whites Have Thought of the Blacks," "Superstitions Regarding the African," and "The New Attitude of Respect." As we read of the problems arising from commerce and industry, the fundamental questions of population and land, and read of the way in which Negroes have been governed and how they are ruled today, we can see that the indirect rule of Basutoland, Uganda and Northern Nigeria is vastly more developing and Christian than the direct rule of Germany in the Cameroons and in East Africa, or even the methods of assimilation in French possessions. This indirect method, while "checking the worst abuses, tries to graft our higher civilization on the soundly-rooted native stock, bringing out the best of what is in the native tradition and moulding it into the form consonant with modern ideas and higher standards, and yet all the time enlisting on our side the real force and the spirit of the people."

The value of Islam to the African is first set forth in an honest attempt to show the best in Mohammedanism, and then the author kindly shows the other side of the shield. The place of Christianity is also set forth, both in its imperfect presentation and in its more perfect impartation, mainly through friendly, godly living. The varied departments of missionary endeavor are described and evaluated,

with an emphasis on an education that will best develop Negroes and serve personal and missionary purposes. Our duty is pressed upon the reader's conscience in a brief epilogue. The book contains the fairest, most sympathetic, most commendable presentation of the African Negro and of Christian efforts in his behalf, just as "Trader Horn" supplies a misrepresentation of missionary efforts in behalf of Africa.

H. P. B.

Guidance Through Life's Contradictions.
Don. O. Shelton. 12 mo. 151 pp. \$1.
New York. 1928.

Nothing is more important for the Christian than to be able to distinguish clearly between the devil's hindrances and the Lord's turning aside; between Satan's allurements as an angel of light and the Lord's guidance, often in the dark. Dr. Shelton has had many years of experience in the Lord's leadings and has found that they are always forward. The meditations in this volume are on Scriptural truth, illustrated with lives of God's servants. They are not a record of God's dealings with the National Bible Institute but have those experiences as a background. They will be helpful to any earnest soul seeking to see and follow God's leading.

Young Hearts in Old Japan. Maude Madden. 159 pp. \$1.50. New York. 1926.

These sketches of Japanese friends show the author to be a keen and sympathetic observer, and an excellent story teller. Each portrait is a peephole into events that could never occur on "Main Street" but which happen to folk who are surprisingly like one's next-door neighbors. Unfamiliar customs, a strange environment, and daily habits of thought and conduct, so foreign to impetuous, independent American ways, are portrayed in warm colors. Through Mrs. Madden's understanding eyes we see beneath these superficial differences in "beating human hearts that laugh and weep" like our own.

Her friends appear so interesting, so lovable that we wish we could know and enjoy them, so pitiful and patient that we want to share with them the freedom and joys that grow out of the Christian life.

G. P. C.

Christianity or Religion. Arno C. Gaebelelein. 12 mo. 176 pp. \$1.50. New York. 1928.

Dr. Gaebelelein is a Bible student and well informed on religion and philosophy. He is a clear thinker and has here presented forcefully the radical difference between the revealed religion, the "good news" that came through Jesus Christ, and the world's religions that have been evolved from human thought and experience. Any who are confused on these points will be set right by a careful reading of Dr. Gaebelelein's exposition of Christianity as contrasted with religion.

The Triumph of an Indian Widow—Pandita Ramabai. Mary L. B. Fuller. 75c paper. 12 mo. 72 pp. New York. 1928.

The romance and inspiration of Ramabai's life have been felt, not only in India, but in all Christian circles. Here the story is given by one who was born in India and who knew Ramabai well. This biography is worth reading, not only as the life story of one who had an unusual character and history, but as a record of God's faithfulness and power in directing and caring for one who depended on Him. Ramabai's work still continues, though she has gone to her reward.

Everyland Children. 60 pages each. 25 cents, paper; 50 cents board covers. Cambridge, Mass. 1927.

Vol. I—*Just Like You*, published by the Central Committee on the United Study of Foreign Missions, North Cambridge, Mass., is the first book of stories for children about five years of age, in a series by Mrs. Lucy W. Peabody. They can be read or told to younger children even, who will take great delight in the attractive pictures that adorn the book.

There are sixty pages with a separate story almost on every page.

Vol. II—*Taro and Ume* is composed of two longer stories about children in Japan, and is suited to readers a year or two older. The pictures in both books are realistic, and the stories are written in a way that will help to bridge the gap of race difference with the spirit of Him who said, "Other sheep have I which are not of this fold."—W. G. H.

Arnot of Africa. Nigel B. M. Grahame. 59 pp.

Moffat of Africa. Norman J. Davidson. 12 mo. 59 pp. 65 cents each. New York. 1925.

The lives of these two missionary heroes of Africa make fascinating stories of adventure for children. At the same time they reveal the guidance and power of God as experienced by these two remarkable men in their brave and victorious lives among wild beasts and savage men.

Memories of the Mission Fields. Christine I. Tinling. Foreword by F. B. Meyer. 158 pp. \$1.25. Philadelphia. 1927.

This book is frankly not an attempt to give a connected account of mission work in any one country, though the scenes and stories from China predominate. As Dr. Meyer says in his foreword, "These pages contain the record of many phases of life and work which have arrested her interest. We may call them snapshots which reveal traits and characteristics salient to the vast populations of the Far East."

Miss Tinling has traveled extensively in mission lands and has been associated with workers of many nationalities and denominations, between 1920 and 1924.

She has emphasized particularly the evangelistic side of mission work, giving many instances of lives transformed by the Gospel of Christ. She voices her deep conviction in these words, "One thing at least I learned in the Orient, namely, that nobody can appreciate missionary work until he sees it for himself."

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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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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*
DELANVAN L. PIERSON, *Secretary*
Publication Office, 3d & Reily Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

WM. I. CHAMBERLAIN, *Vice-President*
WALTER MCDUGGALL, *Treasurer*
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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—.

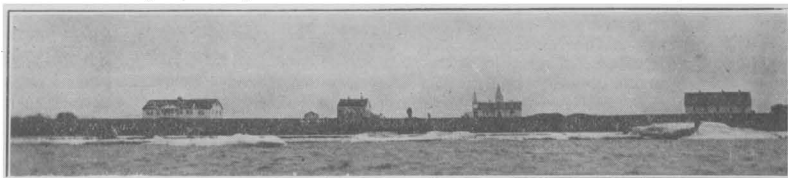
American Board of Commissioners for Foreign Missions (Congregational), Annual Meeting, Bridgeport, Conn., Oct. 16-18.

International Goodwill Congress, New York, N. Y., Nov. 11-13.

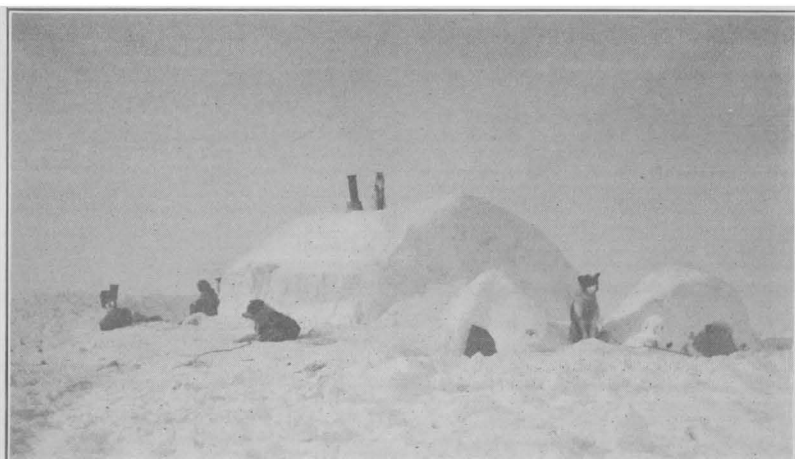
National Interracial Conference, Washington, D. C., Nov. 18-21.

Federal Council of the Churches, Quadrennial Meeting, Rochester, N. Y., Dec. 5-12.

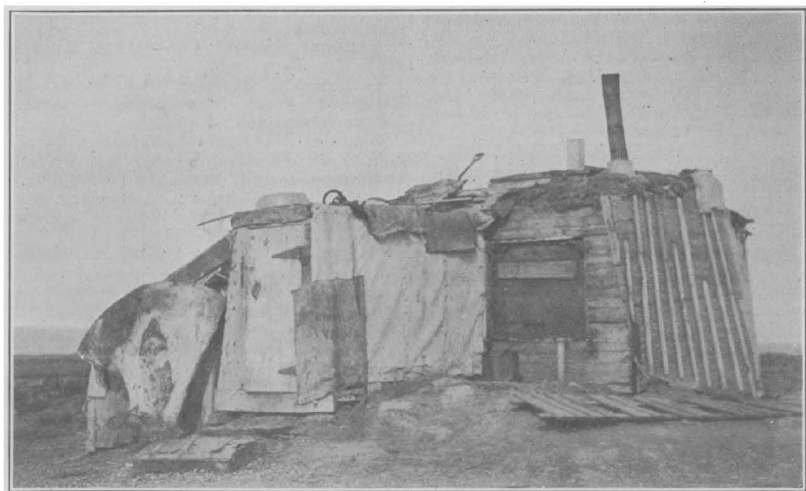
Fourth Conference on the Cause and Cure of War, Washington, D. C., Jan. 14-18, 1929.



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."

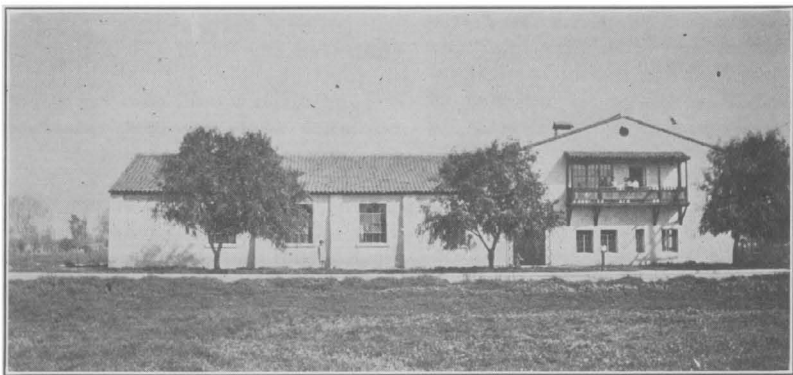
Crossing the Line

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 envioning 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-

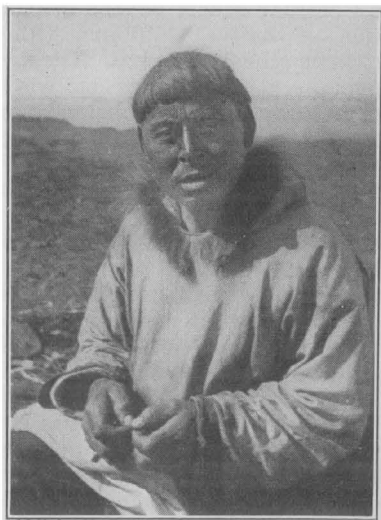


LEAVING WAINWRIGHT FOR A PREACHING SERVICE

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."

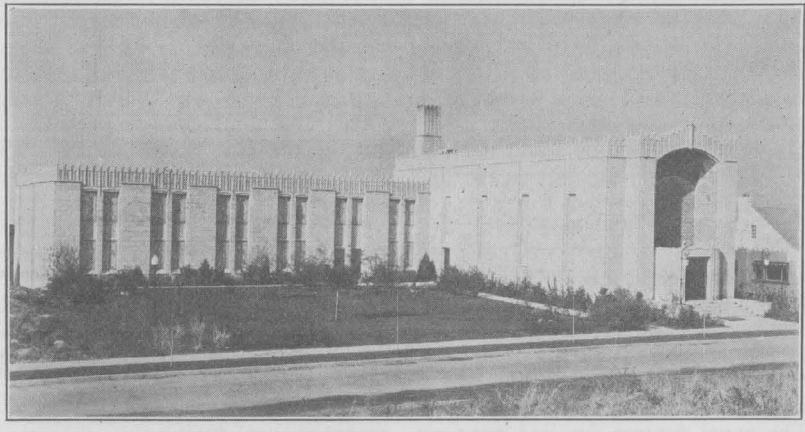
It should be noted, however, that the Mormons round up and brand all their children at the age of eight years and are not disposed to purge their church rolls. "Once a Mormon always a Mormon" is one of their sayings.

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.
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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 into 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

prise 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.

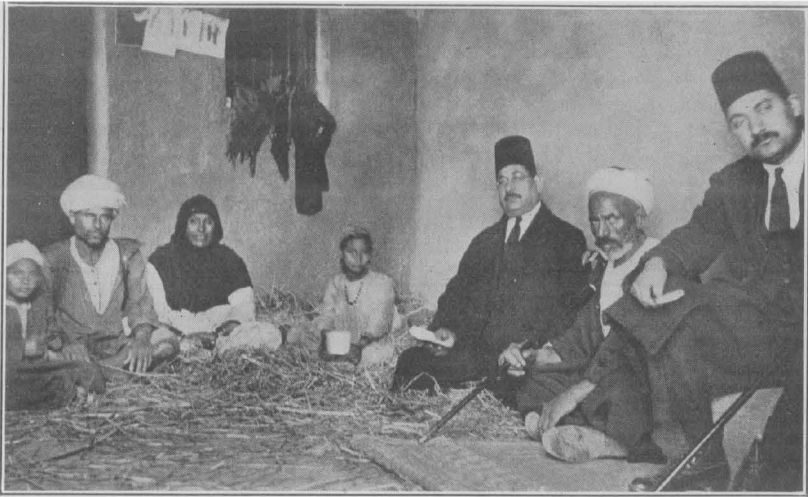
The English in English Bibles. J. F. Sheahan. 143 pp. Cloth, \$1.25; paper, 75 cents. Columbus Institute. Poughkeepsie. 1928.

"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.



EVANGELICAL CHRISTIAN PASTORS VISITING IN AN EGYPTIAN HOME

"THOSE MISSIONARIES"

IT NEEDS a man of magnitude to make a missionary. Of the three men who left Antioch (in Syria) for the inauguration of the Christian emprise which has been carried on ever since, two were great enough to stand the terrific tests, and one proved unequal. Something like that proportion still holds. I have met thousands of Christian missionaries on their fields throughout the world, and at least two-thirds of them are first class. My own conviction is that the personnel of the missionary calling averages higher than that of any other profession, in personal character, in efficiency, and in devotion to their ideals.

Woodrow Wilson once said some searching words concerning the ministry, which apply peculiarly to the missionary: "You do not have to be anything in particular to be a lawyer; I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in *being something* is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."

Nor is the missionary's efficiency limited to his own character or work; it is carried on by his children. A few weeks ago, at the Commencement of Agnes Scott College, in Georgia, I heard President McCain announce that, while only ten per cent of the students are daughters of ministers and missionaries, more than fifty per cent of all the honors had been won by them. Many statistical studies point to the same conclusion. In ways unintended, the missionary proves the truth of the Saviour's philosophy that he who would lose his life shall find it—and "unto the third and fourth generation." In sober fact, it is better to be the child of a minister than of a millionaire.—WILLIAM T. ELLIS, L.L.D.



DEHAVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*
DEHAVAN L. PIERSON, *Secretary*
Publication Office, 3d & Reily Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

WM. I. CHAMBERLAIN, *Vice-President*
WALTER MCDUGALL, *Treasurer*
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

REV. JAMES CANTINE, D.D., founder of the Arabian Mission of the Reformed Church in America and Pioneer Missionary in the United Mission in Mesopotamia, who returned to the United States on account of the illness of Mrs. Cantine and expecting to retire from active service, sailed on August 25th to return to his work in Mesopotamia. A further proof of his devotion is seen in the fact that he has gone at his own expense, leaving the mission funds for the support of new workers.

* * *

BISHOP FRANCIS J. MCCONNELL has been elected acting president of the Board of Foreign Missions of the Methodist Episcopal Church, to fill the vacancy caused by the death of the Bishop Luther B. Wilson, until the annual meeting of the Board in November.

* * *

MRS. ADA LEE, for more than fifty years a missionary in India of the Methodist Episcopal Church, most of the time in Calcutta, has been decorated by King George with the Kaisar-i-Hind gold medal.

* * *

MR. HUGH R. MONRO of New York, Vice-President of the Niagara Lithograph Company, was elected, at the recent convention in Los Angeles, Chairman of the American Section of the World's Sunday School Association.


OBITUARY

MRS. CHARLES L. WHITE, the wife of the honored Executive Secretary of the American Baptist Home Mission Society, the President of the Home Missions Council, also one of the directors of the Missionary Review Publishing Company, entered into rest on August first from her summer home at Hampton Falls, New Hampshire. Mrs. White's beautiful Christian spirit gave complexion and direction to many with whom she came in contact. Strength and honor were her clothing. Phillips Brooks said "The greatest contribution to the world is a life; all else is lost in the storm." Deep sympathy and sincere appreciation of this life and her gifts to the world go out to Dr. White and the daughters who are still making their contribution to the world in the name and spirit of Christ.

* * *

MR. ARTHUR V. LILEY, senior British missionary of the North Africa Mission, fell asleep at Westcliff-on-Sea, England, from heart failure on June 24, 1928, the day following his arrival from Tunis for medical treatment. Mr. Liley first sailed for Africa in 1882, and began to work among the Moslems of Tunis in 1897. His son, Dr. James Liley, is engaged in medical mission work in Fez, Morocco.

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A LITTLE ARGUMENT WITH MYSELF

1. If I refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary in home and foreign fields.
2. If I give less than before, I favor a reduction of the missionary forces.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement.
4. If I increase my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

Resolved: I believe in increasing the present number of effective missionaries and in a more adequate supply of needs for the work, therefore I will increase my gift.

المصطفى
نيقوسيا (قبرص)

RESIDENCY OF EX-KING HASHIMIT
NICOSIA (CYPRUS)

صاحب السيادة واليها المحقر
بعد بيانه توفيق لسرها شك اصرح لكم هذا اهلوا شكري وموطني من وفاء حقد الذي القدره الا
انها من به حصل الحول بقولها لاني لم اقم انما بل بخير في توجب جزوه ما اياه سوه من الوخت
والفكره بارى الحوائت ولا سبب الكتاب المقدس العلم القدره والا فكله بانه لي احسنه
من المباحث وعلى كوكا الحول من علمه فكل ما بجه ويرضاه من الرنا والساده فاعزى سدا
بيانه توفيقى واحسنه ما في لسرها شك وحي شك ١٥ ذي الح ١٣٤٦

FREE TRANSLATION.

To my honoured friend etc.etc.

After greeting, I wish to express to your
Reverence my most sincere thanks and gratitude
for the gift you had the kindness to send me, and
your thoughtful remembrance of me after your visit.
I refer to your gift of a number of publications,
but especially to the large edition of the Holy
Bible which is the most important of all books
because of its contents and discussions.

May our Lord and Master grant you your desires
and health and strength, etc. etc.

Written on the 5th of the month of the Hajj,
1346.

Ex-King Hussain
of Arabia

Copy of the original and translation of a recent letter to Dr. Samuel M. Zwemer
from former King Hussain of Arabia.



OBSERVATIONS ON A WORLD TOUR

BY REV. STEPHEN J. COREY, D.D., St. Louis, Missouri

Secretary of the United Christian Missionary Society

AS ONE travels through the Orient, visiting the missionary work and talking with missionary and national Christian alike, the saying of Christ to His disciples, at the instance of healing the man born blind, comes constantly to mind. "We must work the works of Him that sent me, while it is day; the night cometh when no man can work." Tides of many kinds are running deep in China, Japan, India and the Philippines these days, and the immediacy of the task is a constant behest. Delay will mean crystallization and lost opportunity. A few impressions are especially outstanding to the missionary observer.

I. Indigenous Longings

In 1914, when I was in the Orient the work was thought of in nearly all places, as the Church planted from the West, as Christianity extended as a helping hand from a far country. Today the attitude is entirely different in most places. Naturalization of Christianity is rapidly taking place and everywhere the urge is toward a church imbedded in national consciousness and of the soil. The

longing and realization are coming more rapidly in the direction of self-control, than of self-support, especially in lands like India and in China, where war conditions add difficulties to those arising from the deep poverty of the people.

An Oriental church, with Oriental consciousness and culture, is rapidly taking the place of a Western Church which has been naturally, and often unconsciously, transplanted from Occidental life and thought. This is a very hopeful sign and, while bringing new problems, it is also bringing new life. The situation in China has brought about a new realization of the need of placing heavy responsibility on native Christian shoulders. The missions which have not done so are suffering most now. One is convinced also of the necessity of pushing the matter of the indigenous Church, in Japan, in the Philippines and in India, for who knows what the attitude toward the foreign missionary will be, especially in the latter two countries, providing a change in government should come. The conviction grows on one that all foreign missionary work, from its

very beginning, should be planned with the thought that native Christian communities must be created to carry on the work, no matter what may happen to the foreign missionary.

With the great difficulties faced in pioneer work, the slowness of the task and the continuous change in missionary staff, lines of least resistance are sometimes followed, rather than the slower and more patient policy of building a self-supporting church early in the work. So the growing desire, on the part of native Christians, for an indigenous church needs to be made practical and substantial by a constant pressure for self-support. Of course there can be no self-support without three things—stewardship, a strong native leadership and above all the winning of people to Christ to form the Christian community. The missionaries have these things on their hearts, but they need encouragement and help from home. The needs on the mission fields are the same as the needs elsewhere—godliness, evangelism, consecrated men for the ministry and Christ-like giving. No indigenous church with prevailing power is possible without these characteristics. The difficulty of attainment is far greater on the fields than at home.

II. A Shortened Line

In the face of the need of a well-established indigenous church, which will stay rooted deeply in the soil, and in view of the financial problems which confront the missionary boards, the cause is confronted by the imperative need of a shortened line of effort. Widespread witnessing has been necessary in the past and the interpenetration of Christian teaching

has been invaluable. But now it is recognized on every hand that careful, concentrated effort is necessary to build Christian communities and a well-grounded church. The emphasis should not be placed on the negative phase of "withdrawing" from stations and centers, but rather on a rearrangement of the line for better work and more permanent results. One is convinced that there should be in many instances fewer centers and more intensified work, looking toward solid building, self-support and a native church which can expand in the future. There will be imperative need for the spirit-filled missionary, for many years to come; for when indigenous centers are established and church leadership is wisely shifted to native shoulders, there will be yet great work for the missionary as a co-laborer, and as a pioneer in the vast untouched regions. Let no one at the home base be discouraged because the strategy at the front changes and forces are moved from long known but widely separated centers, to more concentrated areas. To change the figure, there has been wide seed sowing, but now there must be deep plowing and intensive cultivation and watering, that an indigenous church may spring up and take deep root in the soil.

III. Christian Penetration in Japan

One visiting Japan, after an absence of more than a decade, is struck by the change in the thinking and outlook of the leaders, especially in educational circles. The soul and conscience of the Sunrise Kingdom are being awakened as never before. The material and educational advance has been very great and along with this, Japan's

best men and women are beginning to wonder if the moral and spiritual advance has been parallel with these forward steps. On every hand one finds an anxious, solicitous desire, that in keeping abreast of Western advance, the country shall not lose its soul. It would seem that herein lies the hope of this wonderful little country and the great opportunity of the Christian movement. In fact, there is no doubt but that Christian influence is largely back of this anxious hope for a moral basis for life.

There are many evidences of visible and invisible influences of Christianity in Japan. On the one hand many Christian leaders are found in all walks of life, and on the other, many not identified with the Christian movement are moved by Christian sanctions and ideals. Among educators there is a strong feeling that more moral teaching is imperative in the schools and it is coming to be commonly recognized among them that only religion offers the basis for this teaching. Again and again I have had it said to me that education, *per se*, cannot save Japan, that love of country and emperor are not sufficient for the moral and ethical life of the people. It is significant to know that in the last annual meeting of kindergartners for Japan, the whole program was shaped around moral and religious education. In a more recent meeting of educators in Tokyo, it was decided that to bring the teachers abreast of these ideals, there must be thorough training in morals and character building, and that religion was the real basis for this. Following this the Christian Council of Japan called together all the Christian teachers in government

and other schools, for a conference on Christian teaching in the schools. Formerly religious teaching has been barred from the curriculum of all government and government recognized schools. That day is rapidly passing. Of course when it comes to moral and ethical training through education, Christianity has unmeasured advantage over other religions. This is not only widely recognized in Japan, but there seems to be little prejudice against Christianity on the part of Japan's leaders.

One is impressed also by the wide-spread dissemination of Christian principles in Japan, far greater than the ratio of avowed Christians. This is being greatly aided by a very effective newspaper propaganda, carried on by a Christian bureau. Through this organization, Christian sermons, question boxes, and brief courses in Christian teaching, are printed in a very wide-spread way by the secular press of Japan. There seems to be little difficulty in getting space for this fine propaganda. The Sunday papers, which are the most popular and widely circulated, are especially used in this work. The most remote villages receive mail daily, Sunday being no exception to the rule, and nearly every one reads in Japan. Besides such dissemination of Christian teaching and the very wide-spread knowledge and recognition of much of the teachings of Christianity, Christian schools have provided many of the teachers of Japan. The time has come for Christian leaders to rise to the remarkable opportunity. It will take wise leadership and the new opportunity will have to be kept free from controversy and attacks on the other religions of the land.

It will also be necessary for singleness of purpose and program to prevail among the different Christian groups. Unity of the Christian forces in Japan is not as far advanced as in many other fields, but here sectarian differences would be fatal in grasping the great opportunity, when the education and statesmen of Japan are turning to religion as their hope in moral teaching.

IV. Unique Opportunity in The Philippines

The Philippines, being of relatively small population, are usually under-rated as to importance, when it comes to mission areas. There are many things which make the Islands significant and work there timely.

1. The Philippines are in the Orient and it is doubtful if there is any place from which the whole Orient can be approached more effectively. They lie at the cross-roads of the Pacific and, although not a great nation in size, what happens there is at once known throughout the whole of the East. For instance, no Eastern country is being so watched by India as the Philippines. Educators, social reformers, politicians and all those interested in India's future, are closely studying conditions and developments there. The reports on education, health and agricultural developments in the Islands are found in the libraries of India and are being eagerly scrutinized by India's leaders.

2. In the Philippines, as nowhere else in the Orient, with the possible exception of Japan, the future destiny of the country will be in the hands of the educated youth, who have recently come on the scene. Prejudice and superstition,

so deeply rooted in the great illiterate countries, are rapidly disappearing in this adolescent nation, which is carrying to a high state of education in a single generation. On every side is education desired and from the lowliest to the highest it is attainable. Ignorance and the static mind, content with the past and enslaved by it, are rapidly giving way before the free public school.

3. While portions of the East present a difficult approach to the presentation of Christian teaching just now, the Philippines are open and doors stand ajar everywhere for entrance. There is an educated mind and it is eager and receptive.

4. Women are accorded a place in the Philippines, approaching the standing given them in America and Britain. Everywhere they are teaching in the village, town and city schools. Even far back in the mountains, among the pagan tribes, recently head hunters, are found evangelical Christian young women, teaching the youth and in perfect safety and protection. *Trained nurses from the mission hospitals go everywhere throughout the Islands and serve the communities.*

5. And equally important, the Filipino, as no other Oriental, understands the West and its spirit and can serve as the interpreter between East and West. He is approachable, and easily adapts himself to the ideas and outlook of the West. His sympathy and understanding make him susceptible to evangelical Christianity introduced from America.

V. China, the Test of Our Missionary Effort

Perhaps nowhere in the world is missionary effort being put to so

severe a test as just now in China. War is war, anywhere and anytime, and under its baleful influence Christian effort has always been put to a sever test. At the present moment missionary work in China is also being put to trial before a nationalism which has been filled with suspicion of foreigners and the introduction of things from abroad. Parallel with this is the opposition of a strong anti-Christian movement. This last finds its expression in several ways. First in opposition to religion as such, as being in contradiction to science and lending itself to subservience of the people, a distinctly Russian contribution. Second, opposition to Christianity in general, as being impractical in its ideals and likewise as being associated with the aggression, land grabbing and unfair treaty relations of Western nations. Third, the contention that Christianity denationalizes the Chinese and identifies them with Western imperialistic influence. It is to be noted with gratification that this anti-Christian movement finds no fault with the person or teaching of Christ himself. It has been a move against organized Christianity, as identified with the West.

Along with these difficulties facing Christian effort, has come the withdrawal of the larger part of the missionary force from China and the general recognition that the workers returning will be fewer in number, at least for some time.

Now how is the missionary movement standing the test of these revolutionary conditions? Will Christian effort, put forth at such sacrifice and expense in

China, persist and increase in power? We believe that it will and there are many indications that this supreme test which is being applied to Christian work in China is not an unmixed evil. Out of it all is coming a stronger, more self-reliant and a purified church. The Chinese Christian leaders are assuming, from necessity, responsibilities which they never dreamed of taking and out of it all Christianity is being naturalized and made indigenous as never before. One is thrilled and heartened by the courage and faith of great numbers of Chinese leaders, both men and women. Just as following the Boxer persecution in North China, the Church came out of the dark days, enobled and strengthened, so now out of war and opposition and sacrifice is coming a better church. The superficial and mercenary elements have been sifted out and a fellowship of genuineness and spiritual reality remains.

And the home Church must see to it that real support is given during these days of crisis. If the cause in China ever needed friendship and support from the home base, it is now.

When the crisis came in China, a year ago, and the missionaries withdrew, there were three possible ways of meeting the situation. First, the Western Church might have broken all connection, entirely withdrawing and leaving the Chinese Church to go on alone. Second, the attitude might have been simply one of sympathy, but having the Chinese as petitioners to get what they could from us by asking for it. Third, was the possibility of hearty and resolute co-operation with the Chinese Church and leaders, leaving the relation-

ship of the missionary to adjust itself and trusting the Chinese Christians implicitly to settle the matter of their going back. The first course would have been hard and unChristian, the second would have placed the Chinese Christians in the position of beggars. The third course was the one chosen. There is no doubt as to its wisdom. Having taken the position we must back it up by unfailing sympathy and support. Not only is the Christian movement in China passing through a severe trial, but we also, the Church of the sending countries, are being tested as to the genuineness and self-forgetfulness of our missionary interest.

VI. India

What shall one say of India after only three months in a land of such variety and contrasts? A land where one slow-moving stream of humanity has borne the same customs and life for thousands of years, while on top of it flows rapidly a current of changed life in agonizing adjustment to the civilization of later days. The most religious land in the world and the most in need of true religion. A land bound by caste, superstition, ignorance, and the tragic mind and body slavery of girlhood and womanhood all under the sanction of religion. A land of sacred rivers, sacred trees and sacred animals—more sacred than virtue, or service or holiness. This land where religions were born, but where the new birth of the soul is so difficult. But there are many things to encourage.

First, there is a great loss of Christians and Christian leaders in India. And the 5,000,000 who call themselves by the name of Christ are scattered everywhere among

the 230,000,000 people that live in India. Many of them are weak Christians, to be sure, just as is the case in America, but out of this host of believers are a vast number who witness daily for our Lord. Who can measure the strength of this leaven? One can hardly go into a town, or ride on a train in India, without coming in contact with someone who has been in a Christian school. These men occupy positions of trust and responsibility. They are not all Christian by profession, but they never can get away from the influence of those years of Christian training. Many of them who do not openly claim allegiance to Christ are secretly His followers. And as one gets to know more of the bonds and ramifications of caste, one understands this contradictory attitude a little better. And wherever one talks with one of these trained in Christian schools, whether he be Christian, or Hindu, or Mohammedan, his words of praise are high for the missionary, who has come from a far country to help India. And what a divine service to India has been the education of so many of her young women. And these, from the nature of the case, who have gone on into education above the primary grades, are all Christian women. As one visits the girls' schools of the various mission boards and comes to the climax in colleges like Isabella Thoburn at Lucknow, where the womanhood of India is brought to such high, beautiful levels, one feels like saying with conviction, "If this were all the results, the long work of Christian missions in India would have abundantly paid."

Second, the leaven of the Kingdom of God is working in India

outside the visible Church, as perhaps in no other non-Christian land. Gandhi has been teaching his students in the life of Christ, although he is a Hindu according to his own statement. In talking with the head of an outstanding Hindu school the other day, he quoted from the words of Christ more freely than any college president with whom I have talked in a long while. Pictures of the Christ are for sale in all the shops where pictures are sold, even within the precincts of Hindu temples. In conversation with Hindus, they often place Jesus as the highest among "holy" men. In a great Boy Scout meeting attended by members of many different Hindu castes and Mohammedans, there was an opening prayer service each morning and Jesus was recognized along with other religious leaders. A Mohammedan chief magistrate, of a district from which missionaries were to be withdrawn because of financial needs, spent an hour urging upon me the need of the missionary in that district. "What restraint will there be upon the people if your Christian leaders go? Their unselfish service is worth more than anything else in my district. Your woman medical missionary, who goes many miles at any time of the night, or day, to help my people, has more influence with them than I have. Love is the greatest power among these folks and where is it to come from when you folks who believe in Christ have gone?"

A leading Christian educator, who had suffered terribly when he became a Christian, because of the bitter opposition of his family and his caste, said to me with deep feeling: "The leaven of Christian teaching is working powerfully in

India. Many believe but will not yield to baptism. You of the West cannot understand what it means to break caste. It is a terrible ordeal. Many have given up much of caste, but to break all ties by avowing one's self a Christian, is a terrible ordeal! It is coming and some day there will be an upheaval in India such as the world has rarely seen. In the meantime, every missionary, every convert, every school and every teacher, counts beyond measure."

A MISSIONARY HYMN*

BY REV. HENRY BURTON, D.D.

There's a light upon the mountains, and
the day is at the spring,
When our eyes shall see the beauty and
the glory of the King;
Weary were our hearts with waiting, and
the night-watch seemed so long,
But His triumph-day is breaking, and
we hail it with a song.

In the fading of the starlight we can see
the coming morn;
And the lights of men are paling in the
splendors of the dawn;
For the eastern skies are glowing as with
light of hidden fire,
And the hearts of men are stirring with
the throbs of deep desire.

There's a hush of expectation, and a
quiet in the air,
And the breath of God is moving in the
fervent breath of prayer;
For the suffering, dying Jesus is the
Christ upon the throne,
And the travail of our spirit is the tra-
vail of His own.

He is breaking down the barriers, He is
casting up the way,
He is calling for His angels to build up
the Gates of Day;
But His angels here are human, not the
shining hosts above,
For the drum-beats of His army are the
heart-beats of our love.

Hark! we hear a distant music, and it
comes with fuller swell;
'Tis the triumph-song of Jesus, of our
King, Immanuel!
Christians, go ye forth to meet Him!
And, my soul, be swift to bring
All thy sweetest and thy dearest for the
triumph of our King!

*From the *Bombay Guardian*.

MISSIONARY HISTORY IN THE MAKING

News Noted in the MISSIONARY REVIEW for September-October, 1878

Dr. Cyrus Hamlin, President of Robert College Constantinople, wrote of the need of "Christian Education in Unevangelized Lands." Then there was practically no modern education in these lands except the small schools by Christian missionaries. To-day missionaries conduct kindergartens, elementary, middle and high schools, industrial, teacher training, medical and theological schools and colleges in ninety mission fields with a total of 2,500,000 pupils under instruction.

* * *

The bitter opposition of the people of the Pacific Coast in America, to the coming of Chinese immigrants, was shown by a bill introduced into the Senate by Mr. Slater of Oregon. President U. S. Grant expressed the conviction that the American people will extend justice and kindness to the Chinese, as to the rest of the world.

* * *

The exodus of the freed slaves from the Southern States to the North and West is noted as a check to wrongs suffered.

* * *

The Bishop of Sierra Leone reported the confirmation of 563 candidates for baptism on a recent visit. Archdeacon Samuel Crowther described the wholesale destruction of idols and fetishes or *jujus*.

* * *

The Queen of Madagascar sent the son of the Prime Minister to England to receive a Christian education. He was reported to have recently confessed his faith in Christ.

* * *

Rev. Wm. Holland and his family reported that they had been banished by the Spanish Government from Fernando Po, West Africa, because of their evangelical work.

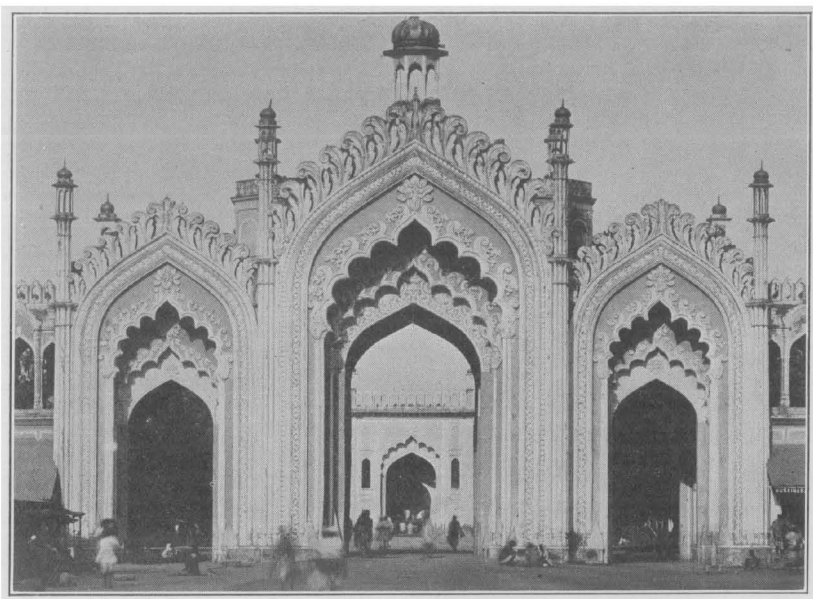
THE British and Foreign Bible Society reports its total issues for the year ending March 31, 1928, to be 9,936,714 volumes. While this is a decrease of about 200,000 from the total of the previous year, it is still a magnificent record.

* * *

The total issues of the American Bible Society for its last year were 10,034,797 volumes. It has the distinction, for the first time in its history, of having issued more volumes of Scripture than any other organization in the world.

* * *

The full report of Bibles, Testaments, and portions issued by the British and Foreign Bible Society is not yet available. Probably it continues to lead in the total number of whole Bibles issued by any one Society in the world.



THE HUSANIABAD GATE AT LUCKNOW

THE MAPPILLAS OF MALABAR

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

INDIA has a larger Moslem population than all the lands of North Africa, the Near East and Southeastern Europe put together. It was placed on record as one of the findings of the Jerusalem Conference in 1924 "that Moslem India is in a very real sense an unoccupied field."

Perhaps the present situation for all India cannot be truly characterized in terms so strong. It is still true that of the total foreign missionary staff of 6,027 for a total population of 319,128,721 there is not at all a sufficient proportion at work among the nearly 70,000,000 Moslems. Bengal with over 25,000,000 Moslems, a little less than the total Moslem population

of Egypt, Arabia and Persia, is greatly neglected, compared with the lands of the Near East.

There are other Moslem areas and populations of India unoccupied, especially in Kashmir and on the Northwest Frontier. But most deplorably neglected of all are the Moslems of Malabar.

During our recent visit to India we were privileged to travel from Bombay to Calcutta, and from the Khyber Pass to Colombo, holding missionary institutes for the study of method at nineteen places. In South India the study groups were even larger than in the north and we often heard Indian Christians pray for the Mappillas. When, therefore, the choice was before

us of spending a few days at Kottayam to attend the annual convention of the Syrian Church, or to visit Calicut and see something of the large group of Moslems numbering over a million (1,032,757) in Malabar we decided for the Moslems and sent a written message to the Christians. Al-

gateway is Calicut. It is a land of dense forests, tangled jungle and cultivated valleys with palms of cocoanut and rice fields. Among the most characteristic features of Malabar are the lagoons or backwaters that stretch in a line down the coast. They are connected by artificial canals and the whole scene has features that remind one of Java in its beauty and verdure.

There is disagreement regarding the name of the people and their origin, but all are agreed that the Mappillas are among the most virile and also the most troublesome of the Moslems of India. Malabar is the zone of fanaticism in the south even as the Afghan frontier is that of the north.

The name Mappilla has been variously interpreted to mean "mother's son" or "bridegroom," in allusion to the supposed union between the early Arab traders with women of the country; but it is perhaps merely a title (*ma*, great and *pilla*, child) which was given to foreigners whether Moslem (Chonaka Mappilla) or Christian (Nasrani Mappilla). There was considerable trade between Arabia and Malabar in the eighth and ninth centuries, and no doubt many of the traders gradually settled in the country. As traders they would come without their women and as Mohammedans would not fail to proselytise; and the result was a hybrid community composed of the offspring of mixed unions and of converts from the lower classes of the Hindus. The Zamorin of Calicut, who was one of the chief patrons of Arab trade, definitely encouraged conversion in order to man the Arab ships on which he depended for his aggrandisement; and he is said to have directed that in every family



THE MAGIC SQUARE FROM THE LAST PAGE OF A MALAYALAM KORAN

Printed by "M. P. Aboobacker Aboo, merchants and Arabic book-sellers in Calicut." It contains numbers, the names of the planets and signs of the Zodiac to confer good luck, and ends with a prayer and threefold amen

though the Basel Mission has been at work for many years in Malabar, little has been done for these Malayalam-speaking Moslems, who form thirty per cent of the total population and are steadily increasing.

Malabar proper is the strip of coast below the Western Ghats inhabited by a people speaking the Malayalam language, a branch of the Dravidian stock, who form a peculiar race with castes, customs and traditions of their own. The administration center and railway

of fishermen in his dominion one or more of the male members should be brought up as Mohammedans.

All Malayali accounts are substantially in accord as to the following facts:

"The last emperor or king of Malabar was one Cheraman Perumal, who reigned at Kodungalur. Cheraman Perumal dreamed that the full moon appeared on the

here that the Perumal came for the first time into contact with the persons, who were to be pioneers of Islam in Malabar, or whether they, or some of them, had been of the party of pilgrims with whom he originally set out from Kodungallore. But however this may be, the names of the persons have been handed down by traditions. From the names it may perhaps be gathered that the party



DR. AND MRS. ZWEMER (AT RIGHT) LOOKING OVER THE KLUYBER PASS INTO FORBIDDEN AFGHANISTAN

night of new moon at Mecca in Arabia, and that when at the meridian she split in two, one half remaining and the other half descending to the foot of a hill called Abikubais, when the two halves joined together and then set. Sometime afterwards a party of Mohammedan pilgrims on their way to the foot-print shrine at Adam's Peak in Ceylon chanced to visit the Perumal's capital and were admitted to an audience and treated most hospitably."

It is uncertain whether it was

consisted of Malik-ibn-Dinar, his two sons, one grandson, and his grandson's wife, and their family of fifteen children.

There is good reason for thinking that this account of the introduction of Mohammedanism into Malabar is reliable.

The mixed nature of the race may be traced today in its varied physiognomy; those of high family and social position are often extremely fair with fine features, sometimes of a distinctly semitic type; while those at the other end

of the scale are indistinguishable from the low castes from which they are constantly reinforced.

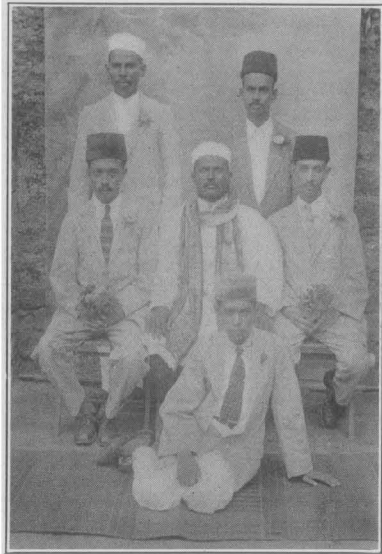
The Mappillas are as a rule frugal, industrious and enterprising. They conduct the bulk of the trade of all descriptions, and many of them have amassed considerable wealth; all who can afford it invest money in land, and most of the new garden cultivation on the

present at our meetings for Moslems in Madras.

The Mappilla dwelling varies in size and material from the mud hut, roofed with *cadjans* or straw, of the lower classes, to the large and airy buildings of one or more stories constructed of stones and roofed with tiles, occupied by the wealthy. There are no peculiarities in architecture or design which call for special comment. The Mappilla trader does not, like the Hindu, object to living in narrow streets and is content with a very minute back garden, if he has one at all, surrounded by a high wall to protect his women from the public gaze. The typical Mappilla street is picturesque, but dirty.

The ordinary dress of the men is a *mundu* or cloth, generally white with a purple border, but sometimes orange or green or plain white. It is tied on the left (Hindus tie them on the right) and kept in position by a *nul* or waist-string, to which are attached one or more small cylinders of gold, silver or baser metal, containing texts from the Koran or magical formula. A small or large knife is usually worn in the waist. Persons of importance wear in addition a long flowing white garment of fine cotton (a kind of *burnoos*); and over this again may be worn a short jacket, though this is uncommon in South Malabar, and a cloak of silk or cotton-cloth.

Women wear a *mundu* of some colored cloth (dark blue is most usual); a white loose bodice, more or less embroidered; and a veil or scarf on the head. In the case of the wealthy, the *mundu* may be of silk of some light color. Women of the higher classes are kept se-



A GROUP OF EDUCATED MAPPILLAS
IN CALICUT

margin of the jungle in the interior is being opened by them. The lower classes are fishermen, laborers of every description, and petty cultivators, their physique, as can be seen from the photographs, is on the whole remarkably good.

The Mappillas have supplied the most satisfactory coolies for railway work and the like. Many enterprising Mappilla traders are to be found in Ceylon, the Straits Settlement and Burma. Some were

cluded and hide their faces when they go abroad; but the lower classes are not particular in this respect.

The Mappillas belong to the Shafi^c rite of the Sunni sect of Mohammedans, that is, they acknowledge besides the Koran, the authority of the Sunna, or customary law of Arab theology, as interpreted by Imam Shafi^c. In South Malabar they are divided into two divisions, preferring allegiance either to the Valia

difference. The Tangals (Sheikhs of the Derwish orders) are their religious leaders; they are regarded with a high degree of reverence, but are not as a class distinguished by learning. The principal authority on religious subjects is the Makhdum Tungal of Ponnani. He is the head of the Ponnani religious college and confers the title of *Musaliyar* (Moulvi or elder) on Mullas who have qualified themselves to interpret the Koran and the commentaries.



THE HAMAYAT-UL-ISLAM SCHOOL. A TRAINING INSTITUTION FOR MOSLEM LEADERS AT CALICUT

Jaratingal Tungal of Ponani or the Kundotti Tungal. The followers of the latter are said by those of the former to be Shiahs, but they themselves claim to be Sunnis. The differences between the two parties sometimes become acute and lead to disturbances, but intermarriage between them is not prohibited and persons often forsake one sect for the other to suit convenience.

The division between the two is due to party spirit rather than based on any essential doctrinal

Mappilla mosques, called *palli*, are rectangular buildings with sloping tiled roofs and ornamental gables in front like those of the Hindu temples; some of them have gate houses, and a few of the oldest have circular towers attached. They are built with the main entrance to the west so that the congregation faces east towards Mecca. There is often a small tank close by or in the mosque. We noticed the peculiar custom of washing the hands and feet by pouring the water from large

wooden or cocoanut dippers with long handles kept in a rack near the tanks. A Mulla who can read, but not necessarily understand Arabic, is attached to every mosque to lead the services. He is appointed by the congregation, though the *Kazi* as a rule nominates him. The *Kazi* is the head of the local assembly which corresponds to the parish church. His functions include the reading of the Friday sermon, the registration of marriages, and general arbitration in civil and religious matters. His jurisdiction may extend over more than one district or over only a part of one and may include several minor mosques. At present Malabar seems to have religious contact chiefly with the Arabs of the Persian Gulf who carry on a considerable trade in sailing vessels with Calicut.

The main festival celebrated by Mappillas is, of course, the *Bakh Eed* or *Perunal*, in the third month after Ramazan. The festival commemorates Abraham's offering of Ishmael, and every Mappilla who can afford it must sacrifice a he-goat or a bullock, and distribute the flesh amongst his friends, his relations and the poor.

The Mappillas also observe the ninth and tenth days of Muharram as special fast days and each local saint has his annual festival.

Though magic is condemned by the Koran, the Mappilla is very superstitious, and witchcraft is not by any means unknown. His religion betrays not a few traces of primitive animism and ancestor worship. Celebrated *Tangals* such as the *tangals* of Mambaram, men of holy and austere life, are freely canonized and their tombs become holy shrines and popular places of pilgrimage *ziyarat*. Canonization

is often easily obtained, for it is both honorable and profitable to be the guardian of such a shrine; and an unknown beggar who dies of starvation on the roadside may be endowed with all sorts of virtues after death, and worshipped as a saint and miracle-worker. These saints are celebrated in hymns and popular songs, which have served to inspire the fanatics of many of the Mappilla outbreaks. Here is one quoted in the *West Coast Spectator*, (July, 1922) :

"The pleasures of wealth or of family are not equal to an atom of celestial happiness. Our most venerable Prophet has said that those who die in battle can see the *houris* who will come to witness the fight. There is nothing in this world to compare with the beauty of the *houris*. The splendour of the sun, of the moon, and of the lightning is darkness compared with the beauty of their hair which hangs over their shoulders.

"If they clap their hands, the clash of their jewels will be heard at a distance of 50 years' journey. They clap their hands, dance and sing, as they come like swans to the battle-field. If a human being were to see their beauty, their dance, or their smile he would die on the spot. Gently they touch the wounds of those who die in battle, they rub away the blood and cure the pain, they kiss and embrace the martyrs, give them to drink of the sweet water of heaven and gratify their every wish."

With such a repertoire of songs we are not surprised that the Mappillas are notorious for their fanaticism. From time to time they have been guilty of *jihad* or holy war against their Hindu neighbors with such dreadful cruelty as reminds one of the Turkish atrocities against Armenians.

The various Mappilla outbreaks may be attributed to three main causes, poverty, agrarian discontent and fanaticism, of which the last is probably the chief. Poverty is still extreme in the fanatical zone, and is no doubt to some extent accentuated by the Mappilla practice in the south of dividing

up the property of the father among his wives, sons and daughters. The Tenants Improvements Act has done much to protect the tenant from ruinous eviction. Fanaticism, however, is still strong in the land, and education, for all the expenditure on Mappilla schools, has made but little progress among the community. The repressive policy initiated in 1854 has had a salutary effect. The fining of whole villages has brought home to the community a sense of its responsibility for its unruly members, as was proved in 1896 and again in 1898; the most enlightened Mappillas enlisted on the side of law and order; and the Pukkoya Tangal, who as a descendant of the Prophet is almost worshiped by the Mappillas of Ernad and Walavanad, issued a pamphlet sternly denouncing outbreaks as opposed to true religion. The fanatical zone was opened up by good roads; and during the Ramazan fast, when religious enthusiasm is easily roused, the special police force were distributed over the zone, and signallers keep the various detachments in touch with one another and with the troops at Malappuram.

All these precautions, however, did not prevent the rebellion of 1921. For a full account see "The Moplah Rebellion 1921" by Divan Bohadur C. Gopalan Nair, (Calicut 1923). Over a wide tract of country, in an incredibly short space of time, communications of all kinds were wrecked or obstructed; public offices and courts were attacked and records destroyed, police stations were plundered of arms and ammunition and civil government was brought to a standstill. Over one hundred Hindu temples were sacked and many

houses burnt. Murders, dacoities, forced conversions and outrages on Hindu women became the order of the day. Hindu refugees in thousands poured into Calicut, Palghat, the Cochin State, and other places, wending their weary way over hills and through jungles for safety from the lust and savagery of their Moslem neighbors.

It was a rude shock to the promoters of Hindu-Moslem unity and the Khilafat agitators. Once more the real character of Islam was revealed. The British Government suppressed the rebellion by rigorous military operations and restored order after severe measures, including the deportation of some thousands of the rebels. At present peace reigns in Malabar; Islam, however, is still growing and increasing.

Slowly but surely, like an oncoming tide, the Mohammedan population of Malabar has grown year by year. Originally an alien minority they have continued to spread their faith by marriage, by social pressure and more recently through schools and the press. Two decades ago many low-caste Hindus embraced Islam. We read in the census report for 1881:—"Conspicuous for their degraded position and humiliating disabilities are the Cherumans. This caste numbered 99,009 in Malabar at the census of 1871 and in 1881 is returned an only 64,725. This is a loss of 34.63 per cent instead of the gain 5.71 per cent observed generally in the district. There are therefore 40,000 fewer Cherumans than there would have been but for some disturbing cause, and the disturbing cause is very well known to the district officer to be conversion to Mohammadanism. 'The honor of Islam' once con-

ferred on a Cheruman, or on one of the other low castes, he moves at one spring several places higher socially than that which he originally occupied and the figures, corroborating what has been actually observed in the district, show that nearly 50,000 Cherumans and other Hindus have availed themselves of the opening."

Low-caste women, for instance, go over to Islam in considerable numbers every year to become the wives of Moslems, and in some sections whole villages have embraced the faith. More particularly the population of the Mappillas on the West Coast increased during the last census decade (1911-21) by 6 per cent. "It is only reasonable," says the census report, "to conjecture that this increase, which is more than double that of the population of the locality, is due to conversion, especially when we find that the Cheruman population, which provides most of the Mappilla recruits, has fallen during the decade by 7,000, or two per cent. It is estimated, indeed, that of the Moslem population in Malabar nearly 75 per cent, are the result of forced conversions."

It would be wrong, however, to conclude that the sword has been and is the strength of Islam in Malabar. Today the Mappillas are themselves somewhat ashamed of the scenes of violence that made their community notorious. We visited their high school at Calicut, were entertained at a tea party by a leading progressive Moslem and learned from him and others of the educational program proposed to uplift the ignorant villagers. The press is a sure index to the life of a people. The leading Malayalam newspaper (of which there are several) bears the significant

title *Yuvalokam* (i. e. "Young Man's World"). The book shops at Calicut had Arabic and Persian as well as Urdu and Malayalam literature on sale. Within the Malabar area there are no less than twenty-three Moslem presses, which use the Arabic and Malayalam characters for all kinds of tracts and books. At Calicut there are two presses; at Ponnani where there is also a Moslem theological school there are six; at Tillichery nine, and others are at Tirurangadi and Ottopalam. We secured a catalogue of one press "M. P. Aboo Backer Aboo, cap-merchants and Arabic book-sellers" which tells the whole story. They offer, in Malayalam, Koran portions, grammars, commentaries, manuals of devotion, lives of the Prophets and of their saints and the usual controversial tracts against Christianity and Hinduism—over six hundred items in one catalogue. Magic and astrology play a large part in the life of the people. Here as elsewhere in South India the Nagshabandi and Shathali Derwish orders are strong and saint worship is common.

We did not notice during our short visit any special signs of fanaticism at Calicut. On the contrary we learned from Bahrein and Kuwait Arabs whom we met in the streets and who recognized us as old friends that the Mappillas learned their severe lesson in the last outbreak and are now unwilling to be deceived again by nationalist agitators into disloyalty to Britain. In one mosque there was some hesitation in their welcome to a stranger, but this was an exception. At a special out-door meeting in the shaded courtyard of the Y. M. C. A. I was privileged to speak to a large gathering

of young men. A German missionary presided and after hearing a message on "The Christ of History," one hundred and thirty-six men came forward to receive a copy of the gospel in their own tongue and promised to read it.

The brethren of the Basel Mission stationed at Calicut showed us much kindness. Their work, established many decades ago, has however been almost exclusively among the Hindu population. The Mohammedans were neglected to such an extent that the only literature for Moslems we could find was a Malayalam gospel of Luke in Arabic character! When we studied the map and prayed over the situation the following resolutions were passed:

The Conference of Missionaries feels the necessity of evangelistic work among the Moslems in Malabar and is glad if some Missionary Society can take up this special work in friendly relation with the Basel Mission.

Rev. K. Shaefer is requested to work out a survey of Mohammedan literature in Malabar.

The Conference is thankful if some contribution can be given for the publication of literature for the Moslems.

The very least we can do for these neglected people is to interpret Christ for them in their own language. A minimum program of literature would include brief tracts or booklets on the following subjects:

A short life of Christ in terms comprehensible to Moslems and including His Heavenly Session, His intercession and His ultimate Judgments of the Worlds.

The chief O. T. stories in terms comprehensible to Moslems with emphasis on preparation for the coming Christ, and on moral training. A

course of introduction for catechumens explaining the Christian creed, the Christian Society and Baptism.

The Trinity and Unity.

The Christian Scriptures and Inspiration.

The Christian meaning of Prayer, with examples of some ways of prayer and some prayers from the Bible.

The Christian meaning of Sin, Repentance and Forgiveness.

The Crucifixion, the fact, the story, the meaning for our lives.

Explanation (possibly in catechism form) of misunderstood terms, like Son of God, Injil, Ruh Allah.

Terms accepted by Moslems need just as much explaining as terms rejected; e. g., *tauba*, *din salat*, church, marriage.

A book of Christian Morals in story form; i. e., Ten Commandments and the Sermon on the Mount, illustrated by true stories, some from the Bible.

Rhymes, choruses, hymns, versified psalms; i. e., something to give a social character to the new teaching.

The Christian view of Marriage, the Home, the Family.

A short tract to answer the question, "What Is Christianity?"

Stories of Conversion and Christian Experience.

The next time your pastor announces "O for a thousand tongues to sing, my dear Redeemer's praise" will you think of this one tongue in which His praise has not yet been sung by Moslem lips and will you help provide Malayalam literature? For two thousand dollars a large part of this minimum program could be published.*

It is not surprising that the Mappillahs have not yet learned to love their Hindu landlords whose hand has often been hard with oppression. They often have misunderstood the stern, strong hand of British law and justice. Only the pierced hand of Christ and sacrificial love for His sake will win them to His allegiance. Who will respond to the challenge of Calicut?

* Gifts should be sent to the American Christian Literature Society for Moslems. Treasurer, Mrs. E. E. Olcott, 322 W. 75th St., New York City.

LOOKING BACK OVER FORTY YEARS

Changes Wrought in a Generation of Christian Missions in Japan

BY MRS. FREDERICK S. CURTIS, Shimonoseki, Japan

Missionary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

MANY things of late have carried our minds back to the early days in Japan, forty years ago. The last Sunday in March we spent in Yamaguchi, our home thirty-five years ago. The first installation of a pastor was a joyful occasion and many were in attendance, but only one resident member who was there when we left, twenty-seven years ago. Most of the members seem to belong to the constantly moving official and professional classes and students.

The kindergarten that was opened by me there still flourishes. Its first teacher was the first young woman that Mr. Curtis examined and baptized during our first year in Japan, and she was one of the first pupils in our school, which is now a part of Sturges Seminary in Shimonoseki. She is an earnest Bible student and worker for God, in her own home and the church in Osaka. The kindergarten in Yamaguchi has been used to bring about a new attitude in the town toward the Gospel, for hundreds of children have passed through its classes and Sunday-school and have learned the gospel story and something of prayer. One longs to follow them as they are scattered now, not only around in the region of Yamaguchi and neighboring towns but in far distant parts of the Empire, to see what precious seed has come to fruitage. Thank God we shall see it some glorious day when we rejoice to-

gether at the feet of the Lord of the Harvest.

This year the churches in this region are celebrating the fiftieth anniversary of the opening of Christian work in the province, by Dr. Alexander and several Japanese pastors.

Past Difficulties

In the church in Shimonoseki we heard one or two of the old elders tell of the persecutions and difficulties encountered, and it brought to mind some experiences of forty years ago, and even later, in Hiroshima and in this region. Then small but angry mobs were gathered by opposers, workers were pursued and stones thrown, though no great damage was done. We had come out to Japan with the impression gained by Dr. Knox's tales of the eager interest shown in "Western religion" but arrived to find that the tide had turned and the Good News we brought was usually resented or received coldly. We and our possessions and ways, in that interior town, were often the objects of wild curiosity.

What a change there has been in this respect! There are no callers now who come for sight-seeing. If one stops to make a purchase in an open shop, crowds do not shut out the light and air, and no children's voices call out rude epithets. Then there were no truly "foreign" clothes in the interior except our own, though,

like the famous "Japan-instead-of-Coffee" brand of nectar in blue-rimmed foreign-shaped coffee cups, offered to high-class callers of that day, there were numerous "Japan-instead-of-suits" seen parading the streets, to our secret glee.

Then we could wear, in the interior, a hat or a dress as long as it was in good condition, without feeling out-of-date, but now, when clerks and vendors go to church or feasts in natty suits, and school-girls and others consult fashion sheets from France and employ skilful foreign-clothes tailors, we are forced to consider our ways occasionally and not wait till it is time to sail home on furlough before we ask our anxious relatives to send us "something fit to wear."

As autos of all kinds toot and scoot through towns and villages, and even children scuttle out of the way, one almost catches the breath to recall the children and old people who once serenely halted traffic by their indifference to the "Hai, hai!" of the jinrikisha puller. There were no horns in those days, but the old-fashioned jinrikisha, with its hard springs and steel tires, and the loosely set wheel-hubs, kept up an incessant jangle to tell us it was near.

No Longer Aliens but Friends

One of the hardest things to bear, in those days, was the frequent reminder that we were aliens, constantly and critically observed. The wearying clatter, clatter of hurrying clogs, trying to keep up with the foreign stride, as we walked abroad, made such recreation unattractive, for we felt no friendliness in the attitude of those about us. I think there is nothing more welcome in the changes the years have brought

than the alteration in this respect. We no longer feel outsiders or unwanted, as we walk and talk with the people. What an unforgettable experience to kneel with one who has entered The Way, and join with him in praise as he pours out his soul in gratitude that through you God led him to the Way of Life!

It is not only Christians who let us draw near, but almost everywhere and anywhere we try, it is easy to get a friendly response. Doubtless there was much of fault in our own earlier attitude and that stood in our way, but there is, in this part of the country, at any rate, a very pronounced friendliness and we feel no longer aliens and foreigners but "neighbors."

As I think of the meetings held in our own house now, whether children's, English Bible classes or ordinary evangelistic, and recall the first meetings in our Hiroshima home, during our second year in Japan, another great contrast is evident. *Then* people came to listen somewhat as the Athenians did of old, while Mr. Curtis talked in such Japanese as he had been able to drag out of his "teacher" or find in Hepburn's dictionary of 180 odd pages of translated English words. Now, in a large number of cases, those who come have a more or less intelligent idea of what the basal teaching is and have a willingness or wish to learn more. It has amazed me again and again, in seemingly the most unlikely quarters to find that in the street, in Sunday-school or from friends, and lately, of course, from evangelistic articles in the newspapers, some gospel message has been heard.

In old days we were looked upon as here for some advantage to ourselves, but on the part of very

many now our real purpose is understood, even though it may not be acceptable, and those who feel no need of spiritual help for themselves cordially recommend it to others, saying even to their wives and children, "Go and hear." Just lately, a friendly doctor, who laughs at the thought of needing spiritual teaching himself, earnestly exhorted a patient who had suffered much to seek us and get comfort, because our teaching was "good and not harmful." The earnest faces in our English Bible class, while the Bible lesson is being discussed, replies that show a conviction of the truth of what is taught and references to "our Lord" on the part of some who have not yet professed to be Christians, fill us with hope and incite to renewed prayer and effort. In the interior, years ago, such classes would have been impossible, I believe. Of course many attend only for a short time, finding the claims of Christ more than they are willing to face. Ordinarily such work seems to be the plowing, clearing out of stones and seed sowing. The seed may be in good ground but it is still too cold. After students go to higher schools and are put in touch with Christian workers near, in one case after another, ere long happy letters come telling of having openly confessed Christ.

We try to keep in touch with former students who welcome our letters, and occasionally, one will visit the city and call or come to the class meeting once more. Several who have done this have given testimony for Christ before the members in attendance. One young man who had begun coming to the class as a mere boy and is now studying in a distant city, called during this last spring vacation.

He had hardly begun to talk with me when he half arose from his chair and said eagerly, "I was baptized in November." Then we both sprang up and shook hands again. He told me he had not thought deeply until he was called back here by his mother's sudden death last year, and in his great loneliness he had turned for comfort to the Saviour of whom he had heard so often. He willingly promised to come to class and tell the others, and did so most modestly but frankly, and then prayed fervently, asking especially for faithfulness "unto death."

One method of work which we used almost from the beginning, as many others have done, but which we have laid increasing emphasis upon, is the giving, loaning and selling of suitable, spiritual booklets and books. Every new publication of worth for our purposes we have tried to put into our Loan Library or, often, use for gifts at Christmas and on other occasions. We have learned of great blessing received through carefully chosen books. Our own cook, who is a very earnest Christian, was awakened by a paper given to an associate, and Christians in sorrow or doubt are constantly being helped. One man, a firm Christian, a member of the English Bible class, had expressed his doubts of the Old Testament as history, but readily accepted the loan of two small books and the advice to ask God what He would have him believe. The books were, "What Use Did the Lord Jesus Make of the Old Testament?" and "Stones That Speak."

As he handed them back the next week, he smiled appreciatively and said, "I believe that the Old Testament is *true*."

AMERICAN INDIANS YESTERDAY AND TODAY

BY REV. J. M. CORNELISON, Pendleton, Oregon

CONDITIONS among the Indians are very different among the different tribes. What is true of Indians in one part of America may be false and misleading somewhere else. My experiences go back a little less than thirty years and relate to the Indians of the Northwest, more particularly the Cayuses and Nez Perces of Oregon and Idaho.

All history knows that one hundred years ago the Indians of the Northwest had not heard the Gospel, in fact had seen few white men, except the Hudson's Bay trappers and the men of the Lewis and Clark expedition sent out by the United States Government in 1804-05. The missionaries went in response to that Macedonian Call of the four Numipu (Nez Perces) who went all the way to St. Louis, Mo., from the Oregon country in 1832, asking for the white man's Book of Heaven. There have been many decided changes and advances in the domestic, social, political, business, educational or religious life of the Indians. Take them in this order and note some of these contrasts and changes.

Yesterday the Indians were nomadic, roving, living in tepees, for very good reasons. They moved with the seasons to obtain their livelihood which consisted in hunting, fishing, gathering of roots, berries and fruits which they dried and preserved in various ways and stored for winter. They were not improvident, as white people gen-

erally think. The elements of this livelihood were secured in far-separated places which easily accounts for the roving. They did usually have a winter camp which was more or less a permanent abode, and there was built the winter lodge, or tepee, very different from the summer abode. Then again, the Indians were nomadic and lived in a state that enabled them to move in a hurry, for which there was a very potent reason, namely their enemy. Generally speaking, every other tribe was their enemy. White people have been accustomed to think of the Indian men as lazy, and thought they put all the burden on the women. The Indian men, from time immemorial, were the police and vigilantes of their community and needed to be free and untrammelled, so as to be ever on the alert and watch for the enemy. They freely and gladly gave their services and lives for the protection of their families. This was their one great business of life. No draft law was required to get them into the service of their country; nor did they need citizens' training camps. Their whole life was one of training for the defense of their people. They gave themselves to it with joy and were honored for deeds of bravery. The man who shunned such service had poor standing in the community and was shunned by the people, especially by the fair women. No man could stand such a gaff. With these centuries upon centuries of train-

ing in such a "standing army," so to speak, we should be a little more patient with the Indian man who does not easily get behind the



TYPICAL OLD STYLE INDIAN HOME
IN OREGON

plow, or into some business. These things will come to them, as they did to our own savage, fighting forebears when they had emerged from the deep forests and the fear of their lurking enemy.

Today, since the Indians' livelihood comes largely from the rent of their lands, or from farming it themselves, they have become more stationary in their homes and habits of life. Tepees are gone, except as used for summer camps, as white people use tents. Permanent homes have been built, many of which have all modern improvements. There has been a decided evolution in this home building. First was the tepee, then a lean-to or shack, then a better house, and now a modern bungalow with electric lights and other conveniences. Now, some one must stay at home to keep house and care for the children in the

day schools. This was not necessary in the roving days when children were not in school. The children, not having permanent homes to which to return more easily, lost their culture.

The social life of the Indians of yesterday was largely seen in the dances at certain seasons of the year, coordinating largely with the winter and summer solstices, so following all nations in this custom. There were also the marriages and feasts; and particularly the feasts at certain seasons of the year, like the feast of first fruits and roots in the spring, the first run of salmon. And then, too, the feasts for the dead. The "eats" loomed large in the Indians' social life. Let those not guilty of the same "sin" cast the first stone. Today the "younger generation" of Indians follow much along the same lines conforming more or less to the conventionalities of the white people, which customs they have learned well in the schools. Our Indian women's societies can prepare and serve as palatable and modern a banquet as any women.



A TYPICAL INDIAN HOME OF TODAY
AMONG THE UMATILLAS OF OREGON
OR THE NEZ PERCÉS OF IDAHO

They, too, have the "flaming youth" who dance all the modern dances to modern jazz, and play Sunday baseball. The modern "flapper"

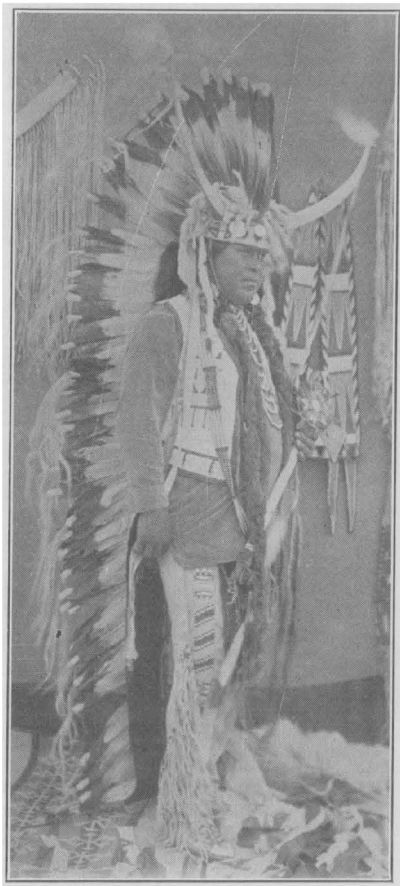
who bobs her hair and "rolls them down" can also be seen.

Yesterday the Indian was politically a nonentity. Today he is a citizen and votes. And he votes with discrimination where the missionary has been awake enough to point out the issues and the right men to the Indian constituency. Their Temperance Societies have spelt failure and defeat to many a "wet" candidate locally.

Yesterday the Indian may have been a poor business man. He may have been "jobbed," as they say, many times. But today, if I want to sell some sort of "gold brick," I would go to New York with better hopes of selling my wares, than to try to sell them to "Lo, the poor Indian." Old man "Lo" long since died. The Indian of today is a fairly keen business man and understands that credit in any place of business, or at any bank, depends on a good name and a reliable character. To beat him in a trade one needs to "get up before day," as they say in the west. The late Mose Johnson, a well-known Indian character around Pendleton, Oregon, once paid his account to a Pendleton merchant and demanded a receipt. The merchant said, "That is all right, Mose, I will mark it off the books." Said Mose: "No, sir. Me take receipt. Some day, maybe soon, you die. Me look all over Hell for you. No find you. Maybe so, me pay bill again. Me take paper now."

Mose got his receipt, and incidentally the merchant learned where Mose expected to find him when he died. The Indian will mortgage his property to get some much-desired object, like a big automobile, so "keeping up with the Joneses." Who has a stone to throw?

Yesterday few Indians had been to school. Today most Indians from forty to thirty years old down have a fair education, many of high-school grade. The boys have generally learned some trade, and



"PARSON MATANIC" OF THE
CAYUSE TRIBE

the girls have learned domestic work. Very few have gone to or through college. To keep the children in the day schools the truant officer is often needed — which is just as true of many white communities.

Lastly, it can be said of the Indians, as Paul said of the Athenians, "in all things I perceive that ye are very religious." The Indian is a religious, worshipful being. His mind and soul are peopled with spirits, both good and bad. One has no trouble to get the Indian's mind to grasp the teaching of an invisible Spirit who leads us and directs us. This is true of any people who have an animistic religion. In their minds and souls a channel

Christ to drive out the evil spirit. He has worked and keeps on working mightily in the hearts and lives of some of these fine Indian men and women. As of old, some mocked, but certain men believed among whom also were Philip Minthorn, Parsons Motanic, James Kash Kash and many women. It is the same story as told in the Acts.

So it comes about that in less than one hundred years from the time that the four Numipu (Nez



AN INDIAN PRESBYTERIAN CHURCH ON THE UMATILLA RESERVATION, OREGON

has been cut by age-old customs and rites in religion. The ceremonies that cut the channels were false and need to be cleaned out and the true placed in the channels. The missionary or religious teacher who does not see and capitalize this fact is lacking in tact and observation. Paul was stirred by the idolatry but he began to proclaim Jesus and the resurrection so as to introduce the new and the true in place of the old and the false.

So into this animistic channel I have ever striven to put the teaching about the great Spirit Jesus

Perces) went to St. Louis in 1832 asking for the white man's Book of Heaven, the Spirit of God, working in and through that Book, has literally transformed these people. Not all are Christians, but their whole social order, home life, business life, social life, political life and religious life is shot through and through with Christian principles and Christian ideals. Finally, in this same Northwest, you will find little groups of Indians who have hardly been touched by the Gospel. This is doubtless true in many other parts of America.



GYPSY CAVES

THE PROGRESS OF THE GOSPEL IN SPAIN

BY THE REV. J. H. HORSTMANN, St. Louis, Missouri

Editor of The Evangelical Herald

“**W**HENSOEVER I go unto Spain,” wrote the Apostle Paul to the Christians in Rome, just before his departure on what was to be his last journey to Jerusalem. He was planning, after accomplishing his visit to Rome, to bring the word of the Cross to what was “the uttermost part of the earth,” as it was then known.

Did the Apostle ever succeed in bringing the Gospel to the pillars of Hercules? To whom does Spain owe its first knowledge of Christianity? How and when did the first Christian churches there originate? No one knows. Only legends tell of the places that Paul is said to have visited, and of the beginnings of Christianity in Hispania. Only here and there can a few facts be discovered, scattered, flickering lights, as it were, which make one all the more eager

to discover all the facts concerning the spreading of Christianity in that land of mystery and romance. Spain was an important country in the days of the apostle. Augustus and his generals had converted it into a Roman province, under the authority of a proconsul invested with civil authority only. Later when the cities of Spain were placed under a uniform constitution and laws, Spain became one of the most influential countries of the empire and a center of Roman civilization. Some of the most distinguished Latin writers under the empire, such as the two Senecas, Lucan, Martial, Quintilian, and others, were natives of Spain.

A legend has it that Alexander the coppersmith, who did so much evil to Paul (2 Tim. 4:14), was converted by James, the son of Alphæus, whose faithful helper he

then became and finally accompanied him to Spain. According to this legend, however, Alexander was a blacksmith (it is interesting to note that Moffat's translation also describes him thus) and he plied his trade on the long journey from Palestine to Spain, which was made by land. It was also with shoes fashioned by this master, the legend has it, that the white charger was shod which, on July 16, 1212, brought James again from heaven to help the Crusaders win a glorious victory over the Moors. The hammer with which Alexander is said to have wrought is still shown in the cathedral at Santiago, and horseshoes made by him are shown in several Asturian churches. He is the patron saint of Spanish blacksmiths, who like to name their sons after him.

Beginnings in Spain

Christianity seems to have been introduced quite early into Spain and the churches there were apparently in fairly close touch with those in Gaul, Italy and northern Africa. The same controversies which agitated these churches were discussed also in Spain, as records of the fourth and fifth centuries show. The disorganization and confusion following the fall of the Roman empire facilitated the conquest of the country by the Vandals, who gave the name of Vandalusia (now Andalusia) to the southern part of the peninsula. Soon afterward, however, the Visigoths, after a long struggle, succeeded in conquering the whole peninsula. Since the Goths were strongly Arian in their faith there was constant conflict between them and the orthodox Roman Catholic population. Under Reccared I. the introduction of the Catholic faith

(586 A. D.) gave the corrupt Latin language predominance over the Gothic, and after that time the unity of the Spanish nation was maintained by the Catholic religion and the political influence of the clergy.

For two centuries the Church flourished, chiefly as a result of the constructive efforts of Isidore, bishop of Seville (560-636), whose diligence in contending for the pure faith against the remnants of Arianism, as well as his earnest labors for education, made him a prominent figure in the church of that day. His refusal to persecute the Jews, contrary to the spirit of his time, shows him to have been truly great.

The Moslems and After

With the Moslem invasion in 711 there began a dark period for the Church in Spain. While the Christians were allowed free exercise of their religion, and also retained their language, laws and magistrates, (as long as they paid tribute and did not attack the Moslem faith), bitter divisions frequently sprang up in families where one parent followed Mohammed and the other followed Christ. The Moslems, whose language, manners and culture prevailed in all the large centers of the country, often showed their contempt for Christianity, and in return received insult from its more hot-blooded adherents.

With the decisive defeat of the Moslems on the plains between Tours and Poitiers, in the heart of France, by Charles Martel in 732, the tide of Moslem advance was stemmed and Europe was saved from the danger of being overrun by the disciples of the Arabian prophet. But for more than seven

centuries the nation was engaged in a tremendous and often desperate struggle for its political and religious life, and it is no wonder that the constant conflict left an indelible impress upon the character of the Spaniard. It could not be otherwise than that such a fierce and persistent struggle should make those who were forced to wage it serious and solemn, even fanatical and relentless in their ways of thinking and acting.

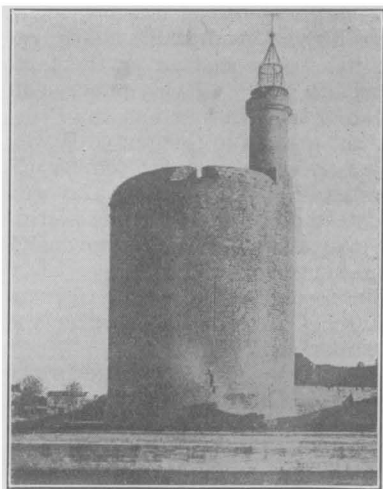
The distress and suffering of the Church in Spain brought about a close approach to Rome, which remained when efforts were made to suppress the reform movements of the Albigenses and Waldenses, and finally of the Protestants. Thus the Inquisition found a fruitful soil in the fanatical zeal of the Spaniard to persecute and convert heretics, Moors and Jews. Ferdinand and Isabella welcomed it as an aid in their conquest of Granada, last and greatest Moorish stronghold (1492), and the relentless and cruel zeal of Torquemada not only helped to satisfy Isabella's sincere but fanatical zeal for the purity of the faith, but also filled Ferdinand's coffers with Jewish and Moorish gold.

In Spain there was no response to the Renaissance. The seed of the new learning seemed unable to grow in the hard and sterile soil. There were famous schools, but knowledge—at best a foreign, Moorish plant—was bound in the fetters of scholasticism. There was extensive commerce and trade but it was in the hands of the despised Jews. There was religious zeal, but it was devoted merely to outward and petrified formalities. There were knights and warriors, but no peasants nor burghers. Under such conditions the new spirit

and the new life of the Reformation could not thrive.

Attempts at Reformation

Nevertheless, twenty years before Luther nailed his theses on the church door at Wittenberg, the Spanish Church felt the purifying influence of a reformation largely Protestant in spirit and aims. When Queen Isabella had brought



TOUR DE CONSTANCE, SPAIN

about the union of the states to form the Spanish Kingdom, 1492, she also conceived a plan to reform the Church, and Ximenes de Cisneros was authorized to restore the strict monastic discipline in the convents and to purge the secular clergy of the abuses which were common to the time. Having improved the morals of the Spanish clergy, he set himself to overcome their ignorance and lack of culture. The reading and study of the Bible were made a special feature in their training, something previously unknown; new schools of theology were established and in

1502 a band of scholars in Alcalá undertook, at the expense of Cisneros himself, the preparation of the celebrated Complutensian Polyglot.

The coming of a Spanish monarch to the imperial throne in 1520, as Charles V, opened the door for Lutheran and Reformed teachings into Spain. Luther's teachings were received with general favor among educated classes, and for a time their spread was helped by the liberal tendencies above referred to, as well as by the temporizing policy of the emperor in dealing with Luther and the Protestant princes in Germany. It was even asserted by the emperor's confessor, who himself favored Protestantism, that Charles secretly sympathized with the movement and hoped to use Luther as a lever for forcing upon the German churches a reformation after the Spanish model.

Soon, however, a change in the policy of Charles and the gradual reaction against reform among the Spanish clergy narrowed the circle of its adherents to the more earnest and daring spirits, and after the Diet of Augsburg, 1530, the Protestants were subjected to a persecution constantly growing in severity.

Notable among the converts to the new teaching were Alphonso Valdés, secretary of Charles V; Alphonso de Bernaldez, chaplain to the emperor, who suffered condemnation in 1537; Carranza y Miranda, archbishop of Toledo, who was condemned for holding Protestant views; de Valera, who laid the foundation of the church in Seville and was condemned by the Inquisition in 1541; Juan Gil (Dr. Egidius), famous preacher of Seville, condemned for heresy just

before his installation as Bishop of Tortosia; Don Carlos de Seso, a distinguished nobleman who did much for the Protestant cause throughout Spain; Jayme and Francesco de Enzinas, the latter of whom translated the first Spanish version of the New Testament and had it printed at Antwerp (1543) for distribution in Spain. Besides, many converts of monks and nuns, especially those in the neighborhood of Seville and Valladolid, were largely leavened with the Protestant heresy.

These beginnings were effectually suppressed by the Inquisition, which, as the joint instrument of civil and religious absolutism, assumed its sternest form in Spain and made use of the most drastic and arbitrary methods. With the same relentless energy which had saved the nation from the outward enemy, the Church, supported by all the power of the King, turned against the new enemy at home. The same desperate determination with which the Spaniard had defended his religion and his national life led him to idolize his church and offer human sacrifice upon her altars. After fighting so fiercely and desperately for his religion, why hesitate at torture and death for those who attacked and would destroy what had been preserved at such a terrible cost? And the Spanish Inquisition acted without respect to persons. Neither rank nor political influence, neither wealth nor fame could shield its victims. If other nations perished in luxury and immorality, Spain committed suicide as a religious monomaniac.

The Protestant forces in Spain were paralyzed and finally overcome, however, not so much by the violent persecution at home, as by

the unfavorable impressions made by the actions of Protestants abroad. The uprising of the German peasants in 1524 caused great alarm among the privileged classes in Spain against the introduction of doctrines which seemed to foment revolution elsewhere. The alliance of Protestant princes of Germany with Francis I of France, the bitter enemy of Spain, and the later revolt of the Protestants in the Netherlands against Spanish rule, caused Protestants to be looked upon not only as heretics but as traitors and rebels and made it more and more difficult for loyal Spaniards to embrace Protestantism.

With the accession of Philip II, the work of exterminating heretics was begun in earnest, and in 1559 the first *auto da fe* was celebrated at Valladolid, combining the features of a religious festival and popular holiday, and thereafter the work of executing Protestant victims in the principal cities of Spain was conducted under the joint auspices of church and state. At that time it is estimated that there were about 1,000 Protestants each in Seville and Valladolid, and a relatively large number in other sections of Spain. By 1570 however, Protestantism in Spain was cut off, root and branch. Practically all of its converts had suffered either banishment or martyrdom, and for the three centuries that followed the blood of the martyrs was as seed in barren soil.

The case of Marie Durand, a peasant woman who was a prisoner at the Tour de Constance, a gloomy, forbidding tower in southern France, from her seventeenth to her fifty-sixth year, (1730-68) is typical of what was going on both in Spain and France at that

time. On the stone floor of her cell she had laboriously scratched with her knitting needle, the word *Resistez!* (Stand firm!) and underneath *Au ciel,* (To heaven!) as an encouragement to those who came after her. For more than a century this tower was used as a prison for women who had embraced the evangelical faith.

The Dawn of Religious Liberty

If fanatical patriotism allied with ecclesiasticism crushed the Protestant movement in Spain in the sixteenth century, it has been an enlightened patriotism arrayed against ecclesiasticism that has afforded a shield for the evangelical forces in Spain in modern times. The radical and revolutionary philosophy of the French scepticism of the eighteenth century early found an easy although restricted ground in Spain. The cataclysm of the French Revolution did still more to disseminate the seeds of popular freedom, and before the downfall of Napoleon, liberty was born in Spain and prepared to enter, as in other Latin countries, into the long war against absolutism and clericalism. In 1812, during the exile of Ferdinand VII, the Spanish cortes, assembled for the first time in many years, abolished the Inquisition, curtailed the power of the clergy, and framed a constitution. The restoration of Ferdinand two years later destroyed some of these results, but after his death in 1833, there occurred a series of heated revolutionary conflicts between the liberals and the conservative elements, with alternating victories but with the anti-clerical cause steadily gaining ground.

In 1858, and again in 1868 religious liberty and freedom of wor-

ship were proclaimed. But this only meant liberty to worship in other ways than in the Church of Rome, and religious tolerance was by no means established. Long before this evangelical Christians from various European countries had endeavored to bring the Gospel to Spain with variable success. The British and Foreign Bible Society had a very active agent, George Barrows, in the country for some time; Spaniards in exile on account of their political convictions met evangelical Christians in England and France and through them were influenced to bring the word of God to their countrymen, with the assistance of Protestant groups in Edinburgh and Southern France. Gibraltar and Bayonne became centers for evangelical workers in Spain through the distribution of tracts and Bibles. When the throne of Isabella II fell and the proclamation of liberty of conscience and worship by the new government threw Spain open for the first time to all kinds of evangelical work, missionaries came from Scotland, England, Holland, the French churches in Switzerland and from France to support the evangelical workers in Spain.

Evangelical Beginnings

The most active of these workers was Francisco Ruet (1826-78), a strolling player who, about 1840, had abandoned Roman Catholicism for Waldensian teaching and prepared himself for the ministry. After the revolution he returned again to Spain, preaching at Barcelona, where he was soon imprisoned, as the result of a political reaction. His sentence to the stake for heresy, was, however, commuted to life-long banishment. Forming a small Protestant com-

munity at Gibraltar, he was ordained by a Waldensian committee and made Gibraltar a center for promoting Protestant teaching in Spain. During the London exposition he preached to his countrymen who visited there, and later, under the auspices of a French committee, went to Algiers, working among the thousands of Spaniards there. At the liberation of Spain 1868-69, he returned and founded the Protestant church at Madrid. When the French committee, after 1870, was no longer able to assist him, Ruet entered the service of a German missionary society and labored zealously in a chapel purchased for him in 1874 by German friends.

Pastor Fritz Fliedner (1845-1901) son of Pastor Theodor Fliedner, the well-known founder of German deaconess work, came to Spain in 1870, and it was through his aid that German churches became responsible not only for the work in Madrid but also for various others in different parts of the country. An elementary school which had been established in Madrid was also saved in this manner.

Interest in the work increased in Germany to such an extent that at some time or other in the years that followed practically all the churches existing in the country received aid of some kind through Fliedner, while his journeys from one place to another made him familiar with the conditions in all of them and won for him the confidence of all evangelical Christians to an unusual degree. His acquaintance with many of the leading government officials in Madrid often made it possible for him to prevent or relieve the persecution aimed at evangelical Christians by fanatical authorities

or communities. He was also instrumental in organizing many of the isolated smaller groups and churches into the *Iglesia Evangelica Espanola*.

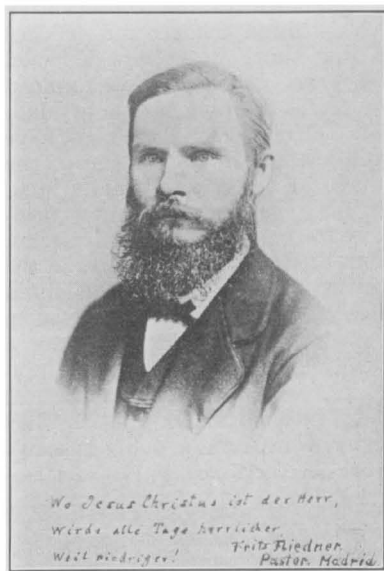
Fliedner devoted himself particularly to the establishment of Christian schools and finally a high school was established. The publication of text books, literature for children, etc., was made possible through Fliedner's efforts and the support of The Religious Tract Society of London, and The Foreign Sunday School Association of Brooklyn, New York.

A periodical for Christian homes and families, *Revista Christiana*, was established in 1880 and continued until it became a victim of the world war. An orphans' home was established which finally found a home in Escorial, in the identical building inhabited by Philip II during the time when his famous monastery San Lorenzo was being built.

In order to secure the means for supporting his rapidly growing work Fliedner published a quarterly entitled *Blaetter aus Spanien*, a valuable and important record of all the events which transpired in the development of evangelical work in Spain. In all his work he was ably supported by his wife, the former Miss Jeanie Brown, great-granddaughter of Prof. Dr. John Brown, of Haddington, author of the self-interpreting Bible. The missionary interest, enthusiasm and self-sacrificing devotion of Mrs. Fliedner can hardly be exaggerated.

The plan of educating Spanish children according to modern educational methods in all the wisdom of the Spaniards began to be realized in 1880, when two classes for higher education were added

to the school *Esperanza* (Hope). After graduates from these classes had passed the examination prescribed by the Government, thus proving that this method could be successfully used, a higher institution of learning, called *El Porvenir* (The Future), was founded, after a strenuous effort. Without having sought it Fliedner was



PASTOR FRITZ FLIEDNER

pressed to buy a large site in the northern part of Madrid, a healthy and attractive part of the city. Hardly had the purchase been consummated than the State claimed a part of the ground for waterworks and paid for about a tenth of the property a little more than the whole plot of land had cost the German mission. The completion of the beautiful building which was erected 1895-97, in the face of the determined opposition of zealous Catholic women in Madrid, of the bishop, and even of the papal nuncio, and the papal secretary of

state, Rampolla, taxed Fliedner's energies to the utmost and finally helped to break down the health of the resourceful and indefatigable missionary. On April 25, 1901, he passed to his reward. The final erection of the college was a distinct triumph for the Protestant cause and *El Porvenir* introduced a new system of teaching altogether unknown to the conservative Spanish high schools and colleges of that time. It became a model for many modern schools founded by liberal-thinking people of Madrid. Over 300 young men have been trained in the college in the course of thirty-two years. Most of them occupy prominent positions in official and social circles, some of them holding chairs in the universities. Being primarily a missionary college, it has given to the evangelical work in Spain a goodly number of qualified ministers, some of whom continued their theological training in Germany, who are now doing effective work in their respective missionary fields.

The Present Situation

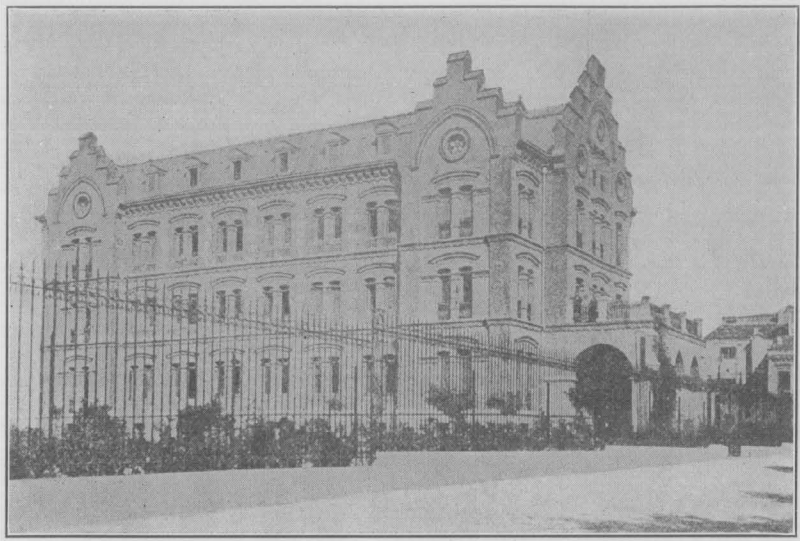
The missionary work of Pastor Fliedner, now under the supervision of his three sons, Theodor, Georg and Johann, is to-day one of the most important missionary enterprises in Spain. It has eleven organized churches, that in Madrid being numerically the largest in Spain, eleven primary schools, one high school, an orphanage, an evangelical bookshop in the heart of the city and various other activities.

Up to 1914 Pastor Fliedner's blessed work could develop and thrive, thanks to the help of many friends in Germany, Holland, Switzerland, and the Scandinavian

countries, but after that date and owing to the war that help began to fail and the work is now in serious danger. In a most critical situation in 1922, representatives of the school came to the United States and were assisted with funds sufficient to pay off the immediate indebtedness, so that *El Porvenir* is again going forward. Continued substantial assistance, particularly in the way of an adequate endowment, is absolutely essential.

In addition to the above, work is now carried on by three American agencies (The American Board of Commissioners for Foreign Missions, The Board of Foreign Missions of the Methodist Episcopal Church, and The Southern Baptist Convention), by various groups in England The Spanish and Portuguese Aid Society, Anglican; The United Free Church of Scotland; The Continental Mission of the Presbyterian Church in Ireland; The Wesleyan Methodist Mission Society; The Baptist Mission Society, London, and by the British and Foreign Bible Society and the Religious Tract Society, each of the latter employing some fifty workers in various parts of the country. The Komite Het Evangelic in Spanje collects gifts from the Dutch churches. In France the work is supported by the Comite de Bearn. In German Switzerland, Fliedner's work is supported, while a Comite de Lausanne Espagnole had been organized in French Switzerland as early as 1865. Fliedner's work is also actively supported in Denmark, Sweden and Norway, particularly through the influence of Archbishop Soderblom.

The churches supported by the Irish Presbyterian, the German Evangelicals, the Holland Reformed, American Northern Meth-



EL PORVINIR—AN INSTITUTION FOR HIGHER EDUCATION IN SPAIN

odists and American Board, and certain independent organizations, about thirty churches in all, are associated to form "The Spanish Evangelical Church" (dropping denominational names) looking toward the day of independence for these churches. It meets once every two years in an advisory capacity.

About seventy-five churches representing the Spanish Reformed, the Plymouth Brethren, American Southern Baptists, the English Wesleyan and a few scattering churches are not affiliated with the Spanish Evangelical Church.

The International Spanish Evangelization Committee

This committee was founded in London on September 3, 1924, to coordinate the forces in Europe that were helping in the evangelization of Spain. A second meeting was held in Zurich, May 1-2, 1925. Headquarters are in

Zaltbommel, Holland, and Dr. E. L. Schmidt is secretary.

The most important discussion centered around the organization of a Union Theological Seminary for Spain. Another meeting was held in Madrid, April 15-16, 1926. There were representatives from Germany, Holland, Sweden, France, Scotland, Ireland, England and from the American Board in the United States. The project for a Union Theological Seminary in Madrid was approved, the staff to consist of four professors, one each provided by the Irish Presbyterians, the United German Committees, the Spanish and Portuguese Aid Society (Low Church Anglicans), and the American Board. These four original professors are expected to teach both theology and such subjects in the general preparatory work as might be necessary. Detailed statistical information on the work of all the evangelical forces in Spain as well



BIBLE COLPORTEUR AT WORK

as on the program of the International Spanish Evangelization Committee may be secured through the Committee on Cooperation in Latin America.

Some Experiences

Just what it means for a native Spaniard to engage in such work appears from the experiences of Don Joaquin Gonzales Molina, a former priest. Three brothers are still in the Roman Catholic priesthood. As a gifted and popular preacher in a hospital in Granada, he seemed to be in line for easy and rapid promotion when, one day, he found himself handling a Bible. His seeking mind found in it what he had discovered nowhere

else. It bowed him into the dust and then lifted him up into heaven. It took him out of the world in which he had lived until then, and before long bound him firmly to his Saviour. For his Saviour's sake he literally left brother and sister, father and mother, and began his theological studies anew as an evangelical Christian, passing through a severe school of discipline as teacher in a Protestant school in Alicante, with a very modest salary. His mother, to whom he is tenderly devoted, and the separation from whom was nearly heart-breaking to both, is now beginning to see the light. Don Molina is now pastor of the evangelical church in Granada, his

native city, where he is regarded as an apostate and a traitor; where the priests are continually stirring up trouble for him and the boys on the street hoot at him; where the chapel and school have been repeatedly attacked and seriously damaged, under the very eyes of the police. All this constitutes a real persecution for Jesus' sake which this faithful servant of the Master has deliberately and humbly accepted. And he and his family are making their home in three little rooms which barely take care of their furniture and are separated from the school room only by three folding screens.

At San Sebastian, in the northern part of Spain, where Rev. and Mrs. Wm. H. Gulick began a flourishing work under the Amer-

ican Board in 1880, and where most of the Spanish women, teachers and wives of pastors, who are now bearing the heat and burden of the day in the schools and churches, received their first impulse and lasting inspiration, there is a small church served by a native pastor, Rev. Antonio Diaz, who was converted to Protestantism under remarkable circumstances. Originally a monk in a monastery in Barcelona, he had left of his own free will, utterly dissatisfied with his spiritual experience there, but with no thought of embracing Protestantism. He was of course disowned by his family and for a few years wandered about from pillar to post, with no fixed employment, and frequently down to the last penny.



THE ENTRANCE TO THE CHURCH OF THE FLIEDNER MISSION, MADRID

One summer night in Bilbao, as Dr. Bowers tells the story, while walking through a street fair, Diaz was an eye-witness of a brutal vitriol throwing, staged by some young rowdies under clerical influence, directed against a small booth in the fair where Bibles were being offered for sale. The vitriol destroyed a number of Bibles and slightly injured the colporteur himself.

Young Diaz, who from his inside knowledge of the official religion of Spain understood perfectly what had taken place, experienced a strong revulsion of feeling against Rome, with a new interest in Protestantism, which for the first time began to attract his attention. He found his way to the Bilbao chapel, and through his contact with the pastor there was easily won to a full allegiance to Christ. That was in 1915. Afterward he taught several years in the mission day-schools, married a graduate of the Madrid school for girls, was ordained to the ministry, served two other pastorates, and is now the active pastor of the San Sebastian church.

However, just as soon as it became known that the work was again established the landlord became the victim of a storm of persecution. A steady stream of women callers kept annoying his mother, his wife and his grown daughters, with frantic protests against the so-called disgrace to the city. He himself was importuned, annoyed and harrassed in a thousand ways to get him to disregard his two-year lease and eject the Protestants from the premises. His name was published in the papers as a disgrace to the city. In an effort to ruin him financially, sermons were preached simulta-

neously in several Catholic pulpits, stating that in the case of families who persisted in remaining in houses owned by that man, no baptisms would be performed, no last sacraments given, and no burials conducted in consecrated ground. A series of nine special sermons were preached against the work by a priest who had previously served a jail term in Madrid for scurrilous attack against a member of the royal family on a matter of personal dress. All this, in the year 1925, in a supposedly cosmopolitan city, in continental Europe, less than twenty-four hours from Paris, and done in the idea of rendering service to God, by an organization which always demands freedom of worship for itself, when in a minority, and whose gathering in Chicago last year was afforded the utmost liberty of action, in every conceivable way!

The church, however, is still occupying that place, under God's protection, as the landlord developed an unexpected streak of independence and made no effort to eject his tenants, in spite of all dire threats. But he will not renew the lease; and that means that the congregation will be without a place of worship again.

Why Evangelize Spain?

One day, writes Pastor Stoeffler, recording his impressions of Spain while visiting the ancient cemetery in Madrid, my companion pointed to the image of Saint Isidro, the city's patron saint, which was carved above the portal, saying: "It seems that they have patched him up again."

"Who is patched up?"

"Saint Isidro."

"Was he damaged?"



AN EVANGELICAL PREACHING PLACE AT SANTA AMALIO, SPAIN

"Yes, the shopkeepers had smashed him."

"Why?"

"Because he had allowed it to rain on the great Saint Isidro festival (a popular holiday observed each year on the banks of the river just below the cemetery) thus spoiling their very lucrative business."

This was by no means an exceptional occurrence, but a common expression of what the Spaniard regards as piety. The whole life of the Spaniard, especially of the women, is shot through with the worship of the saints and Mariolatry, which frequently assumes actually grotesque forms of pagan idolatry. Not only every province and city has its patron saint, but every family—to say nothing of

the countless number of special saints for certain diseases and for all sorts of trouble. The people even distinguish between certain images of this or that saint: one is stronger than another; one is highly honored and surrounded by a multitude of votive objects, while another—if the owner happens to become dissatisfied—is visited with rigorous penalties for laziness and inefficiency. If the people have prayed for sunshine and it happens to rain, the image of the saint supposed to be responsible is tied to a rope and hung in a well as a penalty. The *nino* (image of the infant Christ) which one statue of Saint Antonius holds in his arms is removable—one would not like to make it suffer also when a penalty has to be inflicted on the saint!

The way in which Christ is regarded by the people is well illustrated in the following incident, also related by Pastor Stoeffler: A bright little fellow showing us the image of Jesus among the art treasures of his home, when asked who this Jesus was, could only say *Un santo* (a saint). That was all he knew, although he had attended the church schools. It is the same with the masses of the adult population. They know *nino Jesu*, the infant Christ shown in the pictures of saints; they are familiar with the Christ on the crucifix, but Jesus himself is only *Un santo*, one saint among many, and very much in the background at that.

One man we met, a fine, intelligent, earnest veterinary, told about his nineteen-year-old daughter who had died that year of tuberculosis. In her great weakness she had refused extreme unction and had therefore been refused burial in the cemetery. He was greatly distressed by the experience, and said: "One thing I do not understand: God gives us everything free; only those who want to go to heaven must purchase a ticket in the church; whether first, second or third class makes no difference, but it is impossible without money, and even then one is only in purgatory! I do not understand

it." There was no bitterness or sarcasm in his voice, only a great, deep sadness, like that of one who simply could not find himself. And how eagerly this man—and all those around us—listened to Pastor Hans Fliedner as he brought them the simple message of the Gospel, gave them some evangelical literature and invited them to visit his church in Madrid.

One Sunday after a meeting in Fritz Fliedner's little church in Madrid (into which light comes only by way of a skylight, because even now non-Catholic meeting places must not open into the street) the visiting speaker was greeted by an elderly woman who expressed her happiness and warmest gratitude for what the friends of the mission in Germany were doing to bring the Gospel to Spain. As she turned to go, however, there came over her countenance such a look of sadness and brave but bitter determination that seemed to say: "Yes, this fellowship is blessed and wonderful, but after all we must fight our battles of life alone."

What would it mean to these people, a little persecuted flock in a land still covered by gross darkness, if they could see and feel that all evangelical Christendom, not only in Europe but also in America, stood behind them?

THE MOST DILIGENT WORKER

"Who is the most diligent bishop and prelate in all England?" asked Latimer. "Who passes all the rest in doing his office? I can tell you; you and I know him well. It is Satan." The devil is certainly the most diligent preacher of all others; he is never away from his charge; you never find him unoccupied; he is ever in his parish; he keeps residence all the time; you never find him out on a vacation; call for him when you will, he is ever at home. He is ever diligent, no loitering, but always applying himself to his business. His office is to hinder men, women and children from knowing and obeying God, to maintain superstition, to set up idolatry, and to teach all kinds of error and evil.



FRANK ROY LOOPE
Millionaire of Smiles in his "Sun-kist" Corner

A PARALYZED HOME MISSIONARY

THE STORY OF FRANK ROY LOOPE OF SEATTLE*

BY DAVID McCONAUGHY, New York

Director of Department of Stewardship, the General Council

ON HIS back in a corner of the sun parlor which his friends built for him, Frank Roy Loope can see with the help of a hand mirror the ships moving up Puget Sound and beyond it, the snowy Olympic Range. He cannot lift or even turn his head, yet there is the ring of contagious joy in the cheery voice.

When Frank Loope was graduated from Harvard University he was a hale and hearty young man. He practiced medicine for some time, and then suddenly developed one of the few cases of "Mores disease" known to the medical profession in this country. His father, himself a noted surgeon, took him to New York for consultation with the best specialists and even ob-

tained the most expert advice from Europe. But it was more than a case of paralysis; the limbs were literally turning to stone. Before long the head and neck became rigid, and the sufferer realized that he was shut up in a narrow cell, where all locomotion was impossible. All hope of a home of his own vanished. Then the family removed to the Pacific Coast, where a retired spot was secured. Here he lay suffering physical and mental agony; bereft of all faith in God and man.

One day his brother-in-law, an insurance solicitor, noticed on a desk of a friend of mine on whom he was calling, a check, and casually remarked, "Things seem to be coming your way." My friend told him that this was a payment to

* From *The Presbyterian Magazine*.

his wife for a story contributed to a young people's periodical.

"I wish my brother-in-law, Frank Loope, could do something of that sort," the other replied. "He is a Harvard graduate and a poet, but his verses brings him no income. Would you and your wife be willing to call and have a talk with him?"

Out of the call that followed came the first ray of hope to the helpless invalid. Nine years had passed since he had moved; only his hands were still free. My friends awakened some interest by suggesting that he write a short story for boys. Dr. Loope undertook the task in a brave attempt to make good. On Christmas Eve came a check, which was hung on a Christmas tree by his bed. When he saw it, tears of joy filled his eyes, as he exclaimed,

"I'll have that check framed and hung where I can see it. I have something to live for now, after all! Perhaps I can do something in the world after all, instead of being such a burden to those I love."

The earning of that money was the turning point in Dr. Loope's life. He began to get his thoughts off himself, giving his whole attention to writing tales that might touch the hearts of others. For five years my friend gave an afternoon a week to teaching him short-story writing, and in the course of these lessons, there were many heart-to-heart talks about the highest things of life. Slowly but surely, the Light that never shone on sea or land but only in the face of Jesus Christ, and of those who reflect that radiance, broke through the darkness of the imprisoned soul. Dr. Loope found God and the peace that passeth all under-

standing. To his bedside began to come many a caller, including not a few folks of distinction—travelers who brought him first-hand stories of far-away lands, musicians of note, who soothed his pain with their melody, singers who thrilled his soul with their talent, lecturers on various subjects, bringing the result of years of study, research, and experience.

At the time of his father's death Dr. Loope became known to the leading funeral director of the city. This man, a Knight Templar, suggested taking the invalid in an ambulance to the next meeting of the Knights Templar. Though the proposal seemed utterly impossible, arrangements were made and carried out successfully. The sufferer returned home exhausted but radiantly happy. That was but the first of a series of excursions into the outside world, which he had supposed was forever shut to him.

The vision of the stewardship of life dawned upon him and he began to plan how he might share his pleasure with others afflicted like himself. He commenced to organize parties of shut-ins, taking them to concerts, lectures and movies. His spirit was contagious. Friends rallied to his assistance in steadily widening circles. He secured wheeled chairs, then more and more of them, until now over twenty are in use. Automobiles were placed at his disposal, and in many cases their owners volunteered to drive. Space at public entertainments was offered free, and many times he has had more than four hundred shut-ins out at matinees and evening entertainments. One Christmas Day, he secured the use of a great railway station waiting room where nearly five hundred shut-ins enjoyed a great Christmas

treat, with tree and entertainment and refreshments and presents. Great burly policemen are at his call, specially trained to handle invalids, carrying them to and from cars as gently as a mother.

Tidings of what he is doing have spread even to foreign lands. A daily newspaper offered Dr. Loope an appointment as editor of a Sunshine Corner, to print news of and for the invalids of the Northwest. Day after day he brightens that corner with the very radiance of Christ.

Two telephones are installed by his bed, and he is in continual touch with a great company of folks, near and far. Into his ear they tell their problems and troubles. Several volunteer stenographers help him with correspondence which pours in from a wide area. Often when a case is stated, he answers, "Have you talked the matter over with God?" In many cases the admission is made that they "never thought of such a thing." Then in the eyes of this "Millionaire of Smiles" the wonderful light shines, and he goes on to say: "I know just how it is with you. I lost years out of my own life because of my bitterness and unbelief, but after I got right with God, everything changed for me. You try it, friend, I'll gladly show you the way. It is so simple, and you'll find that He'll help you solve all your problems, soothe your heartaches, make you forget yourself and open up to you a glorious way of service to others."

Thus he has led hundreds of men and women and little children out of the darkness of despair into the marvelous light of a personal friendship with the King. A single instance will suffice to show how

the sunshine breaks out from this "Sun-kist Corner."

In the course of their welfare work, my friends, Mr. and Mrs. W. S. Beeman, learned of a little woman whose husband had deserted his family after three little girls were born, one of whom died at birth. There were already two other children—a boy a year old and a girl of four. The latter had been praying for a doll that would close its eyes. Mrs. Beeman promised she should have it, and though she appealed through her Sunday-school class and received many dolls, none were the sort for which Genevieve, the little girl, was praying. Christmas was only a few days off. Then, as she is wont to do in such emergencies, Mrs. Beeman called up Dr. Frank Loope.

He laughingly replied,

"I'm no doll factory."

"Well, join me in praying for this doll," was the reply.

"All right, we'll pray, and see what happens."

Within an hour a limousine drove up to Dr. Loope's door and a richly dressed woman asked whether she could see him. Ushered up to the sunporch, where he lay, she told him that she was to have gone to a card party at that hour, but, as distinctly as a human voice, an impulse had moved her to bring him a collection of dolls which had been gathered from all over the world for her little girl who had recently died.

Dr. Loope told her of the telephone call he had had an hour before. The woman told him how her own little girl had died with her arms around one of the dolls—one that could say "Mama" and close its eyes. Thus Genevieve's prayer was answered and the woman became a believer in prayer.

YI SANG-JAI OF KOREA*

BY REV. JAMES S. GALE, D.D.

AT THE close of last century a well known Korean, scholar and aristocrat, named Yi Sang-jai came under the displeasure of his autocratic king. The latter had heard of expressions used by Yi in his public utterances derogatory of Eastern rule, and thinking to shut off his influence for good and all had him arrested. Without trial or *habeas corpus* he was locked behind barred doors and gates to eke out a miserable existence while a score of moons went by. Yi had been abroad in America and elsewhere and had noticed the special place the Bible has in the life of Western people, a wonderful book seemingly! He inquired for it and at last came into possession of one done in Chinese which he now had in prison with him. He had also the books of Confucius that he pondered over and compared with this Bible. Much they had in common but the New Testament, in its gospels, was surely a special story. It told a marvelous tale of someone whose like he had not seen before, a mysterious being. Was he God, or was he man? The missionary said he was God. How wonderful were his words, his works, his attitudes. True enough, none of the Confucian sages could equal him. Yi looked with wonder as he studied these pages day after day and yet he failed to make him out. He could not see him clearly, for he had not yet come to the place of Nicodemus when he said, "How can these things be? I am igno-

rant, teach me." He had never bowed low like Bartimæus to say "Lord, that I may receive my sight." He was still a proud man, set on his own understanding, and so he concluded that while Jesus was surpassingly good and great, he was, after all, only human. This was so impressed upon him that he told his fellow-prisoners, great indeed was Jesus of Nazareth, greatest of human kind. So would he preach him just as soon as he got out of prison. No more politics, or state reform, should engage his attention. He would be an apostle of this mighty Master who towered so far above all the East. Make him know he would, but as for his being divine—well, no, that could not be.

With the roar of the opening guns of the Japan-Russia War reverberating through the hills of Seoul, the timid monarch, trembling with fear, sent forth a pardon to all prisoners. Yi was thus let out of prison. He betook himself to a quiet home at the foot of the North Mountain there to live and teach according to his own interpretation. He was engaged on plans for this purpose when one morning the police suddenly appeared, surrounded his home, and ordered him to be locked up again. "But my offence?" asked Yi, "what is it?" "We do not know," they answered, "but the command of His Majesty is 'off to prison.'" There being no help for it, Yi wrapped up his Chinese Bible and Confucian books and made ready to start, when the chief officer

* From *The Evangelical Christian*.

said, "No books, you must leave these." "But I've always had them in prison with me. What shall I do if I cannot read?" "We do not know, but the word is, 'No books'." Back to the dreary round of Far-Eastern prison life went Yi with no books to read, no consoling voice to speak him hope. What should he do? "It will drive me crazy," thought he. "Still, perhaps God intends I should pray. Let's accept it. His will be done." Down sank the day with nothing to break its monotony. The first night passed with gray walls and cold floor. Next morning as it dawned he realized his plight. Already he had been two years in a similar room but he had had his consolation, books to read, by means of which his soul had soared away to islands of the blessed. Today, however, he had no such help. "Was Christ divine?" "Whither was all the confusion of life tending?" Would that he could come at an answer and that his own heart might find peace. "In my distress, unconsciously," said he, "I lifted up the corner of the coarse reed-mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover and a Chinese inscription. I looked at it and it said, 'The Gospel According to St. John.' Had I found the elixir of life I could not have been more overjoyed. Here was a book and I could read, and such a book. I read it through that day. Yes,

read it through, twenty-one chapters and like a breath of life it was to me. The next day I read it again, and as I read I prayed that God would open my eyes. "Would you believe it," said he, "as I read it and continued reading Jesus rose before me, divine, the Great Saviour. I had been wholly wrong in my estimate of him. He was God indeed. After I had read it through about thirty times, one morning word came that I was free. "Free?" asked I of the officer. "Why was I arrested in the first place, and why am I let go now?" "I don't know," said he, "but you are free." So I returned home and on my way I asked myself, "Who locked me up in prison? My soul answered, 'God.' Why did He lock me up? That I might have a vision of Jesus, the Divine One. Who put the little book under the mat? The Holy Ghost, the Comforter. Thank God for all his goodness."

Thus Yi Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years apostle and teacher to his own ancient people. We who knew him, bowed before him and counted him our superior in all things great and good. His smile, the sound of his voice, the light of his eye, gave a charm of life, indescribable. On March 30, 1927, he passed away. A great national funeral, the first ever held, drew hundreds of thousands of people in its train.

THROUGH THE DESIRE FOR SOMETHING BETTER

Columbus discovered America.

Alexander Graham Bell invented the telephone.

Elias Howe produced the sewing machine.

Guglielmo Marconi discovered wireless telegraphy.

The Wright brothers succeeded in aviation.

Thomas A. Edison has produced the phonograph and other devices.

Millions of men have been led to seek the true Way of Life through Christ,



TOPICS OF THE TIMES



The New China and the Missionaries

THE movement which started several years ago at Canton in a frequently announced intention of Southern leaders and exiles from the North to conduct a "punitive expedition" against the "illegally functioning Peking despotism," of militarists, by militarists and for militarists, and to establish a constitutional republic, assumed many different forms before arriving at its destination. Composed, like David's host, largely of the oppressed, the aggrieved, the outcast, not merely from the South but from all parts of China, it first made desultory sallies into provinces bordering on Kwangtung, under various leaders, no leader venturing far from headquarters for fear that one of his numerous ambitious rivals would take advantage of his absence to execute a *coup d'etat*. These fears repeatedly proved themselves well-founded, so that the history of those years was largely one of bitter and often most sanguinary strife among the "Constitutionalists" themselves, these "anti-militarists" using every military means, even to ruthless massacre, to secure their own supremacy previous to "punishing" the "militarists" of the North.

Dr. Sun Yat Sen was a sincere, patriotic, rather visionary theorist, who while living was now revered, now execrated by those in power in Canton, but since his

death has been almost canonized as the noblest and wisest of men, designated of Heaven as the founder of a new order for China's political and social life and her relations with the world. It was with this "Heart of Bruce" going before it that the new expeditionary force of 1926, under Chiang Kai Shek, started from Canton with the old objective but with a new spirit. It executed its uniformly victorious "whirlwind campaign" through Hunan and Hupeh to the heart of China—the three great cities at the junction of the Han and the Yangtze Rivers—then down China's great artery to one after another of the cities and capitals of Central China. The accretion of legions which knew not the great leader, nor cared for his "Three Principles," but sought only adventure and selfish gain, together with the suicidal counsels of men of another race who set class against class through the empty promise of a proletarian Utopia, brought this victorious host to a halt. It broke it up into mutually hostile bands, retiring the successful leader, arousing anti-foreign feeling, producing the Nanking outrage and the general evacuation of foreigners, including missionaries, from Central and Southern China. For many months the leadership of the Nationalist movement was so divided and irresponsible that many even of the friends of China gave up all hope that any good would come to China

through this thoroughly disorganized and demoralized organization. There was again no little talk of the necessity of foreign intervention, or even the partition of the country.

Partly through the desperate determination of certain outstanding leaders that their country should be neither the prey nor the laughing-stock of stronger nations through the jealousies of Chinese leaders and their consequent inability to do team-work, partly through complete disillusionment of these leaders as to the motives of their communistic advisers and the fruits of their theories, and partly through the conciliatory and helpful friendliness of Great Britain and America, the Nationalist Movement has pulled itself together again. It cast out the Communists, dismissed the Soviet advisers, discharged or defeated the malcontents, secured the allegiance of the most powerful generals, reorganized its armies, thoroughly coordinated its campaign and pressed on to final victory at Tientsin and Peking. This has not been accomplished without mistakes and unfortunate incidents—the deaths of Dr. Seymour at Tsining and Mrs. Hobart at Taianfu, the commandeering of foreign property for military occupation—have all marred the northward progress, which seemed likely to be stopped entirely, or held up indefinitely, by conflict with the Japanese at Tsinanfu and along the Shantung Railway to Tsingtao. Without awaiting judgment as to the responsibility for this regrettable clash, the Nationalists refused to be diverted from their great objective, and, leaving the Shantung situation to be cleared up at their later leisure, pressed on to Peking

in uninterrupted cooperation with other forces advancing up the Peking-Hankow Railway. In their later movements, they have respected foreign property and have protected foreign lives, while relieving the long strain inflicted by other forces upon the Chinese population by paying for what they have used and avoiding all unnecessary destruction.

Whether or not the national capital will be permanently transferred to Nanking in view of the vast expenditures involved in the change, remains to be seen; but the transfer gives the advantage of centrality and of removal from the treaty-appointed foreign garrisons of Peking. The early revision of that treaty may tip the balance in favor of the old capital. Of much more importance is China's disappointment of the many predictions of critics, and even doubting friends, that the capture of Peking would be followed at once by ambitious strife among her prominent military leaders, resulting not only in failure of reconstruction but even in the dismemberment of the country. It is too early to assert that all such danger has passed, but not too early to note the evidences that the mutual oath of loyalty of the Nationalist leaders at the grave of Sun Yat Sen (the most sacred form of oath in China), was no mere empty form, and that they are firmly resolved to subject personal ambitions to the great ambition of uniting all China and to the construction of a nation worthy of a position of equality with the other nations of the world. Thank God that the United States of America has expressed her confidence in this constructive intention, and has held out a sympathetic helping hand of recognition and concession,

instead of waiting for other nations disposed to "wait and see" or even to interpose obstacles in the way of her independence and reorganization.

The rapid, sometimes extravagant, growth of China's national consciousness has brought much inconvenience and some suffering to foreign residents; but it has also brought many very wholesome heart-searchings and realignments, not only to nations whose citizens and commerce have been affected, not only to the Chinese who have realized and repented the extravagances, but also to some missionaries who had, though largely unconsciously, failed to do justice to the Chinese race and sometimes even to their own Chinese associates. At the same time the serious result of ill-advised nationalism in the evacuation of many mission stations by order of Board or Consul, has thrown such unwonted responsibility upon both paid and unpaid Chinese Christians as has, on the one hand, drawn out the devotion and abilities latent in the faithful while driving away the few unworthy ones. On the other hand these things have brought to all a new appreciation of what they owe to the missionary for past service, and of the practical impossibility of accomplishing their evangelistic and educational task without his help for yet many years to come. There has been in addition, during those terrible days at Nanking, and elsewhere, a unique demonstration of the sacrificial devotion of Chinese Christians to missionary friends in their deadly peril.

From these results of the recent strenuous and painful years there has developed a mutual respect and affection between missionary and

Chinese Christian which promise more equal and satisfying association and more fruitful cooperation in the years to come. The missionary, as a rule, will exercise less authority than in the past, but possibly will exert more influence. By request and desire of the Chinese, he will be, in most cases, a minister or a member of the Chinese Church; by its appointment assigned to specific work. By his own choice he will be subject to the government and discipline of the Chinese Church; counselor and fellow-laborer loaned by the Church in the West to her sister Church in China. The trans-Pacific steamers of August and September will be crowded with returning missionaries; most of the evacuated stations are re-opening, and everywhere a special warmth of welcome from the Chinese is manifested.

One of the most acute recent problems, and one of the most difficult, for missions and their supporting boards, has been that of Christian education. Before the rise of the Anti-Religion and Anti-Christian Movements about 1922, and the subsequent intensification of the new national consciousness, Christian schools had been tacitly granted liberty to teach what they chose and how they chose, since no compulsion whatever kept students in any school with whose curriculum they were displeased. A rapid increase in the proportion of non-Christian students, enrolled in the Christian schools as superior to those maintained by the Government, attracted the attention of the anti-Christians and anti-religionists, and its "peril of Christian proselytism" was magnified many fold in public denunciation and in fiery opposition at meetings of ed-

educational associations. These bodies sought from Boards of Education strict regulations requiring registration of all private schools and their exclusion of all required religious studies and worship. Official "interpretations" led many Christian educators to feel that they involved no sacrifice of Christian purpose, while others think them a direct denial of the Christian aim, and ask as to the fate of registered schools when some Board of Education chooses to interpret the regulations more strictly. The problem has been made more difficult by the fact that a large majority of the Chinese Christians, in their new patriotism and in the fear that graduates of unregistered schools may not be received in registered schools, advocate registration.

In the south, the situation has been complicated by conflicting authorities in regions held by the Nationalists, and by the requirement of reverence to Sun Yat Sen. Christian educational associations have hesitated; missions and boards have varied from complete approval of registration to a preference for the closing of schools. Many hope that the new National Board of Education, in harmony with recent pronouncements of Nationalist leaders in emphatic favor of complete religious liberty, will issue new regulations allowing private schools freedom of instruction and worship, with no prejudice to students' standing. A rather naive reply was made by a Nationalist leader recently to the question, when he said:

"Yes, it is true that students who do not wish Christianity are not compelled to attend Christian schools; but those schools are so much better than the government

schools that no student should be excluded from their privileges!"

Of course there are not a few missionaries who believe that all religious instruction and worship should be voluntary as a matter of principle and advantage to the school, quite apart from government regulations; and they, as well as their opponents, marshal a formidable array of statistics in evidence. It is too early to decide.

The China missionaries, on the field and on furlough, have, as a rule, rejoiced in the American State Department's notable diplomatic expression to China of sympathetic confidence and helpfulness, the recognition of the new Government, and declaration of readiness to negotiate for the removal of all "inequalities" in international relations. It is a fine example to other nations and indirectly a gesture of protection to China, and should lead eventually to the clearing of international obstacles from the road to China's full rehabilitation and development into one of the strong nations of the world. It will strengthen the determination of China's new leaders to hold together for the great constructive work. They have held together on the field and, in spite of gloomy forecasts, in the Government Council which has just finished its consideration of the many and great problems which present themselves before the rulers of a new nation of 400,000,000 or more. Four members of China's Cabinet are Christians and other Christians are on committees, to which the government is, for the present, to be entrusted, rather than to a possibly ambitious President. The Christian Church will watch the Council with special interest, not, of course

in the foolish hope that a Christian nation may come forth by fiat, but in the hope of a more genuine establishment of religious liberty than that obtained through the strenuous struggle of a dozen years ago. While we have grown accustomed to unexpected upsets in China, and too confident predictions are not in order, yet there probably has never been a time since the revolutionary establishment of the republic in 1912, when the outlook for a richly reconstructed China was so bright as it is at the present time.

COURTENAY HUGHES FENN.

The Present Crisis in Mexico

THE assassination of President-elect Obregon of Mexico means that long centuries of abuse require long educational processes for correction. Friends of Mexico ought to take the present crisis as a challenge to speed up these processes.

The assassination of Obregon, as of many others who have, though faintly and faultily, challenged the old order in Mexico during centuries, is not the crime of an individual. It is society itself that must answer—the kind of a society that has allowed to exist in Mexico and in its next-door neighbor, elements that would play fatally on the passions of the masses who have been kept ignorant, degraded and superstitious, that they might better be exploited.

The present situation emphasizes the oft repeated statement that only by enlightened education can Mexico solve her problems. But so little is done to educate! At the close of the Diaz régime it was estimated that 75% of the population was illiterate. The revolutionary movement has made herculean efforts and in the last few years the Department of Education

has made almost superhuman advances.

Fortunately, we have an historical example of how this can be done more rapidly. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problem, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was given. Great private funds like the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwald and other funds so supplemented government aid that education was advanced in double quick time.

At first these efforts were crude and often offensive to the South; but both the North and the South learned to cooperate, and the Southernns have come now to be large contributors. By holding conferences for education in the South all parties have come to a beautiful fellowship in the common cause and today more educational commissions go to visit Southern institutions from various nations than in any other place in the world. What has been done in the South can be done in Mexico, with similar good results for all concerned. Mexicans of ability ought to volunteer help. But so also ought Americans to help, for the greater part of all Mexico's wealth is in American hands.

The time for such a serious movement of a neighbor to help Mexico is the more propitious now because of two reasons. Those reasons are Calles and Morrow. Calles is a school teacher with the educational attitude. Morrow is the first ambassador we have sent to Mexico that is sufficiently wise, understanding and devoted to the development of Mexico's masses, rightly to befriend such a movement with a great practical demonstration of Christian brotherhood that will reverberate throughout the Americas and the world. S. G. INMAN.



METHODS FOR WORKERS



WHAT I HAVE LEARNED ABOUT METHODS

BY HELEN BARRETT MONTGOMERY, Rochester, N. Y.

I have learned that some method is absolutely necessary if we are to do effective work. The great difficulty with many missionary societies is that they are so casual. They go along in a rut, year after year, and go *contentedly*, like one of those fat, old fashioned family horses, whose very "plop, plop, plop" could lull you to sleep on the roughest road.

So the first thing I would say is to study hard until you get a plan for your work, and then work that plan for all you are worth. As long as you are bound for nowhere in particular you are likely to arrive in the village of nowhere; as long as you aim at nothing special you are likely to hit the bullseye, "Nothing," every time.

Then I have learned that the best plans are not lowered out of the sky on one woman; but are likely to be built up of careful and continued and faithful planning by a committee. The one woman society is usually a one-horse affair. One brain spinning all the plans and programs spins a pattern that every one recognizes.

Take a leaf out of the experience of the best organized woman's clubs. They have a program committee, meeting regularly and planning out the work a year ahead. A plan on which a half dozen have toiled and prayed together is apt to have the bouquets and not the brickbats of at least a half dozen of the members. No two of us look at things just alike, and a united plan is apt to have the good points wrought out by many persons, hence it has a far wider appeal than the one that approves itself to only one person.

A third thing that I have learned is that a well-organized society runs smoothly, without the jolts and jars that occur in a society where one woman tries to do everything, and then sighs over the perfectly terrifying amount of work she has to do. If I had only two women in a society I would have at least two committees with one member at the head of each committee.

Most of our denominational Boards have issued booklets with the most careful and well-considered plans of organization for local auxiliaries; and yet there are women who will glance over the booklet indifferently, push it aside disdainfully, exclaiming, "One could never use anything so complicated as that" and return to their old unorganized circles. Now an oyster has very little organization, but who would wish to be an oyster? The price of smooth-running efficiency is organization. But too many missionary societies try to function with old, outgrown, worn out or non-existent organization.

I have learned that the best organization will not run itself. Someone must work through the organization, and not counter to it. Yet discouraged presidents are saying, "I can't get anybody to help. I just *have* to do it all myself." They assign responsibility, and assign tasks, but both are like bouncing balls attached to a rubber cord, that are yanked back again into the hands of the officious presidents.

Said a woman to me not long ago, "I am just discouraged. Mrs. A asked me to do something. I was taking real pleasure in it, and the first woman I

called upon said, 'O yes, Mrs. A telephoned to me about that this morning.' The trouble is she never trusts you to take care of your job, but she always keeps her hand on it."

Such an experience is not infrequent. Such a president is training no one to fill her place. She has no understudy. She is making her society weak and parasitic by her over-fussiness.

A president owes it to subordinate officers to talk over their responsibilities with them, to write down definitely, if it is not already defined in the constitution, just what their duties are, and when the understanding is complete to let go, to trust them, and let them know she is depending upon them.

I have learned that little things have a big power in the successful program. Flowers for the desk, a careful arrangement of the seats, good ventilation, attention to the hymns chosen so that they fit into the topic of the meeting; choice of Scripture and a score of other details should be attended to by those who are appointed to look after them. They should not be attempted all by one woman. They give atmosphere to the meeting.

In this atmosphere nothing counts more than simple friendliness. A stiff, formal, frigid, caste-ridden meeting will invariably be a small one. Not so long ago the ladies of the "First—" church invited the circle from "Calvary," a newly-organized church in a plain part of the town, to meet with them. The "Calvary" ladies came, twenty of them, with high anticipations to the famous old "First" church. No one greeted them at the door. They all huddled timidly by themselves in one part of the room. The regular members came in coldly, none seemed to be very happy, or to anticipate a very good time. The climax was when the president, a pompous little woman, very anxious to do good, said, "I am sure that the ladies of the First Church want to give a warm welcome to the ladies of Calvary and

I am sure that we understand that they are just as good as we are."

After this astonishing speech she could not understand why there seemed to be a frost in the meeting.

I should put the ability to forget herself, and to make every one feel at home among the chief qualities in a president.

I have learned that definiteness is greatly to be desired in the presentation of missions. Vague, big-worded, abstract presentation of general matter is uniformly dull. One concrete item about a real situation is worth everything. What gave the tremendous drive to Catherine Mayo's "Mother India"? The fact that she dealt not with generalities or organization but with definite vital facts that gripped the people who read it.

There are speakers so constituted that they can take the juice out of any topic and make it as dry as dust. Their method is usually general, abstract, political, rather than particular, concrete, human.

When pictures, curios, dramatics have such instant power to move, when, of all topics, missions abounds in color, the unusual, the dramatic, why is it that we make use of them so infrequently?

I have learned that the deepest defect in all our programs are their prayer failures. We put up a brief "devotional exercise" as a sort of orthodox lightning rod, and then amble through a long program with never a word of prayer. "Praying always," "in everything by prayer," says Paul. Why not interrupt a meeting to pray definitely for a need just brought to our attention? Why not remember our missionaries by names and by circumstance before the throne of grace? Why not make our meetings real intercessory gatherings? That is the way of power.

ONLY A POSTAGE STAMP

If the Christians in America would give one postage stamp per capita per week for foreign missions, it would mean \$30,000,000 in one year. If one car fare a week, \$75,000,000; if one dish of ice cream a week, \$200,000,000; if the equivalent of one hour's work, at the rate of unskilled labor, \$900,000,000.—*Christian Intelligencer*.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

MISSIONARY EDUCATION TODAY

The April issue of the REVIEW contained an article by Rev. R. A. Hume, D.D., on "A Missionary's Motives To-day." Many are analyzing the motives which animate the missionary enterprise to-day and are carefully studying present methods.—EDITOR.

The Missionary Education Movement held, during 1927, two educational conferences. The first, on April 21st, met in New York City to discuss objectives in missionary education. About fifty delegates were present. Very specific lists of objectives were formulated for each of five age groups, to serve as a basis for further criticism and experimentation. (These lists may be obtained from the Movement.)

The second conference met at Pocomo Manor, Pennsylvania, October 4th-6th, with a total of eighty delegates, to consider the most effective motives and methods of missionary education. This subject was chosen with two special problems in mind. In the first place, it was realized that some of the motives for missionary work which were once most influential have in many sections lost their hold to a greater or less extent. Enough change has taken place to render desirable some study of the question. In the second place, the objectives drafted at the previous conference needed further discussion. In order to be achieved they must be adequately motivated and approached by appropriate methods.

For the study of the first problem a rather extensive questionnaire had been prepared and distributed through the secretaries of a large number of boards.

Most of the time of the conference was spent on the second problem. The delegates divided into five sections for study of the several age groups. The leaders of each section reported to the whole gathering and conducted a dis-

cussion of the major problems in the missionary education of each grade.

It is felt that the chief significance of these two conferences lies in the future. The discussions of such groups of missionary workers as met on both occasions are sure to be stimulating, but are likely to raise more questions than they answer. Just in proportion to their novelty do they require further experimentation.

At the opening session a report was presented of the responses to the questionnaire mentioned above. One hundred and ten correspondents answered all or part of the questionnaire, 62 women and 45 men. These were distributed over 18 denominations. Practically all replies were from those friendly to the missionary enterprise, about half of them having official connection with it. The returns give almost no clue to the opinions of university students influenced by modern tendencies of thought, non-missionary intelligentsia, business men, and the rank and file in the pews. Allowance for this must be made in estimating the replies.

Motives of the Missionary Enterprise

Of 29 possible motives for the missionary enterprise, the following were most frequently marked A, indicating those which appealed most strongly to the correspondents:

Desire to fulfil Christ's mission to the world.

Desire to spread the kingdom of God.

His desire that all men shall be brought to a knowledge of the truth.

Obedience to the command of Christ.

Constraint of the love of Christ for all mankind.

Desire to share our best blessings, temporal, intellectual and spiritual.

X signified that the correspondent thought the motive was growing stronger in its appeal today. Those most frequently so marked were:

Desire to promote good will between nations and races.
 Desire to help solve world problems.
 Desire to counteract evil influences of Western civilization.
 Desire for the broadest human fellowship.
 Desire to develop the best possibilities of those for whom we work.

It is striking that none of these are among those which the largest number of correspondents consider most important.

O signified that the motives seemed for reasons, good or bad, to be losing in appeal. Those most frequently marked thus were:

Pity for the future state of the heathen.
 Desire to extend the Church.
 Desire to hasten the second coming of Christ.
 The greater glory of God.
 Pity for their present life without Christ.

Correspondents were asked to strike out any motives considered to be positively objectionable. Those most frequently marked thus were:

Desire to hasten the second coming of Christ.
 Pity for the future state of the heathen.
 Desire to extend the Church.
 A particular interest in some nation or class.
 The benefit resulting from the reaction of missionary effort on the home Church.

Only the following offended the sensibilities of no one:

Desire to fulfil Christ's mission to the world.
 Desire for the broadest human fellowship.
 Desire to make one's life count for most.
 Desire to spread the kingdom of God.
 Desire to promote good will between nations and races.

Objectives of Missionary Enterprise

There were 24 possible objectives of the missionary enterprise presented. It was realized that these would overlap the motives to a certain extent, but it was considered worth while to check up on general trends in this way. The objectives most frequently marked A were:

The training of Christian leadership.
 The promotion of universal brotherhood.

The sharing of our own experience of personal communion with Christ.
 The Christianization of all aspects of national life.
 Helping other peoples to make their own interpretation of Christ.

The objectives most frequently struck out as positively undesirable were:

The extension of the beliefs for which our denomination stands.
 The overthrow of false religions which cannot save and which blind men to the truth.
 The salvation of souls from eternal death through faith in Christ.
 The bringing out of the best and repressing the worst in non-Christian religions.

The objectives most frequently left without any mark were:

The evangelization of the world in this generation.
 The discovery of new tasks for organized Christianity which have hitherto been neglected.

Why Changes Are Taking Place in Motives and Methods

The questionnaire contained 53 possible reasons for such changes. Those most frequently marked A, signifying true and especially symptomatic of present tendencies, were:

The cultivation of spiritual life has been neglected.
 The older, sharply drawn line between the saved and the lost no longer stimulates many, even of those who still hold it in theory.
 Creature comforts, once considered luxuries, have now become for many indispensable.
 Those who have become dependent upon such indulgences feel rebuked, and therefore repelled by the ideals of sacrifice for which missionary work stands.

Following the extreme emotional tension of the Great War, there has been a reaction in which appeals for effort and sacrifice have less influence.
 The multitude of financial drives of every description has lessened enthusiasm for anything that seems like drive promotion.

Others frequently marked as true in the opinion of correspondents were:

The multiplication of agreeable ways of spending the time makes more serious occupations less congenial.

Machinery of promotion has been over-emphasized and spiritual motives not sufficiently so.

The average church member has no such sense of proprietorship in missionary boards as alumni have in institutions they have attended, or citizens in municipal projects.

E signified that in the judgment of the correspondent the statement was altogether false. Those most frequently marked thus were:

The intellectual, social and spiritual quality of those who enter the ministry is declining.

Some have their confidence in efficiency shaken by the transfer of administration on the field to native control.

There is a suspicion that reports from the field are one-sided or prejudiced.

On the part of many pastors an unwillingness to face the question of volunteering for missionary service makes it difficult to promote the enterprise with enthusiasm.

The sentimentality of some missionary appeals has led to the suspicion that most of them are sob stuff.

What Are You Most Interested To Learn About the Missionary Enterprise?

The items most frequently marked were:

Fine types of native Christians, or of other races won to Christianity in this country.

The social problems of the twentieth century as affecting missionary effort at home and abroad.

Building up the native church on the foreign field.

Current history as affecting missionary effort.

Political developments and problems of internationalism.

Those most frequently struck out were:

Horrors of heathenism.

Arguments of non-Christians.

Evidences of the weakening of other religions.

Scientific estimate of the actual efficiency of the missionary enterprise.

Weak spots in the present organization at home.

Correspondents very frequently indicated their special approval of certain statements. It is interesting that a number of individuals selected those statements that were most frequently

struck out by the whole body. In some cases this may have been due to a different interpretation of the statement in question, but in others it probably signifies that some of our constituency are still giving first place to motives and opinions that in the minds of the main body of progressive promoters of the missionary enterprise are discredited. It should be strongly emphasized that the returns quoted above come in general from the best friends the enterprise has today. If there had been received, as had been hoped, replies representing the attitudes of those who are indifferent or critical, it is very probable that the complexion of results would be materially altered.

Some of the matters to which attention was called in the introductory addresses were as follows:

1. Among the influences that are affecting theological thought today is the experimental method of verification which is undermining confidence in authority in general, and has also had a disintegrating effect on many ideals and standards of value. The demonstrated importance of accurate tracing of causal connections leads many to discount whatever does not easily lend itself to this method. Hope is directed, not to God, but to the *understanding of nature*. New circumstances and thrills are being placed within the reach of multitudes whose lives were formerly monotonous and prosaic, with the result of an increasing acceptance of a pleasure philosophy of life. It is realized that the so-called heathen are not so black as they were painted, and that we are not so white.

2. In colleges there is good response to the ideas of work fellowship, international relations, efforts to understand one another, but little for missions. Certain terms used in connection with missions are not understood and others are repellant. There is a feeling that some features of missionary work have ceased to function. Foreign students, some of whom feel very bitterly, have given a different

picture of missionary enterprise. Some students react against the military metaphors which missionary supporters have used.

3. High pressure methods of missionary appeal to the home church have left some unfortunate reactions against organized campaigns and missionary enthusiasm in general. Only a small percentage of the Church is being reached with educational methods. Such methods should be brought to bear on new organizations that are arising. Attention was called to a large group of missionary societies of a strongly evangelistic type without organized church support, but with special conferences of their own; also, *on the other hand, the challenges* from the various standards of every feature of the missionary enterprise. It was urged that the task of Christianity in the world today be considered as one especially of education, rather than proclamation.

The Missionary Education Movement was asked to arrange for continued study and experimentation. All interested are asked to cooperate in this effort to establish missionary education upon a sounder basis. Reports of projects and experiments will be gratefully received and correspondence regarding objectives, motives, *methods and materials* is invited.

Communications should be addressed to the Educational Secretary, Missionary Education Movement, 150 Fifth Avenue, New York City. Copies of the complete report, including the sections dealing with the various age groups, may be secured from the Movement at 10 cents each.

ESSENTIALS OF LEADERSHIP

BY DR. H. H. HORNE,
New York University

In giving yourself a rating, allow three points or a fraction of three on each question.

1. Have you a strong body?
2. Did you ever break yourself of a bad habit?
3. Can you exercise self-control when things go wrong?
4. Are you cheerful and free from grouchy spells?
5. Do you think for yourself?

6. Do you keep your head in an emergency?

7. Do you remain calm under criticism?

8. Do your mates respect you and cooperate with you?

9. Can you maintain discipline without using authority?

10. Can you handle a group of dissatisfied persons successfully?

11. Are you a successful peace-maker?

12. Are you patient in dealing with nervous and hard-to-please people?

13. Can you get people to do things without irritating them?

14. Can you stand being opposed without saying things you regret later?

15. Are the delicate situations ever turned over to you to handle?

16. Do you make and keep friends easily?

17. Do you catch yourself quarreling about petty things?

18. Do you adjust yourself to strangers easily?

19. Are you free from embarrassment before superiors?

20. Are subordinates at ease in your presence?

21. Can you express your ideas without appearing overbearing and narrow-minded?

22. Are you interested in folks?

23. Have you tact?

24. Have you a reasonable amount of self-confidence?

25. Have you confidence in your cause?

26. Have you the cooperative and not the competitive spirit?

27. Are you adapted to the group you seek to lead?

28. Have you a steady will?

29. Do you have vision, that is, can you see the better order coming?

30. Have you the power of the single motive?

31. Do you wear the leader's white flower of the sincere life?

32. Are you sometimes alone with yourself and God?

33. Can you sense yourself as an agent of the world-purpose?

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

TOYOHICO KAGAWA

(Since its organization it has been the purpose of the Federation Bulletin and Magazines Committee to present the Christian Movement in the Orient through national leaders. Articles by them and about them have appeared. This month through excerpts from letters and articles of those who have seen him in his home and at his work we present "the outstanding Christian in Asia."—AMY G. LEWIS.)

Winifred Wygal of the Y. W. C. A. after a visit to his home in the suburbs of Osaka writes:

"Mr. Kagawa is thirty-nine years old and has written more than forty books on a wide range of subjects. He is a real scholar and very devout. He and his wife have suffered and have sacrificed everything for their faith in social justice through Jesus. Mr. Kagawa runs two large settlements. Always he is organizing co-operatives, unions, getting Christians into politics, in the hope of changing conditions. His biggest campaign now is what he calls his 'Million Souls for Jesus' campaign. Street preaching is one of the largest activities of the group. He preaches almost every night to crowded houses and he is sure that the people are hungry for God and the Christian religion. He writes prolifically in the hope of reaching the common people, and is having quantities of inexpensive literature printed for distribution among them.

"It is noteworthy that he is loyal both to the Government and to the organized Church. He himself is a Presbyterian and he stays inside. His idea is to remake the Church by putting social passion and religious fervor into it from the inside and by keeping

the young people loyal to it. With reference to the Government, he is much trusted now, though in former years he was several times imprisoned because of his active interest in the strikers. During one of those imprisonments he wrote his most famous book 'Beyond the Death Line' which has gone through 180 editions. (In English called 'Before the Dawn'.)

".....There is nothing he is not tackling: model tenements, kindergartens, matrons' classes, the cooperatives, farmers' unions, etc.

".....Kagawa is in Gandhi's class, I should say....Kagawa has suffered and prayed and reflected as much as Gandhi, though, of course, not for so many years."

Ruth L. Fraser of the Y. W. C. A. writes of his visit to China and sends extracts from his speeches before the Conference on Christianizing Economic Relations held in Shanghai, before the International Industrial Service League and before the Christian pastors and leaders in Shanghai:

"In August of last year, this great man of Japan came to China for a visit of several weeks to attend the conference called by the National Christian Council on 'Christianizing Economic Relations.' Upon the members of this conference the personality and social philosophy of Mr. Kagawa made so deep an impression that we feel it worth while to give an idea of the man and his philosophy.

"Brought up in a wealthy home, Kagawa became an earnest and zealous Christian while yet a young student. In his book 'Beyond the Death Line' he tells how his first sight of poor people living in crowded districts, his meeting with a beggar woman and a year's residence in a poor fishing village where he went for his health aroused his conscience as a

Christian to work to better the conditions of such people. Although suffering from tuberculosis, at the age of twenty-two he went to preach and later to live in the poor district of Kobe.

"While preaching in the slums," he says, "I made many friends. I do not like to call them converts but friends. Some had been murderers. I have been beaten by some of these people, or threatened with swords and pistols, before they came to understand my words. Now two of them, under the new manhood suffrage law are going into the prefectural assemblies and one has become a poet widely read and now translated into Russian."

"But Mr. Kagawa is not satisfied with mere relief work among people who have sunk to the lowest depths of human existence. He is too fine a student of economics and sociology for that. One of his many books is called 'The Psychology of the Slums.' The more I studied slum psychology, the more I realized that we must stop the slums higher up. Three kinds of people came down to the slums—a majority who are sick, some who are feeble minded, and some who have vices such as gambling, drinking, drugs or sexual vice. Most of them come from the country villages or from the ranks of the laboring classes. So unless we preach to the laboring classes, we can never save the slums.' . . . 'Everywhere in the world the first agitators for social reconstruction have been the intelligentsia. From the beginning the Japanese churches have produced labor leaders. Christianity was hated, and becoming a Christian meant being looked upon as a dangerous person. Having taken that step, one felt he might as well go one further; so we Christians became labor leaders."

" . . . 'It is evident that there is less labor disturbance where there are genuine trades unions. The union movement is not a violence movement, it is a solidarity movement. It benefits the laborers, but it benefits society also. After eighteen years of living

in the slums and experiencing there the problems of pauperism, I am of the opinion that these problems are best met by the encouragement of a labor movement."

" . . . 'I like the three principles of Dr. Sun Yat Sen. His ideas are the same as mine. I do not like Marxianism, but if communism is of the humanitarian type — "giving" communism, not "robbing" communism—I approve of it. I have no sympathy toward it if it means violence."

"Mr. Kagawa's interest in working people is not confined to the cities but extends to the country villages, those other feeders of the slums. 'The National Peasants' Union in Japan was formed in my little chapel in the slums, six years ago. It was my principle to organize but not to become the president. In this way, I also organized the Federation of Labor of West Japan, the cooperatives in Osaka, Kobe, and Tokyo, and the Tokyo Students' Cooperatives and three or four schools of labor. One by one, I turned these all over to my friends. My friend, Rev. Motojiro Sugiyama led the Peasants' Union. Two years ago we had 100,000 families in it which meant about half a million members. When the communists came the peasants did not know what they were, nor what "left" was, and turned Red, and took money from Russia. So Sugiyama resigned, and he and I started a new union of the peasants and called it the Pan-Japanese Peasants' Union which has about 30,000 members."

"Political action is also a part of Mr. Kagawa's program for saving the slums. He has been largely instrumental in organizing the Socialist Party, the Farmer-Labor Party, and the Proletarian Political Party, but from the beginning he knew that universal suffrage was necessary in Japan before the poor and the working people could get their rights. He went from Shanghai to spend the autumn and winter in a campaign of education to prepare his friends in peasant and

labor circles for the intelligent use of their new privilege.

"Small of stature, almost insignificant in appearance but for the light in his face, Mr. Kagawa fascinates people with his extremes. A Christian faith so simple as to be almost childlike flowers into a special philosophy staggering in its embrace. A deadly seriousness of purpose lies beneath all his charming humor as he talks, for as he himself says, 'Since I have lived in the slums, I have understood for the first time the function of laughter; it is God's precious safety valve.'

"His life is as full of extremes as his character. Living a busy life twenty-four hours a day among the degraded and destitute, he has apparently read the best books of all languages along his special lines of economics, sociology and philosophy and in the field of literature. He quotes English authors freely. He has never ceased to preach, but he has somehow managed to enlarge his audience to cover the world through the medium of his forty-five books. 'And,' he says, 'I have several more ready for publication.' Imprisoned by his government in 1919 for his activities in connection with the Labor Movement, after the earthquake in 1923 he was called by the same government to Tokyo to become a member of the Imperial Economic Commission. He described the period as follows: 'I was in Tokyo fully three years doing relief work—the only one of the well-known Socialists who dared to enter the capital at that time. During those years, I did little organization work among laborers and peasants. The conservative leaders asked me to stay in Tokyo because I had worked in the slums and studied them so long that they considered me an expert in relief work. Three times a week I met at the Prime Minister's office with this commission and helped in the reconstruction of Tokyo. I was also asked to be one of a committee of seven to study immigration and offer advice on that question.'

"Mr. Kagawa was most sympathetic with China and her aims. 'I like China,' he said. 'China taught us civilization. Confucius, Mencius, and Chinese Buddhism taught us real civilization of the heart. Now, again, as I meet you, I feel your greatness of territory and of civilization, and though today you are suffering, I feel some day you will come again to teach us.' With his engaging combination of wit and deep significance, he made another interesting reference to the intimate connection between China and Japan. Speaking of labor conditions in Japan he said: 'There are probably at least 200,000 unemployed in Japan this year because of the panic and slump in industry. Forty per cent of the industry in Osaka and Tokyo depends on China. When you have a disturbance here, we also have trouble. We therefore request you to be quiet now!'

"A few words of his own in a devotional talk at the conference express more clearly than any comment, the spirit and motive of Mr. Kagawa's life:

"'What we need today in our Social Movement is the man who can bear the Cross and who can love others as Christ loves him. The most difficult thing is to reconstruct society so that we can forgive others. To give opportunities to the minority, to forgive those who come against us—to forgive them and redeem them—and to die for those who harm us, that is the ideal; and Christ did that. The love of Christ stands out as the greatest thing known to humanity. It is only as we shall bear in our hearts the Cross, and express in our lives God's love, that we may lift the fallen.'"

Surely this of all times is not the time to disbelieve in Foreign Missions. Surely he who despairs of the power of the Gospel to convert the world today, despairs of the noontide just when the sunrise is breaking out of twilight on the earth.

Rather we ought to come into the very heart of the Gospel. We should come with true confidence to claim our Saviour for the world and to claim the world for our Saviour.—*Phillips Brooks.*



WORLD-WIDE OUTLOOK



JAPAN-KOREA

The Gospel in Print

GEORGE BRAITHWAITE, of Tokyo, speaking in London at the eighty-second annual meeting of the World's Evangelical Alliance, said: "My work for most of the time I have been in Japan has been to provide Christian books and tracts for the Japanese. It has been officially stated that ninety-nine per cent of the children of school age in Japan actually attend school, and so we have tremendous opportunities there for the Gospel in its printed form to go out right over the whole country. . . . It is splendid to see some of the Japanese Christians taking hold of the problems that come before them, and it is very encouraging to see different things that are happening. The Gospel of Christ is transforming Japan. There is absolute liberty there. Two copies of every book or tract we publish has to be sent to the Government before being put into circulation. The Japanese Government have power to stop or change them in any way they wish. They have never even suggested any change in our publications."

The Cross in Kagoshima

REV. JOHN TER BORG, missionary of the Reformed Church in America, describes several occasions when he has seen the cross in the streets of the Japanese city of Kagoshima. Among them are these two: "The other day while riding in a street car I noticed a cross hanging from the watch fob of a traffic director who was standing on a busy crossing. Every time the man would lift his hands to

signal the traffic this little cross dangled clearly from under his coat. I said to myself, 'O, that that man may fully understand and comprehend the great significance of that emblem on his watch-fob.' Then I added, 'Perhaps he does.' . . . A few days later as I was walking past an optician's shop, I caught sight of that familiar and thought-provoking picture called 'The Rock of Ages,' depicting a cross in a stormy sea. Naturally the same impulse came to me, and I said, 'Surely there is a cross in that man's life.'"

Joseph's Message for Japan

ONE of the "best sellers" in Tokyo book stores is reported to be the story of Joseph, which is published under the title, "Out of the Pit." D. F. Ehlman writes of the book in *The Outlook of Missions*: "Joseph's triumph over the seemingly impossible proves the falsity of fatalism and is introducing many to the possibility of new living. Joseph did not believe in the current 'it cannot be helped' philosophy. If he had, he surely would have committed suicide and excused himself as a popular Japanese author, Akutagawa, did last summer by saying, 'Suicide needs great courage, and only the courageous can take their own lives.' Why is 'Out of the Pit' meeting with such a great response? The answer I believe is contained in the implications of a rather typical article which appeared some time ago in *The Japan Times* describing several cases in which parents first murdered their children and then committed suicide in order to escape the miseries of poverty."

A Kobe College Symphony

THE Student Government Association of Kobe College for Women, Kobe, Japan, took charge of the program for Founder's Day this year, and various groups of students competed in expressing their conception of the spirit of the college. President Charlotte B. De Forest writes: "The group of teacher judges awarded first prize to the college Senior class, whose production had been a symphony orchestra performance led by a white-robed angel with a long, slender cross for a baton. Under her musical direction the threefold development of body, mind and spirit was acted out, one girl doing gymnasium work in uniform, one taking vigorous notes from a dictionary with her head tied up with the form of desperation-bandage that a Japanese student uses to indicate hard work, and one girl representing the culture of the devotional life by studying her Bible and some other religious book, while the practical spirit of the Student Government Association was embodied in a fourth player, who carried out her symphonic part with a broom and dustpan."

Statue of Dr. Underwood

A BRONZE statue of the late Rev. Horace Grant Underwood, D.D., LL.D., Presbyterian missionary in Korea for thirty-two years, has been erected on the campus of Chosen Christian College in Seoul, of which he was the founder and first president. At the recent unveiling many tributes were paid to Dr. Underwood, who began his work in Korea in 1885, at twenty-five years of age.

In addition to his evangelistic work, which he conducted with such zeal that a Korean has said of him, "He indeed lit many fires in cold rooms," Dr. Underwood undertook successfully the translation of the Scriptures. An address made by a Korean at the unveiling ceremony contained the following sentence: "If the life of Livingstone is immortalized in a sacred corner of the historic Abbey in England, we desire to perpetuate the fame

of our knight on the spacious and beautiful campus of this institution of learning, which he himself founded and where the Korean youths came from all parts of the country to see the light of truth and to be inspired by the ideals of love and service."

Street Preaching in Syenchun

IN MAY two members of the Presbyterian mission in Syenchun, Korea, had it laid on their hearts to start a mission down town. A building was rented on the opposite side of town from the churches, next door to a brothel. There is one room about ten by sixteen feet. Every night services have been held in this place. As the room is too small for a gathering, the singing and preaching is first done outside as the crowd passes. After a season of this, some of the workers invite any who are interested to sit down and hear further, or ask questions. Two of the missionaries work here a good deal of the time and the evangelists from the hospital and a number of the local church officers. The audiences vary from night to night, from a few stray passers-by to one hundred or more and many thoroughly wicked men and women have shown great interest.

Unusual Korean Audience

IN A Korean town where Rev. W. F. Bull, of the United Church of Canada, was holding evangelistic meetings, the members of a traveling theatrical company arrived one day, pitched their tent and began very vigorous advertising for a performance at night. Mr. Bull says: "The Christians were all greatly distressed—fearing that our tent would be empty and our meetings practically broken up by this unlooked-for competition. At the time for our meeting to begin their band was playing down in the market place and ours was up on the hillside at our tent. The crowd of villagers streamed up the hill and filled our tent to overflowing, while the show people were able to induce only two

people to buy tickets and enter theirs. Finally they called off their performance and all of their troupe came up and joined the crowd at our meeting. This resolved itself into a fine opportunity of presenting the Gospel to a group of hearers that are not often approachable."

ISLANDS OF THE SEA

Filipino Christian Literature

A MOVEMENT is afoot to organize in the Philippines a Christian Literature Society, of which some missionaries say: "This is a much-needed adjunct to the work of evangelical Christianity here. There should be a centralization of the efforts made to provide the people with a literature which is a clear and adequate interpretation of the Christian faith and life. It is planned to survey the field, finding out what are the existing agencies for meeting the need of tracts and other literature, the persons who are preparing literature, and how all these may be utilized for the advance of the work throughout the Islands."

The demand among the Filipinos for evangelical books is described by a member of the Scripture Gift Mission, who writes of the Visayan edition of a leaflet, "God Hath Spoken," which has been published in over one hundred languages: "Here in Tagbilaran we have given out hundreds already in the hospital dispensary. They are much in demand. The fact that they were printed in London, and have such a strong title, seems to be in their favor. Most of our Visayan literature is printed in the Philippines, and is much less attractive in appearance. When my daughter goes to visit the outside Sunday-schools, she has to carry quantities of these with her; for the Romanists ask for them, and will take nothing else."

Generous Filipino Lepers

NEW reports have come on a subject which has been mentioned before in the REVIEW; namely, the generosity, in proportion to their means, of the members of the leper

colony in Culion, Philippine Islands. In addition to paying a janitor and a deaconess who has the special care of a number of young boys, furnishing a simple coffin for each member who dies and procuring items of special diet for the sick who need such when it is not supplied by the Government, they send a yearly gift to the American Bible Society which last year amounted to fifty pesos. They sent a similar gift to the American Mission for Lepers after they had heard of the poor leper outcasts in other lands, and they were so interested in the letter sent by the acting head of the Union Theological Seminary at Manila asking each congregation to respond with an offering to their endowment fund that they sent twenty pesos for it, each time regretting that they could not do more. It is also their custom not to let a member of the colony leave without a few pesos in his or her pocket and offering a special prayer that God will keep them and open the way for them on the outside.

NORTH AMERICA

Tours for Reconciliation

UNDER the direction of Rev. Clarence V. Howell, of the Methodist Episcopal Board of Home Missions, who is convinced that one of the troubles of our social order is the fact that different groups do not understand each other, Methodist pastors, students and others began in New York City in 1921 visits to radical headquarters, to Chinese communities and institutions within the city, and to other racial and social groups. Since then the idea has been extended to include still other groups, so that college professors, students, and visitors from all over the United States have shared in these trips, which have resulted not only in the acquisition of new ideas, but also in the development of attitudes of friendship and good will between the groups involved. More recently, return visits have been arranged, so that Negro, Oriental, radical groups and others may visit the institutions which more distinctly

represent the older American groups, and have a chance to exchange ideas with leaders in such institutions. The idea is now spreading to other cities, to which trips have been made.

Methodist Protestant Consolidation

FOLLOWING the policy of consolidation which has been so noticeable in various denominations in recent years, the last General Conference of the Methodist Protestant Church formed one Board of Missions composed of the Union Board of Foreign Missionary Administration, the Board of Home Missions and the Women's Home Missionary Society. The Board will consist of twenty-one members, ten men, of whom six are ministers, ten women, and the president of the General Conference ex-officio. Thus two thirds of the Board will be lay members. The two executives will be a corresponding secretary, a man, and an associate corresponding secretary, a woman. The General Conference was committed to the unification idea. Not only were the mission boards merged, but a new Board of Christian Education was set up to care for the work of the Board of Education and the Board of Young People's Work. The two weekly papers, *The Methodist Protestant*, Baltimore, and *The Methodist Recorder*, Pittsburgh, will be merged within the quadrennium.

"One Star" Follows Jesus

ANOTABLE conversion, that of a Crow Indian named One Star, is reported by a Baptist missionary in Montana, who says: "He is a man past sixty years of age, a long-haired Indian, uneducated, neither reading nor speaking English, yet a leader among his people. Heretofore he had been a leader toward evil rather than toward good. All these years he has been not merely indifferent to the work of the kingdom, but an active opposer, making fun of the Jesus people, deriding them for going to church, and even coming to the mission chapel with a group of his own kind for the special purpose of disturbing the meetings.

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Now Jesus has taken possession, and One Star is throwing himself just as wholeheartedly into the work of the church as he once did against it, a humble learner at the feet of Jesus. At his suggestion the Indians were invited to a social gathering at the church, to give them a chance to get away from the dance in the camp. He is out every Sunday, and on clear days he has brought his blind mother, now more than one hundred years old."

Canadian Home Missions

IN THE United Church of Canada there are 1,571 fields on the home mission list, with 4,368 preaching places in them. This constitutes about fifty-six per cent of the preaching points in the whole church. Since the last General Council meeting in June, 1926, 375 fields have been taken off the list of the aid-receiving charges, having reached the status of self-support. Rearrangement of fields and amalgamations of former competitive home mission charges rendered possible by the union of the churches are responsible for 65 charges reaching self-support during the past year alone, while 32 additional charges have by normal growth and the prosperity of the country also gone off the Home Mission Fund. Within the last two years 285 new fields have been opened by the Home Mission Board with an average of between three and four preaching points in each, so that the United Church of Canada has occupied new home mission territory in this period at more than 1,000 points in Canada. The Board of Home Missions expends more than \$1,125,000 annually.

Hindu Association in New York

SPORADIC instances of Moslem and Buddhist missionary effort in nominally Christian countries have been reported from time to time. Now Hinduism is seeking converts, for, according to *The Alliance Weekly*, there has been founded in New York City a Hindu religious association, the first to be formed in the West, under the

name of The Hindu Dharma Mandal. The announcement reads: "This society shall be called Hindu Dharma Mandal, the term 'Hindu' including, beside orthodox Hindu, Buddhist, Jain, Sikh, Brahma and any other forms of religion that originated from Hinduism. The objects shall be to further the religious interests and cultivate the spiritual ideals of Hinduism in the West, to bring the beliefs and practices of Hinduism, in its broadest conception, before the Western public, to encourage and promote mutual contact and understanding on a spiritual basis, between India and the West, and to meet, in particular, the spiritual needs of the Hindus residing in the West. The means to be pursued for carrying out the aforesaid objects shall be religious services, rites, ceremonies, lectures, demonstrations, readings, conversaciones, and other practices of Hinduism."

LATIN AMERICA

Reaching Mexican Soldiers

REV. J. T. MOLLOY, D.D., Presbyterian missionary at Merida, Yucatan Peninsula, Mexico, holds permits from military and civil authorities to hold meetings, or "conferences" as they are called, on temperance and ethical subjects, in any place where they have authority. Mrs. Molloy wrote recently: "At seven o'clock this morning, he gave a conference in the headquarters of the military police, to a large audience. He had previously discovered in Mexico, Oaxaca, and here, that soldiers make good listeners, but was impressed anew with their interest. At the close, officers and men said it had been very helpful and instructive, and asked him to come again. He said he would come once a month. 'No,' demurred the officer in command, 'that is not often enough. We will be glad to have you every week. That will be much better.' This opens a large door, and we feel an effectual one, for through these men their families also will be reached."

Latin America in World Program

THE International Missionary Council was reorganized at the Jerusalem Conference so as to include work in Latin America. The omission of this portion of the world field by the Edinburgh Conference in 1910, which organized the International Missionary Council, led to the formation of the Committee on Coöperation in Latin America, to promote and unify the missionary interests in this field. The new International Missionary Council of thirty-seven members from all parts of the world will include three representatives of Latin America, Prof. Erasmus Braga of Brazil, Prof. Andrew Osuna of Mexico, and Dr. S. G. Inman, secretary of the Committee on Coöperation. Two notable conferences have been held under the auspices of this committee—those at Panama and at Montevideo. Another will be held in Havana next year. Its activities also include union seminars, union papers and bookstores, a unique union mission board for Santo Domingo, the preparation of Christian literature, a religious education program, and a great campaign for the support of higher educational institutions, known as "Educational Advance in South America."

Chilean Sunday Schools

REV. GEORGE P. HOWARD, of the World's Sunday School Association, reports after a recent visit to Chile: "I found the work progressing in a most encouraging way. I could not help comparing the work as I now found it with what it was in 1916, when I held the first meetings of Sunday-school workers in that country. The Baptists, Presbyterians and Methodists each have an expert giving his time and attention to religious education. The questions propounded and the answers given to them in the institutes I held in Santiago and Valparaiso revealed how far our Protestant churches have progressed along Sunday-school lines in the last ten years. In those early days, the liter-

ature available in Spanish was pitifully scant. Today our workers' library embraces a fine collection of books. In Santiago a Sunday-school office and headquarters is maintained and annual institutes are held in different parts with unflinching regularity."

Blind Brazilian Bible Reader

THE Evangelical Union of South America, with the help of the Braille Missionary Union, started a school for the blind in Garanhuns, Brazil, about nine months ago. The first student was André, who had been a beggar, and who accepted the Gospel as he learned to read. Rev. F. C. Glass says of him: "We are now employing him as a Scripture reader in the big open market-place of this city, and he draws great crowds of wondering folk who look and listen in amazement at that unheard-of thing—a blind man reading! As he reads through the Gospel of St. John many hear those precious words for the first time, who would never hear them otherwise. Now and again he rests from his reading and gives a few simple words of personal testimony, after which he holds up a gospel and cries out: 'A book to open the eyes of the blind; one penny.' A great impression is being made in the market-place and large numbers of gospels are purchased and carried away into all the far surrounding villages."

EUROPE

Scenes from Livingstone's Life

REFERENCE has been made more than once in the REVIEW, (the latest in April) to the proposed transformation of David Livingstone's birthplace and the land surrounding it into a permanent memorial of him. Plans for the interior of the building are thus described in *The Chronicle*, published by the London Missionary Society: "The first floor of the tenement at Blantyre, Lanarkshire, in which David Livingstone was born is

being opened up into what will be known as the Livingstone Gallery, an important section of the Scottish National Memorial to David Livingstone. The regularly-spaced bed recesses in the various rooms are being retained and used to hold a series of eight colored sculptured tableaux illustrating the character and work of the great missionary explorer. One is called 'Truth,' where he is expounding the Gospel; another 'Faith,' in which he encounters superstition and the witch doctor; 'Courage,' shows him unarmed facing hostile natives; and in the one called 'Mercy,' he is in conflict with the Arab slavers. These tableaux are being presented by various bodies with which Livingstone was closely associated. Five have already been promised, including one by King Khama's people in Bechuana-land."

French Churches in Need

THE Central Bureau for Relief of the Evangelical Churches of Europe, an organization that has been approved and assisted by the Federal Council of Churches, and frequently referred to in the REVIEW, is still appealing for financial help. Dr. Chauncey W. Goodrich of the American Church, Paris, writes: "Thirteen years 'under the cross'! That sums up the long story of deprivation and hardship suffered by the pastors' families in France. Five years of war, eight years of penury, grinding taxes, starvation wages, constant sacrifice. For gallantry in the face of discouragement and privation every French pastor deserves a D. S. C." Two emergencies have arisen where funds are most urgently needed to save from collapse church buildings which were in poor condition before the war, and repairs to which were postponed from year to year "till better times." Now actual ruin is imminent, and the better times have not yet come. Contributions to the work of the Bureau may be sent to Rev. Kenneth D. Miller, 287 Fourth Avenue, New York City.

Preaching to Jews in Paris

REV. E. MEYER spoke at the annual meeting in London of The Hebrew Christian Testimony to Israel of his work among Jews in Paris, many of whom have come from Poland. The French Jews, he said, are almost completely indifferent to religious things, "but," he continued, "there are some Jews coming, I am thankful to say, in spite of all the resistance, and all the efforts the enemy makes to keep them from visiting our meetings. There is also a certain activity to be noticed among the rabbis to try to influence the Jews in a religious direction. They are building synagogues even in quarters where very few Jews are living. They have opened five Talmud schools. They are arranging festivities on feast days, especially on the Feast of Purim; and they are even arranging for meetings for children at the same days and hours when we have our children's classes, three times a week. By God's grace some, though very few, are awakening to the truth. Some have repented and accepted the Lord Jesus Christ as their Saviour."

"Tolerated" Religions in Spain

REV. SAMUEL GUY INMAN, of the Committee on Coöperation in Latin America, who, on his way home from the Jerusalem Conference, spent ten days in Madrid in conferences and lectures, under the auspices of the Institute of International Studies of the University of Madrid and the Union Ibero-Americana, calls Spain under Primo de Rivera "probably the most fanatical country in the world." One illustration of this statement is the imprisonment of Carmen Padin because, as told in the June REVIEW, she stated in private that she believed that Mary had other children beside Jesus. Further light is thrown on conditions in Spain by an article in *Evangelical Christendom*, which shows how the changes in the penal code recommended by the Directory to the National Assembly differentiate be-

tween Roman Catholicism and "tolerated" religions. The following penalties are included in this proposed law:

Those who violently disturb the religious services of the Roman Church are subject to a penalty of from six months to six years' imprisonment with a fine from £60 to £200, whereas those who under similar conditions disturb a non-Roman Catholic service will be subject to imprisonment of from two months and a day to six months. . . . Whoever makes public ridicule of any religion that has adherents in Spain will be punished by a fine of £40 to £200, and anyone convicted of making ridiculous the Roman religion will, in addition to the penalty, be adjudged prevented from undertaking any educational post paid by public funds for a period of from ten to twenty years.

AFRICA

Mahdists Ask to Hear of Jesus

A REPRESENTATIVE of the Church Missionary Society in the Sudan describes as follows the conditions in his field: "It is to be remembered that the Moslem inhabitants of the Northern Sudan did for thirteen years become followers of the Mahdi, whose doctrine and teaching were condemned by orthodox Islam. One of the tenets of Mahdism is the expectation of the coming of 'Nebi Yisa' (the Prophet Jesus). Mahdism is still a power among the bulk of the Sudanese. They are willing to listen at any time to the teaching about Nebi Yisa. Evangelistic effort on a small scale, by lantern lectures and evangelistic meetings in compounds, always meets with a ready response. When the late Canon Gairdner and Dr. Zwemer visited the Sudan, they were invited by the Sudanese notables themselves to address them on the subject of Nebi Yisa. There is no doubt that these thinking people connect the teaching of the Mahdi about the Nebi Yise with the religion of the English people who are now administering the country with such success. God seems to have used the very restrictions imposed on Christian missions to increase the curiosity and enquiries of the people of Sudan."

The Nile Mission Press

AT THE annual meeting of this world-famous institution, the secretary, John L. Oliver, gave some striking facts about its work: The Nile Mission Press now has nine general agencies, all of them in central positions, each representing a whole country, such as Morocco, Tunisia, Iraq, and in addition there are twelve local agencies for the sale of books. The separate publications of the Press have now reached 620. At the outbreak of the World War, the Press had only 140 books on its list. By the end of the War, in spite of all the difficulties regarding paper and so forth, the number was doubled. By June of 1926 the figure 570 was reached, and now it is 620. The full message of the Gospel was put into these publications. Last year two dozen new publications in Arabic were produced, as well as five in European languages for the purpose of clearing—that is to say, to serve as manuals for translators into the various languages in Moslem Asia, when the translators themselves do not know Arabic.

Growth of Church in Uganda

THE Uganda Mission of the Church Missionary Society celebrated last year, it will be remembered, the jubilee of its founding in 1877. A recent article in *The Church Overseas* describes present conditions in the Mission. The higher training of teachers is felt to be a matter of first importance. The Bishop Tucker Memorial College has accommodation for eighty men, half of whom should be taking normal training, and the tendency for teachers to be content with a lower standard of training, such as can be obtained locally, is to be regretted. If the training of men teachers presents difficulties, the problem of training women teachers is incomparably harder. The Church in Uganda has 40,000 communicants, and the number of baptisms last year was 11,700. There are sixty-nine African clergy. With

regard to the development of the church, the Bishop writes:

The Church in Uganda has taken root in the life and in the souls of the people. It is their own church, not a foreign exotic. And because it is their own church they have supported it, defended it, given themselves to its service, with a devotion and an enthusiasm which no foreign organization, however efficient, however beneficent, could have evoked. They have learnt to rely on themselves, to think out their own problems. Native leadership has been developed, native initiative encouraged. The Church in Uganda is in every way stronger and more reliable because the mission had the sense and the courage to hand over responsibility at the right time.

A Christian Blood Covenant

THIS striking illustration of the light thrown on Christian truth by the interpretations of men of many races is given by Henry C. McDowell, a representative in Angola, West Africa, of the colored Congregational churches in America: "In the course of a conversation about the Holy Communion with one of the charter members of the church, he said:

During the old days we made lots of the blood covenant. Very often a young man, while in the initiation camps, would covenant with another, or certain ones starting on their first journey would covenant with each other. They would take a little of each one's blood, mix the two, and tie a cloth stained with the mixed blood on the spot where the blood was drawn. Very often, after having been separated for a long time, they would renew the covenant. On a long journey the one must befriend the other, come what might. If a wild animal attacks one, the other cannot leave him behind; if one dies, the other must die. In the Holy Communion I renew my blood covenant with Christ. I partake of His blood, as of the blood of a friend. I cannot leave Him after having drunk His blood, and I am crucified with Him in the sense that, having taken the covenant, I must give my life for the same things that He gave His life for. I cannot leave Him and He cannot leave me.

Baptist Congo Jubilee

DURING the summer the English Baptist Missionary Society held a well-attended exhibition in London to commemorate the fiftieth anniver-

sary of the founding of its Congo Mission. *The Christian* (London) comments: "The pioneers pressed forward into the virgin forest among hostile tribes, facing the danger of wild beasts and enduring the ravages of disease—all in the confidence that they were fulfilling the divine will as they sought to convey to the heathen population of unknown Africa the Gospel of Christ's redemption. One after another of them fell victims to diseases, and passed away. But those who remained still pressed forward, reinforced by kindred souls from the homeland. And their sacrifice, their labor, their witness, their death—these have not been in vain. To-day, there are 893 stations, sub-stations and places regularly visited; 11,739 church members; 1,183 native workers; and 30,967 scholars under the influence and care of the Society's representatives. To-day, there are hospitals, doctors and nurses, and to-day, there is a fine literature available for the natives in their own tongue."

THE NEAR EAST

Religious Outlook in Turkey

HOW can the Turks be won to Christ? A missionary of great experience replies, "By the power of the Spirit and the frankly direct methods." The Turk has been a master and his better nature is appealed to by the direct attitude. He has had much experience with indirection and subterfuge and is not appealed to by these. If there ever was a time when the Incarnation needed to be repeated, that is, lived in other lives, it is now. A Turkish student said to a missionary, "None of us are happy, we have no ideal in life. How did you go about it to get an ideal in life?" Such men constitute a most hopeful field for Christian workers.

A cabinet minister in Turkey is reported on good authority to have said recently to a member of a leading embassy: "The Turks were originally sun-worshippers. Then came a time

when it was expedient for them to become Mohammedans. It is quite possible that the time may come when it will be expedient for them to become Christians." It is rumored that Kemal Pasha has said that he did not care if everyone in Turkey became a Protestant. The Turks are said to be drawing a distinction between "Christian" and "Protestant."

Changes in the Near East

AMONG the many newspaper reports describing the Westernizing of Turkey the most recent is the following: "New Turkey has decided to scrap all the old official titles left over from the old régime beginning with the highest military title 'Pasha' which henceforth will be 'General.' President Mustapha Kemal's name will thus be Westernized to General Ghazi Mustapha Kemal instead of the old form Mustapha Kemal Pasha." A few days earlier the Associated Press reported that, following Turkey's example in the emancipation of women, the Supreme Moslem Synod of Bosnia had decided to abolish the feminine veil, and said "At further sittings, the Synod will consider the movement in favor of monogamy for both sexes in line with her sister Moslem states of Albania and Turkey."

The city of Urumia has been renamed by that interesting person, the present Shah, Mirza Reza Pahlevi, and will be known henceforth as Rezayeh.

Bible Lands Sunday-Schools

MANY evidences are reported from churches and missions in Bible lands of an increasing appreciation of the importance of Sunday-school work and a growing discontent with inefficient and casual methods. Special attention was given by the Bible Lands' Sunday School Union to the preparation of their exhibit for the recent convention of the World's Sunday School Association in Los Angeles. This included photographs of schools, classes, departments, groups of older

students who are conducting pioneer village schools, work done by children in the kindergarten and primary departments, daily vacation Bible schools, voluntary Bible study groups, and young people's societies. In addition there was a map showing Iraq, Syria, Palestine, and Transjordan on which was marked every Sunday-school in these countries. A special sign indicated registered Sunday-schools, and another showed where daily vacation Bible schools have been held.

Moslem Converts in Syria

AMONG the many encouragements that are coming to the members of the American Presbyterian Mission in Syria, Rev. James H. Nicol reports the following: "Three Moslems have asked Mr. Alter why he is not more active in teaching Christianity to Moslems. One of the three questioners is now ready for baptism, a second needs to have only a little more instruction, and the third has said he would become a Christian if the way were open. In ancient Tyre, a young Shiite Moslem was baptized, and has been joyfully testifying for Christ during the year, bringing others to the services. One of the Syrian preachers in Sidon station was asked to preach in Greek Orthodox churches, and was besought by a group of one hundred Moslems to instruct them in 'spiritual things.' A Moslem convert in Damascus has been able to remain and actually to take up the work of Bible distribution in the market of his own city. On the other hand, a Moslem family which became Christian in Damascus two or three years ago had to flee because of social persecution and are now members of the church in Zahleh, where the father is carrying on his work as a cabinet maker."

Mosques in the New Turkey

REPORTS have been coming from Turkey in quick succession of the steps being taken by Kemal Pasha to

bring that country in line with Western ways. Significant was a message to the *New York Times* on June 15th, to the effect that mosques are to be remodeled, seats put in, and music used in worship. What an undertaking it would be, however, to change the habits of a people is evident from the following quotation from a Turkish newspaper, *Resimli*:

There are 360 mosques in Constantinople. During the whole season of Ramadan these mosques continue their activities uninterruptedly. The number in attendance at these 360 mosques during the feast days of Ramadan has been about 100,000. Constantinople has about 800,000 inhabitants, and an important fraction of these are Christians and children, therefore attendance at mosque during Ramadan has been considerable. This fact shows us that the people have not grown less religious, but on the contrary they have become more religious. The same has been true throughout our country. With the exception of a few radicals, it has been seen that people attend mosque regularly in all parts of Turkey.

Many Bibles Sold in Turkey

THE American Bible Society announces that "a cheerful note pervades the reports" from its two agencies in the Near East. The distribution of volumes of the Scripture in the Levant and Arabic-Levant Agencies during 1927 rose to a total of 224,501 volumes, over against the 176,072 reported the previous year. In Turkey, advertising in the newspapers continues to open doors. One progressive newsdealer in Adana sought and took up the agency for selling Bibles. When challenged by the gendarme he refused to be intimidated, and demanded to be brought before the commandant, to whom he exhibited the advertisements in the Turkish papers. He was set free, with the remark, "I guess you're all right, son. Sell all you like." Agencies for selling the Scriptures have been opened in five bookshops of Constantinople, five in Smyrna, two in Angora, and one each in Nazili and Ak-Hissar. The shop in Angora exhausted its supply and has had a second stock.

Christ Influences Arab Boys

THE boys in the high school conducted at Basrah, Arabia, by missionaries of the Reformed Church in America receive instruction in the Bible every day. Rev. John Van Ess, D.D., writes: "That Christ is entering into their thoughts is evidenced particularly at the meetings of the Arabic literary society when His words are quoted and His example adduced in many a speech and essay."

Of one student recently baptized another missionary says:

His growth in knowledge and in grace have been a delight to us all, and his courage and zeal in witnessing to his Moslem friends have been most admirable. He was baptized in the presence of about thirty people, most of whom were schoolboys and present by the special invitation of Abdul Fadi himself. His parents live in Baghdad and are naturally much displeased with the step he has taken. But he is radiantly happy and a joy to us all. It is his ambition and our hope that he may be trained as an evangelist. We believe he is only the first one of a number of schoolboys who are standing on the brink of decision. The very fact that his baptism caused not a ripple in the school, as far as stirring up opposition is concerned, leads us to the conviction that the heaven is working more effectively than we realize. We thank God and take courage.

Evangelistic Work in Arabia

REV. G. D. VAN PEURSEM, of the Arabian Mission of the Reformed Church in America, writes: "The evangelist in our field seeks methods by which the story of the Christ can make its own indelible impression on the mind. A true picture of Christ will make a man think even if it does not transform him. To this end special passages from the Gospel are chosen, some which strike at the root of the man's need and the way of salvation. For myself I have found the text 'Thou shalt call His name Jesus, for He shall save His people from their sins' most effective. Other missionaries have other favorite passages, but all aim to represent Christ as meeting the sinner's need. The illiterate Arab must have these passages

repeated dozens of times, with full explanation and homely illustration. Once understood, he loves to repeat the words and hear them repeated. Repetition may not be a virtue in the American pulpit, but here in Arabia it is not only a virtue but a necessity."

INDIA AND SIAM

Caste in Present-Day India

THE influence of modern thought on the ancient caste system of India is strikingly illustrated in two recent news items. First, *The Indian Witness* reports that in the presence of three hundred persons, described as the *elite* of the Hindu residents of Simla, the summer capital, a girl belonging to one of the depressed classes was married in May to a high-caste Hindu by Vedic rites. "That such a marriage could take place anywhere in India under Hindu auspices, solemnized by a Brahmin priest, without public opposition and with the implied approval of leaders of Hindu society, is," says the editor, "another welcome evidence that India is beginning to forsake ancient social prejudices."

A different side of the picture is seen in the story, told in *The Church Overseas*, of the murder near Delhi of Ramsarup, a Brahmin who annoyed the orthodox Hindus of his village by attempting to raise the Chamars, and other members of the depressed classes, whom he allowed to wait on him, fetch his water, and cut his vegetables. When the Chamars complained to him that their offerings had been refused by the Brahmins at the village temple, he advised them to build their own temple and assisted them to do so. Legal proceedings followed, and later on Ramsarup was attacked by eight other high-caste Hindus, who were subsequently sentenced to transportation for life. Before this attack Ramsarup had had to separate from his father and other relatives, who had quarrelled with him owing to his behavior towards the Chamars.

District Workers Confer

REV. C. H. LOEHDLIN, district superintendent of the Punjab Mission of the Presbyterian Church, (U. S. A.) writes from Moga of a district missionaries' conference held in the spring, which was attended by about twenty-five missionaries representing four missions working in the Punjab. "Village registers; *melas* and *jalsas* (Hindu and Moslem gatherings); the training of elders and *chandhris*; how to meet the opposing movements of the Arya Samaj, the Roman Catholics, the Seventh Day Adventists, the Chuhras, and the Ahmadiya Mohammedans; the development of the congregation; lay evangelism; village economics; and industrial training were the subjects presented for discussion, and all who attended were conscious of the stimulation and clarification that accompany the sharing of common problems and experiences. As it was generally felt that such conferences would be profitable every two or three years, a continuation committee was appointed to set on foot plans for another district conference, in which it is hoped that district ladies, and Indian assistants also will participate."

Gospel Story Charms Brahmins

REV. ROY T. MEEKER, who went in 1918 to Fatehpur, in the North India Mission of the Presbyterian Church (U. S. A.), writes of one village where he talked for some time with a group of high-caste men, and one old Brahmin who seemed especially interested bought a New Testament. Mr. Meeker continues: "Two days later, approaching a village near this one, we were greeted by a Brahmin who said he wanted to see some more of our books like the one he had seen in the other village. 'For,' said he, 'my friend over in that village bought a book from you and that evening I called on him and we sat together reading about Jesus until one a. m. Such wonderful truths and stories we

have never read anywhere. We have never found anything like them in our religious books.' So through this man's enthusiasm we sold two New Testaments and a number of gospels in that village even though only a few people could read."

Lutheran Unity in India

THE Federation of Lutheran Churches in India, organized in December, 1926, brings together for cooperative purposes a dozen Lutheran mission churches of all nationalities with a strength of over 300,000 Indian Christians. The church of the Gossner Lutheran Missionary Society of Germany now numbers 115,000, and the United Lutheran Church mission 130,000. "The Federation," says Rev. Isaac Cannaday, "has hopes of bringing all these groups into a closer fellowship, and placing the future of Lutheranism in India on a firm foundation. The establishment of a college and a theological seminary to serve all these groups has been discussed, but neither is in the very near future. The United Lutheran Church college at Guntur will serve the former purpose to a degree, but the seminary project has been abandoned for the present. The monthly publication of *The Gospel Witness* is the one practical thing which these churches are doing in common. It is bringing the Lutherans in India to a better understanding of each other's work, and through the news supplied by the National Lutheran Council News Bulletin, to a knowledge of Lutheran activities throughout the world."

Chinese Christian in Burma

KIU MA, a Chinese trader, lived for several years in a district where his was the only Christian family. One day, however, he met a Karen Christian missionary, whom he begged to stay and teach the people. He gave him hospitality, and finally settled him in a neighboring village where there seemed a little more hope of response. For seven years the

Chinese trader and the Karen deacon worked together, planning, praying, encouraging one another in times when all their efforts seemed futile, but without much result. They were content to work and witness. "But within the past year," says the English paper, *The Mission Field*, "a great change has taken place. A church and school have arisen. A small Christian community is springing up. In places the prejudice against Christians is breaking down. Most of the villagers may never abandon their old ways, but there is great hope that their children and their children's children will follow the way the trader showed them by his brave, patient and consistent witness to the Christian faith."

Christian Colony to Plant Rubber

A CHINESE Christian of the second generation—a graduate of two American schools—has gone back to the Orient (in his case to the Malay Peninsula) determined that his business career shall not interfere with his Christian service. Mrs. Charles E. Eckels of Sritamarat, Siam, writes that this young man's father helped to found a Christian colony in the Federated Malay States about twenty years ago. The Government encouraged the settlers to plant rubber trees by giving them a few cents for each tree planted. Ten or fifteen acres of land were allotted each family. Recent high prices of rubber have given each family a good income, and there is a very strong and prosperous Christian community, with ten lower schools, a church and a high school. This young man has now started a similar Christian settlement in Siam near Singora. The Siam Government has given the group all the land they want to develop, and they are also starting rubber plantations. "Most of his people are young men from the first settlement, I think," writes Mrs. Eckels. "It is very like the little leaven hidden in the meal. All over this country Christian influence is at

work, silently permeating the whole population."

Ahmadiya Missions in Java

THE activity of this Moslem sect in sending missionaries to both England and the United States has been reported in the REVIEW. Now Professor A. J. Barnouw writes to the Netherland-American Foundation that he was introduced to an Ahmadiya representative by a Protestant missionary in Java. He says: "My new acquaintance spoke fairly good English, which made our conversation easy and instructive. What had brought him to Java, I asked. His superiors at Lahore had sent him, he said, to stem the swelling tide (this with an amiable smile at my companion) of Christianity, Java being the only Mohammedan country in the world where the Christian mission had achieved some success. He also hoped to rescue the Javanese from the hold theosophy had upon them. 'We do not meddle with politics,' he said, 'we only bring a message of love and brotherhood and universal freedom.' So he did not approve of the doctrine of the Holy War? He grew indignant at the question and vigorously denied the existence of such a doctrine. That was a fiction of Christian missionaries. 'And what will be woman's position in that new world set free by the Ahmadiya?' 'Woman,' was the reply, 'must remain subordinate for morality's sake, for her modesty is a more precious thing than freedom.'"

CHINA AND TIBET

Demand for Religious Liberty

DR. JOHN H. REISNER, Dean of Nanking University, writes: "The Christian community in Nanking has been very greatly influenced and helped by the presence in Nanking during the past months of General Chang Tsi-chiang, one of General Feng's personal representatives to the Nanking government. He is a most

interesting character and it gives one tremendous satisfaction to see him stand up so boldly for his Christian principles and the rights of religious liberty. It is reported that he has delivered some very strong Christian speeches on various occasions before the Military Council in Nanking." General Chang, who is a member of the Central Government, and General Niu Yung-chien, chairman of the Kiangsu Provincial Government, submitted to one of the government committees an appeal for religious liberty, and a proclamation was later issued by the Executive Committee reaffirming this principle. The generals' document read in part:

Since the Communists began their propaganda in China and made trouble for the Chinese Government, birth has been given to slogans to overthrow certain religions and particularly Christianity. We know that Christianity is "protestant," a reformed religion, which is entirely different from the Greek Church in Russia. This religion includes revolutionary ideas. Furthermore it puts particular stress on the salvation of the lower classes of people in the midst of sufferings. It has no real connection with imperialism. The Communists are not unaware of these facts, but they are opposed to Christianity because the Christian religion aims at reforming the inner life, which aim is entirely contradictory to their purpose—to destroy all existing moral values.

Chinese Church's Opportunity

DR. HENRY T. HODGKIN, secretary of the National Christian Council of China, has recently visited Central China, and in a report letter in which he discusses some of the difficult problems which the Council is facing he also says: "There are more people than ever eager to buy our literature and to hear our message. I believe we are at the beginning of a day of new opportunity in Central China. . . . One of the most helpful signs is the development of a deeper fellowship with the Christian group. This is evidenced by cases where questions requiring discipline have been discussed with a freedom that was previously impossible; by a sense of the

necessity of holding together and making a continuous and consistent Christian witness; and in certain cases the maintenance of church services in spite of great difficulties. The fellowship maintained between missionaries and Chinese at a time of international strain has been a marked feature in the case of some of the churches."

New Chinese Universities

DR. T. Z. KOO, general secretary of the Y. M. C. A. in China, and widely known in the United States, writes of a recent visit he made to colleges and universities in North China. He tells in this report of two new universities in the process of formation in that land: "In Moukden, the only student meetings held in schools were at the Tung Pei University (government) and the Medical College (Christian). Tung Pei is a newly founded university and is the only government institution of higher learning in the Three Eastern Provinces (Manchuria). My visit to this university reminded me of a visit made a little over a year ago to Yunnanfu where I saw another university in the process of development. These two new universities are situated at the opposite ends of China, one at the extreme northeast and the other at the extreme southwest of our country. This quiet permeation of the country by education is one of the constructive things happening in China which escapes the attention of the casual observer. Yet, surely, the future of China is in these institutions."

Yale-in-China to Reopen

THIS well-known institution in Changsha, more familiar perhaps under its Chinese name, Yali, was closed, with the exception of the hospital department, in the spring of 1927, during the revolutionary trouble in Hunan. Its buildings have been kept practically intact by the Chinese. It is now announced that it is to be reopened this

fall. Kenneth Anthony (Yale 1928) left on July 7th for Changsha, where he will be associated with Francis S. Hutchins, son of the President of Berea College, Kentucky, who is already in China and will head up the work. These two young men will be the only Americans to guide the entire Chinese staff at Yali. Mr. Anthony is a member of Phi Beta Kappa, was vice-president of Dwight Hall (the Yale Y. M. C. A.) and president of the Intercollegiate Missionary Union.

"Pilgrim's Progress" in Tibetan

THIS autumn, when the tercentenary of the birth of John Bunyan will be widely celebrated, the Religious Tract Society of Great Britain is to publish a Tibetan translation of Bunyan's masterpiece, which has already been translated into many more languages than any other book in the world except the Bible. The translation is the work of Rev. Evan Mackenzie, who gave thirty-three years of service to the Tibetan Pioneer Mission, and who is now living in Scotland. The volume will be illustrated with pictures drawn by an artist with Indian experience, and, therefore, calculated to make appeal to the Oriental mind. Mr. Mackenzie has been greatly encouraged in his task by receiving an order for two hundred copies of the book, from his old station, the Church of Scotland Mission at Kalimpong. *The Christian* (London) states that Mr. Mackenzie can preach in four Oriental languages, and has spent much time in the work of Bible translation and revision.

GENERAL

World's S. S. Convention

ONE of the striking features of the quadrennial convention of the World's Sunday School Association, held in Los Angeles, Calif., July 11th to 18th, was the repetition of the Lord's Prayer in more than thirty different languages. The attendance was very much larger than at any preceding

convention of the Association, more than 6,000 delegates being present. The plan of reorganization proposed at the Glasgow convention in 1924 was adopted, and the Association will function in future as a federation of the Sunday-school associations of the various nations, instead of one centrally directed organization. The international character of the Association was emphasized in the fact that fifteen nations are represented among the twelve newly-elected vice presidents and on the Executive Committee. Dr. W. A. Poole of London, retiring President of the Association, echoed the sentiments expressed by other speakers and sounded the keynote of the convention when he declared:

If we are really sincere when we pray "Thy kingdom come" we must teach the childhood of the world that friendships are better national protection than battleships, that ballots are more effective than bullets, and that law is more final than war.

The Church and the Calendar

THE movement to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making substantial headway. On September 30, 1927, the League of Nations informed the Government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a national committee be formed "to study this reform." Such a committee has now been formed, with Mr. George Eastman as chairman.

The proposed simplified calendar consists of a thirteen-month year, each month having twenty-eight days, each day of the week always falling on the same date. A new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day." "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8th.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Attitudes Toward Other Faiths. Daniel J. Fleming. 166 pp. \$1.75. New York. 1928.

This is a timely work on an important topic. The various peoples and religions of the world are daily coming into closer contact with one another. The question is as to the right attitude, the Christlike attitude, toward other religions and their adherents. This is a question that cannot be avoided. The problem is beset with perils. On the one hand there is the danger of an indiscriminating liberality, which overlooks vital differences, and the danger, on the other, of a hidebound narrowness, which is unable to see evidences of the working of the Spirit of God, when they ought to be seen and acknowledged with thanksgiving. The statement in the Christian Message which has gone forth to the world from the Jerusalem Meeting contains the following splendid utterance on the appreciation of the aspects of truth in other religions:—"We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness. . . We recognize as part of the one Truth that sense of the majesty of God, and the consequent reverence in worship which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism, the desire for contact with Ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on

moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization." Dr. Fleming's book, which almost synchronises with the above-mentioned statement, is marked by the same spirit of discriminative appreciation, and will certainly be very helpful to many. It deals with seven realms of contact: the possibility and limits of common worship; the use of other sacred Scriptures; interconfessional courtesies and hospitality; material contributions between religionists, enriching another faith; interreligious cooperation in counsel, and interreligious cooperation in service.

Dr. Fleming from his years of missionary service in India is acquainted with Hinduism. The sound criticism which he makes against that great system is that "its synthetic spirit and comprehensive charity has been indiscriminating," and he adds: "The lesson I gain from Hinduism is that it would be better for Christianity to shun all influence of other systems rather than exercise a weak or sentimental or indiscriminating hospitality to other faiths, however genuinely held."

The supreme asset of Christianity and the supreme need of the world is Jesus Christ; and so those who can most helpfully and safely fraternize with the adherents of other religions are those who are filled with the Spirit of Christ and mature Christian experience. Dr. Fleming in his last chapter on some fundamental positions reaches a very high level of insight and aspiration. Sadhu Sundar Singh was asked

by the pundits of Benares what great truth or profound philosophy he had found in Christianity that made him leave his old religion. His answer was, "I found Jesus Christ." Dr. Fleming after quoting this adds, "We do earnestly desire to share with our brethren everywhere that knowledge of Him and of His Spirit which we believe to be God's unspeakable gift." In like manner the invitation that has gone forth from the Jerusalem Meeting is that "the followers of non-Christian religions join with us in the study of Jesus Christ."—H. D. GRISWOLD.

China and World Peace. Studies in Chinese International Relations. By Mingchien Joshua Bau, Ph.D. Pp. 194. New York. \$2. 1928.

The author was invited to participate in the sessions of the Institute of Pacific Relations at Honolulu in 1927. As a result he reviews the China situation and says: "The purpose of this work is to review the main factors in the area of Chinese international politics since the Washington Conference, to treat of the leading issues involved in the situation, and to point out a way for the readjustment of China's foreign relations, with a view to hastening China's entrance into the family of nations as a full equal, averting any unnecessary conflict of ideas, policies and forces, thereby in a small way promoting world peace. . . . This work, as its nature and purpose require, deals only with the external or international problems of the Washington Conference. It does not at all cover internal or domestic problems" though he grants that the latter "are by far the more vital and important."

While this volume does not show anything like the thoroughness seen in Dr. Bau's "Foreign Relations of China," yet he writes far more concisely and without the laborious documentation of that volume. His authorities are given in part at the close of each chapter and in the sixty-six pages of "Related International Documents" at the close. Though

written by a young Chinese and always ringing true to a patriotic devotion to his native country, he nevertheless is more free from capacious criticism than an American author usually displays toward lands that have opposed or wronged the United States. He introduces certain incidents not generally known here, that make China's bitterness toward Occidental Governments, and Japan especially, seem more natural and excusable. From his chapter on "Chinese Nationalism" we get an *apologia* for that spirit, though he does not argue for the position of Nationalism as a party. In a single quotation from Karakhan it is easy to see why Russia had so strong a hold upon Chinese students in the early period of her influence over China. "The New British Policy in China" does not seem as strong or clear as he might have made Chapter IV. "Tariff Autonomy" is discussed with a greater reference to authorities than any other topic; though his chapter on "Extraterritoriality" is almost as well buttressed by documents. On the whole it is a good book of reference of the briefer sort, and gives us a hint as to what a Chinese Professor of Political Science is teaching his students in the Peking National University.

H. P. BEACH.

Camp Fires in the Congo. Mrs. John M. Springer. Illus. 12 mo. 128 pp. Cambridge, Mass. 1928.

Juniors will enjoy this picture of Central Africa and its peoples, for the volume is the product of over half a century of missionary experience in Rhodesia and the Belgian Congo. Mrs. Springer describes many native characteristics and customs, life in the huts and the kraals, thrilling experiences with wild beasts, native palavers and the African reception of the missionary and the Gospel. Mrs. Springer "loves the trail" in spite of privations and hardships, dirt and degradation, because she loves the Lord whose messenger she is. The book is worth reading—not only for juniors but for

adults. Here we learn why African boys come to the mission school; how they drive away tigers; what Africans eat and how they play; native customs in connection with funerals and weddings; how fetishes are made and used; how rubber is cultivated and marketed; African diseases and how they are combated. We also become acquainted with great missionaries, learn how they carry on the work and see some of the astounding results. Each chapter is well illustrated and suggests attractive ways of using the material with junior boys and girls. The book makes Africa live.

Way Back in Papua. J. H. Holmes. 320 pp. 10s. 6d. London. 1927.

This is a new type of book on missions and among the most striking since Dan Crawford's "Thinking Black." Instead of the usual geographical, ethnological and historical treatise we have a fascinating story of Papuan life; a story of many dramatic situations and stirring episodes. Three generations file across the scene: first, the head-hunting cannibals of a half-century ago; then the transition period wherein this remarkable brown people are opening their eyes to the inventions and ideas of the white man; finally the native Christian community, to which they apply the good scriptural term "Ekalesia." The twelve or more leading characters of the story are native and British, heathen and Christian; and the portrayal shows such intimate knowledge of native habits and customs and is worked by such literary skill, that the reader becomes all but a listener to the table-talk in successive Papuan cabins and is a witness to the struggle between primitive stone-age customs and the new ways of the white civilization.

One rather suspects that some of the characters in this story are more than creations of the author's literary fancy; Betsiana, Omora and Ani obviously belong to the native picture, while Ronolo, the Bisopa (missionary) and Daketa (Doctor) are as

manifestly European types. The bedtime stories of old Emi may well pass for actual chapters from the dark days of earlier Papuan history. At some points the dialogue is unduly expanded and cumbered with detail, but there is an intimation that this is a native characteristic.

The story is interesting throughout and the reader closes the book with an unusual sense of acquaintance with this promising field of effort and with these simple-hearted and mentally alert people of the South Seas. The missionary objective is by no means obscured and the closing chapter contains a powerful appeal for more sympathetic interest in the physical and material well-being of these backward races as well as in their spiritual development. It is a narrative that is calculated to impress those who question the practical value of missionary effort. It will also interest and awaken young people.

HUGH R. MONRO.

Sir James Ewing. A biography. Robert E. Speer. 307 pp. \$2.75. New York. 1928.

The late Sir James Ewing, more familiarly known as Dr. J. C. R. Ewing, who was for forty-three years a missionary in India, had close contacts with many classes and types of people. As professor in the Theological Seminary, Saharanpur, he taught many Indian ministers. For thirty years, as President of the Forman Christian College, Lahore, he knew personally a multitude of students. For six or seven years he was Vice-Chancellor of the Punjab University, and was recognized as a great missionary educator, classed with Dr. Miller of Madras and Dr. MacKichan of Bombay. As Moderator in 1915 of the General Assembly of the Presbyterian Church in India he was honored as a churchman. His services to the Government of India were so conspicuous that he received distinction after distinction, culminating in that of honorary knighthood. At retirement from missionary service in 1922 he received

what he regarded as his crowning honor, being elected President of the Presbyterian Board of Foreign Missions of the Presbyterian Church, U. S. A.

The fascinating story of this "rugged and virile personality" has been set forth by Dr. Speer with literary skill and with real sympathy and insight. It is a great biography of a great man. What finer service could America have rendered to India than the gift of such a man as James Ewing, who for over forty years loved and served the people of India, and because he loved them and knew their need, preached Christ as able to meet all their need? The reading of this notable biography ought to clarify the missionary motive and reveal the simple grandeur of such a life as that of Dr. Ewing. His name will long remain as a "household word" in many an Indian home, Christian and non-Christian.

The Forman Christian College, Lahore, is the educational monument to Dr. Ewing. Its foundations were laid by Dr. Forman and Rev. W. H. C. Velte, but Dr. Ewing was the first president of the institution, from 1888 to 1918. His true monument, however, "more lasting than brass" is the contribution he made, through example and word, to the creation in India of Christian manhood and womanhood.

H. D. GRISWOLD.

The Rosary. A Study in the Prayer Life of Nations. Cornelius Howard Patton. 160 pp. New York. Illustrated, \$1.50. 1927.

One interested in the sources of religion and who recognizes that we are living in a praying world, will value this little book. It shows how, in many widely separated countries and throughout many centuries, the "rosary" has been a help in man's communion with God.

We are taken back to the monuments of Nineveh and to the Zoroastrians of Persia to show the antiquity of the rosary. Chapters on its origin and use among the Buddhists of Tibet,

China and Japan; the Brahmans of India; and the Moslems of Turkey, Persia and Egypt, are a mine of valuable information. But perhaps our chief interest will be in the chapters dealing with its use in the Christian Church. Here we read of the varieties of rosary used in the different Eastern Communion and of the earliest Christian practice of the rosary at Rome and in England.

The book closes with a chapter on "The Psychology of the Rosary," in which the author, starting from a premise that the rosary is the symbol of personal religion throughout the civilized world, gives many pages on his estimate of its real worth as an aid to devotion, and finally why it does not appeal to those who hold the evangelical view of prayer. It is a book worth reading by those interested in the rosary as a work of art, and much more so by those who still are asking, "Lord, teach us to pray." J. C.

Speaking with Other Tongues, Sign or Gift? Which? T. J. McCrossan. 53 pp. 35 cents. New York. 1927.

The author opens with the statement that: "Today hundreds of God's saints really speak with other tongues when baptized or filled with the Holy Ghost, just as the hundred and twenty Galilæans spake on the day of Pentecost." He proceeds to give incidents of people speaking in Chinese, Norwegian and French and is sure that the people who spake in these tongues had no knowledge of the language in which the man or woman spake.

The next step is a consideration of the question, "Will all who are filled with the Holy Spirit speak with other tongues?" The author holds that it does not necessarily follow. Next he proceeds to examine every passage in the New Testament where this manifestation of the Spirit's presence is mentioned and concludes that the Bible does not teach that speaking with other tongues will necessarily follow the baptism with the Holy Spirit and that there may be a counterfeit of the real gift.

M. T. SHELFORD.

PERSONALS

DR. JOSEPH C. ROBBINS, secretary of the American Baptist Foreign Mission Society, has recently started, with his wife, to visit the Baptist Missions in India and Burma. They expect to be away from America about a year.

* * *

MR. W. REGINALD WHEELER, a secretary of the Presbyterian Board of Foreign Missions, left in May, with Rev. Robert M. Russell of Larchmont, New York, to visit the Presbyterian Missions in West Africa and to attend the Conference of Missions in the Belgian Congo.

* * *

MR. AND MRS. JOHN E. NORTON of the Christian Boys' Home Mission, Poona, India, have recently returned to America on furlough and are ready to give missionary addresses with or without the stereopticon. Their address is, Box 13, Findlay, Ohio.

* * *

MISS KATHERINE GARDNER, one of the promotion secretaries of the Presbyterian Board of National Missions, has recently become Associate Secretary of the Commission on Church and Race Relations, Federal Council of Churches.

* * *

PASTOR HERMAN SCHNELLER has recently succeeded his father, Dr. Theodore Schneller, as director of the Philistine Orphanage, Jerusalem. This orphanage was recently reopened after it had been closed for fourteen years on account of the World War. Previous to that event Dr. Schneller had directed the orphanage for 43 years.

* * *

MISS MINNIE V. SANDBERG has recently entered upon her duties as foreign and candidate secretary of the Woman's Baptist Foreign Mission Society, at the headquarters of the Society in New York. Miss Sandberg fills the position made vacant by the resignation of Mrs. Mabelle Rae McVeigh Le Grand. Miss Sandberg is well qualified for her office, through her educational training, her service as a missionary for five years in the Mary L. Colby School in Japan, and on account of her experience as an executive for the last three years in the religious education department of the Young Women's Christian Association in Washington, District of Columbia.

* * *

MISS FAYE A. STEINMETZ, for seven years secretary for young people's work for the Presbyterian Board of Foreign Missions, has resigned and will be succeeded by Miss Mary E. Moore of San Francisco.

* * *

REV. RALPH A. WARD, D.D., of Foochow Conference, China, has been elected by the secretaries of the several benevolent boards of the Methodist Episcopal Church executive secretary for World Service.

(Concluded on page 771.)

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THE MISSIONARY REVIEW *of the* WORLD

DELANVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

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ROBERT E. SPEER, <i>President</i>	WM. I. CHAMBERLAIN, <i>Vice-President</i>
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Publication Office, 34 & Kelly Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

(Concluded from page 769.)

MISS HELEN THOBURN, a niece of the late Bishop J. M. Thoburn of India, has been a secretary of the National Board of the Y. W. C. A. for several years, the last eight years having been spent in Shanghai, China. On September 1st she became secretary of international education for the National Board, with headquarters in New York City.

* * *

REV. WILLIAM FETLER, founder and general director of the Russian Missionary Society, is now in the United States, for the purpose of raising a "\$1,000,000 Fund for the Evangelization of Russia." Mr. Fetler's station is at Riga, Latvia, as he is unable to carry on his work in Soviet Russia.

* * *

CHARLES E. VAIL, M.D., who went to India in 1909, is now in charge of the Miraj Hospital and Medical School. He succeeds Sir William J. Wanless, M.D. who, after nearly forty years of service, has been honorably retired by the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

OBITUARY

MRS. FLORENCE ANDERSON GILBERT, for over ten years associated with the REVIEW as Editor of the News Department and as proof reader, died at her home in White Plains, on August 27th. Mrs. Gilbert had given her life to missionary and other religious work and was very capable and devoted in her Christian service. She was formerly in India where her husband, Mr. F. M. Gilbert, was in Y. M. C. A. work and was later stationed in China. The REVIEW will greatly feel the loss of Mrs. Gilbert's effective cooperation.

* * *

BISHOP JOSEPH C. HARTZELL, a retired Missionary Bishop of the Methodist Episcopal Church, died at Christ Hospital, Cincinnati, on September 6th at the age of eighty-six. Bishop Hartzell's death was directly due to an atrocious attack by burglars at his country home near Cincinnati on June 1st. For twenty years Bishop Hartzell was the Missionary Bishop for Africa where he travelled extensively until his retirement in 1914.

* * *

Joseph Addison Richards, a member of the Board of Directors of the National Bible Institute and the author of many often quoted poems, died at Clifton Springs, N. Y., on August 18th. For many years he was connected with the Methodist Church, Montclair, N. J., and later with Saint Andrew's and Saint Paul's Churches in New York City. He was a graduate of Wesleyan University and the head of the Joseph Richards Advertising Agency of New York.

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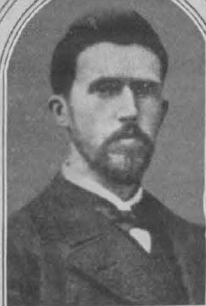
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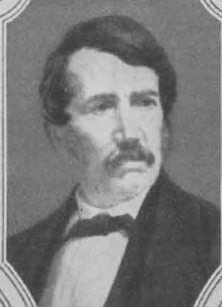
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PIONEER CHRISTIAN MISSIONARIES IN AFRICA



MILESTONES IN AFRICA'S PROGRESS

BY PROF. JOHANNES DU PLESSIS, Stellenbosch, Cape Colony

FOR age after age Africa was regarded as the continent of impenetrable mystery. The nineteenth century awoke with a start to the fact that it was a continent of immense opportunity. A succession of intrepid explorers, beginning with Mungo Park and ending with Henry M. Stanley, opened up the heart of the continent and made it accessible to civilization and Christianity. The end of the geographical feat, as Livingstone said, was the beginning of the missionary enterprise. In fact, the progress of geographical discovery and missionary penetration went on concurrently. Many of the earlier missionaries were themselves explorers. In the case of Livingstone himself the missionary was gradually merged in the explorer; but other missionaries, like Krapf and Rebmann in East Africa, Grenfell and Arnot in West Africa, while remaining faithful to their calling, rendered eminent services to the science of discovery.

The Discovery of Africa

We shall not understand the story of the evangelization of Africa unless we have a clear con-

ception of the progress of its discovery. In 1800 not much more was known about the interior than was known to the geographer Ptolemy in the second century of our era. Since Ptolemy's day the outline of the coast had been determined, and the extreme south of the continent had been colonized. But that was all. None of the great rivers had been explored; none of the great lakes had been discovered; none of the snow-clad equatorial mountains had been defined. There was much hearsay but no sure knowledge. In 1900 the interior of Africa was practically as well known to geographers as the continent of Europe or the United States of America. The chief dates in the fascinating history of African discovery are these: In 1830 the brothers Lander determined the course of the Niger; in 1849 Krapf and Rebmann discovered Kilimanjaro and Kenya; in 1856 Livingstone completed his first transcontinental journey; in 1858 Lakes Tanganyika and Victoria yielded up their secret to Burton and Speke; in 1864 Baker discovered Lake Albert and cleared up the last mystery about the sources of the Nile;

and in 1877 Stanley traversed the continent from east to west and traced the course of the Congo. These discoveries laid down the main physical features of the African continent and later discoveries only filled in the details.

Political Partition

Nor again shall we understand the tale of missionary enterprise in Africa unless we know something of its political vicissitudes.



INTERNATIONAL BOUNDARIES AND MAIN POLITICAL DIVISIONS OF AFRICA

(Liberia and Abyssinia are now the only African states not under control of European governments.)

In 1800 no great power gave much thought to Africa. The attention of Europe was wholly engrossed by the Homeric conflicts of the Napoleonic age. North Africa, bordering on the Mediterranean, is to all intents and purposes a part of Europe, and has been such from time immemorial. It may therefore be left out of account in our review of African political history. South Africa, which had been settled by the Dutch in the seventeenth century, passed into English hands in the opening years of the nineteenth century.

The rest of Africa, in 1800, was *terra incognita* and even *terra non desiderata*.

Almost the only wealth which Africa was supposed to possess was an unlimited supply of slaves, and the slave trade was for African merchants far and away the most remunerative commercial enterprise. But the end of this nefarious traffic was already in sight. In 1807 William Wilberforce, one of the greatest benefactors of the African race, after eleven failures secured the passage of his Bill for the Abolition of the Slave Trade through the British legislature. The signatories to the Treaty of Vienna in 1815 followed suit, and declared the commerce in human beings to be an illegal pursuit. But it was many years before what had been legally secured could be practically enforced. When Livingstone lay dying in 1873 he could still write: "All I can say in my solitude is, may Heaven's rich blessing come down on every one, American, English or Turk, who will help to heal this open sore of the world." The suppression, if not the complete extinction, of the slave traffic is the most signal benefit which the nineteenth century has conferred upon the tribes of Africa.

Still more important for African humanity, though by no means so frankly beneficial, was the annexation of the continent by the great European powers. South Africa was already a European colony, and Portugal had established her claim to portions of the western and eastern seaboard. But the rest of the continent was no man's land. The consummation of Stanley's traverse in 1877 focussed the attention of statesmen on Africa. The first to act was Leopold, King

of Belgium, one of the astutest monarchs of the nineteenth century. In 1879 he founded his "International Association of the Congo." The first word of this title was merely a blind. The "Association" was Leopold himself, and its name and style was soon altered to "The Congo Free State." The founding of the Congo Association was the signal for the commencement of a game of grab on an unprecedented scale, with nearly all Africa as prize. The Conference of Berlin assembled in 1885 to draw up the rules of the contest. In no time Africa was parcelled out, France, Germany, Britain and Belgium being the fortunate participants, with consolation prizes for Italy and Spain.

European rule has not proved an unmixed blessing to the primitive African. True, it has brought him many benefits, such as settled government, ease of communication, an increase of material wealth, education and Christianity. But European civilization has brought also many evils in its train, such as the exploitation of the black man for the enrichment of the white, infectious diseases previously unknown in Africa, an infamous trade in spirits on the West Coast, and many acts of oppression and misgovernment in various forms. The results flowing from these evils are in many cases irremediable. But since the Great War a better spirit seems to be abroad, and we may hope that the humanitarian attitude which finds expression in the mandatory system will effectually check every attempt to coerce or maltreat the natives of Africa.

The Missionary Enterprise

We are now ready for a bird's-eye view of the missionary move-

ment. Let us take it by sections: first West Africa, the field of tragedy; next West Central Africa, the field of romance; then South Africa, the field of conflict; finally East Africa, the field of enterprise. This is a geographical division: chronologically South Africa should come first. But any order will do, that enables us to cover the whole territory.

Under *West Africa* are included Sierra Leone, the Gold Coast, Nigeria, Calabar and the



SURVIVING HEATHENISM IN AFRICA

Cameroons. Sierra Leone has the honor of being the first spot in Africa in which Christian missions set foot in modern days. It owes this honor to the "Abolitionists," who sought to establish here an asylum for freed slaves. In spite of the pestilential climate a flourishing church was built up, and advanced educational work carried on, culminating in the Fourah Bay College, which is now affiliated with the university of Durham (England). In Sierra Leone the missions at work are chiefly English, in Liberia chiefly American.

The difficult Gold Coast was effectively occupied by German societies, especially by the German-Swiss Basel Mission, which also built up a fruitful mission-work in the Cameroons. Here the American Presbyterians have also an extensive field of work. Nigeria is the venue of the Church of England and Methodist missions, while Calabar is the scene of Scotch Presbyterian successes.

I have called West Africa the field of tragedy. Words fail to tell of the stupendous sacrifices demanded for the redemption of Africa on the fatal West Coast. That dreadful scourge, yellow fever, mowed down missionaries and government officials like a field of ripe corn before the scythe. Listen to the poignant tale of the schoolmaster, writing in June, 1823: "The following is the number of Europeans who have died since my arrival on December 3d last year: in the month of December 7, in January 2, in February 9, in March 11, in April 12, in May 24, and up to date in this month of June 12: total 77." Before the end of the year the schoolmaster himself had been borne to his last resting place. And the experiences of Sierra Leone were paralled by similar experiences on the Gold Coast and elsewhere. The marvel is that men could still be found to offer for a field which was known under the ominous title of "The White Man's Grave."

The Challenge of Islam

The chief problem to be faced in this field is the emphatic challenge of Islam. In the countries bordering on the Sahara, Mohammedanism has been for many centuries strongly entrenched. The most in-

fluent tribes of the French and British Sudan have embraced the teachings of the Prophet. The religious appeal of Islam is unquestionably a powerful one. It has the shortest and simplest credo in the world. The native African regards it as the religion of races which like himself are black, while Christianity is "the White Man's religion." Mohammedanism he considers to be more conciliatory and less rigorous in its ethical demands. One can be a good Mohammedan and still practice polygamy, still use charms and *grigris*, still indulge the weakness of the natural man. Mohammedanism, too, enjoys exceptional prestige in political circles, and to the African, who pays lip-service to authority, this is no mean advantage. In fact, considering all the chances which Islam has had in Africa, the wonder is that it has not gained a greater hold on the races of the continent.

About the future of paganism in Africa there can be no two opinions: Pan, great Pan is dead. Africa is destined to become either Christian or Mohammedan. Islam is in no sense a stepping-stone to Christianity. Tribes once islamized are incredibly difficult to win for the religion of Jesus Christ. Still there is no need to turn back discouraged from walls which flaunt the Crescent. On the contrary, the contest must be continued with undiminished ardor and faith. There are three ways of approach. The first is that of peaceful invasion. Governments are strangely averse to allowing Christian missionaries to enter Mohammedan areas. But pressure should be brought to bear upon them to permit the same rights to the Christian as are permitted to

the Mohammedan, who may freely enter any territory. The second approach is that of medical enterprise. The doctor is welcome in every home or hovel, and the efficacy of the medical approach has been proved in many fields. The third approach is that of educational propaganda. The thirst for knowledge is spreading in all Mohammedan lands. Christianity can provide infinitely better schools than Mohammedanism, and the sign upon the door of *this* opportunity reads Push!

A Sphere of Romance and Tragedy

West Central Africa, comprising the Congo and Angolan fields, forms a sphere of romance. What can be more entrancing than the story of the advance of the missionary forces along the riverine highways provided by the mighty Congo and its affluents, and the discovery, day after day, of new places, new peoples, new tongues, and new openings on every hand? In this advance the Baptists of England and the Baptists of America, ably seconded by American Presbyterians, American Methodists and numerous other bodies, have rendered yeoman service. The names of Grenfell the explorer, Richards the evangelist, Sims the beloved physician, Bentley and Laman the linguists, and Morrison the missionary statesman, are written in imperishable script on the Christian record of Congoland. Angola, too, has been well served by devoted men and women. The pioneering work of Frederick Arnot has left its traces in the chain of stations which he succeeded in building between the coast and the interior. The Methodist Episcopal mission, now a flourishing enterprise, was

founded by that enthusiastic but unpractical man, Bishop William Taylor. The Canadian Presbyterians are firmly established on the Angolan highlands. All these missions have to cope with exceptional difficulties in the intransigent attitude of the Portuguese government, which will not permit the employment of the vernacular in mission schools and insists on Portuguese as medium.

Though the glamor of romance lies over this field, it has also known the shadow of tragedy. During the years when King Leopold was the sole disposer of the fortunes of Congoland, crying evils arose in the treatment of the natives. This was because Leopoldian officialdom tried to engross the trade as well as direct the administration of the colony. The result was the so-called Congo atrocities. Natives were coerced, oppressed and maltreated to make them scour the woods for rubber and other natural products. The missionaries protested. The Congo Reform Association was established, with E. D. Morel, the most indefatigable critic of Leopoldian methods, as secretary. At length, in 1905, a committee of enquiry was appointed, which, though nominated by Leopold himself, gave judgment against his policy. Its report led to the eventual dissolution of the Congo Free State as a private venture and its emergence as Belgian Congo. Since then "atrocities" are a thing of the past. The government now is exceptionally favorable to missionary enterprise and to the rights and claims of the native tribes.

The Field of Conflict

South Africa constitutes the oldest and most extensive field of

missionary operations in the whole continent. The first missionary of recent times to set foot on African soil was George Schmidt, the Moravian, who landed at Cape Town in 1737. After a few years labor among the Hottentots he was compelled to withdraw, on account of the unfriendly attitude of the Dutch Reformed clergymen towards a man who was not of the Reformed faith. The mission was recommenced towards the close of the eighteenth century. Then, with the opening of the new century, came the London, the Wesleyan, the Scottish, the Paris, the Rhenish, the Berlin, the Anglican and the American Board societies, as well as a host of smaller bodies, that have spread themselves all over South Africa, from the Cape to the Zambesi. Many eminent names adorn the missionary annals of South Africa—Vanderkemp, Moffat and Philip of the London Mission; William Shaw of the Wesleyans; Schreuder the Norwegian; Lindley and Grout, the Americans; Casalis, Mabile and Coillard, the Frenchmen; Hahn, Krönlein and Merensky, the Germans. The southern portion of the Dark Continent enjoys a most salubrious climate, and mission work is conducted under the most favorable physical conditions. An incredibly large number of churches and societies have accordingly selected it as a suitable field for missionary operations. The result is congestion: the societies are treading on one another's toes. And to make confusion worse confounded, numbers of native sects are springing up on every hand like mushrooms. With the multiplication of sects and the spread of propagandism,

discipline grows feeble and the decay of true religion sets in.

South Africa is the field of conflict. To the antagonism of race, as between European and native, there has been added the antagonism of nationality, as between Briton and Boer. These antagonisms have given rise to prolonged conflicts. On the succession of Kaffir Wars followed a succession of collisions between the monarchical British and the republican Boer states. All this strife created an atmosphere of suspicion and bitterness, and reacted very detrimentally upon the missionary enterprise. Time and again the missionaries were driven from their fields and their homes were reduced to ashes. But they returned with dauntless courage, to lay more stable foundations than before, and in due time their patience and their faith were richly rewarded. Heathenism has been vanquished in South Africa. There are no doubt many millions of natives who still live under primitive conditions and profess heathen beliefs. But that is chiefly because they believe that they will lose national caste if they adopt "the White Man's religion." The leaders of the native races all call themselves Christians, have adopted European dress and habits of life, and are trying to uplift their race by claiming larger economic and political rights.

The Field of Enterprise

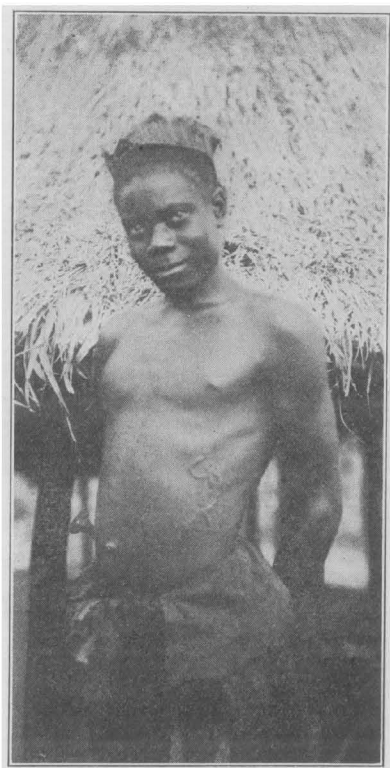
In *East Africa* we have the field of enterprise. The earlier missions entered the country before European protectorates had been established and settled government introduced. The missionaries existed and worked by the good will of the ruling potentate. This

required no small endowment of courage and enterprise. Krapf, the discoverer of Mount Kenya, had some very narrow escapes. Hanington fell a victim to the cruelty of Mwanga, and Mackay's life trembled in the balance. After the commencement of the Colonial Era in 1884 matters changed for the better. The spirit of enterprise now animated the British, the Germans and the Boers, who emigrated to East Africa and are attempting to colonize those regions. The highlands of Kenya, Tanganyika and Nyasaland are indeed more suitable for colonization than any other part of tropical Africa, and the attempt to develop the rich natural resources of these territories may be accounted in great part successful. Here, too, the three-cornered problem of Government, Colonists, Natives, and their respective and often irreconcilable interests, has become acute.

The missions are in a flourishing state. The Church of England, entering Uganda in response to Stanley's appeal in the *Daily Telegraph*, has become the national church of the land, and the story of its establishment is a romance unsurpassed in the chronicles of modern missions. The tragic tale of Bishop Mackenzie and his failure to found a mission in Nyasaland, and the happier chapter of the success of the Universities' Mission on the island of Zanzibar and adjoining seacoast; as well as the sturdy advance of the Scotch and Dutch Reformed missions on the shores of Lake Nyasa, form an inspiring record. On the monument erected to the workers in East Africa we read the names of the noble Krapf, the patient Steere, the far-seeing Laws, the ingenious

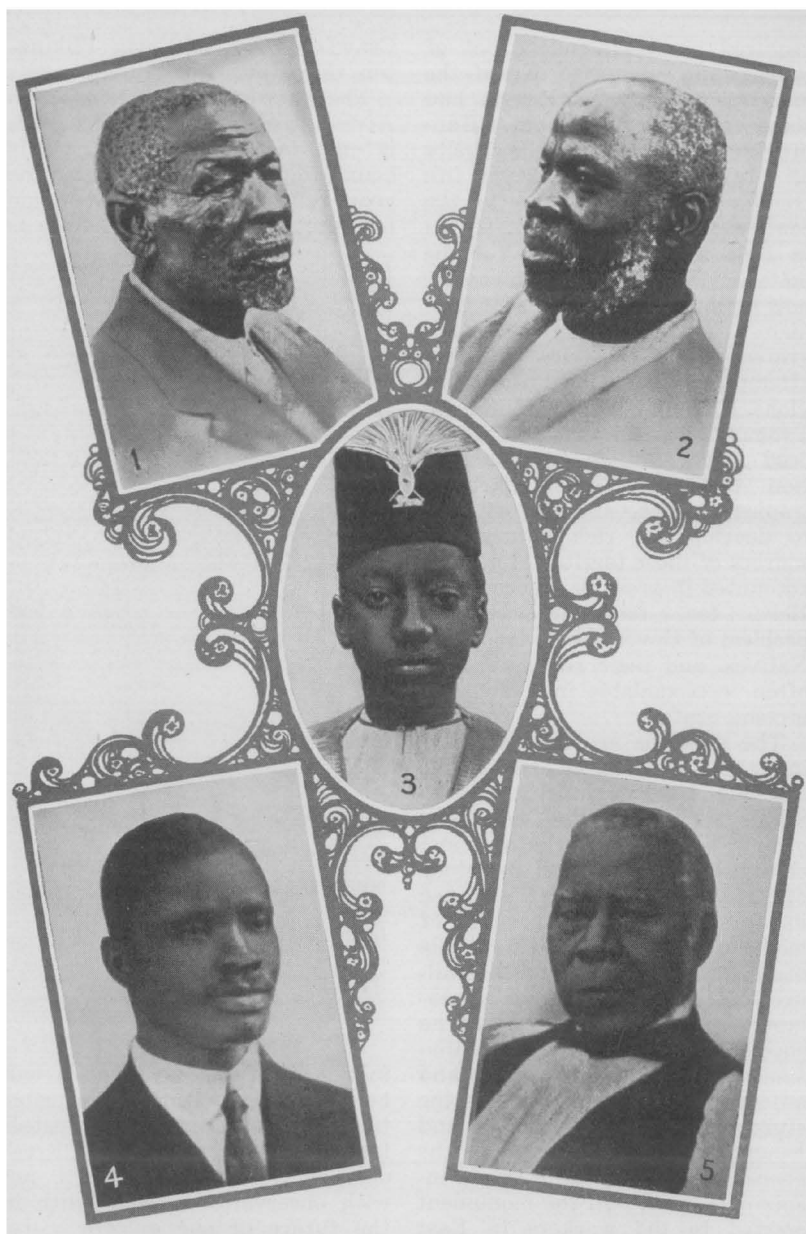
Crawford, the scholarly Pilkington, the saintly Mackay.

The missionary enterprise in Africa, for all its glorious past, is only in its beginnings. It is bound to gather momentum as the years roll on. There is good reason to expect that, in Central Africa as



YOUNG AFRICA WAITING FOR CHRIST

in South Africa, heathenism will be overcome within measurable time. But nice arithmetical calculations do not apply to the Kingdom of God, which "cometh not with observation." Our faith in the future of our enterprise reposes on nothing less than the immutability of God's purposes and the mighty influences of His grace.



SOME NOTABLE AFRICAN CHRISTIAN LEADERS

- (1) Khama, the Christian chief of the Bamangwato (died in 1923).
- (2) Canon Apolo Kivebulaya, missionary from the Buganda to pygmies of the Belgian Congo.
- (3) Daundi Chwa, the present Christian King of Uganda.
- (4) James E. K. Aggrey, Vice-principal of Achimota College, Gold Coast (died July 30, 1927).
- (5) Samuel A. Crowther, slave boy who became Bishop of Niger Territory (died 1891).



LISTENING—RAW AFRICAN RECRUITS IN CAMP HEARING CHRISTIAN SONGS FOR THE FIRST TIME

ARE AFRICANS WORTH SAVING?

BY REV. JOHN M. SPRINGER, D.D., CENTRAL AFRICA

Missionary of the Methodist Episcopal Church

IS MAN worth saving? The Cross of Christ was God's answer to that question.

The man who took the Cross from the shoulders of the physically overburdened Son of God and carried it to the place of crucifixion, was a man from Africa. Was *his* soul worth saving? No other race has given more convincing evidence of participation in redeeming service than have multitudes of God's dark-skinned children, when once they have learned to know and love Him.

If we take the term African to designate the Negroes of all the 3,000 or more tribes living in Africa, we note that, as an evidence

of his natural physical and mental vigor, the African has survived, multiplied and thrived on a continent that is not hospitable to human life but abounds with natural enemies of man, with deadly insects that carry malaria, sleeping sickness and other diseases, with venomous serpents and wild beasts. Yet armed with only the simple tools, fashioned by himself, the African has been able not only to exist but to develop many of Africa's natural resources in a very creditable way.

Industrially each African tribe supplied its own needs. Smelting ore and making hoes, axes, spears, etc., was a trade followed by cer-

tain families, but aside from this the African was beholden to no one. He tilled his own gardens, built his own hut, wove his own cloth out of grass, platted the mat that constituted his bed, moulded his own pottery and provided himself with meat from the chase or by raising his own cattle and goats. When he lived alongside of the rivers, he fared largely on fish. For his diversion he fashioned ingenious musical instruments. For ornamentation, he made copper and gold ornaments and necklaces of shells, seeds and other things. So its needs were easily met, each village unto itself.

Governmentally, the African tribe had a well worked out system on the patriarchal order. There were the local or village headmen, the chiefs over large and small districts, and over all was the paramount national chief, or king. Each grade of chief had his council in which centered both legislative and judicial functions. The king and his council constituted the supreme court. But in spite of this orderly arrangement, history and tradition reveal a bloody record of cruel tyranny on the part of the leaders, of assassinations, intrigue, slavery, turmoil and endless war throughout the continent.

Yet there is a very tender, affectionate side to the African's character. The most savage warrior might have been seen dandling his baby in the few intervals of peace, and he usually shows a strong love for his kin and a strong attachment to members of his tribe. Though big chiefs had and still have scores or even hundreds of women in their harems, there is usually one in each to whom the king is particularly devoted. When his favorite wife eloped with a courtier Mwata Yamvo, who

boasted of two hundred wives, threatened to commit suicide unless she were brought back.

The African is a very sociable being. He loves at eventide to sit around the fire in the palaver house or in the open and to gossip over the day's doings. He must have companionship. Men of other races may be content and eager to work overtime for extra pay but not so the African. In daily life, he practically says: "What shall it profit a man though he earns much gold but loses sociability." He never voluntarily lives alone or works alone.

Marriage is a recognized institution. In a heathen society where continuous inter-tribal warfare obtained, naturally polygamy was practised; and some things may be said in favor of the custom under which every woman belonged to some man who was responsible for her and to whom she was accountable.

While high ideals of morals are lacking, vice was not commercialized before the advent of the white man. Both sexes were admitted to full membership of the tribe only after a period of stern training in circumcision and initiation camps in which were entailed hard tests of endurance and no little physical pain. While some of the training was vile and obnoxious, yet there was also valuable instruction regarding the traditions of the tribe and the duties and responsibilities involved.

Musically, the African has exceptional gifts. He sings as naturally as the birds. He paddles his great war canoes to the rhythm of chanting. He works and dances to the music of his own voice and the beat of the booming drum. When not heavily loaded he whiles away the tedium of the trail to the



THE WITCH DOCTOR'S TEST

According to custom, Mwata Yamvo called in the witch doctor to find who bewitched Nfama, his favorite wife, and caused her death. They have their powerful "medicines" before them. The suspected parties are to drink a cup of deadly poison. If it kills them, they are guilty, but if they vomit it, they are guiltless.

tinkling melody of his little hand piano which he calls *mbila*.

While the language of the African had not been written, and he

was accordingly called illiterate, yet he was far from being ignorant. His wits have had to serve him in every relation and

contact of life. His language, which is superior in quality and in grammatical construction and which is magnificently adapted to oratory, has been handed down with wonderful accuracy through the centuries. Practically every tribe has a wealth of historical tales, folk lore, puns and riddles.

The children in Africa, as elsewhere, may be classified as normal, supernormal, subnormal and deficient. There are many instances of the children of the so-called "raw heathen" who have found their way to European and America universities and have graduated with marked honors, notably the late Prof. J. E. Kwegyir Aggrey of Achimota College, Gold Coast, West Africa, holder of ten degrees from American Universities; and Prof. Diana McNeil Pierson who was brought to America when a very little girl by Bishop Wm. Taylor and later was graduated with high honors from the University of Southern California, and has been professor of English Literature in Rust University, of Holly Springs, Mississippi.

Religiously, it can be said as of the Athenians, that the Africans are very superstitious. Their religion is animism and fetishism. They live under the constant dread of evil spirits which they believe cause all the calamities of life such as sickness, death, deformities, drought, etc., and who must therefore be propitiated. This they seek to do through the departed members of the tribe for whom they build fetish huts and to whom they make votive offerings of meal, beer, and other material things.

The African is capable of becoming an enlightened Christian.

For particular instances of spir-

itual conversion and consequent notable Christian living and service take the following:

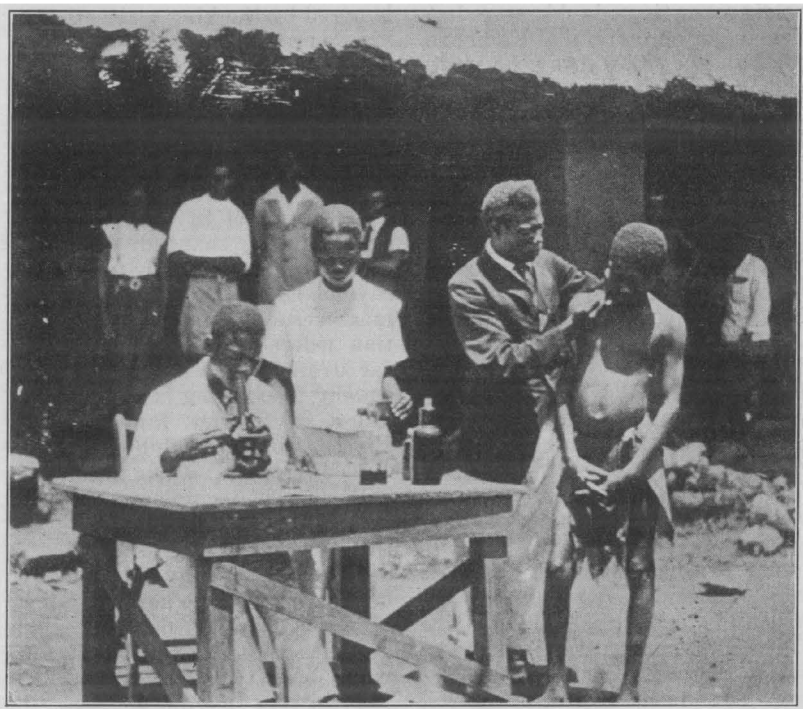
Kayeka was born in the very heart of Africa, of the Luunda tribe, and was the son of a district chief. When about twelve years old, he was caught by slave raiders, taken to Angola and sold as a slave. Being permitted to go to a school of the American Board, he was converted and became greatly burdened for his tribe. He prayed twelve years that the Gospel might be sent to them.

When the Portuguese law was enacted freeing the slaves, he was prompted by the Spirit to go back to the interior and see for himself if his missionaries had arrived. When he had gone about 800 miles, he came to where the writer and his wife and another had just settled and in response to his inquiry learned that we were missionaries to the Luunda tribe. There is no question but what this ex-slave had prayed us across Africa in 1907, and back to the Luunda tribe in 1910. Kayeka brought in his wife and family in 1912 and has ever since been a powerful witness for Christ among his own people.

Kaluwashu was a Luba porter who went to the west coast with a caravan to carry a load of rubber. He settled near the same mission station as Kayeka and with the same result; he became a Christian. When Kayeka returned there with the news that he had found his missionaries in the interior and was going back himself with his family to preach to his own people, the Baluba ex-slaves asked Kaluwashu to go in and see if there could not be a missionary for them so they could return. They knew that they dared not go up into that cannibal country even though it

was to their own tribe if there was no missionary there. That man not only walked 5,000 miles at his own charges in order to get a missionary for his tribe but prayed \$2,000 a year out of a wealthy man in the U. S. A. for a term of five years, and the mission station at Kabongo right in the center of the cannibal country was the result. Here hundreds have already been turned to Jesus Christ. There are now a score or more of out-stations there manned by the converts who have been trained in the school at Kabongo and while there is still cannibalism to be found in that tribe it is disappearing as the Gospel work spreads.

The African is willing to make great material sacrifice for Jesus, as is to be seen in the case of Jacob Mawene, a Mutebele, who worked for ten years on the Cape-to-Cairo Railroad and left a good job at \$20 a month to walk 1,500 miles in order to go to school and study to be "a teacher for God" at \$5.00 a month. "It isn't the money I want," he told us, "but my heart tells me that I must be a teacher for God." So he took a load on his back, he who had not carried a load for years, and slogged over the rough trail with us those 1,500 miles. Then he went back, helped in translating the first book into the Luunda language, the Gospel



THE MODERN CHRISTIAN DOCTOR'S TEST

In contrast to the witch doctor scene, we find Ngoya, a trained native medical helper, in this same town of Mwata Yamvo, five years later, examining with a microscope to learn the cause of sickness.

of Mark, and won many to his Master before he died of the flu in 1919. "And verily, he being dead yet speaketh."

Joseph Jutu was a convert from the Free Church of Scotland under Rev. Robert Laws, M.D., whose work of nearly fifty years in Nyasaland has just come to a close as far as his bodily presence is concerned. Joseph was a capable, devoted lay worker like many others from that same Mission. He was a trained hospital orderly who later learned type-setting and printing and became engaged in that work on the new daily newspaper in Elisabethville in the mineral fields. Finding no evangelical missionary there, he started holding meetings in his own hut. Hearing of our arrival at Kambove, one hundred miles away, he wrote and begged us to come down and organize a church, which we did. But as there was no missionary to place in charge, Joseph Jutu cared for that infant church and night school for two years assuming the financial care of it also, all in addition to his heavy work as foreman on the daily *L'Etoile du Kongo*. It seemed an irreparable loss to our Mission when he was likewise carried off by the flu. But the seed that he sowed is bearing much fruit for there are 5,000 adherents of that church in Elisabethville today.

Khama, the Christian king of the Bamangwato is an outstanding instance of statesmanlike qualities in the African. The heir apparent was converted in his youth. When his father demanded that he follow the custom of the tribe which required the King to offer sacrifices to the ancestral spirits, he quietly and firmly refused. His father disinherited him and he became an exile from his tribe. But

he was a brave and brilliant soldier and when the tribe was attacked by the fierce Metabele (offshoot of the Zulus), his father called him back to fight their much-dreaded foes. When he led his army on to victory, the tribe demanded that he be restored to favor. And though an avowed Christian, he eventually succeeded to the throne. During his long reign, he ruled his people justly, ably and with great acceptability. He insisted on keeping his territory closed to foreign alcoholic liquors and was effective in reducing the use of domestic beers and liquors. Khama was held in the highest esteem by both Europeans and natives throughout South Africa and was highly honored by the king and nation on his several visits to England.

The conversion of the terrorizing outlaw, Africander, under Robert Moffat and his subsequent exemplary Christian life, is one of the most notable facts in the history of South Africa.

The story of how the Gospel of Jesus Christ changed the bloodthirsty and incredibly cruel and savage Lewanika into one of the most respected and ablest Christian rulers of the Barotse, reads far stranger than any fiction. And equally fascinating is that of King Mtesa of Stanley fame and the Prince, Siruano Kulubya, who attended the recent world missionary gathering at Jerusalem.

In practically every phase of life, the African is just as capable of development as any other human being. We also see how the Gospel of Jesus Christ works the same miracles in the lives of the Africans as in those of other nations. For history shows us that the peoples of Europe prior to the introduction of the Bible and Christianity were on about the same

level as were the Africans in the middle of the nineteenth century.

While the destructive agencies of intoxicants, of commercialized vice, of materialism and of greedy commercialism are having their lamentable effects upon multitudes in Africa, yet the Africans are giving a good account of themselves whenever they have even half a chance and especially when they receive Jesus Christ into their hearts.

Unlike the aborigines of some other countries, the Africans are not dying out when brought into contact with modern civilization but are rapidly increasing in numbers, and are showing to a remarkable degree an adaptability to new living and working conditions.

The Africans have made a place for themselves in every occupation

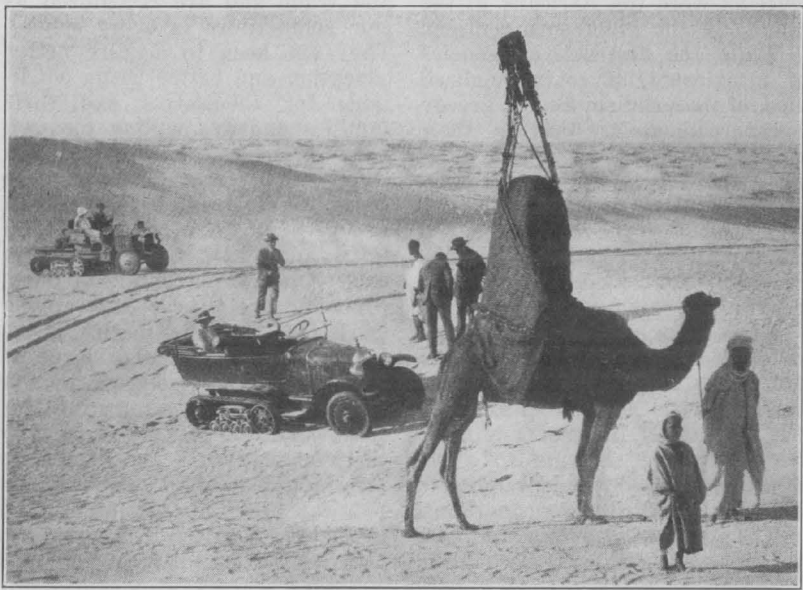
and trade and are recognized as able competitors in every sphere. They are keen to acquire better education and better living conditions for themselves and their families and are willing to work hard and make sacrifices to attain these ends. They are naturally deeply religious and in their church life give ample proof of a vital faith and close fellowship with God. A larger percentage of them, probably, are tithers than among Christians here in America.

Are Africans worth saving?

With abundant proof of human ability, of worthy aspirations, of true worth, of eagerly improving their opportunities and of notable mental and spiritual achievements, how can the verdict be other than in the affirmative? Emphatically, they ARE worth saving.

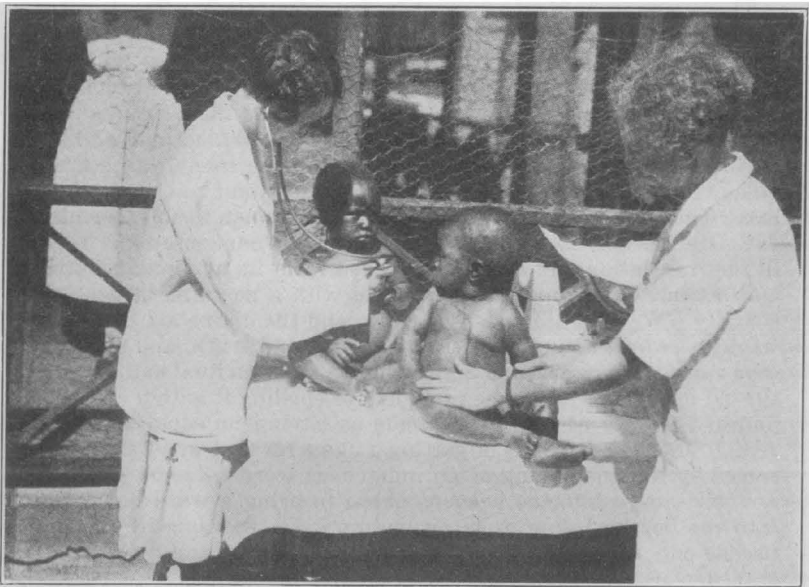
THE AFRICAN WORD FOR GOD

There was no equivalent word in Bulu for "God". The isolated native did not know enough to swear—blessed ignorance! Years passed before this foreign art of "civilization" reached him. In their animism the Bulus had a word—*Zamnyamebe'e*—which answered to their instinct of a Higher Being; and there was but one such. He always existed and never died. He created man and the gorilla and the chimpanzee. The man became many and started village life, while the gorilla and chimpanzee went to the woods to live. This *Zamnyamebe'e* is far off and leaves man to shift for himself. He was also called *Zambe*, and this is the name used for "God" in the translation. It had to be rescued from its age-long isolation and poverty of meaning, and invested with a new and larger personality. We put into it deity, trinity and the divine attributes, as wisdom, power, holiness, justice, goodness and truth, and the Bulu soon came to recognize and appropriate a new spiritual entity under the old name, and to see the propriety of spelling it with a capital Z and of thinking of this new *Zambe* as having no equal or lawful rival. Thus the difficulty of getting a name for God was fortunately solved by the unearthing of an indigenous word—*Zambe*. We did not have to go into the heavens above to bring a word down, nor into the depths below to bring one up. Lo, it was with us, and needed only to be divested of sensuous limitations, and properly installed.—MELVIN FRASER.



OLD AND NEW IN NORTHERN AFRICA

The Arab's "ship of the desert" and the French "caterpillar" have met in the Sahara Desert



NEW METHODS ADAPTED TO CHILD WELFARE IN SOUTH AFRICA

In touch with the Heart of New Africa—Baby Clinic at Johannesburg

HINDRANCES TO CHRISTIANITY IN AFRICA

BY REV. GEORGE A. WILDER, BLOOMFIELD, N. J.

For Over Forty Years a Missionary of the American Board in South Africa

THE first missionaries, Jesuits or whoever they were that took the Gospel to the West Coast of Africa, must have thought they had struck a summer resort of the Devil and his angels!

The heat was almost beyond endurance; the swamps immense; the endless forests dense, the malarial fevers deadly; with clouds of mosquitoes and millions of other poisonous insects; with droves of monkeys chattering the live-long day; with howling and laughing hyenas making the nights hideous; with unsightly crocodiles; leaping leopards; and roaring lions and hissing serpents; hidden game pits; flying, poisonous arrows, frightful devil dancers; cruel killing of the men in a conquered tribe, and the keeping of the women for polygamy and the fiendish feasting of cannibals on human flesh—here was a country where death stalked through the land! Here was a people who apparently had no sense of obligation to moral law. Certainly, these Africans were not stretching out their hands to God! Moreover, the missionaries there “died like flies,” and the natives named their own land “The White Man’s Grave.” Animism, totemism, witchcraft, magic and other characteristics of this primitive folk were also serious hindrances to the progress of the Gospel; but we shall deal only with present-day Africa.

After baffling both Asiatics and Europeans for many ages, Africa has ceased geographically to be a mysterious continent. Today her

tribes are revealed in her whole length and breath. Her lowlands and highlands, her lakes and her rivers, her forests and her mountains are all known—with grand Kilimanjaro right on the Equator, towering high, with her snow-capped head!

Politically, the whole continent, aside from Egypt, Abyssinia, and Liberia, has come under the rule of the white man. And while Africa today is still teeming with pagans, slavery is, at least, nominally, abolished, tribal wars stopped, the cruel poison ordeal done away with and cannibalism frowned upon. There are tens of thousand of Europeans in Africa today. The moment a black man meets a white man the black man’s education begins. Daily lessons of variety, of degree, and tendency, are being taught, and these are moulding the African of the future. In general, individualism is asserting its power over the ancient communalism.

Industrially and commercially Africa has emerged from her isolation. Instead of supplying the world with slaves, she is sending to, and receiving from the world, that which makes her a most necessary member in the family of the most modern races of the world. She has more than thirty thousand miles of railroad in operation, and regular communication has been established overland, between Cairo and Cape Town. She also has regular airplanes flying between her large centers. On the West Coast, certain of the aborigines are so developed, that, today,

they export palm oil, rubber, coffee and cocoa to the extent of three billion dollars' worth annually. On the eastern side of the continent, we find that the people of Uganda have made a similar development. They, in 1925, produced eighty million pounds' weight of cotton, and there were imported into that land for native consumption twenty million dollars worth of European and American goods. The combined trade of British Tropical Africa alone has multiplied six and one half times in the last twenty years.

In spite of the great good accomplished by schools, medical missions and Christian literature, some of the modern civilizing influences have made the task more difficult for the Christian worker. The very education, which is so needful for the follower of Jesus Christ in these modern times, produces, at times, unexpected results. Prof. Brooks tells of a lad, standing near as the professor was attempting to move a trunk, who, when asked to lend a helping hand, excused himself with the remark: "Oh Sir, I am not a laborer, but a brain worker."

Wrong Ideas of Money

Again, the white man's eagerness for money, has given the native a very wrong idea of the value of that article.

One of the most serious hindrances in the way of the development of the Christian native is the fact that the white man's government persists in keeping the native under the native code of law, fearing to place him under the same code of law as governs the white colonist. As a result the native Christian is under terrific temptation to revert to heathenism, since he has little encouragement from

the civilized law, which professes to be Christian.

Again, the difficulty the native Christian has in obtaining individual title to landed property, is a great hindrance to the native convert, who has broken away from communalism. Again, there are especial laws passed to protect the white laborer, which prove a serious hindrance to the development of a strong character. Restricted in so many directions by these objectionable laws, the native Christian finds the field of religion the only one in which he may attempt to express his new-found freedom. The results are generally grotesque, to say the least. Generally they are foolish in the extreme. Denominationalism has in a measure produced these results. In any case they form a difficult problem for the missionary to handle. It is stated that there are already over one hundred different sects in the native churches in Africa!

Other kinds of hindrances persist in spite of civilization. For instance, the missionary is still in danger from wild animals. Many years ago Mr. Butler was crushed by a hungry crocodile in the colony of Natal. He was a missionary. David Livingstone was mauled by a lion. The writer of this article was struck senseless by an angry leopard and narrowly escaped with his life. Another missionary, a friend in Rhodesia, has recently suffered a similar attack and a young Dutch neighbor has lost the use of one arm from the cruel leopard.

So far as I can learn, only *one* missionary ever suffered bodily harm from the savages in Africa.

An ever-recurring hindrance, that is met by every missionary, is

the multiplicity of the languages of the country. In spite of the fact that the missionaries have reduced hundreds of these tongues to writing, each new missionary must master the dialect in which he is to teach the people. The enthusiastic young messenger, perhaps learned in the Hebrew, Latin and Greek and able to speak one or two European modern tongues, finds to his amazement that not one person in the African crowd before him understands one word of any tongue he can speak. It dawns on the would-be preacher, that he must learn the language of the natives, if he hopes to influence them. What a task is this! He sets at work looking for a grammar and dictionary, often to be confounded with the information that this language has never been reduced to writing! Addressing himself to the task of transcribing the words, he is faced at once with the fact that the new sounds have not been provided for in the phonetic system! He is next puzzled to learn the correct meaning of the words he has collected. At last having at his service a few words, he makes disastrous mistakes by not distinguishing the different sounds of the vowels. His wife, for instance, sends her cook to "Kill two men for dinner," when she intended to say "two ducks"! (She used *amadoda* for *amadada*.) The cook-boy runs into the back yard to have a good laugh at the cannibalistic tendencies of his mistress!

The African and His Gods

It is not an easy matter to induce the heathen African to desert his gods, even when entreated by the best of linguists. The pagan African is no more ready to repent

and believe, to love God and his neighbors as himself, than were the Scribes and Pharisees.

Christ's audiences did not like to admit their guilt, and so cried, "Away with him! Crucify him!" But the heathen, who is ignorant of revelation, dead in trespass and sin, appears to be wholly indifferent to the accusation in the Gospel and replies, "Why should I repent? What have I done that is wrong?" Gradually the messenger realizes that his task is not only to "*preach* the Gospel," but, also, to "teach all nations." He learns that the greatest hindrance to the acceptance of the Gospel by the pagans is their lack of sense of obligation to moral law. He finds that the situation is almost identical with that which presents itself to the minister in America. The heathen is different, however, in that he has such an astonishing ignorance of moral law, and true spiritual life, such an unreasonable fear of departed spirits, such a persistent unwillingness to admit personal guilt and such a desperate fondness for lustful life and easy indolent existence.

When the Power of God has brought results, the missionary is again disappointed to find how easily the new converts are satisfied with a low standard of life; how easily they fall back into their heathen customs.

At times the missionary himself stands in his own way. He tries to tell the heathen how to die, forgetting the equally important duty of learning how to *live*. When a man has learned how to *live* he is ready to *die* any day.

Another difficulty comes from the belief that the pagan does not need to be denationalized—that is to say separated entirely from his

old heathen life. It is astonishing how unanimous governments, writers, and many missionaries are on this matter. In point of fact, the only thing about a pagan African that need not and cannot be denationalized is his color! His political life cannot exist in contact with civilized governments. His economic undertakings must be boosted by civilization to succeed at all. His social customs cannot be tolerated in connection with a Christian civilization. Possibly, Dr. Loram admitted more, the other day, than he intended, when he stated that there cannot be two civilizations in South Africa. The fact is, that if an African is to become civilized at all under European tutelage, he will become so only by adopting European civilization.

Among the early missionaries in Rhodesia, at Mt. Silinda, it had been decided, that the natives should be taught to use a form of dress more adapted to the ordinary costume of the natives, more sensible than the trousers etc., worn by Europeans. So, when the boys applied for clothing, they were presented with a sort of kilt uniform, which had been devised by the ladies of the mission. When the missionary handed these costumes to the boys they examined them carefully, then turning to the missionary said, "Why do not *you* wear them?"

The fact of it is, that whatever the holders of this idea may mean by it, the African interprets the position to mean that the European, yes, the missionary, does not want him to become the white man's equal. This, then, becomes a serious obstacle in the way of the missionary worker.

Another phase of this same thought is seen in the "superiority complex" shown in the attitude of some missionaries as they come into close contact with the African. This attitude hinders the Gospel. Some workers seem to be unable to say to this little devil "Get thee behind me Satan," but some seem to think that this superior attitude is an angel of light!

Some Other Hindrances

Finally, I think it no exaggeration to claim that one of the most discouraging and serious hindrances to the spread of the Gospel in Africa, is the apathy of the churches in the civilized lands towards the need of the African continent. Financial support is woefully inadequate. The money for necessary new ventures is nowhere to be had, and the workers for this great field, where are they?

In addition to the hindrances to missions found in all pioneer work—the diseases, the ignorance, the vice, the superstition, the antagonism of pagan rulers and teachers we find then these new hindrances to missions in Africa today:

(1) The license which the African feels when the tribal restraints are weakened by contact with the white man.

(2) The danger that education and industrialism may take the place of, instead of becoming the hand-maids of religion.

(3) The false position, so generally taken, that the African must not become civilized but must be allowed to evolve his own African method of life.

(4) The inadequate support in prayer, gifts and workers from the churches at home.



A SACRED AFRICAN CEREMONY—A FUNERAL DANCE IN CENTRAL AFRICA

EXPLORING THE AFRICAN'S SOUL

BY EDWIN W. SMITH, LONDON, ENGLAND

Author of THE GOLDEN STOOL, etc.

IN THE course of centuries the continent of Africa has been discovered and explored. Now we are engaged upon another enterprise, not less arduous and absorbing: the discovery and exploration of the African's soul. Surprises await us in this field, even as they awaited us in the former. Our forefathers imagined that the continent would prove to be little more than a waste, howling wilderness; we now know it to be one of the wealthiest quarters of the globe, if not the wealthiest, in its economic resources. We do not yet know all the content of the African's soul, but we know enough to be sure that it is infinitely rich in its possibilities. It used to be said that Africans had no religion, but plenty of superstition. Some writers who admitted the presence of rudimentary religion supposed it to consist of no more than a mass of entangled fears and irrational taboos. They talked obscurely of Satanism, devil-worship, fetishism. We are as yet very far from a complete understanding of African

faith and practice, but we can confidently assert that these are much more respectable than used to be thought. We have discovered the indubitable fact that the African is eminently a religious person.

The limits of this article will not allow me to enter upon a detailed description of African religion. It may be said, in brief, to comprise three elements: Dynamism, Spiritism, and Theism. Our purpose is to determine what there is of strength, and what of weakness, in those elements. If there is anything in them of value to the Africans, we want to know what that value is. And if in any respect the religion is lacking in real worth, is indeed deleterious, inimical to their life and progress, let us state what we find, frankly, but always in a sympathetic spirit.

In estimating the value of any religion we may ask at least three questions about it. Does it kindle and nourish the highest emotions? Does it rest upon a rational basis which our trained intelligence approves? Does it issue in noble liv-

ing? We demand an affirmative answer to these questions when we examine the religion which a European or American professes. I think we should apply the same criteria to the African's religion. Religion should be a full-orbed system, taking into itself the emotional, rational, and practical elements of human nature. Any species of it that appeals merely to the emotions is a flabby, sentimental thing; one that appeals only to the reason and lacks the warmth and driving power derived from emotion, is no more than a barren philosophy; and a religion that appeals only to the practical side of our being, to the exclusion of feeling and of strenuous pursuit of ultimate truth, very easily develops into a pitiful pharisaism and is really not religion in the true sense of the word. The value of a religion depends upon the degree to which it satisfies all our needs, emotional, rational and practical. Let us then apply these tests to the three elements which compose the African's faith.

1. Dynamism

The Africans are aware of the presence of mysterious powers working in the world around them. They may not define these powers but they recognize their existence. These are impersonal, all-pervading; a kind of mystical energy, concentrated in individual persons and things, but actually spread through all things; something which can be tapped and put to certain uses. The belief in this mystical energy, the practices associated with the belief and the emotions evoked by it, constitute what we name Dynamism. Some authorities would prefer the word

Magic to describe it, but that is a question-begging term which it is best to avoid. I think it right to speak of Dynamism as religion. It knows no god, in the proper sense of the word, but it is directed to a power that in many respects is superior to man; and that power is regarded with the awe that is the proper religious response to the supernatural. What value do the Africans find in it?

It is this belief that underlies the use of talismans and amulets—the "mascots" of our emancipated present-day civilization. They take many forms and are employed in diverse ways, but always their virtue resides in the mystic powers of which they are the vehicle.

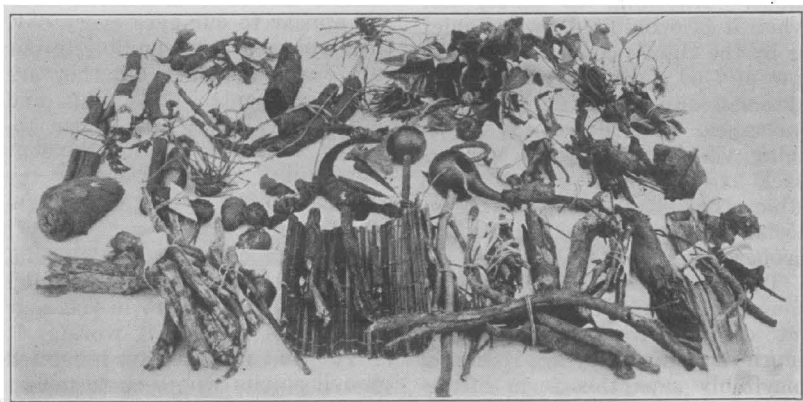
An African warrior, like some others, may be afraid of being afraid; so, to strengthen his courage and to ensure that he shall not fail in the test of battle, he secures from the medicine-man certain talismans which convey to him, for that special purpose, some of the all-pervasive energies that are wrapped up in them. They give to him a loftiness of spirit that carries him through the ordeal. Wearing them upon his person he charges into the enemy's ranks fully confident of playing the man. From our superior scientific point of view we may question the intrinsic value of the warrior's talisman, but we cannot deny its subjective operation upon his mind. He feels himself to be a stronger and braver man because of it.

Mr. Frank Worthington, formerly Secretary of Native Affairs in Northern Rhodesia, tells of an African messenger who was ordered by him to go unarmed and arrest a "witch-doctor" of whom

the whole community stood in dread. The man was by no means a coward, but he shrank from the task. Seeing his dark face pale with apprehension, Mr. Worthington picked an object off his office-table—a paper-weight, I think it was—and said firmly and authoritatively: “Clap this medicine under your arm and hold it tight, and I guarantee that so long as you keep it there all the sorcery of this renowned doctor will avail nothing against you.” That was a powerful suggestion and the man’s

mystical energy can be tapped and put to use for evil purposes as well as for noble purposes. By virtue of them, a man may from a distance encompass the death of his fellows. The horrors of witchcraft are to be placed to the discredit of the belief in Dynamism.

Three axioms of primitive mentality form the basis of this form of belief. They are: (1) that like acts upon like and produces like; (2) that the part acts upon the whole; and (3) that the desire of a man’s heart produces the effect



SOME OF THE "MEDICINES" OF AN AFRICAN DOCTOR

mind accepted it. Holding the innocent paper-weight, and assuring himself that it was there by pressing it between his arm and his body, he went off and accomplished a dangerous errand which otherwise he would not have dared to attempt.

Dynamism thus evokes certain emotions which are admirable and useful: that is its value in this regard. On the other hand, it ministers also to some of the lowest emotions of human nature, those which lie at the root of sorcery and witchcraft, such as jealousy and malice. For the all-pervading

that is expressed in his words. These are the ways in which the mystic powers work. It is evident to our more logical minds that these axioms rest upon a wrong-headed kind of reasoning.

Take the first, that like acts upon like and produces like. Here is the tuberous root of a shrub. Its peculiar shape suggests to the African that it is a manifestation of the mystical energies in their particular quality as a swelling-producer. Because it bulges, is swollen, it will cause to swell and grow. He therefore makes a decoction from the root and administers

it to his child in order to make it grow big. When, again, Africans want rain some of them slaughter a black ox, with the idea that the blackness of its hide will produce something like itself—black, rain-bearing clouds. We say, and are justified in saying, that all the black oxen in the world, if killed at the same time, could not possibly bring a rain-cloud upon the horizon. We deny that these axioms have any rational basis.

Dynamism is also an ethic which can be summed up in one word: taboo. Anything is taboo, not when it is prohibited by the chief or by the chief's council, or by the law of God; but when its result automatically follows upon the performance. You do or say something which, as it were, springs back and punishes you. It is an ethic that has many excellent social effects in protecting life and property.

The weakness of Dynamism is shown when Africans are brought into contact with Europeans. The education which they are receiving inevitably saps this form of belief; it cannot withstand elementary scientific knowledge. Its rational basis is too slender. The sophisticated young African realizes that many of the taboos that restricted the actions of his fathers are devoid of real foundation. Unless the restraint of an enlightened conscience replaces the old dynamistic controls, the youth falls into the danger of becoming morally an anarchist.

2. Spiritism

Africans are very sure that a human being is compact of body and soul; a part that perishes in the grave, and a part that survives death. We shall never come near

to understanding them unless we fully recognize the degree to which the spirit world attracts and dominates their minds. The veil drawn between the seen and the unseen is very thin—so diaphanous, indeed, that it can hardly be said to exist. The realm of the spirit is very real and present to them. The community which we can see and count, the men and women and children with whom we converse daily, is only a part, a small part, of the actual African community. The other members of it are unseen; at least they do not appear to our eyes every day, their voices are not audible to our ears every moment; but they are always present. The living, and those we call the dead, form together a closely interdependent community. This is one of the cardinal points in the African religious experience.

They are quite wrong who imagine that Africans feel nothing but a shrinking dread in the near presence of the spirit world. It is true that it is in part inhabited by evil spirits who seek to molest and harm the living. But that is not all. There are good spirits as well as bad, and to these good spirits prayers are offered in full confidence that they can help and bless. In communion with their departed beloved, who have not gone to some far distant bourne but are always near, Africans find strength and comfort. The belief provides the strongest social bond they know. The whole tribal system is based upon it. Their attachment to their land rests upon the conviction that it is still the abode of their ancestors, whose bodies were buried in the soil, and whose spirits hover about it even yet. The strong hold which the

tribal customs have upon them is chiefly due to the fact that these were handed down to them by revered forebears, who will be offended by any breach of customary usage. Here is to be found the root of the intense conservatism of the Africans.

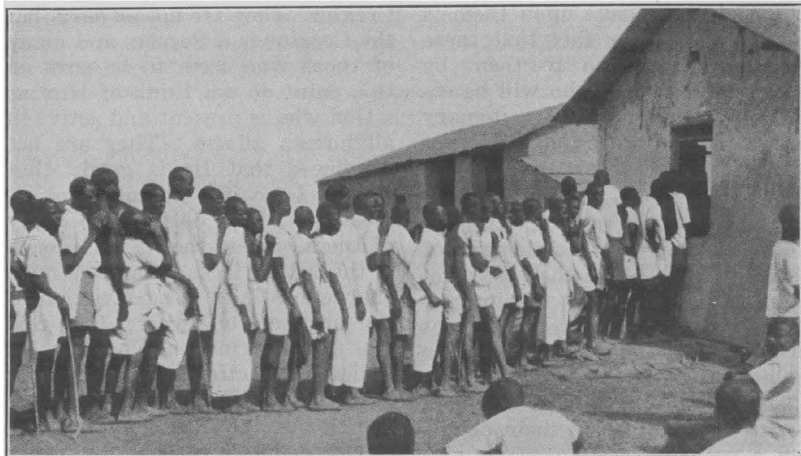
There is therefore both strength and weakness in this element of their religion. Like their Dynamism, it is assailed by the innovations which accompany the advent of European civilization. The tribe is held together not only by association of its living members under the control of their chiefs, but even more by association with the unseen members who in a very real degree are the guardians of the tribal morality. Anything that tends to separate the living from the dead is inimical to the social structure. In these days, thousands of Africans leave their homes for long periods to work for Europeans. They who go are absent not only from their tangible fellow-tribesmen; they depart also from the presence of the ancestors, for these remain attached to their homes. They do not travel. The man on a European mine or plantation is therefore cut off from the restraints which the presence of his ancestors exercises on his conduct, and almost inevitably deterioration sets in. Almost everywhere this element of African religion is in process of decay. Unless something stronger is put in its place the future is full of peril for the Africans.

3. Theism

Not all Africans but perhaps most of them had, independently of Mohammedan or Christian influence, reached the conviction that this world owes its existence to a

Creator. They are not all sure that the Creator is a Person, and many of those who seem to be sure on this point do not think of Him as a God who is present and active in all human affairs. They are not convinced that He is good; that God is Love is a strange and almost incredible doctrine to many of them. Their theism (if theism is the word) lacks what was most characteristic in the conviction of the prophets of Israel: that God was not only One, but One to whom ethical distinctions were very real and who was always on the side of the good. As a general rule Africans do not associate morality with their belief in God; men are not more honest, truthful and virtuous because of their awareness of His existence. The Creator rules in the cosmical sphere and is the Supreme Arbiter of human destiny, but he does not bring men into judgment now or hereafter. He does not mind whether a man is good or bad.

The African believes, however vaguely, in God, and in the survival of human personality after death. He seeks communion with the unseen. He practises prayer; he is ready to be guided by powers outside himself; he can, and does, give up to the service of his divinities things which are valuable to himself. He is, in brief, religious. He dwells in the twilight, it is true, but he has the capacity of being led forward into the light of day. Will his ancestral faith withstand the shock of contact with the materialism of Western civilization? I see no hope for him apart from the acceptance of the Gospel of Jesus Christ, both by the African himself and by the people who are bringing the weight of their influence upon him.



WAITING IN LINE TO BUY BIBLES AT NGORA, UGANDA

John 3:16 in **BULU** *Fr. Eq. Africa*
 Me abele fo'o une me ayo mia na, Mbo esae a nji
 dañ ésa wé; nalé fe môt a ke nîlman te dañe môt a
 nga lôme nye.

John 3:16 in **SHEETSWA** *South Africa*
 Hakuba Nungungulu i lo ranza tiko lezo, hakuba i
 lo nyikela Nwana wakwe a trahileko yece, kasi ni wihi
 loyi a kolwako kakwe a ngafi, kanilezi a hi ni kuha-
 nya kala ku kupinzuka.

John 3:16 in **TONGA** *South Africa*
 Kolu Nungungulu a di halaja litigo karati, kakuba
 a di ningela Mwamana waye na belegidwe eka, kaku-
 ba uyo a kolwago kwaye a ngafi, aholu a na mane
 kubanya nya ku pinduke.

John 3:16 in **MPONGWE** *Fr. Eq. Africa*
 Kânde Anyambié arândi ntye yinla nli ntâ-
 ndinli mé avenlié Oŋwanli yé wikika, inlé om'
 edu o bekelié avere ndo e be doanla n'émîen'la
 zakânlakâ.

John 3:16 in **BENGA** *West Africa*
 Kakana ndi Anyambé a tândâki he, ka Mâ-s
 vé Mwan' 'aju umbâkâ, na, uêhépi a ka kamidè
 Mâ, a nyango, ndi a na emênâ ya egombe
 yehépi.

John 3:16 in **LURAGOLI** *Kenya*
 Nyasaye ya yanza avomkivala ndi, ya va ha Mwana
 wewe muderwa, ku vosi u mu suuvira a ta diva mba,
 navutswa a ve neliva mwoyo li ta hera mba.

John 3:16 in **GREBO** *Liberia.*
 Kâre kre Nyesoa huna konâ âh nowânena, â
 hnyina â sâyê âh kokâ-yu donh, be nyâ be â.
 po nâ hanhte, â neh te wanh, nêma â mu konâ-
 se-honhnonh kâ.

John 3:16 in **LUBA-LULUA** *Belgian Congo*
 Bualu bun Nzambi wakatamba kusua ba ha buloba,
 yeye wakabaha Muan'andi umuchele mulela ne, wa-
 muitabusha, kena ufua, neikale ne muoyo wa tshen-
 delele.

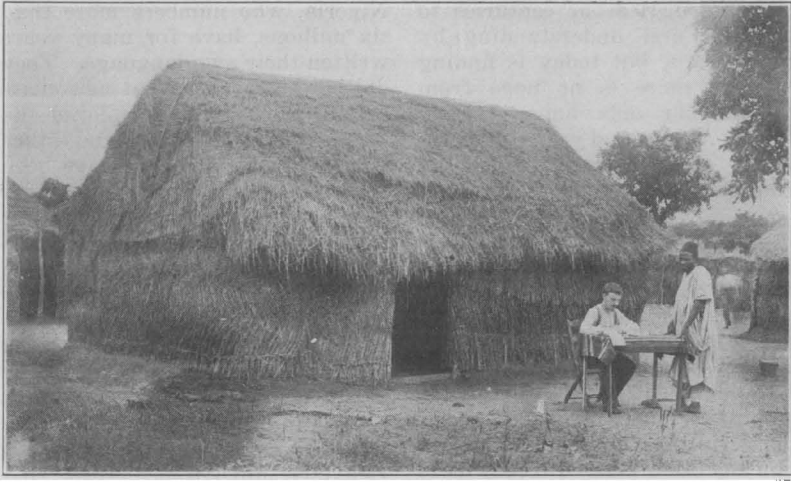
John 3:16 in **SHILLUK** *Anglo-Eg. Sudan*
 Kîpî piñ mâr yî Jwôk ki men dwôn, abân mûjo
 Wâdê, ayoto akiet, kipa nan byîe ki en, pâ lañ, de
 oyit i nân mûg git ajet.

John 3:16 in **OLUNYORE** *Kenya*
 Okhuba Nyasaye yayanza buyanza abomusibala,
 yahana Omwana uwe owebulwa omutelwa, omundu
 omusubiranga aratiba, nebutswa abe nobulamu obu-
 rahwa.

John 3:16 in **ARABIC** *North Africa*

لَا إِلَهَ إِلَّا اللَّهُ أَحَبُّ إِلَهِ الْعَالَمِينَ حَتَّى يَدُلَّ إِلَهُ
 الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ
 نَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ

AS JOHN 3:16 LOOKS IN ELEVEN AFRICAN LANGUAGES



REV. A. W. BANFIELD TRANSLATING ST. MATTHEW'S GOSPEL IN AFRICA
In 1902 Mr. Banfield lived in this house for over a year. His teacher did not know a word of English.

GIVING THE BIBLE TO THE AFRICAN

BY REV. A. W. BANFIELD, F.R.G.S., Lagos, Nigeria

West African Secretary of the British and Foreign Bible Society

YEAR by year Africa is moving up to the front; she is coming more and more before the eyes of the world. Not many years ago there were no railways on the continent. Travelers walked whither they would, and many thousands of miles did the itinerant missionary walk on his rounds of the villages. Then railways were proposed, surveyed and built in many directions. Motor cars appeared and roads had to be made for them—roads over hills and sandy plains; roads through dense forest and boggy swamps, till to-day there are thousands of miles of motor roads stretching in all directions. Then the "birdman" came to Africa and has already flown from north to south and from east to west. What changes! One can

scarcely imagine the feelings of a primitive man watching an aeroplane flying over his village for the first time, or the more thrilling experience of being taken up and flying through the clouds, which he always believed were solid. What tales he will tell to his eager listeners round the camp fires! Then comes wireless telegraphy. Towers are being erected all over the continent, and men living in mid-Africa are listening to concerts given in London and Paris. Primitive man in the past ten years has seen more wonderful things than were dreamed of by a hundred generations of his grandfathers.

But it is undeniable that true light and understanding have come to Africa, as to other countries, through the reading of the Bible.

Africa struggled for centuries to get light and understanding by other means, but today is finding out that there is no hope from within: her only hope is from above. A thousand years of heathenism and idolatry have not brought Africa any closer to God.

Africa, a Great Mission Field

Today, Africa has become the greatest mission field in the world, and reports many converts to Christ. Furthermore, it is the greatest language field, and sends to the different Bible Societies for publication more translations of the Scriptures in new languages than any other field. Already more than two hundred African languages have the Bible complete, or in part, translated into them.

The exact number of languages and dialects spoken in Africa is perhaps not known today. Such a list would contain the names of thousands of different forms of speech, and most likely could not be published, for many of the smaller and weaker dialects are being lost. Even the well-defined languages of small tribes are dying out before they have been put into writing and a book published in them. This state is being brought about by the wholesale opening up of Africa; the reduction to writing of the predominating languages; and the absorbing influence of the larger tribes extensively engaged in trading in the areas of smaller tribes, such as the Mandingos, the Ashantis, the Yorubas, Ibos, Hausas, Zulus, Swahilis, etc.

Unwritten African Languages

Negro Africa as a whole never invented a system of writing. There are, however, exceptions to this. The great Hausa people of

Nigeria, who numbers more than six millions, have for many years written their own language. They did not however, invent new characters, they simply employed the Arabic, as the Koran and other books in that language have been in circulation in Hausa country for many years. The Vais, who live in Liberia, might also be quoted as another possible exception, for a system of writing Vai has been evolved by them. We have never heard, however, of a book being published in the Vai characters.

It is generally true that, prior to the coming of the white man within recent years, African languages remained unwritten. Since that event however, more than three hundred of these languages have now been reduced to writing, and at least one book published in most of them.

The task of reducing to characters hitherto unwritten languages and providing the people with a literature, and education, has up to the present time been left almost entirely to the missionary societies, whose share has been about ninety-five per cent.

Among Primitive Peoples

Comparatively few persons from among the so-called civilized nations are ever permitted to live among primitive peoples and study their customs, religions, history, folklore, etc. Fewer still are lucky enough to get a chance to study a hitherto unstudied, unwritten African language in its own environment. Most of these special privileges are granted to pioneer missionaries only; not because they are a talented or favored class, but for the simple reason that they are often the first white people to settle among such primitive folks, and

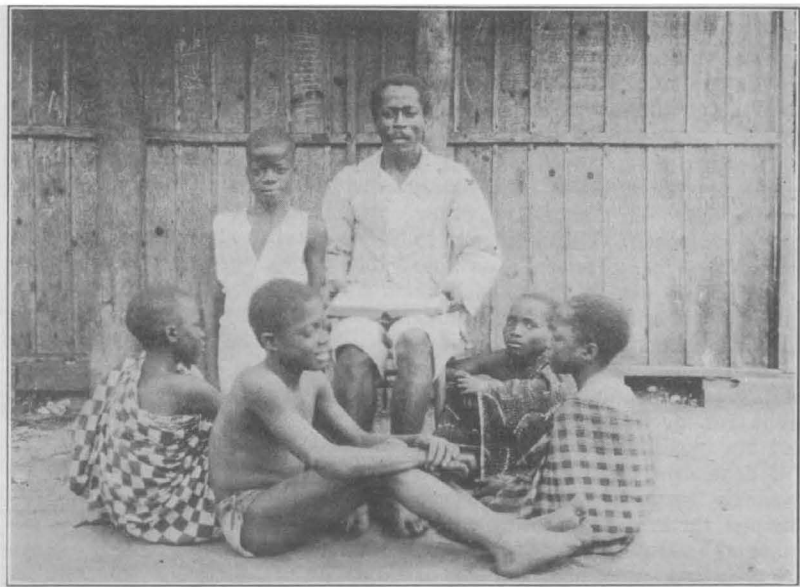
daring and persevering enough to accept the challenge and undertake the stupendous task. Such a life and work has a lure and romance all its own.

Try to picture yourself choosing a "teacher" from among a group of men who cannot read or write their own language. Men who have never heard the word for school, pen or paper, and have never seen a book or writing of any kind. Furthermore, these men

come to your house: why you "laid hold on" him and not on another. If you begin talking English to him he will most likely look at you with great fear and suspicion, and prepare to leave your presence suddenly the moment you take your eyes off him. Just how then would you make a start?

Learning an African Language

I went to West Africa in 1901 with a pioneer mission party and



AN AFRICAN CHRISTIAN TEACHING IVORY COAST BOYS FROM THE BIBLE

have no knowledge of your language. Try to imagine your experience in working to overcome your teacher's fears of you: of persuading him to come to your house; of teaching him how to sit on a chair so as not to fall off. Then after you have accomplished these and many other strange things, how would you begin to learn his language? He has yet to discover why you have "compelled" him to

lived in a grass house for a year, and later on in a mud house, while I learned the Nupe language, reduced it to writing, and translated the entire Bible and other books. It may be of interest to know just how I learned this language. The Nupe people, who number half a million, live in the vicinity of the Middle Niger River in Nigeria.

I first secured the services of a man who was to "teach" me his

language. However, I soon saw that all I would ever get from him had to be extracted. The very first thing I did was to hold up my fingers one by one before my teacher. This had two effects; it allayed his fears and started a conversation. He understood that I wanted the numerals and gave them to me as "*nini, guba, guta,*" etc. We were now well on the way. For higher numbers I used cowry shells, the currency of the country, valued at one thousand for six cents. After that I pointed to my head, my arm, my leg, and to the different objects in the room. He gave me the names for these, and so we progressed.

I soon found, however, that I could not form a sentence using nouns only; I must have other parts of speech. I first set out to look for verbs. These I was able to secure by acting them, such as laughing, walking, eating, jumping and going through strange antics. The task was intensely interesting and fascinating. I had to fight for every word and ferret out its meaning; I lost the trail for days, to pick it up again in a strange sentence. Such words burned themselves into my memory and have never been forgotten. I have often said since then that if I had no more than these two simple sentences "What do you call it" and "Say it again" I would attempt any language.

Difficult African Sounds

The peculiar explosive sounds of the language are most difficult to learn. These are made in the throat and force the lips apart and emit an explosive sound. One almost requires the thick lips and flat nose of the native to produce these sounds perfectly. Very few

Europeans are able to make them. For instance, the labial *ba* means "to cut," the explosive "*ba*" (written *gba*) means "to follow." The labial "*pa*" means "to remember"; the explosive "*pa*" (written *kpa*) means "to feed."

The language is full of these and other strange and weird sounds such as *nyi, tsa, dzu, wun*, etc., to say nothing about nasalized vowels. These sounds can be learned only by hearing a native make them.

The greatest difficulty of all, perhaps, in studying most African languages, is to be able to detect the very fine shades of difference in tone given to words spelled exactly the same but toned differently. Each word has its own correct tone, and the slightest variation from that changes completely the meaning of the word. Let me take one word as an example. "*Eye*" said with a level voice, means "the chest": "*eyè*" said with the voice dropped on the last vowel means "the nose." Now let us raise the voice on the last vowel as "*eyé*" and we have a word that means "the eye." Lower the voice on both vowels as "*èyè*" and the word means "a hole." Now begin on low and end up on high as "*èyé*" and you have said "No." Reverse this order and say "*éyè*" and the word means "Oh." Now these are not isolated exceptions, they are the rule of the language. A word may be said in only one way. Little wonder then that the Europeans remark that the Africans sing their language. In this way it resembles the Chinese.

One might think that the language has been developed along this line because of a lack of words. This is certainly not true of the Nupe language as the following facts will prove. In my "Diction-

ary of the Nupe Language" I have tabulated nearly fifteen thousand words. The language is particularly rich in adjectives and adverbs, there being one hundred and forty words to express bulkiness, ninety to express diminutiveness, sixty to express thinness, sixty for stubbiness, sixty for quickness, thirty-five for completeness, thirty for quantity, etc., etc. The language has a most elaborate system of ranks and titles numbering over a hundred, each with a number of different salutations peculiar to that rank. It also contains names for more than one hundred different species of trees, different species of grasses, of animals, birds, and fishes. Such a language can hardly be described as "starved."

Translating the Bible

Very few people indeed are permitted to have any part whatsoever in translating a book into an African language. Still fewer have been called to translate even a small portion of the Bible into a primitive language; and perhaps not more than one in a thousand of such translators has been granted the great honor and responsibility of not only reducing the language to writing, coining and discovering hundreds of words and Scriptural phrases and terms, thus greatly increasing and enriching the vocabulary, but also of translating the entire Bible into such a language, thus giving the Word of God to a nation in its own mother tongue. Who can estimate the amount of labor, patience and love required to learn an African language, reduce it to writing, and translate the Scriptures into it? Eternity alone will answer that.

Systems Based on Heathenism

When referring to interior Negro Africa one must remember that in most instances the judicial systems, social and religious life, are based almost entirely on paganism, idolatry and superstition. This makes it very difficult at times to find suitable words to use in translating the Scriptures—words that will convey, lofty, holy, and true Christian ideas. It must not be overlooked that the Name and teaching of Jesus Christ are unknown to millions of people. Similarly it is not always easy to find a suitable word for God. In many tribes the devil, or a powerful fetich, is the one most feared and worshipped.

On one occasion, when traveling in the interior of Central Africa, I came across a tribe that had no word for God in their language. They had forgotten God entirely. True, they had many idols and fetiches and the suchlike, but none of the names given to these could properly be applied to God. Their local or patron spirit was one by the name of Chid, who resided in a near-by grove. As Chid was certainly not God, and as the people were anxious to have a name for God, they suggested that the missionary living among them, should coin them a name for God, which he did while I was there. The people had told him that they considered the sun the greatest power in the universe; that Chid had not made the sun, nor did they know who had made it; but that the One who created the sun should be called God. Since that time translations of the Gospels have been published in the Burum language, and Dagwi, the Creator of the sun, is spoken of by them as God. Later

on I learned that the people had cut down the grove in which Chid lived and were now coming to the mission station to learn more about Dagwi. Wonderful!

Often a very long time may elapse before the translator is able to decide definitely just what word he will use for God. After that has been done he begins to build round that Name all that the Bible

more than twenty-five years of language work, I have found no word for "soul" or "conscience." It is not because the African does not possess these, he has not separated them as we have. He attributes all such feelings to his "stomach." Thus one may hear his servant saying "My stomach is talking to me," and he may not be so very far wrong. There is no word for "holiness," "Spirit," "sin," "repentance," "unbeliever," and many other ideas. African languages, however, are not alone in this respect. We must not overlook the fact that the English language owes much to Greek and Latin.

The Power of the Bible

What amazes one most, is not the difficulties encountered in translating the Bible into a primitive language—these would be increased ten times translating any other book—but the ease with which the Bible lends itself to such languages. The gospel story is made so plain that a man though fool will not err therein. There cannot be the slightest doubt as to whether the unskilled African reader understands the love of God declared therein. Thousands of living proofs could be produced to show the regenerating power of the Gospel. Men whose lives have been changed from worshipping idols and evil spirits to worshipping the true God. Men once slaves of the Devil now saints of God, through the reading of the Inspired Book in a crude African language.

Where the entire Bible has been translated there is little demand for the New Testament, or, "half the Bible," as they call it. They insist on having the whole Bible,



"A HARRIS CHRISTIAN"

French Ivory Coast, praying before a Bible though unable to read a single word of it.

teaches us of God—His love, His power, His justice, His eternity; until the old name, once so closely associated with heathen ideas and fears begins to take on an entirely new meaning: the Christian interpretation of God. "See" said an old chief to me one day "you have made our language beautiful." I had simply introduced Christ and His teaching into it.

Untranslatable Words

The translator finds a number of Bible words that cannot be translated into the language. After

affirming that it alone can bring them all the blessings of God.

Primitive peoples dearly love the historical and narrative books of the Bible. They find so much in common with these old writings: in fact millions of them are living today under conditions closely resembling the times of Abraham.

African Triumphs of Grace

One day while travelling in the bush country I met a man with a Bible under his arm going out into the fields to read, meditate and pray. I inquired why he chose the shade of a tree in the fields to read his Bible. He replied, "There is too much noise and confusion in the village to concentrate on the Word and to shut myself in with God." Three times a day he went to his "sanctuary" in the bush to pour out his soul to God. I was told that the village people came to him when in trouble, seeking his prayers and advice. Such shall prevail with God and do exploits.

One day I was translating in the 20th chapter of Revelation, with my native teacher sitting beside me. When we came to the second verse I read there that "the angel laid hold on Satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up." My teacher who all the while had been listening spellbound as I read, suddenly sprang to his feet, made one leap for the door, rushed outside, and there ran up and down the yard like a mad man. Not knowing just what had happened I went out, caught him by the arm, and inquired what was wrong with him. He replied "Master, is the Devil to be bound for a thousand years, cast into the bottomless pit, and locked there. Won't that be grand, no Devil for a

thousand years!" Immediately he broke away from me and was off again giving vent to his joy.

A few years ago Dani, a Yagba man from the interior, journeyed to the coast on business. There he saw Christianity for the first time. He became an inquirer, learned to



AN Ivory Coast Christian Boy who teaches a class of one hundred and is the only one of the class who can read.

read the Yoruba Bible, and was baptized. Later on he returned to his native village with his newly-found faith and a Bible, which he made known to his people. Very soon he gathered about him a number of young men who had become dissatisfied with the pagan religion of their fathers. Periods of great persecutions followed and all were expelled from the town. Their in-

fluence and numbers still continued to grow and in a few years the whole district was changed, and thousands had become Christians. The missionary society that followed up Dani's work has today more than fifty stations there. The full story of the triumphs of the Gospel in that tribe, the work of one spirit-filled man and his Bible, would fill a book.

The Christian Church today is intensely interested in the story of the Prophet Harris Movement of the French Ivory Coast, where as a result of his preaching close on to one hundred thousand people left their idols and turned to God. With a Bible in one hand and a simple cross in the other this remarkable man toured through the West African bush proclaiming One God and One Saviour. When Harris baptized a man he always placed the Bible on his head and bade him lay hold on the cross. The two are inseparable. After Harris left, the people built little grass or mud churches, where they gathered to wait and pray for missionaries. They sent to England for Bibles which they laid open upon a table in the church, though not one among them was able to read a word of it. To them, how-

ever, it was the silent witness of the Presence of God.

Not many years ago it used to be said of Benin City in Nigeria,

Benin, Benin, bloody Benin,
Where few come out though many go in.

Today the teaching of Christ is changing even "Bloody Benin." Flourishing and self-supporting churches are established throughout the country, and the Bible speaks words of life and hope to the people in their own mother tongue.

Recently I returned from Arochuku, once the scene of the famous "Long Juju," which decided death or slavery for thousands of people. So powerful and terrible was this fetich that the British Government was compelled to send an armed expedition to destroy it. One of the greatest triumphs of the Gospel in those parts today can be seen in the changed lives of three elders of the Arochuku church. A few years ago these very men were priests of the dreaded "Long Juju."

The work of the Holy Spirit and the triumphs of the Gospel of Jesus Christ do not end with the twenty-eighth chapter of the Acts.

THE PRIME MINISTER OF GREAT BRITAIN ON THE BIBLE

THE BIBLE is a high explosive; but it works in strange ways, and no living man can tell or know how that book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind; and which will recur again.—*From an address by the Rt. Hon. Stanley Baldwin, at the Annual Meeting of the British and Foreign Bible Society, Queen's Hall, London, May 2, 1928.*

AFRICAN WOMEN IN THE NEW DAY

BY ELIZABETH MACDONALD WILKINSON, ONITSHA, SOUTHERN NIGERIA

Missionary of the Church Missionary Society

EUROPEAN enterprise, European invention, European ideas of government and of religion have been at work for decades creating new types of Africa. Few realize how varied these types are, the general conception being that there are two kinds of African—the civilized who wears clothes, and the savage who does not.

The Bush women, still untouched by civilization, education, or Christianity, bound by every custom and superstition of their ancestors, a prey to all the fears, the cruelty, the bestiality of savage conditions, are protected also by the very laws and customs of which they are the victims. The tragedy of these women, and it will be far more the tragedy of their daughters and their granddaughters, is that little by little their present security is being undermined, the sanctions of custom are crumbling while the bondage and the ignorance remains. Twentieth century progress is battering at the very foundations of their house of life, and the roots of ancient custom are being inexorably cut through. The tree remains unwithered, but the time is approaching when millions of half-awakened souls, who now find shelter in its tremendous shade, will look up to find their shelter gone, its marvelous leafage withered to the smallest twig, and they in their nakedness exposed to the intolerable brightness of Africa's New Day. When that time comes half Africa must go

mad unless by some means constructive forces have been brought to bear upon these lives before the destructive work is completed.

In some measure this is coming to pass, for in every Bush village, among these untouched women of the ancient way are others, their sisters, born in the same shadow, partakers of the same heritage, who have seen within the shadow a newly kindled fire, and have crept up one by one to read their book of life anew by its wavering light. These are the Christian women of the Bush churches, and they—far away from direct European influence, untaught except in the little learning of the church, undisciplined except by the fearful effort that little learning requires—they are making a new life in the midst of the old. True, this life is being clumsily and ignorantly fashioned after an ideal only dimly comprehended and often sadly misinterpreted, but it is a wonderful beginning for all that. What it will become must depend largely upon the leadership of a third group of African women, those who have been trained in mission schools and who take their training back into the villages.

In hundreds of schools throughout the continent thousands of African girls are being trained to a new life. Sometimes it is a life so disassociated from the old that they become foreigners in their own land. More often, it is a life founded on all that is best in the old; it can be transplanted back



THE PASSING DAY—HEATHEN WOMEN DANCING IN THE MARKET PLACE

into the Bush villages to take root and grow. These schoolgirls become the wives of pastors and teachers, of government employees, and of those few trained craftsmen who are people of consequence in every town. Their influence is great, for the rank and file of African women are still so ignorant that education of necessity implies leadership. Even the most limited doses produce far-reaching effects. It is these women who are called to be the architects of the African home, of a home-life deeply enough rooted to bear the continuous shocks of an alien civilization, pure and happy enough to satisfy fundamental desires which find perverted expression in nearly every heathen custom and which, left unfulfilled, will inevitably destroy our most hopeful structures of church and state.

For women such as these, civilization implies Christian education, and it has brought them an almost unmixed blessing. It has meant deliverance from the thousand terrors of a universe infested with malignant spirits; from customs harmful to the body and deadening to the spirit; from the miseries of too early marriage and its high infant mortality; from a life of drudgery and a degrading type of marital slavery. It has demanded from them the exercise of dormant will power and stimulated the growth of mental and moral perception. Christian marriage laws have given them a position of dignity and security in their homes, and the instructed African woman as I know her is well able to sustain such a position.

Shall I ever forget my first three months in Nigeria? The nearest



THE NEW DAY—CHRISTIAN WOMEN—HOME MAKERS AND TEACHERS

white woman was fifteen miles away. The wife of the native pastor was my one feminine neighbor who could speak English, and in her I took much joy. She was three times my size and very comely; her voice like honey, and her laugh like the chuckle of a stream. Her family of five was augmented by a shifting population of waifs and strays to whom she was mother and mistress in one. In her three-roomed house, overflowing with humanity, she lived with a dignity and serenity that many fail dismally to achieve on an income of ten thousand dollars a year. Her house and garden were always clean, her children were clean once a day. She herself was seldom idle and never hurried. As the wife of an ordained clergyman, she was a great lady among her own people, but there was no one too insignificant to be her friend. The heathen came to her as readily

as the Christian, and whenever possible she gently and firmly shepherded them to church, secure in the conviction that this would be good for them. She managed everyone with a tact and grace that were irresistible, and I was as putty in her hands. There is no telling what she might have made of me in the course of time, but she and her husband were moved to another station and I was left in an unfinished condition. When I consider my dissolving personality after three months of living up to my neighbor's conception of the complete missionary, I am not sure that I wish she had stayed. But I missed her sadly, and I am eternally in her debt for the vision she gave me of Christ's power to transform life without distorting it.

Christianity offers to the women of Africa a fullness of life impossible to the heathen. It also brings dangers to which no heathen wom-

an is exposed, for there is no period in a heathen woman's life when she is not the possession and under the protection of some man. As a girl she belongs to her father or eldest brother, and even if she does not marry she is expected to produce children to the increase of her father's household. As soon as her dowry is paid she becomes the property of her husband, and if he dies she is automatically transferred to her husband's brother or next of kin. If he does not want her for himself, she is free to consort with any other man who does, but her children belong to her owner and the father has no right in them. Adultery is the only sexual sin recognized and punished by native law, though in practice it is often condoned.

No heathen woman can be exposed to the fierce temptations which undoubtedly assail unmarried Christian girls and Christian widows. The professional prostitute is a result of those temptations combined with the inherited weakness of generations of unrestraint. She is one sad by-product of a great clash of custom, one of the thousand sacrifices to Africa's New Day.

There are then the Bush women to whom civilization means nothing at present, though it is menacing the very structure of their lives; and there are the Bush women to whom civilization means the church, and a new, perplexing, wonderful, and difficult way of life. There are the girls, many of them from these same Bush villages, who are in training to be leaders in this new way, to whom civilization is bringing development and a great responsibility. There are those others to whom it has brought development too, of a kind

—the prostitute of the coast cities is far far removed from the untaught women of the interior. She has climbed a little way, and grown in the climbing, and has fallen to a deeper place than that from which she came.

There are still others to whom civilization has come in a measure, taking away old faiths and giving no new or better one; taking away old conditions of life dignified by long custom, and giving little in return save the flimsy glories of silks and calico, and the painful magnificence of imported shoes. These women belong to the households of educated and civilized polygamists. Their husbands go forth in immaculate European garments to their work as clerks to the European administrator or trader. They speak fluent English and amass considerable fortunes. They buy many wives, taking them as children to be trained and reared by the older members of the harem. These girls are taught to be clever marketers, and some are allowed to go to church and learn to read, but more often marketing is their sole education. (Marketing in Africa means trading for profit, not the mere buying of household supplies.) The husband lives in a big house full of tawdry finery, but the wives have mud huts in the back-ground. There is no need for the household arts of the Bush woman, for everything can be bought or traded for in the market. Many children are born in such an establishment, eagerly welcomed, ignorantly and indolently cared for, frantically mourned when their precarious grasp on life is broken. Few live to grow up. Life is easy for these women, sociable, and deadening to the spirit. There is nothing to awaken the smallest

effort of mind or will. Its moral atmosphere may readily sink to the level of a brothel, but it can never rise to that of a home.

Such women are the rather pitiful half-breeds of that strange marriage between enlightened government and native law which has taken place in many African protectorates. They have all the weakness and instability of such a birth-right, and fortunately they seldom reproduce their kind. The daughters of the house are generally sent away to be educated in mission schools, and to marry, if possible after another fashion.

The New Day in Africa means a great destruction and a great building up. In the past these forces have been fairly evenly balanced, and both proceeded slowly. Now we are wondering whether the constructive education offered by missions and government, proceeding from the churches and from Christian homes, can possibly keep pace with the gathering speed and penetrative power of those impulses of trade and development which are cutting away the foundations of the old social structure. That African women can be led from the petty slavery and spiritual deadness of a heathen compound into the life and dignity of a Christian home is certain. Christ's words were never more manifest than in Africa today: "I am come that they might have life, and have it more abundantly." That it is an enterprise worthy of any sacrifice is equally certain to those who live in Africa and see Christ's words coming true in the lives of those around them. Whether it will be done widely enough and swiftly enough is a question which only the home churches can answer.

I have been trying to think and to write of African women in general, but I find myself thinking of certain women in particular, and groups of women, and girls, whom I know. Pictures come into my mind full of a significance that is easier to understand than to express. They tell a story but they point no moral, for a moral is always for the end, and this story is only beginning. Look, if you will, at some of my pictures, and you may forecast the moral for yourselves.

* * *

It is night in a great coast town: night in the European quarter, flower scented, breeze haunted, wave enchanted. Candle-light shines out from houses where late diners are still sipping their liqueurs; smooth running motors bear smoothly dressed people to their clubs for dancing or for bridge. Groups of young white men stroll by the lagoon after a torrid day behind counters and in ware-houses. African girls linger in the shadows—young girls, quietly dressed in a too perfect imitation of European fashion, quietly talking together, quietly watching, quietly waiting in the shadow until the moment comes for a swift gesture and a low word. Thus do some women of Africa accommodate themselves to the New Day, exchanging the crowded market-places where their mothers sit hour after hour behind little piles of yam, little heaps of glowing peppers, little rolls of printed cloth—all for the gain of a few pennies and the love of gossip and the zest of bargaining—exchanging the daylight market-place for this dingy traffic of the night. For centuries African women have been bought and sold. Small won-

der then if too much freedom means only the freedom to sell themselves.

* * *

It is afternoon in the mazes of Onitsha town, and though I do not know it, I am standing near the door of Aku-eke, at the entrance to a new friendship. I have lost my way among the labyrinthine paths and passages of this great Interior settlement, and I know no better course than to wander about until I find it again. An old man comes out of a gateway and beckons me to come in. I follow through the low door and find myself in a courtyard surrounded by high mud walls. A roof had been built inward from the wall and the shelter thus provided partitioned off into open cells for the chief's family. He himself lives in a house of several rooms blocking the courtyard at the rear. He has thus only to recline on his front veranda in order to see into the private apartment of each of his wives, and to see anyone entering or leaving the compound. This is a common design and its advantages are obvious. A strategic position is essential to the head of a polygamous household. The old man leads me to one of the cells and points to its occupants, asking me if I have any medicine for his wife who is ill. A girl is sitting on the floor, one leg stretched out to the ministrations of an ancient woman who crouches beside her. The thigh is badly swollen and gashed in several places with shallow festering knife cuts. A small horn is being used in one place for cupping. A bowl of thick dark blood stands near by on the floor. As I watch, the old woman sets her mouth to the born and after a few moments of suction removes it and shakes another

clot of dark blood into the bowl. The girl sits dumbly, showing no interest in my arrival. She is suffering like an animal, without understanding and without complaint. This is Aku-eke (Sunday Fruit), and her baby is two days old. A younger girl holds up the baby by one arm for me to inspect. In spite of the mother's illness the baby has not been neglected. It is carefully rubbed all over with soot, with special attention to the hair and eyes. The cord has been smeared with thick red palm-oil, and is collecting every available particle of dust and dirt. It will not be allowed to touch the mother's breast for another twenty-four hours, but its nurse will frequently pour down its protesting throat a deluge of doubtfully clean water, desisting only when the babe chokes violently enough to convince her of its satisfaction. The mother's face brightens for a moment when I take the baby to admire. The old father is delighted. He remarks many times that God has done well. I beg him to let me take the mother and child to a mission hospital five miles away, but Aku-eke rouses enough to protest in terror that she will not go. As I leave I ask the father to take care of his newest daughter and see that certain things are done for her that I have suggested. He replies seriously that that is the work of God. If God wills that the baby should live it will live. It is not in man's power to protect a child. I go away wondering if it might not be in woman's power to give the poor mite a bath, and coming next day with soap and boiled water, I prove to my own satisfaction that it is. But God does more. He arouses an intense interest in my operations

in the hearts of its relatives—so much so that this baby is being regularly bathed to this day, and flourishes exceedingly. Yet I think the old man was right. Surely no human power could have saved a child alive in the midst of the indescribable dirt, ignorance, and zeal with which it was being tended.

* * *

It is morning at Margaret's house. Early morning and no time for visitors, but Margaret's house is already in order and ready to receive us, though she did not know we were coming. The house is a three-roomed mud building with two long, narrow rooms at each side, a veranda between them and a shallow central room at the back. The roof is thatched and neatly ceiled with grass mats. Margaret is an inovator: instead of having her house rubbed with clay-water until its rich red walls and floors shine like old glazed pottery—and this is very beautiful—she has stained the floors and a 12-inch border around the walls jet black. Above that the walls are chalked to a snowy whiteness, and finished at the top with another border of black. Cherry and white curtains flap gaily at Margaret's windows, and she has taken the same material to make cushions for her chairs. The home-made deck chair frames are slung with native woven cloth, so white that it must have been washed yesterday. The many tables are spread with white crocheted cloths of intricate patterns, and bear an incredible number of neatly framed photographs. There is also on each table a vase of artificial flowers. These flowers ought to be deplorable, but against that dazzling back-ground of black and white their clear reds and yel-

lows and blues are enchanting. Never have I seen a house so expressive of gaiety and good humor.

Next door to it is the school where Margaret's husband, as head-master, rules the destinies of about two hundred boys, nine girls, and half a dozen young assistant teachers. They are short of teachers, and Margaret is trying to make up her mind to take one of the infant classes. We talk about this bold project and encourage her as much as we dare. Margaret is a slim girl with shining eyes and a pioneering spirit. She taught infants very successfully when she herself was at school, and would like to do so again, but no woman in the Ibo country has ever taught school after marriage before. Her husband comes to greet us, and sits on the veranda wall while we talk. He is actually encouraging her to do this unheard of thing. Only she must be free to give up her work in time for the next baby. The present baby is nine months old and very lovely. His mother spread a mat for him on the floor when we arrived and he has been sitting there ever since, looking into the matter of a woolen ball very seriously for minutes on end, and then suddenly clapping his hands and going into ecstasies of chuckles. We cannot wonder that his parents feel another baby after this pattern is essential.

It is time for us to go, and they are grieved because there is no "cola" to offer us. "But I have corn in my garden," says Margaret. "Won't you take some of the new ears for your dinner to-night?" In front of the house are neat little farm patches of corn and yam and beans, with borders of pineapples and bright crotons. Part of this is Margaret's, part of

it belongs to the teachers, and a large patch is the school garden where the children work. Margaret goes to her own plot and raises her slim round arms to pluck the highest ear from a tall stalk. Her dress is a medley of orange and brown and gold; the cloth bound round her head is rose and dull blue. The sun pours down upon her, and as she stands there in the brightness, her small head thrown back, her smiling face up-raised, her dark eyes opening fearlessly upon the full glory of the morning, she seems to me the perfect picture of all our hopes. Here in the heart of a bush town—a town famous for its revolting practices and shunned even by its heathen neighbors—youth and honest joy and simple faith and serviceable knowledge are building a home: a home so simple that the wildest bush man comes without hesitation to sit sociably on its doorsteps; a home so gay and cleanly that the dullest bush girl must look upon it with wonder and with hope.

* * *

It is a golden afternoon in the early rains. Sunlight falters down through bright floods of air, and the trees on St. Monica's hilltop.

Six-o'clock quiet is upon the compound, for chattering crowds of girls have already returned up the water-path from their evening bath and are now scattered to their various "houses" for the half hour before supper. They will be sitting in little groups on the ground or in the verandas of their houses, sewing, talking, laughing, after a day full every moment with lessons or work or games. A few busy ones are preparing the food for supper, and laying out plates on the tables in each dining room. Yet some-

where the stillness is being broken by something more than these small and casual noises. There is rhythm in the air—a young and light-footed rhythm, bewitching the quiet evening into the gaiety of a dance. We wander down the hill towards the farthest house, and watch a dozen unconscious children skipping through the measures of a country dance. The gramophone from which they have learned this *game is far away at the Principal's house*, silent in its box, but no African has any difficulty in reproducing a tune to his own satisfaction at least. They dance, and as they dance they sing a wordless tune, an ancient innocent tune—a play-tune from the childhood of another race. Their bare feet lilt through the measures, their young bodies sway and drift in the current of their song. Delight is in their faces and in the freedom of their tread. However close the rhythm, however perfect the time, these dancers are free. No single soul beats through their separate bodies; no hypnotic rapture welds them into one. A moment, two moments, three precious moments left before the bell. The bell rings; the dancers fall apart like scattering leaves. *Two moments more* and they are all standing with bowed heads around their table. As we walk back up the hill there breaks forth, first from one house, then from another, a song of blessing: "Father of gifts and all things good,
We thank Thee for our daily food;
Giver of life to all that live,
O, bless the lives that Thou dost give."

Note: The writer's only experience of Africa has been in Southern Nigeria. Many general statements made above, may not, therefore, be true of other parts of the continent. Conditions in Nigeria are specially favorable to native development, as it is a region which will never attract white colonists.—E. M. W.



AN UNTOUCHED AFRICAN TRIBE—SOME LUMBI PEOPLE, NEAR THE QUIVA

SPIRITUAL SELF SUPPORT IN AFRICA

BY REV. J. T. TUCKER, D.D., Bela Vista, Angola

AUTHOR OF "DRUMS IN THE DARKNESS"

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SPREADING sycamores surround the native head village which nestles on the hillside from which flows a spring, the source of a growing river. The pointed stick fence links tree to tree, thus encircling the whole village within which are the huts of men, thatched pens for sheep or pigs or goats and a cattle kraal or two. Long irregular and sinuous paths lead to the "elombe" (chief's quarters) and the stage of civilization reached by the inhabitants lies revealed to the visitor as he wends his way thither. Clothing is scant and consists of a covering for the loins made either of the skins of animals snared or taken in the chase or of a coarse loin wrap produced from the bark of trees soaked in water and beaten with

mallets until a certain pliability is secured.

The village is partitioned off into sections each having its headman esteemed for his leadership and wisdom. Every house has its group of fetishes to guard the heart, for houses like human bodies need special protection from unseen hosts of evil. To ward off demons holy water for ceremonial washings is guarded in painted pots placed on stout sticks by the side of the house. To the right of the door may be seen a tiny seat of twigs on which the familiar friendly family spirits rest with refreshment available in beer poured out on the ground, for the spirits dwell near the house underground and thrive on beer. Suspended from the lintel of the door frame is a

hoop-like fetish of wood, such a shape permitting the ingress and egress of favorable spirits but effectually preventing the entrance of hostile ones.

What should be the ideal of Christian work among a community with such an environment? For the individual, Christ-like character alone is adequate. On the collective side nothing less than a vigorous self-directing church suffices. These principles involve two kinds of self-support neither of which is first in order of time for they move together like the two sides of a door. Material self-support on a higher scale for himself and family and spiritual self-support in his new soul venture and worship must be sought. Can these be attained? Is it reasonable that a native, the value of whose property including house, gardens, fields and animals may not exceed twenty dollars should be expected to support and propagate the new Word which has come to him? The Government head-tax like a sword of Damocles, hangs over his head. Can he scrape up another penny for the good of his soul?

An answer is ready, coming through native religious customs. A baby is sick and the magic doctor is bidden. The divining basket is produced, the animal skin is placed on the ground and divining rattles are handed to three or four helpers sitting among the crowd which forms a circle with the witch doctor, who has donned his professional paraphernalia. Payment for the ceremony is made on the spot; a chicken perhaps or "fingers" of rubber or a ball of wax, or if the case be an important one a small pig or a goat is brought. The divination reveals that an "okapokopoko" (spirit of

deceased child) is eating the soul of the sick one and must be appeased. A goat is named as the needed sacrifice and the animal is forthcoming.

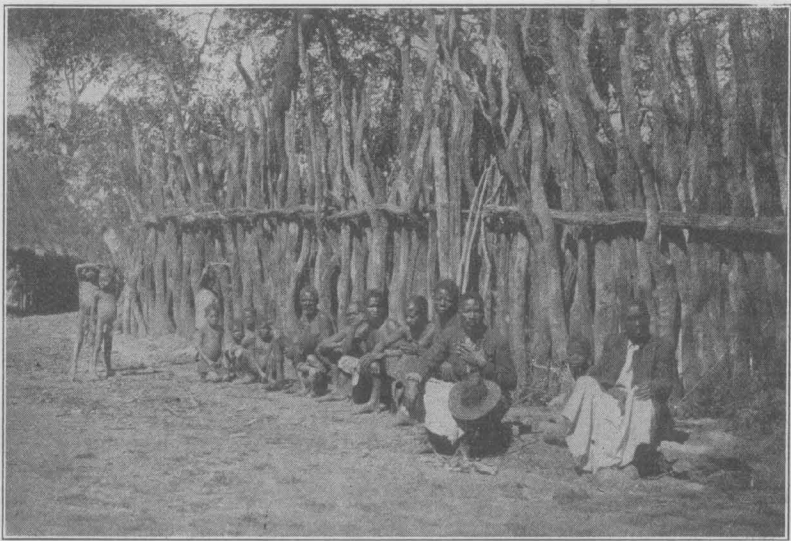
The inference seems plain. If a non-Christian native can find the wherewithal to meet his supposed spiritual necessities arising from fetish beliefs, support of the work of the Gospel is not an impossibility. Such material self-support does not exclude the need for foreign help in the work of evangelizing Africa. The whole Dark Continent is in flux, and native life is being changed by the advent of white invaders with such rapidity that it is difficult for newly-awakened peoples to adjust themselves to the situation thus thrust upon them. The period of transition brought about by external forces demands outside guidance and help.

Offerings are relatively large in many native Christian villages. Buildings of adobe and thatch which serve as school and chapel accommodating from sixty to six hundred, are erected by native Christians themselves without help from the central missions. Of equal importance in the life of the church is the disposition of the weekly offerings made by the native church itself without veto or direction by the missionary.

But material self-support is only a part of the task. Spiritual self-support is a deeper and more searching test. The living forces of the Gospel in touch with dying heathenism, produce perplexing problems of conduct. Is the native church spiritually equal to the test? Decisions imposed by missionaries are external to the native mind and hence partake of an arbitrary nature. The native

Christian must apprehend the underlying reason for all decisions and make such decisions himself. This is a crucial test for the native church. Is the church to be a tottering structure propped up by missionary spiritual support, or is it to be a living native tree which, though enriched by contributions from outside forces, yet sends its roots deep down into the native soil

counsel. Ngandi is "put to one side"; the catechumens class is forbidden him until he shall repent. "Have no fellowship with the unfruitful works of darkness" is quoted. Here is a church member who secretly secured a fetish; he is forbidden access to the Lord's Table. "Ye cannot drink the cup of the Lord and the cup of demons," is remembered. Or here is



A STOCKADE VILLAGE—RECENTLY OPENED TO CHRISTIAN SCHOOLS
(Chief at Right)

from which it draws its sustenance?

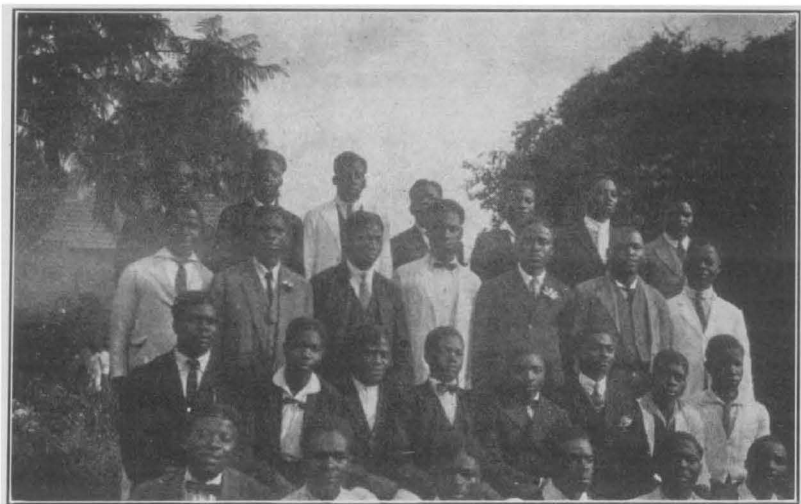
The church among the Ovimbundu in Angola, offers a field for observation. Here is a church meeting presided over by the native pastor with no missionary present. Representatives are present from all branch schools. A conversation on the work of God is initiated and each several elder reports on his Christian village or on the general work of the district. Then come acts of discipline and

a case wherein a business deal leads to over-reaching a brother. "Defraud not" is quoted. Apostolic precepts all and precepts written as if for the African Church today. Such living precepts leap up before the community of the newly redeemed for the New Testament throbs with spiritual vitality and is life-giving to the church bringing it into touch with the Living Christ without which contact, all else is vain. The Living Christ guides His Church.

Mohammed's truth lay in a holy Book,
 Christ's in a sacred life.
 So while the world rolls on from
 change to change,
 And realms of thought expand,
 The letter stands without expanse or
 range,
 Stiff as a dead man's hand;
 While as the life-blood fills the glow-
 ing form,
 The Spirit Christ has shed
 Flows through the ripening ages
 fresh and warm
 More felt than heard or read.

the Holy Spirit sets a new standard of sin and righteousness and displaces unmoral elements in the old tribal life, abolishing also evil practices which are an integral part of fetish worship.

Evangelism, the reaching out after new communities flows from the spiritual urge to share with others the priceless treasure received in the Gospel. Herein is expressed the desire to deliver other souls from the bondage of



TEACHERS AND PREACHERS IN THE GRADUATING CLASS, 1928, AT DANDI INSTITUTE, UGANDA

With the acceptance of Christ as Saviour and Lord "the expulsive power of a new affection" comes into play. The soul is set free and with spiritual self-support faith in God abolishes the fear of demons: the Heavenly Father's care becoming a reality with deliverance from fear as a result. Faith in Christ as a Saviour counteracts faith in fetish and guidance by divination is supplanted by the sense of the Continual Presence. The new Christian ethic under the power of

fear, a fear not confined to this life only, but one which goes on after death; for spirit-ridden natives dread a second death in the great unknown beyond, a gradual pining away into nothingness, a loss of existence hateful to contemplate.

For spiritual self-support let prayer be offered asking that the native church may be "enriched in all wisdom and utterance" and that the "eyes of the heart may be enlightened." (See also "Drums in the Darkness.")

AFRICA WAITS*

BY W. J. W. ROOME, F.R.G.S., Kampala, Uganda

Agent of the British and Foreign Bible Society for East Central Africa; Author of "Can Africa Be Won?"

NEARLY two centuries of evangelical missionary effort have made known the Gospel of our Lord and Saviour, Jesus Christ to multitudes of Africa's one hundred and thirty-five millions. Yet it is probably true that not one in twenty-five has ever heard this message in a language they could comprehend.

The measure of the response of the African, the pagan as distinct from the Mohammedan, is greater than in any other continent or among any other races, save perhaps a few of the Pacific Islanders. Judging from the statistics of one of the larger societies a few years ago, with mission fields in many lands, we find that out of the total expenditure of that mission for one year, twenty-five per cent was spent on the African field and seventy-five per cent for the rest of the world. In converts over the same period, the African field gave nearly seventy-five per cent, leaving only twenty-five per cent for the rest of the mission fields. This is a striking testimony to the value of the African evangelization.

The continent of Africa naturally divides into three sections for the purposes of missionary effort. The northern area from Egypt to Morocco; the southern area from the Cape to the Zambezi and the Cunene Rivers; leaving the great

equatorial regions of the third entity.

North Africa—The southern line of the northern area may be taken as starting in the east from the northern frontiers of Eritrea and Abyssinia along the boundary line of the brown and the black races, say about Renk on the Nile, 400 miles south of Khartoun, across to El Fasher, Abecher, Lake Chad, the northern frontier of Nigeria across to Timbuktu and along the Niger and Senegal Rivers.

In this area, Christianity is faced by Islam and has been ever since the fall of the great North African Church, before the sword of Islam in the seventh and eighth centuries. Many trophies have been won from the old Coptic Church of Egypt and some from the non-Moslem races such as the Kabyles of the Berber Family, but the actual living converts from Islam to Christianity do not number probably more than four hundred between Cairo and Fez.

In Egypt with a population of 13,000,000 and a missionary force of over 350, the actual figure is only about 150 out of a total evangelical Christian community of 17,000. The proportion for Tripoli, Tunis, Algeria and Morocco is considerably less—only some 250.

Much of the most successful evangelistic effort in North Africa is amongst the non-indigenous races, such as the various European immigrants and the Africans

* In the following statements, statistics are given in round figures based on the latest estimates available. In speaking of the "Christian Community" only those members who have become Christians as the result of missionary effort are given. This does not include members of the Roman, or Eastern churches.

who come from the Southern tribes.

In North Africa the total population, that is for the lands from Egypt to Senegal and including the Northern (Islamic) Sudan and the Sahara, is about 35,000,000.

The American and European missionary force numbers some 600 and the Christian community less than 20,000.

In South Africa we find a land almost covered with missionary effort. Overlapping is evident in many directions. The clash of denominationalism is bewildering to the young convert from heathenism. In addition to the various societies from America and Europe the native Christian community is organizing societies and churches on its own. Ethiopianism adds to the complexity of the situation. Notwithstanding this apparent competition, there are still many areas with considerable population almost untouched. Specially is this true in Portuguese Territory.

In the lands south of the Zambezi and Cunene Rivers, the native population amounts to nearly 10,000,000; the missionary force to 2,300; and the Christian community to 775,000.

IN EQUATORIAL AFRICA we find the regions where Christianity has been later in arriving, but also those areas where it has made some of its most glorious triumphs. One of the greatest obstacles to the onward march has been the linguistic tangle—the confusion of Babel.

In Equatorial Africa, including all the lands between the foregoing and Madagascar, there is a population of 90,000,000 with a missionary force of 3,500 and a Christian community of 1,250,000.

From these figures we find that in North Africa there is a mission-

ary for every 50,000 of the people, and the Christian community numbers one in each 1,750.

In South Africa there is a missionary for every 4,250 and the Christian community numbers one in each twelve of the African peoples.

In Equatorial Africa there is a missionary for every 25,000 of the African people, and the Christian community numbers one in each 70 of the people.

We therefore find that there are in South Africa six times as many missionaries in proportion to population as there are in Equatorial Africa, and twelve times as many as in North Africa!

In addition to the "Foreign Staff" there is a "Native Staff" of 1,250 for North Africa, of 20,000 for Equatorial Africa and no less than 24,000 for South Africa. These figures give the ratio of one native Christian worker to each 28,000 of the inhabitants of North Africa; of one to 4,500 in Equatorial Africa, while in South Africa there is a native Christian worker for every 400 of the people. Thus South Africa has eleven times as many native workers in proportion to population as Equatorial Africa, and actually seventy times as many as North Africa.

Another feature worthy of note is that while in South Africa, the easiest field, men and women missionaries are about equal in numbers; in Equatorial Africa there are five women to four men; while in North Africa, probably the hardest mission field in the world, women outnumber men by more than two to one!

How rapid has been the progress of the evangel in Equatorial Africa during the last half century may be gathered from a few statis-

of worship and 70 native clergy—canons and rural deans among them.

In October, 1875, the pioneers of the Livingstonia Mission steamed into Lake Nyasa. When the jubilee was celebrated in 1925, the mission reported a European staff of 77, a native staff of 1,120, not including 1,551 teachers, a Christian community of 58,861. There were 772 schools, 43,492 primary and middle school pupils, besides 126 college and high school students. One member of the original band—Dr. Robert Laws—has recently retired after 52 years of service. Few living men have witnessed such changes as he has seen in the life of a people.

The Nyasaland Mission of the Church of Scotland, started a year later, now numbers 15,000 baptised Christians, 300 schools with 15,000 pupils. A few years later (1878), the English Baptists commenced their mission near the mouth of the Congo. Subsequently, they carried that work for nearly 2,000 miles along that mighty river and now they report 102 foreign agents; 914 African workers (679 of them paid by the Native Church) a Christian community of 33,889; 992 elementary and other schools, (including four training and eleven industrial institutions) with 28,335 pupils.

In 1896 British officers saw the grove at Kunasi where the remains of human sacrifices were flung; "the ground here was found covered with skulls and bones of hundreds of victims". King Prempeh, exiled after the war of 1895-6, returned in 1925 as a private citizen and a Christian to the city which no longer deserves the epithet "bloody". He who once presided over human sacrifices now serves

on a Sanitary Board, and takes the chair at missionary meetings in the Wesleyan Church. Then a Wesleyan chapel was built under the shadow of the "execution tree". Now a great college solidly built of stone, has been erected by the Wesleyans on land given by the Ashanti Chiefs, and with money largely contributed by the people.

The total extent of the Christian church in Africa, including Madagascar and the outlying islands, at the present time, may be gathered from the following.*

Missionary force, 6,289. Resident Stations, 1,403. Native Staff, 43,181. (Of these 2,021 are ordained and 2,656 are women.) Organized churches, 10,592. Communicants added during the year, 67,946. Christian Community, 2,629,437. Communicants, 1,015,683. Baptised non-communicants, 812,723. Total baptised, 1,830,582. Others under Christian instruction, 721,421. Sunday-schools, 8,892. Sunday-school teachers and pupils, 540,896. Native contributions to church work over £300,000. Elementary scholars, 900,000.

We thus find that the present Christian Church represents 2 per cent of the total population, and one in thirty of the possible scholars is under Christian instruction.

From this we must take courage and press forward to the unevangelized peoples. About 195 missionary societies are active throughout the continent or a ratio of one society for each 700,000 of the population. Again to take these ratios for our three divisions of Africa we find that North Africa has one society for each 925,000 people, Equatorial Africa, one society for each 750,000 and South Africa a separate society for each 140,000.

Most societies have recognized spheres that extend far beyond the power of their present forces to

* Figures are from the *World Missionary Atlas*, 1925.

adequately reach. When we seek to find the areas in Africa still beyond the bounds of prospective missionary effort, we find they are comparatively few compared with the whole continent and of limited extent.

Africa's Future

Africa is being rapidly mapped out for future evangelization, and probably all the unreached areas could be incorporated within the spheres of existing missionary societies.

Africa is suffering, one uses the word advisedly, from a plethora of missionary societies. With all the urgent need for re-inforcements, it is not new societies, but the strengthening of existing agencies that is needed. Also we need a more equitable distribution of the societies. In Nyasaland for 1,120,000 inhabitants there are nine societies. In Northern Rhodesia there are thirteen societies for 900,000 people, while in Uganda, excluding the small area of the West Nile in association with the Africa Inland Mission in the Congo, there is only one society, The Church Missionary Society, for 2,275,000 people. That society, however, has already reached about ten to twelve per cent of the total population. In Ruanda and Urundi, under Belgian Mandate, there is a total population of some 4,500,000 and only three small societies with a combined missionary force of fifteen!

There are tribes numbering less than 50,000 to which the whole effort of a society is devoted, while away in West Africa, on the strategic line of the Moslem Menace, there is a tribe—the Mosse—numbering 1,550,000 to whom the first Christian missionary has only recently gone.

Given a sufficiently wide vision and generous consideration of comparative needs, the present missionary force in Africa could extend its frontier enormously.

In using the word “plethora” one cannot but think of the many small organizations that are crowding into fields already planned for, if not at the moment actually occupied, while vast areas remain unthought of and uncared for.

In order to clear our vision and so enable us to see something of the comparative needs of the different countries of Africa, let us look at a table of figures for the mission fields of Uganda, Nyasaland, the Congo and Madagascar and compare them in ratio with Africa as a whole for the year 1925, the last year for which complete figures are available.

We also give a table for ratio to population. To find a proportional basis for estimating the comparative advance of missionary work in each area we need to take a ratio to population. In the attached schedule Table C, we can see this comparison at a glance. To illustrate this, take the items giving the “parish” of each missionary; in Nyasa this would be 3,800; in Madagascar, 12,000; in the Congo, 18,000 and in Uganda 27,000. We see also that Nyasa has seven times as many missionaries in proportion to population as Uganda has.

From these tables we find the following results for Uganda. Total population, 23 per 1,000 for the whole of Africa, missionaries 17, resident stations 13, Christian community 55, communicants 46 (during the year 230), churches 21, Sunday-Schools 0, pupils 0, out-stations 132, native staff 111, ordained natives 34, unordained 118,

TABLE A

Missionary Statistics for Total of Africa, and for Uganda, Nyasaland, and Congo. Figures based on *World Missionary Atlas* 1925, with some revision for the several countries.

	<i>Africa</i>	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>
Population	135,000,000	3,000,000	1,120,000	12,000,000
Missionaries (total staff)	6,289	112	295	653
Stations	1,403	19	40	121
Christian Community	2,629,437	145,617	107,388	100,000
Communicants	1,015,683	46,963	55,000	58,639
Communicants Added During Year	67,946	15,616	7,000	9,259
Churches	10,952	232	85	326
Sunday-Schools	8,982	0	105	988
Pupils in Sunday-Schools	540,896	0	15,575	59,802
Outstations other than Churches	18,232	2,414	2,000	2,744
Native Staff	43,181	4,825	1,750	4,528
Native Ordained Men	2,021	70	21	5
Native Unordained Men	38,126	4,505	1,723	4,300
Native Women	2,656	250	6	223
Schools	16,938	2,639	1,904	2,540
Total under instruction	926,793	137,000	100,000	74,632

TABLE B

Showing Ratio per Thousand of the African Totals

	<i>Africa</i>	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>	<i>Madagascar</i>
Population	1,000	23	8	90	26
Missionaries (total staff)	"	17	47	104	47
Stations	"	13	29	85	53
Christian Community	"	55	41	38	136
Communicants	"	46	54	57	143
Communicants During Year	"	230	102	136	86
Churches	"	21	8	28	240
Sunday-Schools	"	0	12	110	270
Pupils in Sunday-Schools	"	0	28	110	135
Outstations	"	132	109	150	16
Native Staff	"	111	42	105	125
Ordained Men	"	34	10	2	351
Unordained Men	"	118	45	113	114
Women	"	94	2	84	28
Schools	"	156	113	150	21
Total under Instruction ..	"	148	108	80	31

TABLE C

Showing Ratio to Population for the Respective Countries.

	<i>Uganda</i>	<i>Nyasaland</i>	<i>Congo</i>	<i>Madagascar</i>
Missionaries	27,000	3,800	18,370	12,000
Stations	158,000	28,000	100,000	48,000
Christian Community	21	10	120	10
Communicants	64	20	205	25
Communicants Received During Year	190	160	1,300	600
Churches	12,900	13,175	37,000	1,400
Sunday-Schools	0	10,666	1,200	1,500
Pupils	0	70	200	48
Outstations	1,243	560	4,400	12,500
Native Staff	621	633	2,650	660
Native Ordained Men	43,000	53,300	2,400,000	5,000
Native Unordained Men	665	650	2,790	826
Native Women	12,000	186,000	53,000	47,000
Schools	1,137	588	4,700	10,000
Total under Instruction	22	11	160	120

women 94, schools 156, total under instruction 148.

For Nyasaland we have the following ratio per thousand of the African totals. With 8 per 1,000 of the population for Africa, there are 47 missionaries, 29 stations, 41 Christian communities, 54 communicants, 102 baptized during the year, 8 churches, 12 schools, 25 pupils, 109 out-stations, 42 native staff, 10 ordained men, 45 unordained, 2 women, 113 schools and 108 per 1,000 under instruction.

In the Congo we find that with ninety per 1,000 of the African population there are 104 per 1,000 of the missionaries and eighty-five of the mission stations, 150 out-stations and 150 of the schools, with eighty per thousand under instruction.

The figures for Madagascar are twenty-six per 1,000 of the total population of Africa, 47 missionaries, 53 stations, 136 Christian communities, 86 members received during the year, 240 churches, 270 Sunday-Schools, 135 pupils in Sunday-Schools, 16 out-stations, 125 native staff, 351 ordained natives, 114 unordained, 28 women, 21 schools, with 31 per 1,000 under instruction.

In comparing these three countries, we find the following interesting items: Uganda has 148 scholars out of every 1,000 in Africa, or one seventh of the whole number for the entire continent, while Nyasaland has 108 per 1,000. In Sunday-Schools, Madagascar, has no less than 270 to the 1,000 for Africa and 240 churches, so that practically a quarter of the whole number of churches in Africa are to be found in Madagascar, and when we consider the ordained native staff, we have the remarkable figure of 351 for Madagascar

against a 1,000 for Africa as a whole, so that *actually more than one third of the total churches of Africa are to be found in the Island of Madagascar.*

From the tables we also see that with reference to native staff there is a remarkably similar proportion in Uganda, Nyasa and Madagascar of one native worker to 620, 633, and 660 of the people, with the Congo rising to 2,750. In the provision of churches, we find Madagascar has one for each 1,400 of the total population and in Uganda one for 12,900, Nyasa 13,175, and the Congo one for each 37,000. In Sunday-Schools, Madagascar has a pupil for each 48 of the people, while Uganda has none officially recognized as such. Here we see the effect of administrative policy. In Uganda all the week-day instruction is based on religious teaching. In Madagascar that is prohibited, hence the necessity for the Sunday-School.

If it is impossible for existing organizations to reach the outlying areas in a reasonable time, others of course who can do so, should hasten forward for their evangelization.

Unreached Peoples

We now give the main locations of the unreached peoples of Africa in a brief summary. Naturally the boundaries of such areas cannot be clearly defined as some districts may already be under investigation by missionary societies.

In North Africa we find that present missionary effort scarcely reaches beyond a hundred miles from the coast, except in a few isolated instances. This leaves a solid block of 1,000 miles east and west, from the Gulf of Gables in Tunis to Cape Ghir in Morocco and

about 250 miles north and south. Tripoli also is practically an unreached land. In Egypt, the citadel of Islam, there are some 500 towns with a population of over 5,000 that have never yet had a resident evangelist, either white or brown. In the Northern Sudan and the Sahara are over 3,000,000 of the most fanatical Moslems that constitute a challenge to the Christian Church.

In Eritrea the northern area is largely unevangelized.

In Abyssinia we find a largely unreached land with ten million to eleven million. Existing missions are stretching out from the capital mainly to the southwest, leaving most of the northern, northwestern and southeastern sections quite without a gospel messenger.

Somaliland. The three Somalilands, French, Italian and British are quite unreached except for the Swedish Mission in the Kismaya District in the extreme south.

Kenya. The northern section from the Tana River and Lake Rudolf to the Abyssinian frontier is still waiting. In this area are many virile tribes, partly nomadic, and inhabiting a difficult country. The Government of Kenya has recently issued a call to the missionary societies to go in and occupy the Marsabit District.

Uganda. All the area is prospectively planned for, but so far no one has been able to reach the wild, semi-nomadic tribes in the northeast corner of the country. The area between Mount Elgon and Lake Rudolf and on to the north along the western frontier of Abyssinia.

In Tanganyika there are three large waiting sections. The northern from the Masai Steppe down to Gogol and centering around

Kondoa Irangi. In the southeast there is a large area centering around Mahenge, and on to Songea. In the west, the area west of longitude 32 East to the shores of Lake Tanganyika is quite unreached by Protestant, but Roman missions are in force.

In Belgian Congo there are four waiting areas. The eastern area from the present work of the Baptist Missionary Society in Maganga to the boundary of the Uganda Diocese and south to the missions in the Kivu, Lowa area. The central area embraces 20 to 24 east longitude, and 1 to 4 south latitude centering around Lisolka. Also the small area south of the river Ubangi and east of 26 east longitude and south to the sphere of the Baptist Missionary Society; from the Lualaba River to Lake Tanganyika and south of the Albertville Kabalo Railway on to the sphere of the Garanganze Mission.

In French Chari-Chad Territory, east of the main trade route from Fort Possil on the River Ubangi on to Fort Archambault and along the River Shari, there is a limited population waiting.

In Kamerun, all the area east of 12 east longitude, except prospective spheres of Swedish Mission, and the Christian and Missionary Alliance to the south.

Nigeria North. The Northern Frontier from Lake Chad to Sokoto, if permission can be obtained for work amongst Moslems. The four Northern Provinces, almost entirely Islamic, are Bornu, with 760,000 people, Kano with 3,440,000, Sokoto with 1,695,000 and Kontagora with 187,000. For this solid block of over 6,000,000 there are only a dozen missionaries in a few isolated spots.

Gold Coast. The Northern Ter-

ritories of the Gold Coast and Togoland, including the bend of the River Niger.

Dahomey. Almost unreachd.

Ivory Coast. Almost unreachd.

Guinea Coasts—French and Portuguese. Almost unreachd.

Liberia. Missionary effort only penetrates a short distance from the coast. The great hinterland is a waiting area.

Senegal and the Niger Territory and on to Mauritanian are mostly waiting lands.

Sierra Leone. There are still waiting lands on the northeastern frontier.

Rio de Oro is quite unreachd.

Angolo. The northeast and southern regions still wait.

Portuguese East Africa. The Mozambique and Tete areas, except for the few openings on the west from Nyasaland, are largely unreachd.

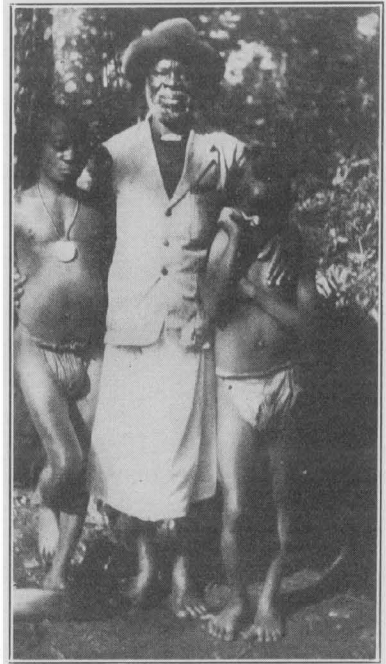
Nyasaland and Rhodesia are both practically occupied, though there are still some isolated areas in the latter.

Madagascar. The territory in the north between Mandritsara and Diego-Suarez. Both of these stations are occupied, but the central lands between, still wait; also the west central area around Milaya District is still waiting.

Comoro Islands. A small but important community, on four small islands quite cut off from evangelistic effort.

In some of the foregoing areas, Protestant Missions are now prospecting. In others it may be found that the way is blocked by

Islam or Rome. Within the spheres of the existing missionary societies there are probably over 50,000,000 to whom the Gospel story has never yet been given in a language intelligently understood by the peo-

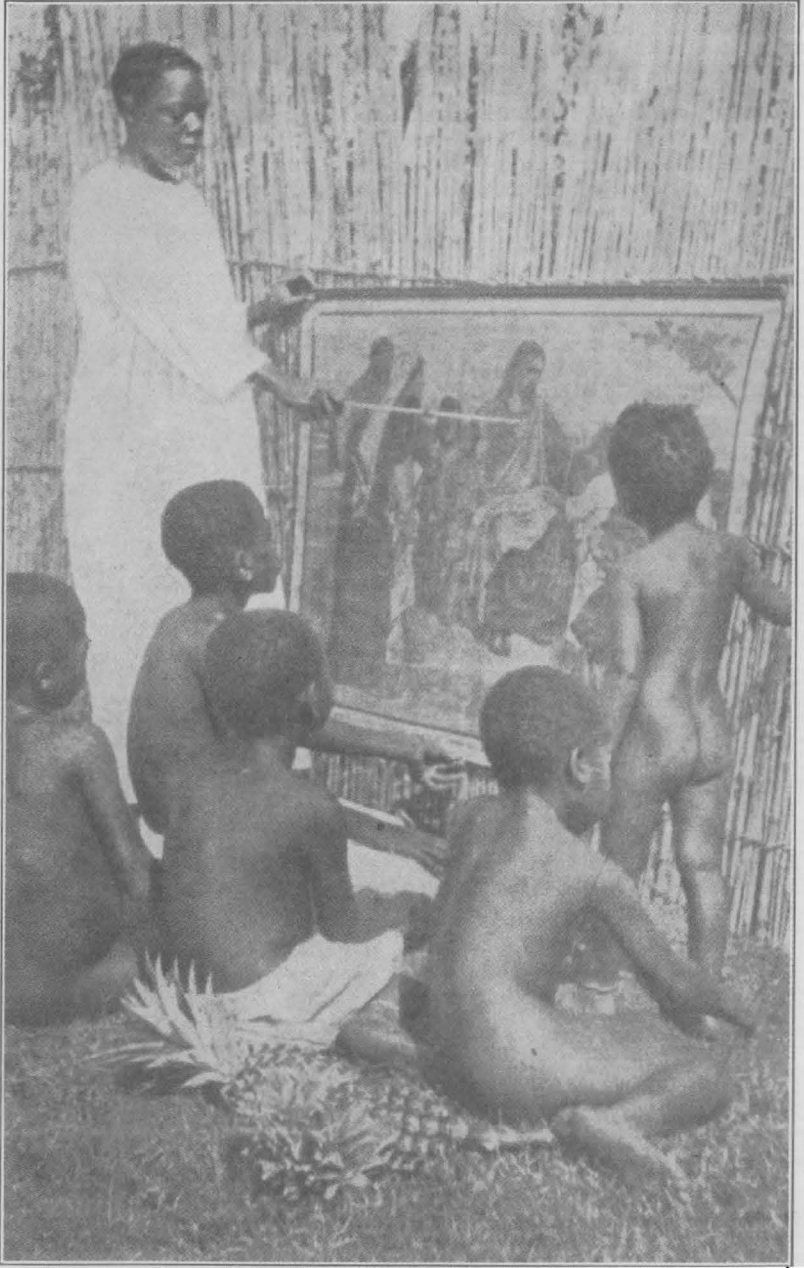


APOLO AND HIS PIGMY FRIENDS

ple. Within these still waiting areas there may be 30,000,000 people absolutely beyond the reach of prospective missionary effort. If America, and Protestant Europe with England, will awake to their needs, the Story of the Cross may yet reach them in this generation.

In the meanwhile it is all too sadly true—AFRICA WAITS!

Here is the experience of an old African woman: "I am an old, old woman, too old to learn anything, but I know I am a sinful woman before God, and that Jesus died to save me from my sins. I believe this." This woman walked from her town six miles away on four different days so as to be sure to be present when candidates for baptism were examined—forty-eight miles on her poor old feet.



TEACHING WAITING AFRICANS THE GOSPEL



METHODS FOR WORKERS



HOW TO STUDY AFRICA

BY REV. THOMAS S. DONOHUGH, N. Y.
*Board of Foreign Missions of the Methodist
Episcopal Church*

One would go far to find a subject of more fascinating variety. Consider the immense size of Africa, its strategic location, its sweep from the Mediterranean clear across the equator to the South Temperate Zone. Or think of its vast wealth in raw material, the range of its beauty, the diversity and interest of its amazing animal life, the unsolved mysteries, absorbing problems, and pathos of its primitive peoples, the challenge of its racial antagonisms, its devastating and grievous diseases. Africa, also furnishes what many believe is the severest test of the values of the religions and civilizations which have converged upon it, and perhaps the final test of the power and universality of Christianity. A man or woman *must* study Africa to be well informed upon some of the greatest questions which engage the attention of thinking people today.

How shall one approach a subject so comprehensive, so complicated? It seems presumptuous to suggest solutions, but those who have done a little exploring in the wilderness may report some promising trails which may be of help to the new adventurer.

By all means start with a good map such as that in the "World Atlas of Christian Missions," and keep it before you as you read. Locate the places referred to until Africa is as familiar as the United States or Europe and you no longer confuse Calabar and Malabar, Guinea, New Guinea and Guiana! Then look over the books in some good library and see the wealth of literature, of ro-

mance and adventure, of exploration and discovery; learn the names of the noble men and women who have given themselves to the solution of the problems of the great Dark Continent.

Lest you be overwhelmed, start very simply—you may prefer to take the new mission study books with the collateral reading, and form a group to study Africa. There is no better way to begin, with authors, texts, maps and helps carefully selected on broad lines for those who are interested in Africa from the Christian or missionary point of view. But you may want to go deeper and do something individual. We have seen nothing better as an introduction than "The Partition & Colonization of Africa," a series of talks to teachers, by Sir Charles Lucas, published by the Clarendon Press, Oxford. It would be difficult to improve upon this clear, succinct presentation of the major facts about Africa.

Along with it read "The Opening Up of Africa," by another great authority, Sir Harry H. Johnston, one of the Home University Library series, published by Henry Holt & Company. In the same series, "The Negro," by DuBois, the well-known editor of *The Crisis*, will be of special interest because written by a man of African descent, and one of the ablest writers of the day.

If these three little books do not "open up Africa" and make you eager to go on, you are quite hopeless and might as well stop! Let me warn you—you are starting on a long, long trail which grows in fascination as you get deeper and deeper into the mystery, the struggle, the challenge of this great land and its abused, dependent, lovable, capable, people.

Now a maze of paths confront us. Which shall we take?

Those who wish to investigate the relation and responsibility of Christianity to Africa, will appreciate Donald Fraser's "Future of Africa," (a mission study book published in London in 1911) and Miss MacKenzie's charming studies, "An African Trail" and "African Adventurers." It is no wonder that Dr. Fraser and Miss MacKenzie have been chosen to write the new mission study books for the current year.

These will open up new fields. We must consider Africa's relation to the



Great War, the big unsolved questions which emerge as a result and which we ought to know as citizens of the world and of the Kingdom of God.

Nowhere is the race problem so acute as in South and East Africa. Read Prof. Willoughby's "Race Problems in the New Africa," and Dr. Leys "Kenya" as illustrations. "Africa, Slave or Free" by Harris, shows how slavery has been succeeded by forced labor, and the two great volumes by Buell (just issued) reveal how Africa looks to a representative of the Department of Government at Harvard University.

From the missionary point of view a most notable contribution has been

made by the Educational Commission of the Phelps-Stokes Fund, led by Dr. Thomas Jesse Jones, whose reports on "Education in Africa" and "Education in East Africa" present conditions and suggest solutions which are commanding the closest attention of Government and mission boards. The publication of these reports has led to a series of conferences on Africa culminating in the one held at LeZoute, Belgium, in 1926, under the auspices of the International Missionary Council. The report of this conference is of unusual value.

Lest we become involved in too deep a study, try a new approach. One of the most fascinating ways to know Africa is through missionary biography. "The Personal Life of David Livingstone," by Blaikie has been the lighted pathway for many a life right into the heart of Africa. Others have entered with "The Moffats," with "Stewart of Lovedale," "Coillard of the Zambezi," "Grenfell of the Congo," with "Mary Slessor of Calabar," "Mackay of Uganda," and "Pilking-ton," "Laws of Livingstonia," or "Mackenzie of South Africa." Why have so many of the great, thrilling missionary biographies come out of Africa? That is worth studying.

Of course you will want to know more about Prince Henry and da Gama, who first adventured along the coast, Mungo Park, Bruce, Barth, and Stanley and many others who braved the hardships of the unknown interior. Then came Cecil Rhodes in the South, and Gordon, Kitchen and Cromer in the North, and other giants whose names spell the growth of Empire in Africa, as well as those of Johnston, Lugard, Guggisburg, Lyautry, and other great men who have served nobly to bring peace, order and justice in the trusteeship of African dominion.

This is all romantic, and also real study. If you want some delightful entertainment on the side try "Prester John" by John Buchan, and see what that does to you. If you too want to be deceived, like the gifted authoress,

borrow "Trader Horn" but for the real thing read Naussau's "Fetichism in West Africa" and see the difference.

Of course you know "Beau Geste," and other stories by Wren, marvelous pictures of the French Foreign Legion

through great works like Junod's "Life of a South African Tribe," Roscoe's "Baganda" or Smith's "Ila Speaking Peoples." A tremendous literature opens up, much of it the work of missionaries and colonial administrators who have spent their lives among the people of whom they write so absorbingly. Among the most fascinating are the studies in West Africa by Mary H. Kingsley, and the works of Ellis and Kidd; the recent "Golden Stool" by E. W. Smith, and "Liberia, Old and New" by Sibley and Westermann. Wherever you wish to wander you will find these illuminating studies essential to an understanding of the people of Africa, their past, their present and their future.

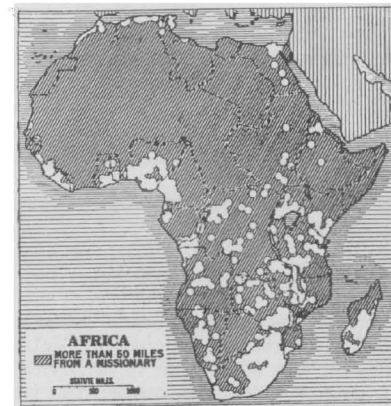
There is very much more that one must leave to the encyclopedia or government reports to which we refer those who want figures. Still we are on the outside looking in.

No books, no pictures even as fine as "Simba" or the records of modern explorers, can satisfy those who want to study deeply into Africa. You must listen to the soft voices and the

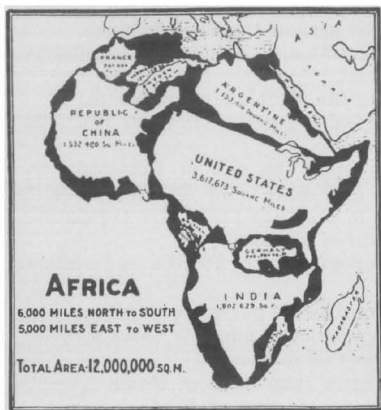
and the Desert, another realm of this wonderful Africa. Wallace's "Man from Morocco" and Mason's "The Winding Stair" are other thrillers. Of course there is also all of Egypt and Tutankhamen, the explorations around Carthage, and the mystery of Zimbabwe farther south, Kano and Timbuctoo on the West, and on and on into the sunset and dreamland, as Africa grows and grows.

Who are these marvelous people anyway! Johnston and DuBois have opened the way into this greatest theme of African study, the very heart of the continent.

Begin at the bottom if you wish, with the pygmies, and come up with the Bushmen and the Hottentots until you meet the Bantus who chased them into the woods and nearly into oblivion. You will learn that the Bantu is not a tribe, but a great language group, using some 300 allied tongues. You are meeting some of the strongest races on earth when you are introduced to big chiefs like Chaka, Lobengula, and Khama. There is no better way to study the people of Africa than



throb of the drums from across the seas and crown your study with a real African tour or many of them, or best of all enlist in the noble company of those who have given themselves for the Master's sake that Africa might be redeemed.



FACTS ABOUT AFRICA*

North Africa (including Egypt), has forty million people, mostly Mohammedans. South Africa has ten million people, many of them nominally at least, Christian. Between them is the great mass of ninety million blacks of pagan Africa.

Africa, has an area of 11,500,000 square miles, one-fourth the territory of the globe, almost four times the area of the United States.

Africa has three times the area of China, one-third her population, and a far greater wealth of raw material.

The coast line of Africa is equal to the earth's circumference.

Liberia, a Negro Republic, with 2,000,000 people, is three times the size of Holland.

Portuguese East Africa is eight times the size of Portugal; the French Congo is three times the size of France; the Belgian Congo is seventy-nine times the size of Belgium and has twice the population; British East Africa is five times the size of England.

Cairo, Africa's greatest city, has a population of 791,000 and contains 430 Mohammedan mosques.

Half the gold in the world is thought to lie buried in Africa.

The annual output of the Kimberley diamond mines is about \$25,000,000, ninety per cent of the world's output of diamonds.

The copper fields of Africa are greater than those of North America and Europe combined and its iron ore exceeds that of North America.

Africa has 800,000 square miles of coal fields hardly touched as yet.

In 1882 the export of cocoa from the Gold Coast was valued at \$20; today it is valued at \$15,000,000.

Before the Moslem invasion, North Africa had 40,000 Christian churches but in 696 A.D., Moslem Arabs overran the country.

The Berbers, who comprise 75 per cent of the people of North Africa, still have in their folklore stories of the cross and the Christ of their ancestors. They are therefore more easily reached than other Moslems.

In Egypt, only three women on an average, out of 1,000 can read or write. The deaths of infants under one year of age in Egypt are 31 per cent of the total native deaths. One person in every ninety in Egypt is totally blind.

Ignorance, superstition, poverty, neglect, are the inheritance of the pagan African.

Hundreds of thousands of natives are 100 to 200 miles from the nearest trained physician. The "witch doctor" is both physician and priest to the African.

Every Mohammedan trader from the north is a potential missionary for his religion among the Central Africa blacks.

The white man is in Africa seeking gold, diamonds, ivory, rubber, cotton, hides, oils, copper, tin, wool.

Rum and commercialized prostitution are the two blights that the white man has brought to Africa; the latter is far more dangerous than native polygamy.

* Interesting information on the country and significant facts of foreign mission progress. Revised from a leaflet prepared by the Methodist Episcopal Church, Committee on Conservation and Advance, Chicago, Ill.

Three main railroad lines penetrate the heart of Africa: the Cape-to-Cairo, one from the Indian Ocean on the east, one from the Atlantic by the Congo River route.

Three great missionary problems claim the attention and resources of Christianity in Africa. (1) There is the vast Mohammedan population in the north, extremely difficult to reach with the message of Christ. (2) In Central Africa is the vast Negro population, with 800 languages and in thousands of tribes and hundreds of thousands of villages. They live in ignorance, superstition and poverty. (3) In the great mining regions of South Africa the Negroes come into closest contact with the worst representatives of so-called European and Christian civilization, and many become physical and moral wrecks. The solution of these problems is to be found in the acceptance of Christ and the application of his principles in the every-day life.

Despite the years of work and noble sacrifice of lives, less than 2 per cent of the vast millions in Africa are members of evangelical churches.

GROWTH OF PROTESTANT MISSIONS IN AFRICA—1914 TO 1924

Total Societies at work	....	122	150	Native Staff	.....	24,599	43,181
American Societies	....	37	54	Organized Churches	..	6,586	19,592
British	....	36	39	African Communicants	..	645,958	1,015,683
Other	....	49	57	Christian Community	..	1,738,201	2,629,437
Protestant Missionaries		4,629	6,289	In Mission Schools	..	680,755	926,793
				Medical Treatments	..	226,427	1,809,391

THE FRUIT OF THIRTY YEARS IN ONE MISSION

In 1896, Ellsworth Faris and Dr. Harry N. Biddle were appointed missionaries to Africa, the first workers selected by the Disciples of Christ to take the gospel to the Dark Continent. The "thirty years between" show the following fruitage:

1896	1926
Two missionaries appointed.	Fifty missionaries at work.
A tropical jungle.	Five stations developed.
	461 outstations.
Unknown territory.	844 preaching points.
Countless hostile neighbors.	774 native workers.
	2,834 baptisms last year.
A million cannibals.	14,829 Christians.
Children trained in evil.	32 organized churches.
	282 Sunday-Schools.
	370 Christian Endeavor Societies.
Slaves of fear through ignorance.	448 day schools.
	7,128 pupils.
Ravages of disease unimpeded.	4 hospitals.
	73,723 treatments last year.
Tribute of terror to witch doctors.	\$10,860 contributed last year for missionary work.
Language never reduced to writing.	30,920 books and pamphlets printed and bound on native press in fifteen months.

TOPICS OF THE TIMES

PRAY FOR AFRICA

That those in territory still unoccupied for Christ may soon hear the Gospel and may have a mission established in their midst;

That the missionaries and the native Christian workers may be faithful in prayer and in their Christian testimony by life and by lips;

That a supernatural power of God may be given to all missionaries to penetrate beyond the barriers of race and that they may learn to think with their people, to know their *spiritual* needs and how to minister to them;

That the loving sympathy of Christ Himself may be given to each worker in meeting the problems of superstition and ignorance which bind the soul of the animist and paralyze reason and will; and for power of the Holy Spirit to break those shackles, freeing the African for a life of service to Christ;

That in all departments of missionary service, church, school, medical, and industrial, the spiritual needs of the people may always be kept in the foreground;

That there may be more dependence upon divine ordination and power and less upon human organization and idealism;

That the Christian spiritual forces may progress with such power that Africa may be Christian rather than Mohammedan;

That the translation of the whole Bible may be continued and that funds may be supplied so that it will speedily be finished and given to the people;

That more adequately prepared men and women who have "an eye single to His glory" may hear the call of God to give themselves for service in Africa to help meet the need for teachers to slake the spiritual thirst of the multitudes who are dying and who need more knowledge of God as He is revealed in Jesus Christ.

"PRAY YE THE LORD."

AFRICA AND THE KINGDOM OF GOD

MULTITUDES of men and women are devoting time and thought to the study of material things—chemistry, aeronautics, electricity, mineralogy and agriculture. Others are making a specialty of geographical, social and economic problems—exploration, hygiene, politics, finance, education and industry; some are giving attention to the ques-

tion of how all these materialistic and human problems relate to God's purpose and plan for man in the world. They recognize the threefold relation of man to God, to his fellow men and to the material world in which he lives. Those who devote their efforts to the promotion of Christian missions have the broadest outlook and the most vital interest in all important problems and elements of progress. They are interested in exploration as a means

of discovering new fields where Christ should be made known; in science as a study of God's world and the material forces and laws that may benefit mankind; in politics as the science of government and the relation of men to their fellows; in hygiene and education to discover the way in which men, women and children may be brought nearer to God's ideal and may be made more useful.

This year we study Africa in its relation to God and God's plan for man. It is a field of vast importance and unique interest because of

1. Its vast territory populated by millions of ignorant, suffering people, still untouched by the light and life of Christ.

2. Its new unclaimed fields that call for exploration in God's world, and the study of humanity and religion.

3. Its rich resources that may be claimed for God and His service—the agricultural and mineral wealth, and above all, the human lives that may be, and are being, transformed by the power of Jesus Christ.

4. The future possibilities that lie in Africa and the transformed Africans as servants of God and of humanity.

This number of the REVIEW is devoted almost wholly to Africa, viewed from this angle. Men and women who have devoted their lives to God and the Africans describe the field, the people and the work as they have seen them. Other papers of equal interest and value could not be included for lack of space but will appear later. Among them are

"Fifty-three Years in Africa—A Contrast," by Rev. Robert Laws, M.D., one of the founders of the Livingstonia Mission of the United Free Church of Scotland.

"Christian Training in South Africa," by Rev. A. J. Haile, of Tiger Kloof Native Institution, Cape Province.

"Native Leadership for Africa," by Rev. John E. Geil of the American Baptist Mission, Congo Belge.

"After Slavery in Africa—What?" by Theodore Burt, Friends' Industrial Mission, Zanzibar.

"On the Edge of Native Mentality," by Rev. Herbert Smith, Disciples of Christ, Congo Mission.

"African Youth Today and Tomorrow," by Rev. Max Yergan, of the Y. M. C. A., South Africa.

"Secrets of Success in Central Africa," by Rev. Charles E. Pugh, of the English Baptist Mission, Equatorial Africa.

"Is the Modern African Woman an Asset or Liability?" by Mrs. John M. Springer of the Methodist Episcopal Mission, Central Africa.

"Some Characteristics of African Education," by Seymour E. Moon of the Congo Evangelical Training Institute, Congo Belge.

"Studying Africa with Juniors," by Mrs. A. W. Rider.

The literature published on Africa, as noted in our Book Department, is unusually rich and offers a feast for any who are interested in God's world and the progress of His Kingdom among men.

"GOD SAVE THE HEATHEN!"

"God save the heathen!" so they pray
On bended knees in many a shrine,
And cast their eyes beyond the seas
To peoples they would claim for Thine.

"God save the heathen!" echo we,
In all the realms of Christendom
As well as India or Cathay.
"In every heart, Thy Kingdom come.

"Where human life is less than gold,
Where truth is sacrificed to gain,
Where lust would still corrupt the pure,
Where hearts are hardened against pain,

"Where war goes on its crimson way,
Where might is right and knows no God—
In Christendom or in Cathay—
Save them, O Lord, at home, abroad.

"Nor dare we pray for them alone;
In our own lives, purge thou and clean,
Till in us without stain or dross
The Christ of Nazareth may be seen."

Lord, save the heathen in my heart,
The will that will not follow Thine,
All selfish pride, unworthy thought—
Do Thou, through me, in glory shine.

—BY WYNN C. FAIRFIELD,
*Oberlin-Shansi Memorial Academy,
Taiku, Shansi, China.*

PROTESTANT AND CATHOLIC MISSIONARY WORK IN AFRICA

From **RAYMOND LESLIE BUELL'S "NATIVE PROBLEMS IN AFRICA"**

	<i>European Missionaries</i>		<i>Baptized Natives</i>	
	<i>Protestant</i>	<i>Catholic</i>	<i>Protestant</i>	<i>Catholic</i>
States and Possessions—				
I. Independent States:				
Egypt	354	1,642	16,883	173,751
Ethiopia	34	128	21 ¹	8,896
Liberia	108	13	18,654	2,282
II. French Possessions:				
Algeria and Tunis	135	297	245	321,117
Morocco	66	467	....	116,000
French West Africa:				
Senegal	2	121	35	22,380
Sudan and Upper Volta ..	14	77	....	5,856
French Guinea	26	47	596	6,136
Ivory Coast .....	....	44	13,081	13,183
Dahomey	6	62		
French Equatorial Africa ..	104	210	3,084	46,909
French Somaliland .....	....	11	....	387
Cameroons (French)	110	30	86,310	75,490
Togo (French) .....	....	44	....	40,096
Madagascar	299	581	267,907	336,219
III. British Possessions:				
Anglo-Egyptian Sudan	80	152	244	9,973
Basutoland	60	142	96,855	38,894
Gambia	3	....	1,582	....
Sierra Leone	108	37	35,139	6,150
Gold Coast	81	35	134,583	36,242
Nigeria and British Cameroons	464	142	165,998	68,958
Bechuanaland Protectorate	12	....	16,290	....
Southern Rhodesia	202	241	15,641	24,399
Northern Rhodesia	194	45	14,518	31,501
Nyasaland Protectorate	245	82	65,917	23,800
Kenya Colony	252	135	19,717	10,000
Uganda	112	389	131,209	296,451
South West Africa	105	112	52,282	7,722
Tanganyika Territory	176	295	30,544	91,716
IV. Belgian Possessions:				
Belgian Congo	900	1,013	59,486	376,980
V. Portuguese Possessions:				
Portuguese East Africa	109	58	24,044	40,000
Angola (with Cabinda)	186	308	3,906	215,467
VI. Italian Possessions:				
Libya	2	173	....	19,500
Eritrea	39	237	2,679	32,800
Italian Somaliland	11	9	210	630
VII. Spanish possessions:				
Rio Muni and Fernando Po.	15	108	2,390	15,500

The figures in regard to European missionaries may be taken as approximately correct at the time when they were compiled. It seems that the figures for baptized Christians is much less accurate. In addition to baptized Christians both Catholic and Protestant missions have a large number of natives as "catechumens" who are under some form of religious instruction. For the Protestants this figure reaches 721,421 in Africa, and for the Catholic 1,350,782.

The Protestant and Catholic work on the continent of Africa may be summarized as follows:

	<i>European Missionaries</i>	<i>Baptized Native Christians</i>	<i>Others Under Instruction</i>	<i>Total Native Christians</i>
Roman Catholic	8,581 ²	4,015,332	1,350,782	5,366,114
Protestant	6,590 ³	1,830,582	721,421	2,552,003
Total Missionaries	15,171	Total Native Christians 7,918,117		

¹Apparently members of the Abyssinian Church are excluded.

²This includes 2,501 priests, 543 lay brothers, 5,537 sisters.

³This includes 1,999 ordained men, 1,993 wives, 2,348 others.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

IS YOUR NAME WRITTEN THERE?

MISSIONARY women! Doubtless when the roll is called up yonder you'll be there! But when the poll is counted in November—will you be there? It is your privilege to help effectuate the prayer "Thy will be done on earth"—if your name is written in your voting precinct. In many states voters must register early in August. Have you registered?

The charge is justly made that one half of the women voters of the United States do not discharge their civic responsibilities at the polls. They do not "keep out of politics" by refraining from the use of the franchise. On the contrary, they help elect bad men and enact unrighteous measures by withholding votes and influence.

A recent letter from Europe asks what the Christian women of America are doing about the coming elections? The eyes of the world are on us.

There are, approximately, 20,000,000 Protestant church women in the United States. They are a force to be reckoned with. In their various corporate capacities, as mission boards, club members and federations they have passed ringing resolutions on law enforcement and world peace. But law breakers and war makers do not abdicate merely at the ring of resolutions. The Kingdom doesn't come because we piously say, "Lord, Lord," but because, in addition, we *do* the things He commands. Now comes the test of our sincerity.

The issues are clear cut. They have become international and affect our missionary work at home and abroad. The society opposed to Prohibition defiantly announces that it is backed by organizations representing \$40,000,000,000. They are not all in the United States. The forces of evil are leagued together. Shall we supinely sit and watch the impending struggle?

We are not presuming to suggest candidates. There is not much chance for error. Choose *ye*, but register this day!

EVELYN RILEY NICHOLSON,
Detroit, Michigan.

A CHINESE GIRL'S MESSAGE TO AMERICA

BY MISS MARY CARLETON

An address delivered at the Annual Meeting of the Federation of Woman's Boards of Foreign Missions, Atlantic City, January, 1928

A number of years ago in Foochow there was a young Chinese married couple. The young woman, an earnest Christian, was taking a doctor's degree in a mission hospital; the young man was serving in a hospital for the business people in the port.

There was one little girl and after a short time another child, a girl, was born. In those days girls were not loved quite so much as boys and the idea about girls was very different from what it is now after Christianity has been in China a longer time. The father said that they would give the girl baby away. Mothers' hearts are the same the world over, and so this young Christian mother was very sad because she did not want to give her little girl to anyone. The missionary doctor in charge of the hospital noticed that the mother was very sad and

asked why it was. When she knew what was the trouble, the missionary doctor said, "I am sure there must be some people in America who would be willing to help you keep your little girl in your home."

Not long after that this doctor became seriously ill and had to leave for America, and a new doctor came to take charge of the hospital. She had to work through an interpreter, and I am sure that she was often homesick and felt the great responsibility of this hospital. She became interested in the baby girl and came to love her. One day, after some time, she said to the mother, "I would like to have your little girl to be my little girl." After consulting the father the baby girl was legally adopted by this medical missionary and since that time she has had the privilege of a Christian home, the advantages of Christian education, the opportunity of coming to America and of studying in your American institutions. Tonight she is glad to be here to tell you what Christianity means to her and that she is very happy to be in Christian work. My father in later years became a local preacher and all the children grew up as Christians. I go home soon because I feel that China needs every Christian worker that is ready for service.

Great things are happening in China. It thrills me and I am sure it must thrill the hearts of those of you who have had a share in advancing the standards of womanhood in China. There are a few things that I feel are very important and encouraging in our work in China:

First: Our *revolution*. If we go back into history we find no country where so many revolutions took place simultaneously; political, industrial, educational, economic, social and religious revolutions. The wonder to me is not that China is confused and that there is unrest there—the wonder is that it is not far worse. There is a story of two men who climbed the Pyrenees; one had been there before and the other had not. The one who had not been there before woke up the

next morning startled by a terrific wind storm. He called his companion and said, "Wake up, I am sure the world is coming to an end." "Oh, no," said his friend, "that is just dawn on the Pyrenees." That is the way it seems to me about China; all these things that are sweeping through China today are the forerunners of the wonderful day that is coming to China. Many people reading the papers are thinking the Chinese people are anti-Christian and anti-foreign, and yet you who have a great love for America, who know what it is to go through a revolution for liberty, can understand that I feel China is not so much anti-foreign or anti-Christian as it is pro-Chinese. Everything is for China today and it seems to me a very wonderful thing that China has at last come to have a national consciousness. China is awakening and what a wonderful awakening it is going to be! I wonder how we are going to help China meet that awakening. We shall have many problems.

Second: *Christianity in China*. In spite of the unrest, of wars, in spite of the suffering of our people, last year, the Bible Society reports, more Bibles were sold in China than in any other previous year. That means more people are studying the Bible, are interested in Christianity than ever before. If we can help our young people and all our people to understand that the Bible and Christianity are for the Chinese as well as for Americans and for the whole world; that the Bible and Christianity can solve our problems and meet our needs, then we need have no fear of China not accepting Christianity or of becoming anti-Christian.

It is a wonderful thing that many of our educated men and thinking people are interested in Christianity and their criticisms are very constructive. A gentleman, not a Christian, said to a missionary, "You are discouraged; you think Christianity is spreading very slowly. Give it ten years and Christianity will spread over China like wildfire." I would not have the

faith to say that in ten years Christianity would have spread over China. I would say that in twenty-five years it might. But here is a non-Christian saying to a Christian that in ten years this thing would happen.

There are three things that I would suggest as necessary if we are to look forward to this:

1. Christians must not live in Christian compounds; they must stay in their homes and live their Christian lives among their own people.

2. Christians must talk more about the teaching, must not compromise, but tell people about it.

3. Christians must support the Christian Church as though they really did believe in Christianity.

How will we meet these developments?

Third: *The Church in China*. Another great thing is our indigenous Chinese Church. It has taken perhaps a very long time to strike roots, but I feel it has struck roots in Chinese soil and we have a real Chinese Church. There are sixteen denominations in China that have united as the Church of Christian China, but there are many problems that we shall have to meet in our Church and we need your help and prayers.

Christianity has been in China not quite 130 years. A great many people here say "Missionaries have been working in China so long, why not let them all go home and let Chinese Christians carry on their own work?" I wonder if they realize that there are at most only 400,000 Christians in China—and not all these are leaders—and there are 400,000,000 people in China. You will realize when you think of those figures how much we need as a young church and why we are not able to meet alone the needs of the present day.

Many things are happening in China which are hard for us to understand. Many Christians are being tested, many have lost material things, and yet it is a very wonderful thing that out of all this has come a strong leadership in the Chinese Church.

God has used these things for His glory.

Fourth: *The Missionaries in China*.

The missionaries that we need in the coming years will be those who can overcome any barrier of nationality or race. They will be missionaries who will feel the love of Jesus Christ so that they will try to understand our people and bring to them the things Christ Himself would want to bring to us. And so it seems to me we have a great deal to be thankful for in the things that are going on in China. We need your help and prayers and cooperation more than ever before.

In the 15th century when the second emperor of the Ming dynasty moved from Nanking to Peking, he ordered that a bell be cast of gold and silver and bronze. He gave the task to a particular man and that man put all the metals together, and tried to cast the bell but the metals would not blend. The man tried a second time and again did not succeed. He had a daughter. When she saw that her father was not succeeding, she was grieved and she feared if he did not succeed the third time his life might be in danger. So she went to ask of a fortune-teller what the trouble was, and the fortune-teller said there was needed the blood of a maiden to cause the metals to blend. This girl persuaded her father to try again and when the gold and silver and bronze were put into the furnace, she leaped in, and the metals blended and the bell was cast, and the legend relates that the tones of the bell were very beautiful.

God needs not only gold and silver and bronze, but the sacrifice of our lives to be used wherever He wants us to be. If we realize that by our sacrifice the Gospel message is going to reverberate not only throughout China but throughout the world, surely there is no sacrifice too great for us to make.

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine
Demands my heart, my soul, my all."

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

ANOTHER PIONEER UNION

Illinois spoke in the May issue, Missouri in June; now California speaks. We are grateful to Miss Emma C. Neumiller, a former President of the Union at Stockton for the following.—EDITOR.

The Women's City Missionary Union of Stockton, California, was organized thirty-two years ago by Elizabeth Stephen Thomas (Mrs. William Thomas), wife of the Baptist pastor. It is a strong union composed of over



MRS. ELIZABETH STEPHEN THOMAS,
FOUNDER OF THE UNION IN
STOCKTON, CALIFORNIA

twenty churches and missions. The Union was formed entirely for fellowship and to increase interest in the great missionary work of the Church.

The churches at that time in Stockton were not hearing about the great things being done on our missionary fields. In fact, some of the churches did not have women's organizations. Mrs. Thomas, recognizing this fact,

set to work to increase the knowledge of our women and it has paid.

We have never made it an object to raise money, with the exception of three years ago, when we helped financially to launch the Filipino Center. Stockton is situated in a very strategic position in San Joaquin Valley. It is a city of 56,000 population, surrounded by large farm lands and orchards, so there are many foreigners working in and around Stockton. The asparagus fields seem to call the Filipino and there are 3,000 of them here. One of our fine women saw the need of helping these Filipinos, especially the children, so she started a Filipino center and opened a Sunday school where each Sunday about forty little dark-faced children are being taught. They are now hoping to have a Filipino pastor and so be enabled to do even greater work. This is entirely an independent work under no denomination. Although the Union is not helping in this now as an organization, many of our women are giving individually and are helping in the Sunday school.

We have also about 4,000 Mexicans in Stockton. A strong mission with a regular pastor is directly under the Methodist Church but some of the women of our Union are helping in the Sunday school, and it has almost been a community interest.

We have a Chinese Mission, also under the Methodist Board. About 3,000 Chinese are registered in Stockton. Some of the women in our Union are helping here also.

The Japanese work is under the Presbyterian Board. There are about 4,000 of them in Stockton.

We frequently have the leaders of these various missions give a talk at our Union meetings, have the children there, and ever keep before us the

necessity of helping the foreigner within our gates.

We recognize the Day of Prayer with good attendance and a fine spirit. The object of the organization has paid well, for there is a fine spirit of missions among the women of our churches and our Women's City Missionary Union has been the great factor in promoting this spirit.

RELIGIOUS WORK FOR INDIAN SCHOOLS

Eight years ago the Home Missions Council and Council of Women for Home Missions, realizing the need and opportunity for an adequate program of religious education in the government schools for Indians, especially the large non-reservation boarding schools, started to place in them Religious Work Directors serving interdenominationally. There are at present six such Directors serving eight schools.

The general program includes Bible instruction, meetings of groups and classes, constructive social relationships, and student service activities with a world outreach.

Until now administration of this work has been one of the responsibilities of the executive charged with numerous lines of activity. Necessarily this specific project has received but a small portion of his time. It is with real rejoicing that it has been possible now to appoint an executive to devote her entire time and energy to this service. Miss Helen M. Brickman started work this fall as this National Director, Religious Work for Indian Schools.

Miss Brickman has come with most evident enthusiasm for the task, a vision of the great possibilities, and a background of training and experience which make her eminently qualified. She holds an A.B. from Cornell University. For four years she taught English in the Woman's College at Due West, South Carolina, going from there to the Michigan State Normal College as Student Secretary. Since

then, for over ten years, she has served the Young Women's Christian Association in various capacities: as Girl Reserve Secretary in Detroit, Michigan; placement secretary and office executive with the National Board in New York; 1922-1924, General Secretary in Dorpat, Esthonia; 1924-1927, General Secretary in Riga, Latvia. She has had considerable travel in Europe in addition to her residence in the Baltic States.

The Councils welcome Miss Brickman with utmost heartiness, and with gratitude that this advance step is now possible. Her headquarters are the office of the Council of Women for Home Missions, 105 East 22nd Street, New York City.

THE CIVIC COMMITTEE

Northern Baptist women have taken a fine forward step, setting up a Civic Committee of the Woman's Home and Foreign Mission Societies and similar committees in district, state, association and local societies along the following lines.—EDITOR.

WHAT IT IS NOT:

It is not a political organization.

It is not a form of partisan politics.

It is not a channel for political propaganda.

WHAT IT IS:

It is a committee to emphasize the fact that casting an intelligent, conscientious vote at every election is a Christian duty.

It is a group of women who believe that Christians can and should use the vote to help make wrong conditions right.

It is a committee to secure and circulate information concerning the integrity and fitness for office of individual candidates, local, state and national. The important thing about a candidate is his personal character rather than his party affiliation.

It is a committee through which Northern Baptist women unite in support of righteousness, law observance, justice and universal peace and good will.

It is a factor for righteousness in our own land and, consequently, in all lands with which we come in contact.

WHO SHOULD BE MEMBERS OF THE CIVIC COMMITTEE:

Women who believe unconditionally in law observance and in punishment for law violation.

Women who will seek out and report to their organizations the facts concerning those who are candidates for office.

Women who believe that every Christian has a direct responsibility for improving the conditions under which our Government functions.

Women who will use their influence to interest other women in the civic life of the community and of the nation.

WHAT THE CIVIC COMMITTEE WILL DO:

It will keep its constituency informed concerning the moral issues involved in elections.

It will urge every Baptist woman to realize that her influence is important and her vote increases her influence.

Each Civic Committee will keep in close touch with the Civic Committee in the next smaller unit; i. e., District with State, State with Association, etc.

Likewise each Civic Committee will confer with and report regularly to the Civic Committee in the next larger unit; i. e., Local with Association, Association with State, etc. Thus the chain will be complete from the national to the local, and each committee will be a strong link in the chain.

STANDARDS FOR THE LOCAL WOMAN'S SOCIETY:

I. A Standing Committee of the Society whose duty it is:

(a) To promote interest in such subjects as Law Observance, Temperance, Child Welfare, Public Health and Public Morals, and in questions of national and international concern;

(b) To endeavor to create in the women of the church a feeling of responsibility for the election of the right kind of public officials to local, state, and national offices.

II. At least three programs a year, arranged by the Civic Committee on civic subjects, and given as a part of the regular meetings of the Woman's Society.

III. A definite purpose to lead every woman in the church to realize her responsibility, as a Christian citizen, for using her influence by registration and by vote.

Your Vote

C—onviction
I—ndependent Investigation
V—ote
I—ntelligent Interpretation
C—ourage.

The very center of Civic Activity is the VOTE—your vote.

On each side of the vote is an I. One I is your Independent Investigation of the merits and fitness of the candidates.

The other I is your Intelligent Interpretation of news items which are often intentionally misleading.

Your Eyes should both be wide open, that they may C. Then there will be Conviction that you have a civic duty, and Courage to perform that duty yourself and to share your Conviction with others.

Would You?

Would you be content that none should vote

Who know what the vote is about?

Then you've not much to lose

If, holding those views,

At the polls you do not turn out.

Would you be content that none should vote

Who distinguish the false from the true?

Then you need not bother

To learn one from the other

And you'll be a slacker, too.

Would you be content that none should vote

Save those whose votes are for sale?

Then you may stay

From the polls away

And help honest votes to fail.

For the ignorant vote and the careless vote

And the vote for sale will be there;

But how fearful the cost

When the battle is lost

By the Christians who do not care!

CIVIC COMMITTEE

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

276 Fifth Avenue, New York.

EMANCIPATIONS

Clinton Howard's list of five great emancipations covering the last five centuries:

"The great event of the 16th century was discovery,—geographic emancipation.

"The great event of the 17th century was the Reformation,—spiritual emancipation.

"The great event of the 18th century was democracy,—political emancipation.

"The great event of the 19th century was abolition,—physical emancipation.

"The great event of the 20th century thus far has been prohibition,—moral emancipation."



WORLD-WIDE OUTLOOK



AFRICA

"Old Message: New Methods"

THIS is the motto of the Nile Mission Press, which distributed 480,000 in 1927 as against 160,000 in 1923. Dr. Upson describes as follows four ways the Press has of "carrying the good news": (1) The Egyptian donkey is a very sturdy animal and most reliable. Several of our colporteurs have donkeys; two, named "Galilee" and "Samaria," were specially donated for Palestine. (2) Our central book depot sends out every year well over one thousand parcels of Arabic gospel books, and these are mostly carried by rail in the first instance. But to our Algeria branch we ship cases of our books, say half a ton at a time. (3) Our automobile "The Messenger of Peace" (*Rasoul-es-Salaam*), as it has been named, goes several times a week to carry, not only the local colporteur, but several of our clerical staff, on the principle that "'Twill do your soul good to get out and preach and distribute." (4) Aéroplanes have also been impressed into the service of the King of Kings. Practically every Monday air-mail packets arrive from either Iraq or Persia, the former being orders for books from our cooperating agents at Baghdad and Basra, the latter consisting of fat packets of printers' proofs from the Rev. W. N. Wysham, secretary of Persia Inter-Mission Council.

A United Service in Khartoum

FOR four years the various Christian bodies in the Sudan have been accustomed to holding an annual united service in Khartoum Cathedral. At this year's service, the fifth, there were present besides the Anglicans with Bishop Gwynne, the Greek Ortho-

dox, the Coptic Orthodox, and the Armenian Orthodox. The *Veni Creator* was first sung in English, and after that the *Gloria* in Greek. Then every man, as at Lausanne, recited the Lord's Prayer in his own tongue, and after that a Prayer for Unity, in Arabic. Then came a Coptic hymn and the lesson from St. John, "When He, the Spirit of Truth, is come, He will guide you into all truth," was read in Armenian. It was also read again in the Arabic and Greek. Bishop Gwynne's address was read in English and afterward translated into the other languages.—*The Living Church*.

A Modern Paul in Abyssinia

IN AN article about the new Abyssinian Frontiers Mission, Thomas A. Lambie, M.D., tells the story of "Abba Paolos," or Father Paul: "He was an Abyssinian monk who thought that if he made the pilgrimage to Jerusalem he would find peace, but he met some Swedish missionaries who brought him to a real knowledge of Christ and he did not go to Jerusalem. He went back to Abyssinia and everywhere proclaimed his new faith in the Lord Jesus Christ. He has earned his name Paul. He has been imprisoned and beaten and stoned for the sake of Jesus, and yet he keeps his faith pure and sweet and strong. Recently he has been doing a great service here in Addis Ababa. The people seem to have softened a little toward him, and he is permitted to speak of his Master even in the Queen's palace. We love to have this old Christian hero come to see us. I even love his old staff and sandals and sheepskin cape. He is so kindly and true, and yet so firm in proclaiming the truth as it is in Jesus Christ."

Subdivided Africa

THE journey down the West Coast of Africa gives an insight into the number of subdivisions of African territory and islands along the way. Between Gibraltar and Cameroun, we stopped at ten ports in six different areas, and we passed in all fourteen different colonies, protectorates and political entities. Only one of these fourteen divisions of African territories is independent; all the other are colonies or protectorates or mandates of some European power.

Liberia is the only country in all Africa which has its own nationalist government, Egypt and Abyssinia being the only other countries with semi-independent powers. American influence is evident in Liberia.

W. REGINALD WHEELER.

A Wireless from Africa

THE progress of modern science and its relation to missionary work, is illustrated by a wireless message received by Mrs. Robert M. Russell of Larchmont, N. Y., whose husband left America last May to visit the Presbyterian missions in West Africa. On July 11th, Mrs. Russell, who was at Northfield, Mass., received a message from her husband in Africa, transmitted over Mr. Edwin Cozzen's radio, at Elat, 5,000 miles away and received by Mr. F. M. Whitaker of Durham, N. C. From him it was transmitted to Mr. Henry C. Wing, of Greenfield, Mass., who has a summer station at the top of the Mohawk Trail in the Berkshires. He in turn transmitted the message to Mrs. Russell. Thus a space that requires six weeks or more for a letter was traversed in less than twenty-four hours by radio.

A Chief's Conversion

THE Anglican Bishop of Sierra Leone writes of a Christian chief whom he met lately, a man formerly a soldier in the West African Regiment. While stationed at Freetown he used to attend the cathedral services and what he learned there set him

thinking so that he firmly refused to become a Moslem. After leaving the regiment he was a court messenger for a time, and then was urged to become chief in his district. While he was pondering over the wonders of sun, moon and stars, he went to talk to the African catechist, who was working in the neighborhood, and he led the chief to Christ. The Bishop adds:

"What a joy to be in a Christian chief's compound, to see his shining face and to hear his children singing Christian hymns. There is real revival here, and we must do our best to enter into possession of the towns which are waiting. On October 2 between 200 and 300 people came to church in the morning, and the service was entirely in Mendi, by request. The chief brought a calf and two and a half bushels of rice as a thankoffering. He had refused to have heathen sacrifices at planting time, and instead had prayers on his farm. He says that even the birds have no power over his rice now!"—*The Church Missionary Gleaner*.

The Open Book

"OUR Yakusu district with its five hundred village schools definitely stands for the Open Book," writes the Rev. W. H. Ennals, of Yakusu, West Africa.

"The educational standard even of many of the teachers is not high, but they are opening the Book to thousands of young people by teaching them how to read, and by placing in their hands the Book of Books. Writing and other subjects are taught, but reading takes precedence, the ability to read makes them susceptible to the Life-giving Message. Our people here often refer to God as being the 'God of Books,' in contrast with the often unintelligible recitations of Catholic catechists and Moslem mullahs. The African has missed the ages of slow and patient development by which his big white brother has reached his present position. This very month we have been able to place in the

hands of our people the new edition of the *Lokele New Testament*.

"In the interests of the Open Bible we labor to deliver these people from superstition and vice by sending to them men endued by the Spirit of God to break the chains of ignorance and indifference."—*The Bible in the World*.

Congo Women Work for Church

LUKOLELA is a station of the English Baptist Missionary Society, which was without a resident European missionary for several years, but which has been occupied for nearly two years by Rev. and Mrs. Alfred Stonelake. The latter writes: "To the women belongs the honor of doing the first bit of work for the new church. Mantala organized the women to clear the site. This was begun by an early morning prayer meeting on the telegraph road alongside the site. Lukolela is on the slope of a hill, so the site had to be leveled. Again the women came to the rescue, and a tough job they had, for the soil is very hard to work. The ground was divided into three sections, and the women Christians, inquirers, and school children divided into three groups, so that each would be responsible for a given part of the work. They all gave a morning a week for three weeks until the task was successfully accomplished."

Fifty-seven Years—and Still Waiting

THE first party of missionaries of the Unevangelized Africa Mission, a new independent mission started by Rev. Charles E. Hurlburt, founder of the Africa Inland Mission, has recently sailed for Africa. While at Kigoma, on the eastern shore of Lake Tanganyika awaiting a steamer, they went about four miles south on the lake to the town of Ujiji, the historic meeting place of Stanley and Livingstone. On arriving in the town they were directed through uneven streets, between rows of thatch-roofed houses. Curious natives followed and a "meeting" took place under a tree which is

now enclosed by a substantial fence and appropriately marked with a slab bearing the inscription:

STANLEY LIVINGSTONE, 1871

What a privilege to stand in the shadow of the same tree that had sheltered the two great missionary-explorers! And how challenged they were by the vivid memory of that life consumed by zeal for the evangelization of the great "Dark Continent"! The missionaries learned from natives that, as yet, no missionary has settled in this town or in the surrounding district. One feeble old man in the group was a boy when the notable meeting between Livingstone and Stanley took place. Since that day, nearly two generations have passed into eternity unwarmed, and Christ is still unknown to these people.

A Centenary Among the Kaffirs

THE centennial of the mission to the Kaffirs of the Moravians of Germany was recently celebrated at Silo, South Africa. During these hundred years the Moravian Church sent out to this mission 60 missionaries. The beginnings were uncommonly difficult. In 1851 the station was destroyed in war by British troops, after the ten missionaries who were stationed there had fled with about 150 natives. The reason for the war was the fact that Silo was the center of an uprising which had been started by the medicine-man Umlanjeni. During the severe trials of the World War, the number of Christians increased by 1,700. Now there are in all about 12,000 souls.

Unpossessed Territory

"SEVERAL evangelistic trips have been made to remote parts of our Kitui district (Central Africa), and in some places a real interest in the Word has been shown," writes the Rev. Charles W. Teasdale of the African Inland Mission. "From March 21st to 26th, a trip covering nearly two hundred fifty miles was made, of which about fifty miles were on foot.

In that time we talked to nearly a thousand people about the salvation in Christ Jesus. We visited a place where over twenty years ago German missionaries had camped for nine months, preaching the Word. Since that time no missionary had been among them, and only very seldom a native Christian went among them carrying the Gospel. That place is seventy-nine miles from Mulango, and near the border of another tribe, the Atharaka, who are still within our district, but to whom no missionary has yet gone.—*Inland Africa.*

Inter-Racial Councils in South Africa

THE *South African Outlook* reports the valuable work of the Joint Councils of Europeans and Natives in various centers of the Union. Kimberley is one of the towns which has recently formed such a Society, which will find active work in the direction of housing and hygiene subjects which have been energetically taken up by the present Town Council.

On the Rand interesting recent developments are reported, such as the establishment of a Refuge for destitute native children and aged persons, the Bridgman Memorial Native Hospital, shortly to be opened, and a Native Health Committee.

The Pretoria Joint Council appointed a sub-committee to investigate the condition of native juveniles, which has lately issued an informing report showing, *inter alia*, that about 40 per cent of the 5,500 juveniles may be classed as loafers, constituting a source of annoyance to the republic, and a potential danger to the community. The report made a number of practical recommendations, including the provision of compulsory education, of a Juvenile Court, of suitable recreation, etc., in order to remove many of the causes of juvenile delinquency.

Blomfontein has formed a committee of twelve European and twelve Native members the former including a good proportion of younger men of culture.

The Pietermaritzburg Council con-

cerns itself with local native conditions such as native rescue work, recreation grounds, native dietary, etc., while the council at Pietersburg (Transvaal) has made efforts to cope with a large amount of immorality among native women and girls.

"Nothing," says the *Outlook*, "could be more helpful than the awakening of young South Africa to the needs of this great matter."

THE NEAR EAST

Modernizing Turks

ALL members of the Turkish Parliament and of the Cabinet, including Ismet Pasha, the Premier, must follow the example of Mustapha Kemal, President of the Republic, and become schoolmasters of the Latin alphabet, which is to replace Arabic characters in Turkey, according to a recent dispatch from Constantinople.

An order was issued that the 200 Deputies who attended the recent lessons in the new A B C at the Dolma Baghche palace must visit their electoral districts and teach the new alphabet to their constituents before Parliament opens. When Parliament votes in November, it probably will make the old Arabic characters taboo after one year instead of fifteen as originally planned.

Eastern Church Progress

THE progressive influences at work in the Eastern Orthodox Churches offer a great opportunity for Evangelical Christianity. A new generation of priests and students has a new outlook on the world. An increasing number of the leaders of these churches are becoming informed about and interested in the churches of the West. They have much to contribute to our common Christian spirit and life. They have an opportunity to render mediatorial service in those countries where Protestant churches are among political minorities and there are instances of the desire of their leaders to fulfill it.—*The Christian Intelligencer.*

Moslem and Atheist

THE LONDON CHRISTIAN suggests that the disestablishment of Islam will be found to be synonymous with the enthronement of Atheism in Moslem lands. It adds that "Those who are in a position to speak with the advantage of first-hand knowledge of present-day conditions in Turkey, confirm this. An aggressive spirit of godlessness is rampant among the Turkish leaders under the Angora régime, and morality and right living are at a low ebb. With Bolshevik Russia, Turkey stands as a bulwark of atheism between the West and the East. But there remains the view that, from the Christian missionary standpoint, atheism is probably more vulnerable, than is Mohammedanism in its hide-bound self-satisfaction and conservatism. Whatever view is taken of the present state of religious life in the Near East, it seems clear that there is a challenge to those who would carry the banner of Christ in the forefront of the fight against evil. —*The Alliance Weekly*.

Beirut University Graduates

PRESIDENT BAYARD DODGE of the American University in Beirut, known for so many years to the Christian world as the Syrian Protestant Colleges, writes: "At the present time King Feisal's secretary, the director of medical services, the secretary of the council of ministers, and the inspector of education in Iraq are graduates of the University. The head of the Bahai religion in Haifa, the leading judge of Palestine, the Governor of Tiberias, the director of the Ministry of Interior in Cairo, the editor of the leading newspaper in Cairo and in the Arabic world, the civil judge of Khartoum, the Minister of Interior and Public Health in the Lebanon Republic, and the medical officer of the government of Syria, are all graduates of the University. In sixty-two years the University has graduated 1,328 students. Of these 151 physicians, pharmacists, dentists, and nurses are in the employ of the

governments of Lebanon, Syria, Palestine, Trans-Jordan, Iraq, Egypt and the Sudan; 721 graduates are physicians either in government service or private practice, 271 are in business and the remainder are engaged in educational, religious, journalistic and legal work. These men are raising the standards of professional and business ethics, fighting disease and ignorance and promoting principles of peace and accord among the diverse nationalities and many sects of the Near East."

Persian Christian Literature

ACKNOWLEDGING on behalf of the Inter-Mission Literature Committee in Persia, a gift from the American Christian Literature Society for Moslems, J. D. Payne writes of the value to the Persian Christian convert from Islam of the Bible dictionary which that gift will make possible. He continues: "In America there are many Christian periodicals, so to say that your gifts have enabled us to start in Persia a Christian periodical means little; to the Persian Christian it means that at last he may have a periodical containing inspirational and devotional articles for the strengthening of his Christian life and in his mother tongue. The list might be extended by the mention of commentaries, Sunday-school lessons and devotional books now in preparation to give the Persian Christian in the language he knows, the help which will bring him in perfect union with Him who is our Master. In short, it means an interest in publication and circulation of literature in the work of evangelizing Persia such as we have not had since the first messengers of the Gospel first set foot on her soil."

INDIA AND SIAM

"Victory to Jesus Christ"

A FINE new brick church, accommodating at least 600, with a high square tower which is a landmark to the surrounding district, has been built at Batemanabad, India, and was dedicated by the Bishop of the Church

of England Mission on March 10th. The foundations were dug December 15th, so that to finish the building by March was something of an achievement, involving as it did the laying of 225,000 bricks. The cost was £600, practically the whole of which was contributed by Indians. On the following Sunday there were 300 communicants.

The dedication was attended by eight clergy and a large congregation. As the service proceeded, the meaning of each part of it was explained to the people. At the end all stood up and shouted: "*Yisu Masih ki jai*" (Victory to Jesus Christ) three times. Canon Force-Jones, says: "This was the only time during the service that the congregation stood up; and it was fortunate that it was so, for if they had risen before they would have been unable to sit down again! The building was packed from end to end."—*The Church Missionary Gleaner*.

A Call to Moslem Women

WHILE Hindu women are emancipating themselves, with the encouragement of enlightened men of their community, a resounding call to their Moslem neighbors to do the same thing comes from Queen Surayya and King Amanullah of Afghanistan. When Queen Surayya discarded the *purdah* upon embarking for Europe a considerable sensation was caused, not only in her own country, but among Moslems in India. It was then freely suggested that she would voluntarily return to its slavery upon her return to her home-land.

The Queen and her husband learned many lessons during their tour and one of them was that life is too precious to throw away behind the *purdah*. Since her return to Kabul the Queen appears unveiled at public functions and calls to Moslem women to follow her example, which in her present circumstances, is mighty.

The moulvies of the capital are greatly disturbed over what they regard as a menace to morals and religion. Their day of power is passing.

Afghanistan will no longer submit to the domination of bigoted and ignorant priests. The influence of progress in Egypt, Syria, Iraq, Palestine, Persia, Turkey and India has penetrated their country and the emergence of women from the *purdah* will take place in a steadily-increasing volume until all Moslem women, in both Afghanistan and India, are as free as are their Christian sisters of India and the Occident.

Work Among Benares Pilgrims

TO THE missionary staff of Benares the huge crowds of pilgrims offer an opportunity for special service. For the period of the festival many of the missionaries put all other duties aside and stand, with extra large supplies of Gospels and other Christian books in the various vernaculars, on the thoroughfares of the city where the pilgrims must pass on their way to the river. The pilgrims are usually quite serious and devout, and intent on the spiritual quest. The offer of attractively printed and bound books is sufficient to sell a dozen or so straight off. It is a great time, and hundreds of books are sold mainly to visitors who will carry them away to their distant villages, where they will be read and re-read. It is a "broadcasting" effort of which we do not see any immediate result, but we believe it is well worth while to sow the Word of God in this way.

There is great need for more definite systematic Christian work among these pilgrims, both the regular stream and the occasional multitude. There are many openings for service in Benares, in addition to temperance and social service work for the out-caste, pastoral work for the Christian Church and occasional meetings for the English educated students, numbering 2,000 in the great Hindu University alone.—*The L. M. S. Chronicle*.

Selling Gospels in Kedgaon

WRITING from Kedgaon, India, Miss L. Couch, associated with the Mission founded by the late Pan-

dita Ramabai, says: "God is blessing the work at the railway station. We are giving Gospels and tracts in three languages to the passengers, and many take them eagerly. Strange to say, Mohammedans seldom refuse to take Urdu gospels. One man almost lost his train after coming to me for a book. Sometimes we come across girls who are able to read these days. Widows, too, take the Gospels to their homes. A short time ago a missionary called me to see a guard who was travelling with him, quite a young man. He said I had given him an English New Testament and other books, which had been blessed to him. The guards all speak English, and are always pleased to take New Testaments, magazines, etc. When read, they take them home to their wives. Pandita Ramabai put up posters on the main road, with Marathi gospel texts printed on them. Numbers of passers-by read them and even copy them down. When we happen to see them, we call them to our compound, where stands a cupboard packed with books. Three well-educated Indian young men came in one day and each asked for a Marathi Bible. They were given to them, with an English New Testament."

Christian Forces in Bengal

REV WILLIAM CAREY, of Dacca, has prepared a pamphlet with the above title, published by the National Christian Council of India. He speaks of the density of the population in Bengal, and of the fact that government statistics show only three Christians per thousand, but he goes on to say: "While the total population increased during the last decade by only 2.8 per cent, the Christians increased by 14.8 per cent and an increased ratio is constant. The number of Christians in Bengal has more than doubled during the last forty years. They are found in all the twenty-eight British districts and two Bengal States of the Province, as well as in Sikkim. They are sown through the land. The Church in Bengal, composed of those

groups so widely scattered, holds a position of great advantage for the work of permeating the population with Christian ideas and the contagion of Christian hope. Means should be taken to bring these facts strikingly before the mind of the church groups in each district and, by prayer and faith, to strengthen and encourage them on their own ground."

Centennial for Siam

THE hundredth anniversary of Christian work in Siam will be celebrated in December of this year. In December, 1828, Rev. Karl Gutzlaff, the famous pioneer missionary of the Netherlands Missionary Society, and Rev. Jacob Tomlin of the London Missionary Society, reached Siam. Another picturesque early character was Rev. Dan Bradley, who introduced vaccination and the printing press into Siam. The first permanent work by Presbyterians was inaugurated by Stephen Mattoon and Dr. Samuel House, who came in 1847. The Committee preparing for the anniversary of Christian work represents English and American missionary societies, the American Bible Society, the Chinese Christians, and two organized Siamese presbyteries.

"Rice Christians" in Siam

IN NORTH SIAM there are great stretches of hilly jungle where it is impossible to work the ordinary paddy fields that must be flooded, so the people cut down the jungle on the hillsides and when dry burn it, the ashes making a good fertilizer. Then the hill rice is planted. In one of these hill-rice districts Christianity has taken hold and is growing.

Not long ago a young man was received into one of the country churches and not long after moved to this new district. He didn't know much about the Gospel story but what he knew he told. He knew that Christ had power to deliver men from sin and the fear of evil spirits and he spread the story about the district. His message was received with inter-

est and soon came a request to send a teacher to them and after a few months' instruction a small group was baptized and received into the church. Two village headmen were received and the group grew until it was too large to meet in a house. Then there was talk of building a chapel, which talk developed into offerings and action. Bamboo shingles were made, boards sawed, and posts bought and gradually the little chapel was erected. The dedication took place this spring and no city congregation was ever more proud of its house of worship. There are now five chapels in the Prae field and several other groups where the Christian people meet in houses. There is a membership of over seven hundred persons who with their children make a parish of more than a thousand.—*J. L. Hartzell.*

CHINA AND TIBET

Model Village in Shanghai

ABOUT two years ago the American Friends Service Committee made an appropriation of \$1,000 toward the building of a model village in one of the congested suburbs of Shanghai, China. Mr. Eugene E. Barrett, one of the "Y" Secretaries in Shanghai, writes that the whole enterprise is creating a tremendous amount of interest in not only the village and the hut connected with it, but in many other parts of the city. The Shanghai Y. M. C. A. has undertaken to raise \$15,000 to construct forty-two additional houses in the model village. The Y. M. C. A. has been able to promote educational work in the village by founding an industrial school for laborers' children; an English evening school for workmen; an evening school for women, with an enrollment of 124, mostly laborers; and a reading room that is open daily. In addition there is regular playground work; a free dispensary for prevention of infectious diseases; health lectures; music clubs; and motion picture shows. Some of the model village regulations are interesting to an American. For instance, no one can

be a tenant in the village unless his monthly income is under \$15 (American) a month. The monthly rent is \$3, and the tenant must pay the taxes. Each house (which is very small) is limited to one family, and cannot be sublet. Opium-smoking and gambling and immoral practices are strictly prohibited.

Higher Education in China

REV. A. R. KEPLER, Executive Secretary of the General Council of the recently established Church of Christ in China, writes of the annual meeting of the Council on Christian Higher Education, held in Shanghai: "The Council is composed of two or three representatives from each of the colleges and universities of China. There were about thirty in attendance. This gathering was unique because of the leadership, which has so evidently transferred itself from the missionary to the Chinese. A very significant forward step had been taken by the majority of the colleges during the past twelve months. Practically every one of the colleges and universities a year ago were still headed up by missionary administrators. Now five of the foremost colleges already have Chinese as Presidents. Two or three others have Chinese as administrative heads, though not yet officially elected as President of their institution. Those of us who were privileged to attend the meeting of the Council on Higher Education and see these men attack the problem of Christian higher education could not fail to have born within us a scene of deep satisfaction and confidence in the future leadership of Christian higher education in China."

Loyal Christians in Hunan

AFTER attending in Hankow the annual meeting of a divisional council of the new Church of Christ in China, Rev. A. R. Kepler, general secretary of the church's General Assembly, writes: "It is most encouraging to note the loyalty of the Hunan Christians in the face of the most

bitter persecution. In those districts where 30,000 were killed and entire towns and villages destroyed . . . not only has there been a most encouraging conservation of our Christian constituency, but there has been noteworthy progress as well." He tells of a new Christian community of eighty believers with sixty in regular attendance at the Sunday service, which community is the fruitage of an evangelistic band which visited their locality. These eighty Christians have provided their own place of worship. They themselves made their church furniture and have assumed responsibility for their religious leadership. "This incident," he says, "would be noteworthy under normal circumstances. Framed as it is in the lurid environment of revolution and persecution, it is a challenge for greater faith and sacrifice to Christians everywhere."

Chinese Away from Home

ACCORDING to figures just published by the Peking Foreign Office after a check with diplomatic and consular missions in foreign countries, 8,000,000 Chinese live outside of their native land. Chinese living under American protection number 200,000, of whom only 150,000 are in the United States proper. The balance reside in the Philippine Islands. "This official Chinese estimate" says *The American Missionary* "is interesting, since the United States Census for 1920 gives only 61,639 for continental United States and 23,507 for Hawaii, a total of only 85,000 instead of the 150,000 which Chinese consuls report." Excluding Australia and Hongkong, more than 1,500,000 Chinese emigrants have taken up their homes under the British flag in various quarters of the world. The Chinese population of Hongkong is 444,648, and of Australia 25,772. In the Dutch Indies it is computed to be 2,825,000. French Indo-China has 1,020,000 Chinese settlers. Other countries in order of numbers are as follows: Malaya, 903,-

000; Annam, 120,000; Macao, 71,000; Cuba, 60,000; Peru, 45,000; Siberia, 27,000; Ceylon, 2,500. Scattered throughout other countries are estimated to be 82,000 Chinese emigrants.

Chinese Famine Relief

A CABLE from Shanghai, under date of July 23d, says that Dr. C. T. Wang, foreign minister of the Nationalist government, says that his government is unable to approve efforts in America to raise \$10,000,000 under the program for famine relief calling for road building and other items of reconstruction. The cable dispatch says that Dr. Wang told Mr. Earl Baker, representative of the Famine Relief Fund, that the attitude of the Nanking government was highly favorable to any move purely to aid the famine-stricken Chinese. Dr. Wang's statement is quoted as follows:

"However, I understand the project calls for a program of road building and general reconstruction. This would take scores of millions of dollars, and I believe it would be an impractical project for foreign philanthropists. Furthermore, reconstruction is the duty of the Chinese Government, and acceptance of such an offer of charity is certainly beneath our dignity. We are not beggars."

Dr. Wang praised the famine relief work done by Americans in the past, and said he would highly welcome similar projects in the future, but considered the scope of the present project, as outlined by Mr. Baker, as impractical and likely to be unpopular among the Chinese.

JAPAN-KOREA

Wanted to Hear About Jesus

REV. A. P. HASSELL, D.D., of Tokushima, Japan, speaks of visiting a town thirty-five miles away and of telling the Sunday-school children there the story of Naaman and the little girl from Israel. Says Dr. Hassell:

"After I finished telling that story I saw a girl about eighteen years old

who had been paying very close attention. She came up and told me that she had gotten up at about daylight at her home and had walked a long distance and gotten on the train and come all the way because she wanted to hear about Jesus. I asked if she was a Christian. She said she had not been baptized. Then I asked if she had ever heard a Christian sermon before. She had not, but said that several of her friends in the same silk factory had Bibles and hymn books and that they sang hymns a great deal. She said she was praying every morning and that she loved Jesus. There are people everywhere who want to know Jesus. You can help us by praying that God will enable us to find them and them to find us."—*The Christian Observer*.

Social Interest in Japan

"A CHANGE is coming over the Japan Methodist Church in its social outlook," says the Rev. P. G. Price, Director of the Social Bureau of the Japan Methodist Church. "For years it has been conscious of the evils of intemperance and public prostitution but not of the inequality, the suffering and exploitation of the working classes in this industrial age. The church did not get to know these things because it was located in a quiet street near the middle school or university—away from the hum of the busy factory.

There are today abundant signs that this period of isolation from the life of the common people is passing. In Tokyo the Methodist pastors are meeting periodically for the study of modern problems. The Tokyo district meeting has a very active committee consisting of representatives from all the churches. This committee has itself met for study and also arranged a very successful two day's meeting for all Methodist members of Tokyo. The condition of the poor was one of the chief topics on the program. During this year special meetings for the education of our church in a social way are being held in four centers,—Sendai, Shizuoka, Okayama and

Chosen. The Sendai program is especially interesting. It will last five days. Pastors and lay representatives will be brought in from the country.

Perhaps of more far reaching importance is the new attitude of the students graduating from our theological colleges. They belong to a new generation and realize that the individual Christian is a citizen as well as a church member. This new interest is developing rapidly and is not due to any conscious movement within the church. The great danger is that this new interest which is most healthy and timely should learn to depend upon Marx and Russia for nourishment. The danger is very real because no Christian solution is being put forward today with anything like the vigor of militant communism.

Temperance Lecture Wins Prize

LAST winter all the guilds in Seoul held a joint meeting in the Y. M. C. A. auditorium to discuss the questions, "What should we Korean people do in order to become like other nations and how can we accomplish it?" Six different people with wide experience were invited to answer this question, and first, second and third prizes were offered, the audience being the judges. Miss Cordelia Erwin, a Southern Methodist missionary, writes: "Mrs. Mary Son, Korean National W. C. T. U. lecturer and organizer, was among those invited to speak. She pointed out the appalling waste in time, money, resources, efficiency and human lives, caused by the consumption of alcoholic liquors. She reviewed facts and figures recently gathered at the government revenue offices. Korea's population is estimated at 10,000,000. Recently a man, with some education, who had a wife and six children, was glad to get a job with a salary of thirty yen a month; yet the Government receives taxes, to say nothing of bootleggers, on a drink bill of 83,429,170 yen. She gave them a rousing temperance lecture and was awarded the first prize with great applause."

Japanese Leper Hospitals

A. OLTMANS, secretary for Japan of the American Mission to Lepers, reports the existence of twelve hospitals for lepers in Japan, seven of them under private auspices. The five government hospitals house over two thousand patients, about two-thirds of the total number. He says: "During the past year the government authorities at their five hospitals have continued to show themselves friendly and helpful toward the Christian work carried on in these several places and a large number of patients have confessed Christ as their Saviour and Lord. These nuclei of Christian believers at the government hospitals are in many cases earnest in trying to commend Christianity to the other patients and it is largely due to these earnest endeavors that the growth in numbers takes place. The same privileges are granted in these hospitals to Buddhism and Shintoism as to the Christian religion, and all three have their stated meetings."

Medical Missions in Korea

THE position of the mission hospital in Korea today, as summarized by Z. Bercovitz, M.D., Ph.D., Presbyterian missionary in Andong, Korea, "is that of leader in all things medical, scientific, evangelistic, and in all efforts at public health and hygiene. The scope of the mission hospital is first, to preach the Gospel of Jesus Christ to the Koreans; second, to cooperate with and help the young Korean doctors who are opening private hospitals; third, to spread information about health and hygiene to all possible people; fourth, to do the best possible medical and surgical practice." Dr. Bercovitz continues: "The foreign missionary physician finds one of his greatest opportunities is to be friendly to the young Korean doctors who are attempting to start private hospitals. The position is difficult and calls for the greatest demonstration of Christian grace, brotherhood and willingness to help. The foreign physicians should be here in the position

of practical teachers to the young men around them—consultants ready and willing at all times to consult with the Korean colleagues. In short the foreign physician is in one, leader, teacher, friend and all 'for Christ's sake.' The foreign physician came to Korea for the Koreans and not for himself."

ISLANDS OF THE SEA

The Bible for the Filipinos

THE Converted Catholic informs us that "during the 200 years under Spanish rule the Philippine Islands did not receive the Bible in one Philippine tongue. The American Bible Society put the Scriptures into eight chief languages of the islands in the first two decades after the islands became the wards of the United States. Other translations have followed. Revision in some of the dialects will be done this year."

New Zealand Volunteers

IN THE New Zealand Methodist Theological College there are six students who have volunteered for foreign mission work. These men feel that if their own church cannot employ them in its missions, they may be compelled to offer themselves to some other missionary society. They have formed a missionary group, and chosen as their motto, "The world is my parish." They propose thus to maintain the missionary spirit in their college, and they aim to induce every student in the college to become a world outlook man, to inspire every student with a zealous missionary spirit, and to take a personal interest in the staff on the field. Every alternate Thursday morning, from 6:45 to 7:15, the group holds a devotional meeting. A fortnightly evening meeting is also held for mission study. These men are also seeking to form groups in other colleges. Since the formation of this group "the students have decided each to seek a day's work at gardening or some other useful occupation, and to devote the wages earned to the foreign mission fund." —*The Open Door.*

The Pan-Pacific Women's Conference

THE first Pan-Pacific Women's Conference was held August 9th-18th in Honolulu. Delegates from each country around the Pacific participated and, in addition, two non-voting associate delegates from each important women's organization. The conference is held under the auspices of the Pan-Pacific Union, of which the Hon. Wallace R. Farrington, Governor of the Territory of Hawaii, is president.

Delegates from the United States were chosen by an international committee in Hawaii, representing the five sections on the program—Health, Education, Women in Industry and the Professions, Women in Government, Social Service. Miss Jane Adams, of Chicago, was the honorary chairman of the conference.

Two years ago the committees of the various sections first began their task of finding out what subjects would be of greatest interest.

The *Bulletin* of the Pan-Pacific Union states that the Union is "an unofficial organization, the agent of no government, but with the good-will of all in bringing the peoples of the Pacific together into better understanding and cooperative effort for the advancement of the interests common to the Pacific area."

The following are the chief aims and objects of the Pan-Pacific Union:

"1. To bring together, in friendly conference, leaders in all lines of thought and action in the Pacific area; to assist in pointing them toward cooperative effort for the advancement of those interests that are common to all the peoples.

"2. To bring together ethical leaders from every Pacific land who will meet for the study of problems of fair dealings and ways to advance international justice in the Pacific area, that misunderstanding may be cleared.

"3. To bring together from time to time scientific and other leaders from Pacific lands who will present the great vital Pan-Pacific scientific problems including those of race and population.

"4. To follow out the recommendations of the scientific and other leaders in the encouragement of all scientific research work of value to Pacific peoples.

"5. To secure and collate accurate information concerning the material resources of Pacific lands; to study the ideas and opinions that mould public opinion among the peoples of the several Pacific races, and to bring men together who can understandingly discuss these in a spirit of fairness.

"6. To bring together in round table discussion in every Pacific land those of all races resident therein who desire to bring about better understanding and co-operative effort among the peoples and races of the Pacific.

"7. To bring all nations and peoples about the Pacific Ocean into closer friendly commercial contact and relationship."

NORTH AMERICA

New Home Missions Councils

DENOMINATIONAL leaders in both Kentucky and Tennessee have recently organized State Home Missions Councils. In Kentucky a state-wide conference of home mission representatives is to be held at Lexington this fall. The President of the Kentucky Council is Rev. E. C. Lucas. The President of the Tennessee organization is Bishop H. M. DuBose of the Methodist Episcopal Church South. The organization expects to give special attention to preventing church competition and to meeting the needs of rural areas.

A Massachusetts "Copec"

UNDER the leadership of the Massachusetts Federation of Churches, a project of adult education is being carried forward which is popularly known as the Massachusetts COPEC. Its purpose is "to seek for the churches of Massachusetts that force which comes from frequent discussion and consequent united information on great social issues." The plan includes the preparation of materials for discussion groups to be held in the churches during the next two years on the basis of the findings of these local groups. State-wide findings are to be prepared and in 1930 a "Conference on Christianity, Politics, Economics and Citizenship" will be held.

The Discussion Outlines cover the following topics:

- (1) The Social Function of the Church.
- (2) Family Problems.
- (3) Christian Citizenship.
- (4) Personality, Property and Social Order.
- (5) Economic Problems (Industrial and Rural).
- (6) International Problems.
- (7) Religious Education.

Protestants in Chicago

THE Chicago Church Federation through its Young People's Commission has recently brought out the fourth edition of "The Official Directory of the Protestant Churches of Metropolitan Chicago." It is a compendious volume of 228 pages, containing exhaustive information concerning the organized church life of the city. Every Protestant church together with a complete list of its officers is listed, along with much supplementary information about the various denominations in the city.

Clinic for Theological Students

WILLIAM S. KELLER, M.D., an Episcopal layman in Cincinnati, spent the summer helping eighteen students from the various divinity schools of the Protestant Episcopal Church to supplement their theological education by a summer course in social work. He calls his experiment "A Clinic in Life Problems." The method is for each student to ally himself to one of the social work agencies in Cincinnati, and for all the students to meet together in seminars to discuss their experience.

Dr. Keller says: "Seminaries must find some way to retain all of their spiritual value, continue to educate clergy with the much-needed background that the present-prescribed courses assure and such additional supervision as will make them *scientific leaders of men, social diagnosticians and social engineers.*"—*Federal Council Bulletin*.

The College of Missions, Hartford

BECAUSE of the small group of students in training, and the large expense in attempting to conduct

the College of Missions of the Disciples of Christ at Indianapolis, the students were sent last year to the Kennedy School of Missions at Hartford Connecticut, together with a group of furloughed missionaries. The year's experiment there was so encouraging that it has led to a decision to affiliate the College of Missions with the Hartford school for three years.

The terms of the effected affiliation, briefly stated, are as follows:

- (1) The College of Missions preserves its full legal and institutional identity, with power to grant degrees.
- (2) Disciple students, though registered in the College of Missions, have access to all the courses, residential accommodations, and other facilities offered by the Hartford Foundation, on equal terms with the students of the Hartford Schools.
- (3) Hartford students, likewise, have equal access to courses provided by the College of Missions.
- (4) The courses contributed by the College of Missions will be supplementary to those already existing in the regular schools of the Foundation, so that there will be no duplication of work.
- (5) The College of Missions will issue a separate catalogue.
- (6) The College of Missions Library will cooperate by loans to the Hartford Library.

Cooperation in California

THE principal religious bodies of Los Angeles are making an effort to cooperate in spiritual education for the students at the University of California. Representatives of Jewish, Protestant, Episcopalian and Catholic groups, after discussing with the utmost frankness the problem and need for religious education of some kind in institutions of higher learning, came to a realization that cooperation was possible and desirable, without infringing upon or attacking the doctrinal positions of participating churches. The consensus of opinion among the participating members of the various groups was throughout that religion must re-enter the educational field formally or lose its influence. As a result, articles of incorporation were filed at the end of July by which the University Re-

ligious Conference was set up. In the hands of this organization will be placed the general control of various religious activities at the State University. There will be an effort to establish a school of religion which will offer courses in religious subjects and philosophical studies for students. Mr. Thomas S. Evans, formerly General Secretary of the Daily Vacation Bible Schools, has been called as General Secretary of this student work at the University.

A "Retreat" on Evangelism

THE Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America held a "retreat" of three days during June at the Gramaton Hotel, Bronxville, New York. The membership of the company is made up of the Secretaries of Evangelism in the various churches represented in the Federal Council and invited guests.

According to the "Findings" it was deemed wise that more thought should be given to the matter of "integrating new members into the life and work of the Church," and now effective methods must be found whereby this can be done successfully. It was felt that in "all classes preparatory to church membership due emphasis should be placed on the fact that enlistment in the church was for life and for a life of service. The vital relationship between evangelism and education was clearly brought out. Religious education must be evangelism before it can meet the needs of an age so largely dominated by a materialistic, mechanistic and humanistic philosophy of life. Religious education must look toward the full development of personality, through an unreserved commitment to Christ and His cause, a consciousness of God and a knowledge of those things which make for the unfolding of Christian character.

The conference recommended that the positive values of Home Visitation Evangelism be conserved and that ministers and laymen see to it that all

spiritual preparation be made that those won may come into vital relation with Jesus Christ before they become church members, as also that Christian growth necessitates the wisest Christian nurture. The reading of the Bible received due emphasis. The simultaneous reading of the Bible by scores of thousands of Christians is exceedingly helpful and is rapidly growing. The books to be read next January and February are the Epistles to the Corinthians and St. Mark, to be followed by the Fellowship of Prayer. Plans are already well under way for a united celebration of the nineteen hundredth anniversary of Pentecost in 1930.

Federation of Protestant Charities

AS THE general field of philanthropy is surveyed there are three broad divisions which it is believed can be regarded as reasonably permanent; namely, Catholic, Jewish and Protestant.

If one wishes to make contributions to Jewish or Catholic institutions, without specifying definite organizations, there are vehicles already in existence in the Federation of Jewish Charities, and the Catholic Charities. Hitherto no similar vehicle has existed for Protestant Charities, with the result that Protestant donors have been obliged to select specific institutions without assurance that in the course of time these institutions may not cease to function.

With this in view the Directors of the Federation of Agencies Caring for Protestants considered it wise to enlarge the scope of the Federation to provide a Foundation for Protestant charitable bequests on a permanent basis. It is hoped that the Protestant Federation will become a vehicle through which those who wish to give or bequeath money for the benefit of Protestant institutions may do so with confidence that their gifts will be permanently and wisely used. Among the Directors are Ancell H. Ball, William Evarts Benjamin, Edmund Dwight, Walter E. Frew, Edwin Gould, Wil-

liam H. Gratwick, Charles D. Hilles, Alfred E. Marling, James H. Post, George W. Wickersham and William H. Woodin. Full information will be gladly supplied by any of the Directors or by Miss Cutter, Executive Secretary, 151 Fifth Avenue, New York.

Ministers' Conference at Hampton

SELDOM do we have a better illustration of the vitality of present day religious interest than through the fifteenth session of the Ministers' Conference at Hampton Institute. Fourteen years ago when Reverend Laurence Fenninger came to Hampton as chaplain, Dr. Frissell related his interest in doing something that would give the ministry the advantages of more experienced leadership in religion. The result was a conference at which twenty-three ministers gathered to think together upon their task.

In fourteen years, under the continuous guidance of Mr. Fenninger, the conference has grown to be one of the largest in the country, staffed with the ablest leaders in all the denominations. The attendance of 445 ministers this year, and the wide representation from sixteen States and fifteen denominations, indicates the resensation from sixteen states and ing.

Unchristianized Indians

THE Indian is not a vanishing race. Anthropologists believe there are as many Indians in the United States now as there were when Columbus discovered America. There are 346,000 in continental United States, and 37,000 in Alaska. Practically all of the young Indians speak English—owing to schools, travel, and contact with whites. There are about 233 government Indian schools. Of these, 154 are reservation day schools, 54 are reservation boarding schools, 25 are non-reservation boarding schools (5 of which offer high school work). There are also 37 Roman Catholic mission schools and 20 Protestant mission

schools. Less than one third of the Indians in the United States are related to Christian communions. Many thousands are neglected by all Christian agencies, and a large percentage of the old Indians on the reservations cling to their Indian religions. In many communities there is no Christian ministry. The Board of Home Missions of the Methodist Episcopal Church, which is authority for these statements, asks the question: "Is this not a challenge to the Church and to us who make up the church membership?"

Few Chinese Women in the U. S.

A GREAT deal of the missionary work for Chinese in the United States has overlooked their social segregation and practical celibacy as obstacles to the work. This statement is quoted from an editorial in *The Congregationalist*, which goes on to say: "Of the Chinese immigrant in continental United States, there are sixteen men to every woman, according to the last census. The proportion of men to women was very much larger in the earlier years of Chinese immigration. The inadequacy of Christian work among the Chinese in the United States is partly explained by this abnormal social condition. Strong Chinese churches have been built up only where there was a normal family life. And the children of Chinese families in America provide the greatest promise and the greatest opportunity. The hope of Christian Americanization for the Chinese communities is in the American-born Chinese. Nearly one third of the Chinese listed by the census are American citizens by right of birth. In San Francisco, there is a Chinese chapter of the Native Sons. These Chinese Americans are not, however, free from the social and economic restrictions imposed upon their parents. The Chinese young men suffer a special hardship in not being permitted to seek wives from China."

LATIN AMERICA

Porto Ricans Value Hospital

BY AN official act of the Porto Rican legislature, the Presbyterian Hospital at San Juan has been declared tax-exempt for a ten-year period. This exemption comes as a definite expression of appreciation for the services of the hospital, which has been called by a business man in San Juan "the hardest-used and best-kept-up building in the city." Senator L. Sanchez Morales, largely responsible for the introduction of the bill, says: "I did it complying with my duty as a legislator and a Porto Rican, because your institution is lending a great service, specially to the poor. The Presbyterian Hospital is one of the greatest American institutions in our island. I am its neighbor, and I know." The resolution recommending the exemption notes that the total number of pay patients treated in the hospital during the year 1927 was only 1,326 while the total number of non-paying patients treated in the dispensary was 47,485; and also that of the sixty-five beds in the hospital only fourteen are pay beds. It further pointed out that of the \$250,000 needed for the new home for nurses only \$30,000 is given by the people of Porto Rico, the rest being raised from charitable sources in the United States by the efforts of the Board. This new home will increase the capacity of the hospital fifty per cent.

Mexican Friendship Project

IN FURTHERANCE of the Friendship School Bag project, Mrs. Jeannette W. Emrich went to Mexico to represent the Committee on World Friendship Among Children at the public presentation of the Bags on Mexico's Independence Day, September 16th. Dr. Moises Saenz, Assistant Secretary of Education, reports great interest among adults as well as children of Mexico in anticipation of the distribution of the Bags. Dr. Saenz reports the formation of a Mexican Committee on World Friendship among Children, under whose auspices

the distribution of the Bags will take place throughout the country. On this Committee are two representatives of the Department of Education, one for the University Women, one for the Association of Catholic Schools, one for the Federation of Christian Workers, one from the Journalists' Union, and one from the Parents and Teachers Association.

It is estimated that there will be between 25,000 and 26,000 Bags to be distributed among 15,000 primary schools, having 1,250,000 pupils.

Training Guatemalan Youth

THE activities of the American Presbyterian Mission in Guatemala City include a boys' and a girls' school, a hospital and nurses' training school, work among the churches, and a printing press and publishing plant. In the boys' school, which has been projected along self-help and industrial lines, there has been an enrollment of twenty-two boys. The course of study prepares the students to meet the regular government examinations. All of the students have contracted to pay, or earn by extra work, enough to cover the cost of their meals. Such work is done in a mechanical shop, a carpenter shop or the dairy department. All work must be of a grade which not only is worth the specified amount to the school, but would pay for itself in the commercial world as well. Thus the students from the beginning must do work which will stand the test of comparison with that of regular workers in a given trade. The hospital is full, and in one recent letter Dr. C. A. Ainslie reported that the operating room was booked for eleven days ahead. Miss Genevieve Chapin writes that it has been most interesting to watch the nurses develop as workers and as Christian characters. Though coming from bare adobe huts, they soon learn intelligent use of modern nursing supplies, and, even more surprising, soon learn to take the lead in helping to better conditions—a new venture for Guatemalan women. This year there are

nineteen nurses in training, and nineteen others are on the application list.

EUROPE

Rhenish Mission

IN SEPTEMBER this society will celebrate its centennial. The society enters upon its centennial with 391,826 native Christians. Since the War there have been 160,000 accessions notwithstanding the fact that Borneo and New Guinea have been separated from its field of labor. There are at present 75 chief stations, and 707 out-stations, with 782 organized congregations. Last year alone 12,181 candidates were baptized. There were in active service 89 ordained missionaries, and 2,123 other helpers.

Religious Conditions in Europe

THE condition of religious minorities in several parts of Europe is still grave, according to a report made at the July meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America by Dr. Charles S. Macfarland, General Secretary of the Council. The report is based upon an extended itinerary this spring and early summer, which included most of the countries on the Continent of Europe, except Russia.

"Violent attacks on minority groups seem to have ceased," Dr. Macfarland reports, "except the anti-Semitic outbreaks. The most difficult situation appears still to be in Roumania. The Lutherans are declared to be unable to supply their pastorates because only those of Roumanian nationality are allowed to serve, and Roumanian citizenship is hard to acquire. The law limiting the existence of minority churches to those of a certain size deprives many small communities of any church life. The repression of their school still continues. One main school, legally restored to the Reformed Church three years ago, is still held back."

"Although the new Law of Cults has been passed," the report explains, "it is not yet in operation. It does not

apply with equality, gives preference to the Orthodox Church and allows too much state interference in religion." Summarizing the situation as a whole, it is described as "implicit in the whole political problem, in which it is to be hoped the League of Nations may have increasing influence. The stupidity of conquering nations in their attitude toward alien minority subjects is a sad fact of history and is being repeated."—*The Christian Intelligencer*.

All Russian Evangelical Union

ON THE basis of a resolution of the Tenth All Russian Evangelical Christian Conference, held at Leningrad, Russia, Nov. 30th to Dec. 6, 1926, supplemented by further resolutions passed by the Plenary Council of the All Russian Evangelical Christian Union at Leningrad, Sept. 27th to Oct. 4, 1927, a permanent office of the All Russian Evangelical Christian Union has been opened at 156 Fifth Avenue, New York City, replacing the provisional organization established in Chicago, Ill., in November, 1926, under the name of American Council of Representatives of the All Russian Evangelical Christian Union.

The Council of the All Russian Evangelical Christian Union has adopted the following details of operation of the American Offices of the Union.

1. The purpose of establishing the American Offices of the A. R. E. C. U. is to create knowledge of the past accomplishments of this sixty-year-old movement of Russian Christians; to create, strengthen and maintain ties of spiritual fellowship between the churches and membership of the A. R. E. C. U. and all American Christians and to invite spiritual, moral and financial support for the spread of the Gospel of our Lord and Saviour Jesus Christ in the greatest present-day mission field of the world.

2. An American Secretary, a Russian Secretary, with such other aides as may be necessary, will be appointed by the Council of the A. R. E. C. U., to receive their authority from and be responsible to the Council.

3. An American Christian of known integrity and spiritual standing will be

invited to serve as Treasurer of the American Offices of the A. R. E. C. U.

4. For the spiritual, moral and advisory support of the American offices, the A. R. E. C. U. will name a number of American Christian friends of Russia, not to exceed fifty, as members of the American Advisory Council.

5. The general plan of work of the American Offices of the A. R. E. C. U. for the next ten years will be:—

a. In addition to the funds raised annually in Russia by the Council of the A. R. E. C. U., American Christians will be asked to provide \$105,000 annually for the next ten years, to be expended for Missionary Support, Scripture production, publication work and maintenance of Leningrad Bible College. Also a Building Fund for the erection of new buildings for the Bible College, a central building for the various branches of the work of the A. R. E. C. U. at Leningrad, and model Prayer Houses in the two largest cities of Russia, Leningrad and Moscow.

b. The monthly magazine *The Gospel in Russia* will be continued in New York; circulars, letters, pamphlets and books will be printed; meetings will be held, and all good Christian methods of presenting this opportunity to aid in the spread of the Gospel throughout Russia will be used.

c. The Council of the A. R. E. C. U. will originate and carry on through its Secretaries the general program of work of the American Offices. The Council will also supply necessary information regarding the work of the A. R. E. C. U. in Russia, and will provide the general contents of printed matter, books, etc.

d. The American Offices will make monthly General and Financial Reports to the Council of the A. R. E. C. U. in Leningrad, which will reciprocate with financial reports and information to aid the American Offices in spreading a knowledge of the work and needs in Russia. Every member of the Advisory Council will be supplied with all reports, that they may be fully informed of conditions at the offices and on the field.

f. All information sent from the Council of the A. R. E. C. U. at Leningrad to the American Offices, as well as all letters, articles, photographs, etc., being the property of the A. R. E. C. U., cannot be used for any other purpose than those indicated by the Council of the A. R. E. C. U., for which the Secretaries will be held responsible.

g. The work of the A. R. E. C. U. in America is based—as it has always been in Russia—on fundamental principles of the teachings of Jesus Christ and His Glorious Gospel, fostering brotherly relations with all Evangelical Christian denominations, and promoting a spirit of

unity, mutual understanding and Christian Fellowship.

h. The work of the A. R. E. C. U. in America will be purely spiritual, as it has always been in U. S. S. R., and absolutely free from any political bias or activity, being faithful solely to Jesus Christ and true to the traditional good will and friendship between all Christian brothers.

Since the return to Russia of Mr. I. S. Prokhanoff, President of the A. R. E. C. U., in 1926, the following publication work has been accomplished out of gifts of American Christians:—Russian Bibles, 35,000; New Testament and Psalms, 25,000; Russian Hymn Books (Spiritual Songs), 45,000; The Gospel Adviser (almanac), 2 years, 30,000; Russian Bible Concordance 15,000.

The officers of the "Union" in America are: Alwyn Ball, Jr., Treasurer, Norman J. Smith, American Secretary, and John Johnson, Russian Secretary.

COMING EVENTS

- COUNCIL OF WOMEN FOR HOME MISSIONS, EXECUTIVE COMMITTEE, New York, N. Y.Oct. 2-3
- FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, EXECUTIVE COMMITTEE, New York, N. Y.Oct. 4-5
- CONVENTION OF THE UNITED LUTHERAN CHURCH, Erie, Pa.Oct. 9-9
- NEW YORK STATE SUNDAY SCHOOL CONVENTION, Schenectady, ..Oct. 9-12
- GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, Washington, D. C.Oct. 10-10
- AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ANNUAL MEETING, Bridgeport, Conn.Oct. 16-18
- DAY OF PRAYER FOR WORLD-WIDE RELIGIOUS REVIVAL, Armistice DayNov. 11
- INTERNATIONAL GOODWILL CONGRESS, New York, N. Y.Nov. 11-13
- NATIONAL INTERRACIAL CONFERENCE, Washington, D. C.Nov. 18-21
- UNITED STEWARDSHIP COUNCIL, Rochester, N. Y.Dec. 3-4
- FEDERAL COUNCIL OF THE CHURCHES, QUADRENNIAL MEETING, Rochester, N. Y.Dec. 5-12
- CONFERENCE ON THE CAUSE AND CURE OF WAR, Washington, D. C.Jan. 14-18



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

RECOMMENDED BOOKS ON AFRICA

General

The Native Problem in Africa. Raymond L. Buell. 2 vo. \$15.00. Macmillan, New York. 1928.

An exhaustive and powerful survey, made with the aim of determining the economic and political effect of the impact of western civilization upon the African native.

Geographical Divisions

The New Africa. Donald Fraser. 2s. Church Missionary Society. London. 1927. **Missionary Education Movement.** \$1.00. New York. 1928.

Shows the effect of Western civilization in building a literally new Africa out of primitive social and religious life.

The Land of the Vanished Church; a Survey of North Africa. J. J. Cooksey. 2s. World Dominion Press. London. 1926.

Attempts to describe briefly and clearly the situation in Tunisia, Tripoli, Algeria and Morocco as viewed from the standpoint of Protestant Christianity.

Thinking Black. Daniel Crawford. 2s 6d. Morgan & Scott. London. 1912.

A picturesque interpretation of the Central African. This book is out of print in America. *Dan Crawford of Luanza* by James J. Ellis (2s. Hulbert Pub. Co., London) might be substituted.

Liberia—Old and New. James L. Sibley and D. Westermann. \$3.00. Doubleday, Doran. Garden City, N. Y. 1928.

A study of the social and economic background of the country, particular emphasis being placed on educational conditions and problems.

Popular Volumes

Can Africa Be Won? W. J. W. Roome. 7s6d. Black. London. 1927.

No man in this generation has traveled over Africa as widely and as continuously as Mr. Roome. Based on wide reading, and large experience and observation, this book gives a comprehensive view of Africa with its far-reaching problems and possibilities.

The Christian Mission in Africa. Edwin W. Smith. \$1.00. International Missionary Council. New York. 1926.

A study based on the proceedings of the notable international conference on Africa held at Le Zoute, Belgium, September 14-21, 1926.

The Golden Stool. Edwin W. Smith. 5s. Holborn Publishing House. London. 1926. Doubleday, Doran & Co. \$1.50. New York. 1928.

Reviews the complex problems facing the administrator and the missionary. Broad of view and with rare insight, the author indicates where in his judgment the solution of these problems is to be found.

The Religion of the Lower Races as Illustrated by the African Bantu. Edwin W. Smith. 75 cents. Macmillan. New York. 1923.

Vol. 1 of "The World's Living Religions" series, prepared under the direction of the Board of Missionary Preparation of North America. The writer was for many years a missionary in Northern Rhodesia.

Biographical

Anatomy of African Misery. Lord Olivier. 6s. Hogarth Press. London. 1927.

A penetrating study of the burdens born by Africans in Africa in their contacts with the white races.

Thinking with Africa. Milton Stauffer. 75 cents. Missionary Education Movement. New York. 1927.

One of the six volumes of the "Christian Voices Around the World" series. Ten writers, four of them African Negroes and one an American Negro, deal with varied aspects of the Christian approach to Central and South Africa.

Africa and Her Peoples. F. Deaville Walker. 2s. Edinburgh House Press. London. 1924. Missionary Education Movement. 80c. New York. 1928.

A bird's-eye view of the continent. Is practically limited to the Africa of the black races, and only incidentally touches the brown peoples of the northern countries or the whites of the South.

Sons of Africa. Georgina A. Gollock. 5s. Student Christian Movement. London. Friendship Press. \$1.50. New York. 1928.

Biographical sketches of notable African natives. These life stories are given with marked appreciation, accurate detail and literary distinction.

George Grenfell; Pioneer in Congo. H. L. Hemmens. 5s. Student Christian Movement. London. 1927.

Grenfell was "one of the first two missionaries to enter the country, and for thirty years was leader of a group of Christian Adventurers."

Mary Slessor of Calabar. W. P. Livingstone. 3s 6d. Hodder & Stoughton. London. Doubleday, Doran & Co. \$2.00. New York.

A woman of unique and inspiring personality, and a truly heroic figure; few have possessed such moral and physical courage, or exercised such imperious power over savage peoples.

Robert Moffat; One of God's Gardeners. Edwin W. Smith. 5s. Student Christian Movement. London. 1925.

The object has been "to place Moffat in the historical and ethrological setting of South Africa—a country that has changed so much during the last hundred years that it is difficult for the present generation to realize the conditions under which he worked."

The Life of Robert Laws of Livingstonia. W. P. Livingstone. 15s. Hodder & Stoughton. London. 1921.

A fascinating biography, written in view of the jubilee of the Livingstonia Mission, and emphasizing particularly the pioneer work of Dr. Laws.

Livingstone, the Pathfinder. Basil Mathews. 60 cents. Missionary Education Movement. New York. 1912.

Fascinating in style, this biography, intended for young people, brings out the adventure and significance of Livingstone's explorations with telling effect.

Mackay of Uganda. Mary Yule. 3s 6d. Hodder & Stoughton. London. n. d. Doubleday, Doran & Co. \$1.50. New York.

"In the heart of savage Africa, in the face of unparalleled difficulties, the missionary engineer presented an example of fearless courage, nobility of mind, and unfaltering faith." This latest life of Mackay contains much new material.

Francois Collard, A Wayfaring Man. Edward Shillito. 5s. Student Christian Movement. London. 1923.

A restatement, in modern language and from the present-day point of view, of the life of one of the great modern missionary apostles.

The Moffats. Ethel D. Hubbard. 60 cents. Missionary Education Movement. New York. 1917.

A well-told story of the life of Robert and Mary Moffat, early missionary pioneers in South Africa.

MISCELLANEOUS

African Clearings. Jean Kenyon McKenzie. \$2.50. Houghton. Boston. 1924.

Inimitable word pictures of life in the forests of Africa. Many of the chapters have appeared in different periodicals.

Friends of Africa. Jean Kenyon McKenzie. 75 cents. Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1928.

Modern conditions in Africa, and the part Christian friends may hope

to play in meeting them, written for the women in America who have not access to the great mass of source material.

NOTE: An excellent graded bibliography appears in volume.

Drums in the Darkness. John T. Tucker. \$1.75. Doran. New York. 1927.

A simple, but valuable account of missionary work in Angola, its history, its problems, and its possibilities, by the Principal of Currie Institute at Dondi.

The Man from an African Jungle. W. C. Wilcox. \$2.00. Macmillan. New York. 1925.

A picture of Tizora, a native Tongan, the dominant figure in this story of the establishing of an American mission in East Africa.

AFRICA BOOKLETS

The Races Beyond. The Negro by J. K. MacGregor; The Bantu by Robert H. W. Shepherd. 12 mo. 96 pp. 1s. each. Edinburgh. 1928.

The first of these booklets relates to the Africans around the Gold Coast and West Central Africa. The second refers to the great South Central people. They are sketches for adults but are concise and reliable.

Everyland Children. David and Susi—Black and White. Lucy W. Peabody. Illustrated by Marjorie Woodbury Smith. 16 mo. 57 pp. 25c. North Cambridge, Mass. 1928.

Little people will learn, in this charming little story, about David Livingstone, the boy who grew up in Scotland and went to Africa, and about Susi, the boy who grew up in Africa and through the Scotch boy, learned to love him and his God.

Talks on David Livingstone. Talks on Africa Today. M. Monica Sharp. 8 vo. 31 pp. 1s. Edinburgh. 1928.

Junior children, and those even younger, will enjoy making the map of Africa, the model of the African village and other scrapbook work suggested in these booklets. Each has six talks and six maps, pictures and diagrams. They are excellent for

Junior Mission Study classes on Africa.

Christ in Africa. W. Y. Fullerton. Stewart of Lovedale, and Mary Slessor. Cuthbert McEvoy. 6d. each. Edinburgh. 1928.

Those who prefer short sketches to longer biographies will find the kernel of heroic life stories in these stimulating monographs.

Across Africa with Livingstone. A game. London. 1928.

Juniors and their teachers will find this game and the handwork a most entertaining way to learn something of the Dark Continent and its great missionary explorer.

Africa. The Journal of the International Institute of African Languages and Cultures. Edited by Diedrich Westerman. Oxford University Press. London. 1928.

Here is the first number of a new journal that will be welcomed by all students of Africa. Sir F. D. Lugard describes the character and purpose of the "Institute." Other articles discuss Negro music, anthropology, African literature and various topics. One paper is in German (by Prof. Meinhof) and two are in French.

The Lowland Indians of Amazonia. A Survey of the Location and Religious Condition of the Indians of Colombia, Venezuela, the Guianas, Ecuador, Peru, Brazil and Bolivia. By K. G. Grubb, F. R. G. S. 14 maps, 159 pp. London. 5s. 1927.

"The World Dominion Series describes briefly the situation in various countries as viewed from the standpoint of the Kingdom of God," and this volume deals with the little known and neglected lowland Indians of northern South America.

The Indian population of the countries considered is estimated at 5,213,100, most of them being in the Andean section, where they constitute nearly 56 per cent of the population. The Indians included here are those who have come partially under the influence of Catholicism but have preserved the Indian tongue and can be effectually reached only through these languages.

In the Andean section they average a little over ten per square mile while in the lowlands one per eleven square miles. Peru and Ecuador have the largest number per square mile, while the average for the entire region is only 1.28 per cent. Though the Catholic pioneer, Anchieta, "won their hearts by his long prayers, his purity of life, his prophecies and his miraculous powers," their great Apostle, Las Casas, said later that "Christianity for them was the surest road to the loss of liberty and slavery to Europeans." Cruel treatment from the settlers and later the inroads of tuberculosis and entire lack of sanitation is leading to their disintegration.

While the first Protestant work for them was begun by the Huguenot settlers of 1588, it really began with the Moravians in 1738 and Dr. Kidder (Northern Methodist) in 1836. Today nine Protestant missions at nine centers with 37 foreign workers are carrying on a varied ministry, with only Gospel portions in seven languages to aid them. Twenty-four Catholic Missions are also doing something for the lowland Indians. This carefully prepared volume for the first time gives detailed information as to what the Church faces in Indian work.

H. P. B.

International Review for the Social Activities of the Churches. Issued under the authority of the International Institute Commission by Dr. Adolf Keller. Editor of the British Section, Principal Alfred E. Garvie, D.D., of the German, Prof. Dr. A. Titus, of the French, Elie Gounelle, Pastor at St. Etienne. Quarterly 96 pp. 75 cents each. The University of Chicago Press, Chicago. 1928.

A unique feature of this review is that the articles are written in one of three languages, (English, German, French) and is followed by a résumé or abstract in the other two. The first number starts with introductory words by men prominent at the Stockholm Conference, such as the Bishop of Winchester, Dr. S. Parkes Cadman, Dr. Nathan Söderblom, Dr. Kapler, Mr. Gounelle, Mr. Wilfred Monod, Dr.

Wm. A. Brown, Dr. Garvie, The Metropolitan of Thyatira, Bishop Dr. Ihmels, the Bishop of Manchester, and Prof. Harnack. The rest of the number contains leading articles on all manner of ethical and social problems in their relation to the Church of Christ.

It is the result of the work of the Continuation Committee of the Stockholm Conference and has for its aim to give practical application to the presentations of the Conference.

C. T. BENZE.

Christian Essentials. John McDowell. New York. 1928. 184 pp. \$1.75.

As might be expected, this book from the pen of one of the secretaries of the Board of National Missions of the Presbyterian Church, deals with some great Christian truths we believe and why we believe them. The chapters are characteristic of the author—full of the virility and rugged search for reality.

By training and experience Dr. McDowell knows not only what Christianity teaches, but why it is true. To this end he has written these chapters, which include—The Essential Record—The New Testament; The Essential Factor—Jesus Christ; The Essential Claim—The Incarnation; The Essential Fact—The Resurrection.

Dr. McDowell does not write for the scholar, learned in textual criticism, but for the average Christian who wishes to know the evidences of his faith.

Men's Clubs, Bible Classes, and Young Peoples' groups, may study this volume with profit. For the pastor seeking a guide for mid-week studies for his church night, this work should fill an important place.

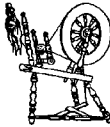
The attitude throughout is eminently fair and undogmatic. But no one can question the loyalty of the writer to the truths of the New Testament, and his strong personal allegiance to the Christ. Those who seek for reality will do well to study this book.

JAMES F. RIGGS.

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 DELAVAN L. PIERSON, *Editor*

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 COMPANY, INC.

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Publication Office, 3d & Rely St., Harrisburg,
 Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
 New York City.

Entered as second-class matter at the Post
 Office, Harrisburg, Pa., under Act of March
 3, 1878.

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COMING EVENTS

The American Council of the World
 Alliance for International Friendship
 Through the Churches will hold its thir-
 teenth annual meeting in the form of an
 International Goodwill Congress in New
 York City, November 11th to 13th.

PERSONALS

BISHOP AND MRS. FRED B. FISHER, of
 the Methodist Church, sailed from New
 York Sept. 28, for India.

* * *

MR. WALTER MCDUGALL, the treasurer
 of the REVIEW, with Mrs. McDougall
 (formerly Miss Anna W. Pierson) sailed
 from New York on October 6th to visit
 the Guatemala Mission of the Presby-
 terian Church. There they will be joined
 by Dr. and Mrs. Cleland B. McAfee of
 Chicago.

DR. ROBERT H. GOHEEN, M.D., a missionary of the Presbyterian Church connected with the hospital at Vengurla, India, has been loaned to take the direction of the Union Mission Tuberculosis Sanatorium at Arogyavaram.

* * *

REV. AND MRS. FREDERICK S. CURTIS of Shimonoseki, Japan, for forty years missionaries of the Presbyterian Church in Japan, have recently returned to America, having been honorably retired by the Board.

* * *

REV. JOHN MACKAY, LITT.D., formerly a Scotch Presbyterian Missionary in Peru, now Religious Work Secretary of the Y. M. C. A., Montevideo, Uruguay, has been elected one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Dr. Mackay is a graduate of Aberdeen University and Princeton Theological Seminary. He has had a remarkable career as evangelist and teacher in Latin America where he developed the Anglo-Peruvian College for Boys which enrolls sons of many of the leading families and has been practically self-supporting.

* * *

MR. ARTHUR M. HARRIS of Harris Forbes & Company, New York, was elected president of the Northern Baptist Convention at their meeting in Detroit last June. Rev. Mark A. Levy was elected corresponding secretary and Mr. Orrin R. Judd, treasurer.

* * *

MR. W. H. P. ANDERSON, general secretary of the Mission to Lepers, has recently arrived in America from London for the purpose of holding conferences with the American Mission to Lepers representatives with whom the London society is cooperating.

* * *

DR. C. T. WANG, the Chinese Minister of Foreign Affairs for the Nanking Government and Mr. T. V. SOONG have been elected to the newly organized Board of Directors of St. John's University, Shanghai, which is the property of the Protestant Episcopal Church of North America.

* * *

DR. AND MRS. D. W. LEARNED of Kyoto, Japan, have recently completed fifty years of missionary service and are returning to America. The best part of their lives have been given to Doshisha College.

* * *

CARMEN PADIN ALVAREZ, the Spanish woman who was imprisoned for stating that the Virgin Mary was not to be looked down upon because she bore other children like other women, has recently been released from prison.

(Concluded on the 3d cover.)

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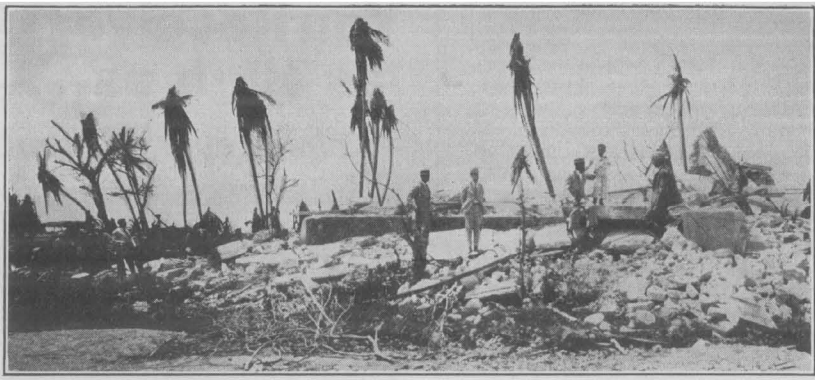
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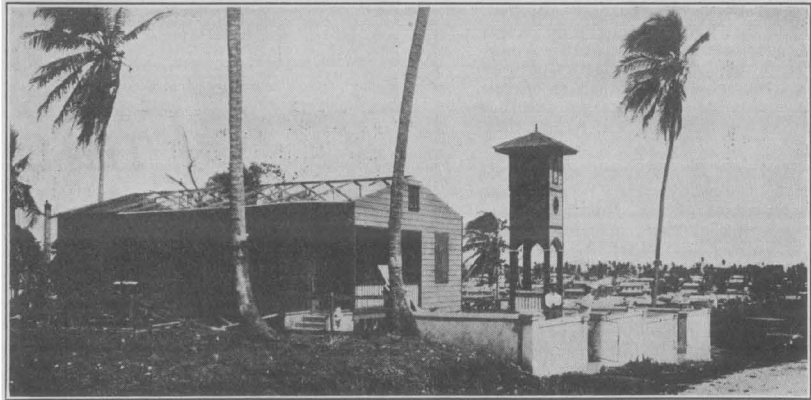
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IN THE WAKE OF THE PORTO RICO TORNADO

Photographs by Rev. Coe Hayne of the American Baptist Home Mission Society.



A PERILOUS JOURNEY FROM BATANG

BY RODERICK A. MACLEOD,* of the Tibetan Border

Missionary of the United Christian Missionary Society

IT TOOK us four months to make the hazardous journey through the wild mountainous regions of Eastern Tibet, Western China and Upper Burma. This is a land of high mountains through which four mighty rivers—the Yangtze, the Mekong, the Salween and the Irrawaddy—cut deep gorges. For a part of their course these rivers run parallel. In some places they are less than twenty miles apart, but the divides that rise between them reach altitudes from fifteen thousand to twenty-five thousand feet above sea-level. Some of the gorges cut by these rivers are from ten to thirteen thousand feet deep. Our party of four adults and five children crossed all these rivers and climbed over these high divides. Every day of the journey had its interesting events, only a few of which can be mentioned here.

The most spectacular incident of

the journey happened just after we had crossed the divide that separates the Yangtze from the Mekong, where the trail crosses the divide at the Tsali pass—15,880 feet above sea-level. After we had crossed this pass and had descended about 2,000 feet towards the Mekong, we crossed a rocky ridge and were suddenly transported from the dullness of bleak, barren mountains to the delights of a natural park of rare beauty. It was covered with a carpet of wild flowers; around its borders were natural hedges of flowering shrubs; the rhododendrons were in bloom and, to make the scene complete, a stream of sparkling water ran through the midst of the garden. In this scene of wild natural beauty we unpacked our loads, turned our animals loose to graze, and began to prepare our noonday meal. We were beginning to feel the effects of the wild, weird calm that pervaded the place, when we were roused, as by a whip, with the wild war-whoop and the deafening fusilade of the Tibetan brigands. They came on after the manner of the North American

*I have been asked to write concerning a journey which a party of missionaries made in the summer of 1927 from Batang in the Tibetan Marches to Rangoon in Lower Burma. The party consisted of Mr. and Mrs. Marlon H. Duncan and their two children—a son of three years of age and a daughter three months old, Mr. and Mrs. R. A. MacLeod and their three children, nine, seven and five years of age.
—Roderick A. MacLeod.

Indians, rushing over the ridge which we had just crossed, shouting their terrible war-whoop, and discharging their fire arms as soon as they came within range.

The object of this demonstration was not murder, but terror. They did not want to take our lives, but they did want to take what we had. They sought to terrify us to such an extent that we would give up our earthly possessions, with a fair measure of grace and good will. They took aim, not to hit us, but so that we might hear the bullets hiss past us. After a preliminary of this sort of shooting the "gentlemen of fortune" were upon us.

A picture of the one who took charge of me would make a first-rate illustration for the front page of "Treasure Island." He was a veritable pirate. A red turban was wound carelessly about his head and a dirty "pig tail" projected from beneath. He wore large silver ear-rings, studded with turquoise, a large saber was thrust under his red girdle, and he had a great musket in his hand. He demanded to know what I had. At his request, I handed him the things which I had in my pockets. In his raw-boned face, burnt brown with wind and sun, I thought I saw a calmness and gentleness which emboldened me to address him.

"We have," said I, "in our boxes, books and papers which are of no value to you. Will you please let us keep them?"

He replied that he did not have time to consider the matter; and, as I was at the wrong end of the gun to start an argument, I kept quiet.

In the meantime another member of the band entered the aban-

doned shepherd krall where my wife and children had taken refuge. He was a young fellow; and, after the manner of youth, believed in making it "short and snappy and with lots of pep." He began by making a grand demonstration of what a fierce and terrible being he was supposed to be. He rushed into the krall; let out a wild whoop; discharged his musket at my wife's feet; drew his saber; jabbed it menacingly at her and the children; and demanded their coats and hats.

My wife was somewhat prepared to meet a situation of this kind. It so happened that before she went to Batang, she had been a high school teacher for several years and it had been her duty to discipline young men of about this robber's age. She was thus fairly well acquainted with human nature—which is much the same the world over. She turned on this rowdy and told him that he ought to be ashamed of himself, a big ruffian like him terrifying little children as if he were afraid they would do him harm.

"Well," said he, "make the children stop crying."

"I will," she replied, "when you quit acting roughly."

So saying she reached out and rescued one of the little boy's pants from the heap of clothes which the children had thrown to the robber. This little fellow had been quicker than the others to obey the robber's orders, and the first thing my wife knew he had thrown his pants to the robber. This rebuke had the desired effect on the bandit, and he said:

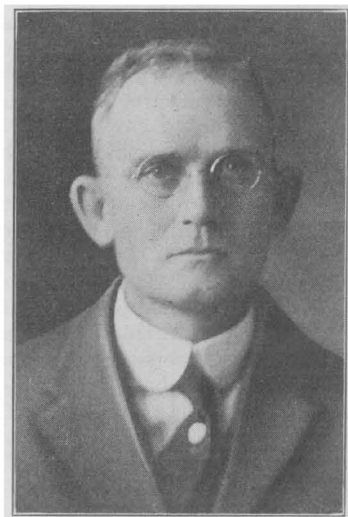
"I'll not hurt the children," and, picking up the coats and hats he went away.

Meanwhile another of the

bandits was relieving the Duncan family of their possessions. When he had finished they were left in an open space, swept by a musket fire which the bandits kept up in shooting at our porters who were fleeing for safety up the side of the mountain. It was both uncomfortable and dangerous for the Duncans to remain in this place. The civilized bullet passes by with a sound like a fraction of a hiss; but the large leaden ball which the Tibetans use passes by with a terrible twang—a twang which is very stimulating to the human mind. One cannot keep from imagining and almost feeling what the results would be if one should happen to stop one of these twanging things. Besides this mental discomfort there was the danger of that very thing happening. There was danger of being hit. Mr. Duncan took a baby on each arm; and with remarkable coolness, he and his wife made their way across the fire swept-space to shelter.

The brigands repacked our boxes on the animals and drove them off. Then our porters returned and we began to take stock. None of us were injured. Some of the food in the two boxes which we had opened to prepare dinner was left to us. Our porters had saved most of their barley meal. One of our men had worked for Dr. Wm. M. Hardy during his two terms of service in Batang, and for Dr. A. L. Shelton during Dr. Hardy's furlough. This faithful Tibetan asked one of the bandits for our bedding; and, when refused, declared, "You might as well kill these children as to take their bedding in this cold place; they will perish of the cold." For this daring appeal, he was knocked down and severely

beaten. But he got up, made his way to the chief of the brigands, and there made such a stirring appeal that the chief gave him the MacLeod roll of bedding which contained tents, cots and blankets. This was all that remained to us. All our money, clothing, food, and the Duncan's bedding was gone. Even the baby's basket had the lining and padding torn off and



RODERICK A. MACLEOD

carried away. Another unfortunate circumstance was that we were wearing our old clothing. All our good clothing and shoes were in the boxes which the brigands had taken.

We gathered up what was left and went on. Our porters went with us. Along the way, we saw evidence of the feudal warfare which has been going on for the last few years among the Tibetan chiefs. The villages were in ruins. Smoke-blackened clay walls were all that remained of what once were good substantial homes. The

inhabitants were in arms. From time to time we kept meeting bands of armed Tibetans, and we breathed freely when they passed without molesting us. After six and one-half days of anxiety and travel, we reached Tsechong on the right bank of the Mekong.

At this point it might be of interest to make a few remarks regarding Eastern Tibet. This is the most promising part of Tibet. It is well watered. The valleys are fertile and grazing lands are abundant. Along the Yangtze and the Mekong, agriculture, fruit-growing, and ranching can readily increase one hundred fold. All that is necessary is law and order. Since the beginning of civil strife in China, the Chinese have gradually lost control of Tibet. Only a small part of Eastern Tibet along the Mekong and Yangtze remains to them. Even in this small area, the Chinese exercise little authority. The Tibetans have driven them out and revived ancient feuds. The towns of Tsakalo, Batang, and Litang are still held by the Chinese; and the small, underfed, unpaid garrisons in these places are about to give up in despair. At the present time, on account of the lawlessness that exists, missionary work is very difficult. When some kind of permanent government is formed this will be a splendid field for pioneer missionary work. The courageous, stalwart, rugged Highlanders of Eastern Tibet will make splendid Christians—the type of Christian needed to take all Tibet for Christ.

At Tsechong there is a Roman Catholic Mission in charge of Père Ouvrard, from whom we learned that the road to Yunnanfu was infested with robbers. There was no government in Yunnan to furnish

us with escort therefore, we decided to cross to the Salween, then go on to the Irrawaddy, and thence, through the wilderness, to Putao in Upper Burma.

We needed food, clothing, money and porters for the journey. In this region there are so many deadly diseases that porters are afraid to go long distances from home, lest they be stricken with disease and die away from their people. Père Ouvrard came to our rescue. He gave us food, clothing, money, and, most important, persuaded his own people to carry our food, clothing and children. Our gratitude to this good friend is inexpressible. He cheerfully gave us of what he had. He made us feel the truth of St. Paul's expression, "God loveth a cheerful giver."

The crying need of this part of Yunnan Province is medical missions. In all the region from Yunnanfu to Batang—forty-three days march—and west to Putao there is only one man with knowledge of Western medicine—Mr. W. J. Hanna who is stationed at Talifu. Add to this the fact that such diseases as malaria, typhoid, typhus, relapsing-fever, blackwater-fever, sprue, and smallpox are very prevalent. These conditions give rise to a serious situation—the use of opium as a panacea. Every spring, one quarter of the fields of Yunnan are planted with poppy. Those who handle and distribute the poppy crop advertise opium as the greatest medicine known. Its power to relieve pain convinces those who try it, and as a result the opium habit in Yunnan is appalling. There is so much disease and pain and fatigue that sufferers, in their efforts to get relief, use opium and form the habit. God will bless, and future generations



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THE FLOWERY BANKS OF THE MEKONG NEAR WHANGFUPING

will rise up and call him blessed who will show the Yunnanese a better way of relief from pain than the use of opium.

On the 27th of July, 1927, with good Père Ouvrard's blessing we left Tsechong for Putao.

In this part of the world there

are no bridges, for the rivers are rapid and wide. The Mekong, for example, is about one hundred yards wide, and pours through its gorges a raging torrent. The natives have devised a unique way of spanning these wide rapid streams. Long bamboo poles are split into

shreds which are twisted into a long, stout rope. A large post is firmly fixed high up in the bank of the river. From this post the bamboo rope is stretched across the river and made fast to another post at a lower point in the opposite bank. The traveller places on this rope a piece of wood shaped like a ridge tile and called a "saddle." Over this saddle he places a strap which he ties firmly about himself. Then he clasps his hands firmly over the "saddle," some one gives him a boost and he shoots rapidly along the rope to the opposite side—a most thrilling performance that made the children shout with glee. One of the little boys said, "Let's go back again." In this way we crossed the Mekong, the Salween and two branches of the Irrawaddy.

On leaving Tsechong, our first task was to cross the high divide between the Mekong and the Salween. In this ridge snow peaks rise in majestic beauty. Eighteen miles north of the point at which we crossed there is a magnificent snow peak about 25,000 feet above sea level. It is called "Kawakapo" (White Snow) and is considered the abode of a deity. Thousands of pilgrims from Tibet, China, and Burma visit it yearly to prostrate themselves in adoration at its foot. As its snow-white pinnacles stand out against the blue sky it has the appearance of a colossal marble temple. The point at which we crossed this ridge is about the same height as the summit of Mt. Blanc. Numerous streams of water rush down from a glacier near the top of the pass. We crossed the glacier without mishap; and, after a rest at the top, began the steep descent to the Salween. On the way down, we

were in constant danger from stones which were loosened from the trail by the feet of the porters. These stones, gaining speed as they rolled, passed us with great velocity. When a stone got started, a great shout went down along the zig-zag trail to warn those on down below of the danger.

In the valley of the upper Salween Roman Catholics maintain two mission stations, one at Bahang, in charge of Père André, the other at Chamutong, in charge of Père Genestier. These are, perhaps, the most isolated mission stations in the world. During four months of the year, when the passes are covered with snow, these stations have no communication whatever with the outside world. It was thrilling to meet these pioneers and to share their hospitality.

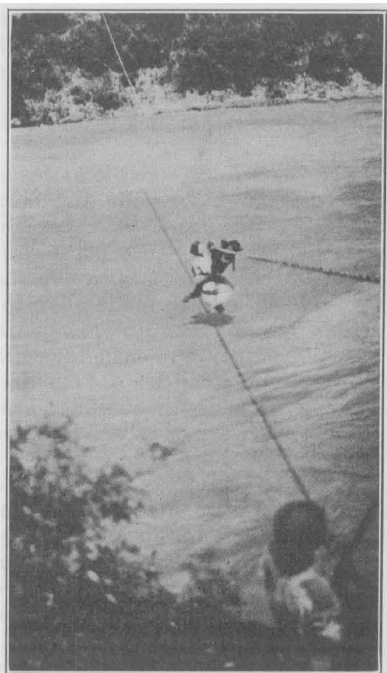
The most difficult part of our entire journey was the trip from the Salween to Putao which took us thirty-six days. We dragged ourselves up steep places by vines, roots and bushes, jumped across deep chasms, crossed raging torrents spanned by a single log and, holding on vines, crossed the faces of high precipices. Along the summit of this divide is a most miserable place. Here the warm mists from the Bay of Bengal are condensed and precipitated in chilling rains and snows. The ground is of a blackish color, and covered with a growth of stunted fir trees, bearded with long grey moss. Here and there are dark pools of glacial water. At intervals we saw the bleached skeletons of travellers overtaken by snow storms. The gloom of the tomb seems to pervade the whole place. Night overtook us and we were forced to camp in this desolate place. Dark-

ness descended upon us like a pall.

The next important place was Nogmung. Here things began to look serious. Our porters had been carrying for three days without nourishing food. Our own supply was down to three cupfuls of rice, the remains of a dole given to us by a petty official. To make matters worse, two men and a boy were seriously injured in the falling of the approach to the suspension bridge at this place. This bridge was made by stretching three strands of rattan across the river and weaving into them slats of bamboo on which to walk. On the left bank, the rattan was made fast to a cross piece tied across two trees that grew near the water's edge. This cross piece was about eighteen feet from the ground and about twenty feet from the bank. Three bamboo poles were laid from the bank to the cross piece and on these were tied slats on which to walk. I had started to cross the bridge (it was so old and rickety that only one person could cross at a time) and left the two men and boy standing on the approach. I had made about ten paces when I heard a terrible crash. Turning about, I saw that those on the bridge had disappeared. I hastened back and saw that the bamboo poles from the bank had slipped off the cross piece and the two men and the boy were precipitated on the rocks below. There they lay groaning and bleeding and unable to move. I could not get down where they were and called for help. Mr. Duncan came with porters, carried them to a hut and treated them as best he could.

On leaving Nogmung, our porters were hungry and in a sullen mood. It was difficult to keep from wondering what our own medita-

tions would be when our three cupfuls of rice were consumed. We had not gone far when our wretched caravan was lifted from its gloom to the thrilling heights of joy. The supplies from Putao arrived. Everybody ate and was filled. Five more days found us in Putao and another twenty-one



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TIBETAN WOMAN AND BOY CROSSING
THE MEKONG ON BAMBOO ROPE
AT TSECHONG

days' tramp through the jungle brought us to the railway at Myitkyina where we met Mr. Geis of the American Baptist Mission. Two days on the train, and we were in Rangoon. We had left Batang on the 27th of June and arrived in Rangoon on the 28th of October. Over the worst part of the journey the women of the party walked for twelve days.

One sometimes hears the question: Why does the Church send people to such distant and such dangerous places? Why send people to places where they get themselves and others into trouble and are sometimes killed? The answer to this question is found in one of the most significant expressions in the New Testament, "Fellowship is furtherance of the gospel." Here we have an adequate definition of what the Church really is. The Church of Jesus Christ is a "Fellowship in furtherance of the gospel."

The Church of Christ is as Jesus prayed it might be. Its members are one in the same way that He and God are one—to use the language of the Master: "One even as we are." They are made alive together by a common life. They are drawn together and held together by the divine qualities of that life. They love one another as they love Him; they work with one another as they work with Him.

The missionary activities of the Church arise spontaneously from its nature as a living body. They arise from impulses inherent in the life of the Church. The divine life that animates the Church has within it an impulse to impart itself—to reproduce itself. The Church shares in the impulse that sent Jesus into the world. Paul felt it and became a missionary. It makes every last member of the Church a missionary. Love constrains them. Love is God's life in action—God spontaneously sharing His life with people—recreating them with it, animating them with it, making them conscious of it, making them one with Himself in mind and heart and will. Missions is the Church in action—the Church enlarging and enriching

this fellowship, by reproducing its life in others and making them a vital part of itself—making them members of the one and living fellowship that will continue to grow in beauty and joy forever. The church is a "fellowship in furtherance of the Gospel." That is why the Church sends out missionaries. Each member is "impelled by the expansive movement of his own irrepressible soul." The life within the Church is a burning and shining light that permeates as far as it can shine. The more it is aflame with the true light, the farther it will shine.

The missionary is merely a vital part of this living fellowship. He does not go to the field alone. The church goes with him. When Paul, the first and greatest of foreign missionaries, was a prisoner in Rome, he was confined in a cistern shaped dungeon. Yet from this gloomy depth, he could write that amazing letter of joy and confidence to the Church at Philippi. He was never alone. His cell was the center of a joyous fellowship. God was there; Jesus was there; and, what is no less significant, the Philippian church was there. "I have you," he wrote them, "in my heart." It is ever the same. The fellowship of the spirit is, to the missionary, as real as his own existence. The Church is always with him. He has the Church in his heart. The spirit which animates the Church says to the missionary, "go," and adds, "I am with you always, even unto the end of the world"—till the last human being is made to live and to thrill with the life which is in Christ, till the last living soul, created in the image of God, is made worthy of eternal fellowship with the Creator and Lover of all.



MR. WOLF DISTRIBUTING GOSPELS TO JEWS ON FIFTH AVENUE

THE VALUE OF OUTDOOR EVANGELISM

BY REV. JOHN N. WOLF, New York

Superintendent of the Evangelistic Department, National Bible Institute

THIS is the day of specialization. It is of prime importance that some Christians at least shall be specialists in the work of going out to tell lost sinners how to be saved. After many years of experience as collaborators together with Christ, we believe that outdoor evangelism is the best means that we have for producing soul-saving specialists.

Hundreds of thousands of people in our great cities never darken a church door. They will not come to church, therefore the messengers of Christ must go to them. Outdoor evangelistic meetings can be conducted at almost any hour of the day. At the noon hour we catch the crowds on their way to or from luncheon; in the afternoon we catch the shoppers; in the early evening we reach the business folks on their way home,

and after the dinner period, we can reach the promenaders and theatergoers; again at midnight, meetings are conducted to catch the crowds after the theater. God blesses the effort no matter what time the meetings are held.

There is the added advantage, that these outdoor meetings can be held at almost any place. Some are conducted in the great financial district of New York, Wall Street and lower Broadway; others are held at the parks, the shopping centers, and the great congested tenement house districts. These meetings have extended in the metropolitan area all the way from the Battery to Yonkers and from the Hudson River to Far Rockaway. All five boroughs, Manhattan, Bronx, Queens, Brooklyn, and Richmond are included. New York is the greatest city in the world,

and outdoor evangelism offers the greatest opportunity for Christian work. Multitudes who will not go to church or visit the mission halls, will attend these street meetings and listen to the Gospel. By the grace of God we can reach them for Jesus Christ.

This phase of Christian service also has a great advantage in being a most economical and effective way of administering our Lord's money. There is no rent to pay. Our "church" in Madison Square Park, of which Dr. J. K. Sterrett is the pastor, is not an expensive institution to maintain. It has a beautiful blue dome and other artistic features. Sometimes the "roof leaks," but in spite of this closely packed audiences give attention to the preaching of the Gospel. There are no mortgages necessitating payment of interest on our outdoor auditoriums at Wall Street and Broadway, Madison Square Park, Union Square Park, Columbus Circle, down in Hell's Kitchen, over in the Gas House district, up in Little Italy, down in the Ghetto, or wherever it may be. With a little sanctified ingenuity to attract attention, in a few moments we can gather a congregation, sometimes as many as five or six hundred and more. No elaborate equipment is necessary, no pipe-organs, or highly trained choruses. All we need is a small stand or a soap box and an American flag. Some of the finest preachers on earth give the message on street corners. They must be good speakers or the crowd will not stand and listen. If the speaker does not hold their interest they will give up their "reserved seats" and pass on.

During the year 1927, The National Bible Institute of New York

City conducted 3,337 distinct outdoor evangelistic meetings, having an aggregate attendance of almost half a million. Of this number 3,203 persons publicly responded to a very definite invitation to accept Jesus Christ as their Saviour and Lord. In addition to these many others followed the speakers and sought to know how to have eternal life. During the same period we distributed free of charge 63,420 copies of the Gospels, New Testaments, and tracts. The total cost of this immense work was only \$10,000—or about two cents per capita to reach sinners who probably cannot be reached in any other way. Compare that with the cost of maintaining some of our large churches with small results. Surely this is economical administration of the Lord's money.

Outdoor evangelism also presents the greatest opportunity for the training of Christian workers. There are today men in the ministry, on the mission field, in evangelistic work, scattered far and wide, who had their training in a large measure at the outdoor meetings. One young man, a former student in our school, is today teacher of the large men's Bible class in the First Baptist Church of New York. He was led into Christian service by being asked to go down to the corner and hold a meeting. He has developed into one of the very finest evangelistic preachers in New York City. Two others trained in this way are now superintendents of gospel halls in New York City and a colored brother is leader of the Junior Church at the Metropolitan Baptist Church where between seven and eight hundred young people attend his service every Sunday morning. The pastor of the Lev-

erich Memorial Church of New York, the pastor of the Grace Baptist Church, Belleville, New Jersey, a missionary in Africa, another in Central America, and many others testify to the value of their training in the outdoor evangelistic meetings.

Most Christians are interested in the work of bringing the Gospel to God's "Chosen People." Outdoor evangelism, in New York and other cities, is one of the greatest

come to accept Jesus Christ as their Messiah.

Most important of all is the opportunity that out-door evangelism gives us for reaching young men. Wherever there is a possibility of a meeting, men, oftentimes able men, calling themselves "Free Thinkers" or the "Four A's," gather the young men of our day to teach them anything and everything that is absolutely opposed to Christianity. They ridicule, they blaspheme,



A NOON MEETING ON FIFTH AVENUE, NEW YORK—ALL JEWS

opportunities in the world for reaching the Jews. Experienced workers acquainted with the situation say that this is the largest Jewish mission field in the world. There are said to be approximately two million Jews in New York City and at almost every meeting conducted on the street corners many Jewish people are in the audience. At some locations the audience seems to be one hundred per cent Jewish. Although occasionally there is a little opposition, they are always ready to listen and to discuss. Many have

and do their best to undermine the faith of boys who have been reared in Christian homes. At most of these meetings ninety per cent. of those who attend are young men. There is a need for young men for the ministry today. Outdoor evangelism is the way to reach and to win them.

In the *Morning World* under date of December 16, 1927, Commissioner Kennedy gives some startling figures for the city of New York. He says that during the year just closing there were "227 boys between sixteen and

twenty committed to State's prison and 100 of twenty-one years; there were 505 between these two ages sent to the New York State Reformatory at Elmira; there were 529 between the ages of sixteen and twenty-one, and 186 of twenty-one years of age who were committed to the penitentiary. County jails received 34 under sixteen, 4,835 between sixteen and twenty-one, and 1,310 of twenty-one years of age." According to these figures, during the one year there were 8,728 boys twenty-one years and under committed from New York City to the penitentiaries, reform schools, and prisons. Note that these were not from the state, but from the city.

We have here a copy of "The Report of the Four A's," (The American Association for the Advancement of Atheism). Under the heading of "School and College Branches" (page six) it says:

The revolt of modern youth, which so alarms the Orthodox, makes easier the formation of anti-religious groups in high schools and colleges. With the elimination of religious instruction and the introduction of the teaching of modern science, particularly Evolution, one may with truth say that the schools in their courses fight for Atheism."

Most of these groups are, for obvious reasons, secret. Whether open or secret, their titles vary from "Truth Seekers" and "Liberal Club" to "Damned Souls" and "Society of the Godless," and perhaps at the extreme, that of a recent branch in a California high school, "The Hedonic Host of Hell-bent Heathen." This branch had, at last report, thirty-five members out of 300 students, and with systematic proselyting hopes to have one hundred by the end of the school year. The leader is an enthusiastic young genius, until recently very active in the Church.

Under the heading of "Atheist Training School" (p. 6) it says:

The national office has established in New York a training school with meetings for the present once a week. Young men and women and boys and girls are

given practice in public speaking. Their beginning is admittedly modest, but it is hoped that the school will grow into what the Opposition will call a seminary. The movement needs large numbers of trained debaters and lecturers, well-grounded in the principles of Atheism. There should be a training school in every large city.

On page 19 the report says,

A man or woman of any talent should be able to collect a group, especially of the younger generation, to discuss religious subjects, and occasionally to hold a debate. Forums should be established wherever possible.

The opponents of Christianity realize the value of outdoor meetings as a means for reaching young men and work on the streets; they are constantly busy to promote atheism. It is the privilege of all Christians under the guidance of the Holy Spirit and by the grace of God, without any great gifts and without any great expenditure of money to go forth on the streets of our city to tell out the simple story of the Gospel. As the Gospel is proclaimed it demonstrates beyond any possibility of contradiction that "*It is the power of God unto salvation to everyone that believeth.*" Thank God that as the result of such ministry there are many men serving God today, preaching the Gospel in New York, and throughout the world.

These are five great facts that show the importance of outdoor evangelism. It offers the greatest opportunity for reaching the masses; it offers the most economical and effective way to use the Lord's money; it furnishes the greatest opportunity to train Christian workers; it gives the greatest opportunity to reach God's Chosen People, and it offers the greatest opportunity to reach young men for Jesus Christ. This privilege is ours—to be colaborers with Christ in the great work to which He has called His followers.

WITH STANLEY JONES IN SOUTH AMERICA

BY REV. WEBSTER E. BROWNING, LL.D., Buenos Aires, Argentina

Secretary of the Committee on Cooperation in the Republic of the Rio de la Plata

AN INTENSIVE evangelistic campaign of three months, in four of the leading countries of South America under the leadership of Dr. E. Stanley Jones of India, was made possible by the Board of Foreign Missions of the Methodist Episcopal Church and the Committee on Cooperation in Latin America. The interest and sympathy of the missionaries of practically all the evangelical groups were enlisted, and the campaign has had a wonderfully vitalizing and unifying effect on all who were able to share in the experience.

Leaving New York City in June, Dr. Jones first visited three of the most important cities of Brazil, then continued south to Uruguay, crossed the Rio de la Plata to Argentina, thence across the broad *pampas* and over the Cordillera de los Andes to Chile; then journeying northward he stopped one day in Lima, the old capital of the viceroy of Spain, and returned to New York. It was necessary for him to concentrate on the larger centers of population, generally near the coast, but many interested workers came from the interior, some traveling five hundred miles at their own expense. In this way, a large number of workers heard the evangelist and carried back inspiration to the smaller congregations that were unable to have him in their midst.

The author of *The Christ of the Indian Road* and *Christ at the Round Table* is too well known to need either analysis or praise of

his spirit and methods. But there are several situations which have emerged from the campaign which may be of interest to the readers of these pages.

1. As already suggested, it was proved that the various groups of



DR. E. STANLEY JONES

evangelical workers are willing to unite in an undertaking of mutual interest, if a sufficient challenge is presented. For the time, at least, conflicting theological *shibboleths* were laid aside and all were ready to unite in listening to the evangelist reason of the things that pertain to the Kingdom of Christ. Representatives of more than a dozen groups of workers in Argen-

tina, widely divergent in their creeds and manner of organization, met daily to confer together as to methods of Christian work, and not once was a note of discord sounded. Some had come with the expectation that they would be compelled to criticize. But their criticism was hushed, and at no time did the discussions descend to the lower levels of sectarianism. Perhaps the explanation was to be found in the fact that the evangelist, with incorrigible persistency, presented Christ as the all-sufficient Figure, and, as a result, in His presence the discussions were kept on an unusually high level.

Some who had been considered extremists, or narrow in their thinking, were heard to exclaim, after days of study together, that after all it is Christ who must be enthroned, and that methods of organization and sectarian interpretations must be kept in a secondary position. Hearts were made tender, and the true spirit of cooperation and unity in Christian service was exalted as it has never before been exalted in South America. Any one who knows the religious life of these republics and the tendency to an almost endless division of the evangelical forces (there are forty-four varieties in the River Plata Republics alone) will appreciate with what joy this fact has been hailed by those who are more interested in the wider and more vital implications of the Gospel than can be condensed into any sectarian formula, however broad.

2. It has been proved that even the most highly cultured Latin American, generally supposed to be deeply contemptuous of religion and impervious to its influence, especially as regards the evan-

gelical interpretation of Christianity, can be touched to the quick by the simple and tactful presentation of the claims of Christ, when those claims are freed from the shackles of this or that school of thought and He is allowed to speak for Himself with all His matchless power.

The mind of the cultured Latin American is probably more analytical than is the mind of the meditative philosopher of the Far East, and it was feared that the messages that had appealed to the highest type of mind in India might not attract these more nimble thinkers of the West. But, once again, the universality of the Gospel message has been proved, in that some of the outstanding scholars and writers of the continent listened with rapt attention and confessed afterward that this new interpretation of Christianity—new to them—had been a distinct revelation. One such, the editor of one of the most influential papers in Latin America, referring to a luncheon in which he had heard Dr. Jones, said: "Since then I have been living in a new world. I have Christ in my heart and I am happy all the time." Others, while seeming to dispute with the evangelist, confessed afterward that their opposition was only superficial, and that new avenues of thinking had been opened to them along which they proposed to travel and continue their study.

In one meeting, almost two hundred national teachers with their Inspectors and the Minister of Public Instruction, listened to an appeal that made a deep impression on all and called forth from the Minister certain statements that show how deeply some of these leaders are thinking along re-

ligious lines, although completely out of sympathy and touch with the dominant church and as yet outside the direct influence of the Evangelical Movement.

3. The campaign has also shown that hundreds of young men and women, the future leaders of political and social life in these countries, are now on the fringe of the Evangelical Movement, but

Christianity. Hundreds of young men crowded the meetings at the Y. M. C. A., very often standing throughout the program, and listened with deep attention to the appeals of the evangelist. On one such occasion the meeting was closed with prayer after permission had been asked which was a very marked departure from the usual procedure in such meetings



DR. STANLEY JONES WITH STUDENTS AND FACULTY OF THE UNION THEOLOGICAL SEMINARY AND THE TRAINING SCHOOL FOR CHRISTIAN WORKERS IN BUENOS AIRES

are ready to assume an attitude of deeper interest, if the present awakening can be maintained. Many have been influenced by the Christian Associations, but the churches seldom or never see them within their doors. Their interest and curiosity have been stimulated in the past, but there has been but little or no concerted effort to guide them into channels of thought which will bind them to a vital

in Latin America. Every head seemed to be bowed in reverent attention and many crowded the after-meetings in quest of further light and counsel.

4. Many of the leading evangelical workers are convinced that *now* is the time for the evangelical movement to enter this new field of activity. Heretofore, many of the workers, both foreign and national, have been hesitant, rightly recog-

nizing their deficient cultural preparation for this advance among leaders of national thought, while others have been fully content to continue their efforts where there was less resistance and the prospect of more immediate returns on the investment of life and funds.

The Boards back of these workers have not been entirely blameless, since, as one of the missionaries recently remarked, "What the Board demands is a report of the number of additions to our church during the year. This idea of the gradual permeation of society with the Christian ideal may be all right, but we are expected to show practical results in the report of new members."

Today, there is a growing feeling that the section of society in which the workers have long operated is becoming saturated, and that unless they now move out to undertake new tasks that demand a different strategy and greater effort, the evangelical movement is destined to become a spent force, or degenerate into a mere rivalry of sects, within a limited circle, with the consequent and inevitable friction that results from the clash of personal convictions and ambitions.

5. Consequently, in some centers, meetings of leaders have already

been held and resolutions adopted, asking that certain workers be released for this new task—much as Dr. Jones has been released for his special work in India—to go up and down the continent, challenging its thought and holding up Christ and the Christian concept of life. Such workers must be nationals. The day is fast approaching, if it is not already here, when the soul of Latin America can no longer be reached through the lips of a foreigner—especially of one who originates north of the Rio Grande. Dr. Jones was presented to the public in the frame of India, rather than that of North America, and his skill and tact acquired during many years of service in a similar field stood him in good stead in the prosecution of his task. But men of such unusual preparation are few and are seldom available for this special work. Consequently, it is the national, well equipped, culturally and in deep Christian experience, who, with the moral and financial backing of the Board or mission, must set himself to this new task.

As was to be expected, the evangelist has left the field with serious problems that cry aloud for solution. The opportunity has come for a great advance—but, as a Spanish proverb tells us, "Opportunity is bald behind."

BOTH of the English papers at Buenos Aires and two of the leading Spanish magazines have published gratis advertisements supplied by the American Bible Society's agency secretary. Through the advertisements hundreds of copies of Spanish Bibles have been sold to people living in remote parts of the country who could not have been reached readily by colporteurs.

STUDENTS AND FOREIGN MISSIONS TODAY

BY JESSE R. WILSON, New York

Secretary of the Student Volunteer Movement for Foreign Missions

ARE students interested in missions?

Decidedly not!

If the question is general, the answer must be definite and negative. Interest involves information and the average student knows as much about the missionary work of the church today as the average citizen knows about relativity. He may have heard the term but all it conveys to his mind is a blur. Put the question to even nominally Christian students, "Do you believe in foreign missions?" and the probable response will be that quizzical look which one gives who does not understand your language.

Where students have become interested enough to seek information, several facts have given them serious concern. One is a decrease in the number of outgoing missionaries. Few realize how great this has been. For the ten-year period 1916-1925 the average number of missionaries going out from the United States and Canada every year was 1,040, but the past five years show an average of only 877, with only 728 going out in 1926, and a decrease to 558 in 1927.

Further, there has been a great increase in the number of missionaries who after one or two terms of service are not returning to their respective mission fields. The same reason that has kept the Boards from sending new missionaries has often kept them from returning older ones; namely, lack of funds. This has been true in many cases where the missionary wanted to return, was asked for by

the people among whom he had been working, and was qualified in every way for effective service.

This decrease in the number of new missionaries and increase in the number of permanently furloughed missionaries has been common knowledge among students interested in missions. Some of their own fellows, after years of preparation, have applied for appointment only to be rejected because of "lack of funds."¹ Many of their acquaintances are not returning. In some cases, the reasons for staying in this country are obvious to all and are thoroughly justifiable so far as both the individual and the Board are concerned. In other instances, however, the impression gets out that something is wrong with the Board, the mission, or the work, and interest in missions suffers.

Student Questions

Very naturally, therefore, some students have been asking themselves:

"Why should I purpose to become a foreign missionary if the evidence points to a gradual decline of missionary interest?"

"Why should I prepare for missionary service if the chances are heavily against my ever receiving an appointment?"

"Even if I should be appointed, what assurance do I have that my services will be wanted or needed over a long period of years?"

"Is the reduction of the number

¹ Others, of course, are rejected because they do not qualify in health, training, or personality.—J. R. W.

of missionaries due chiefly to lack of funds, or is the day of missions over?"

"Are the church boards following an unannounced policy of withdrawal from all mission fields? If they are," say some fine students, "they can withdraw without my help. I am interested in an advance and not a retreat, however strategic the retreat may be."

"If this is not the case, do the Christian leaders of mission lands really want missionaries or will my presence among them as a representative of a foreign sending agency tend to thwart their natural growth and development?"

Such questions as these are largely organizational, but they are asked by students who might, if conditions were different, become deeply interested in missions. If, not only in words, but also by an effective forward program, positive and convincing answers could be given to these questions, such answers would remove one of the greatest obstacles to a serious and deeply personal consideration of missions as a life-work on the part of some of our finest undergraduates.

Still another reason why there has been a waning interest in missions among students is that they have, in recent years as never before, been facing the evils of our own land. Racial and industrial conflicts, amounting almost to civil war at times, class hatred, exploitation of the poor and weak by the rich and powerful, scandals in the government, scotlawry, economic (and sometimes even militaristic) imperialism abroad, and a vast category of evils have taken all complacent satisfaction with our own country and our own western civilization from the minds of

many students. To this group, even the phrase "so-called Christian America" is not used any more; "non-Christian America" is the usual term now. Suggest foreign missions to any of this group and one of the first responses will be, "Should we not clean up at home first?"

Some years ago a traveling secretary of the Student Volunteer Movement, Dr. Walter Judd, now a missionary in China, wrote a pamphlet on "Why Leave non-Christian America for the Orient?" The great popularity of this pamphlet has revealed how widespread is the question discussed by it. But despite a fine array of convincing arguments by Dr. Judd, showing why we cannot wait till America is more Christian before carrying our Christian message abroad, the question persists. The only effective answer will be a new and determined effort on the part of the church at home to make America really Christian.

Speaking conservatively, in the past not more than one out of every two thousand Protestant Christians has gone abroad as a missionary.² No one can argue that if that one should have stayed at home conditions would have been greatly different. They would not have been. On the contrary, the very going out of missionaries has stimulated many Christians at home to greater effort. The loss of some has been more than compensated for by the renewed zeal of others. But the question goes deeper than that. It is not, "Am I really needed at home?" It is rather, "If the thousands here in America cannot produce better re-

² One writer estimates that of our Protestant church members, for every one who is serving as a missionary abroad, we are keeping 2,818 at home.

sults than they have produced, what basis have we for believing that Christianity will solve the problems and meet the needs of other lands?"

That students are justified in pressing this point is evidenced by the following honest confession of the recent Jerusalem Missionary Council.

The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel 'proclaims the only way by which humanity can escape from class- and race-hatred.' But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it.

This claim must be sustained if the church expects to inspire in its own young people, not to mention the people of other lands, the belief that Christianity is an adequate remedy for the ills of mankind.

To the doubts which students have as to whether or not they can or ought to be missionaries is added a third consideration which acts as a deterrent force to any who today seek to promote an intelligent and active interest in foreign missions on any of our college campuses. Many students do not have a type of Christian faith and Christian experience which demands that this faith and experience be shared with others. To many, God is a problem to be solved, not a joyful reality to be experienced, much less to be shared. To them even the problem of God is not an urgent one. If one has time for it, all right; but if not, then it does not matter much. The world seems to go along with a pretty good swing, God or no God, so people say. Besides, one

cannot be sure. The best course to pursue is to "bet one's life there is a God." Many nominally Christian people do not even go that far. They only say, "I do not know that there is a God but I am going to live as if there were and, in the meantime, as opportunity offers itself, I shall keep up the quest."

Now this kind of religion, which at best is a mere side-line of intellectual effort among many others much more absorbing, does not produce missionaries. Missionaries are not knights on a quest. They are couriers on an errand. They are not groping seekers after an unknown God; rather they are men and women to whom God has already revealed Himself historically and in their own experience in and through Jesus Christ. This revelation is so rich, so wonderful, and so increasingly sufficient for the deep needs of their own lives that they seek to put others in the way of the same knowledge and experience.

But to say that in the colleges today there are very few students who have passed through a spiritual adolescence wherein childhood faith has become a glowing bright reality, transforming, engaging, and compelling, is not an expression of pessimism. It is a plain statement of fact. Our modern processes of evangelism and religious education in church and school are not producing men and women after this pattern in any great numbers. Until they do, the challenge to foreign missionary service is going to fall, for the most part, on deaf ears; and well it may, for no matter how attractive, learned, capable, and unselfish one may be, he is not qualified to serve as a Christian missionary set for the advancement of the Kingdom

of God unless his whole life—what he is and what he does—is grounded in some vital, growing, and satisfying personal experience of God.

Some think that this is a fairly gloomy picture. It is; and it could be made gloomier still if instead of dealing with at least nominally Christian students, as I have done, reference were made to that large number of students who, seemingly, feel no constraint whatsoever to unselfish living. It is easy enough for men and women in our colleges today to hold that success is not measured by service but by dollars. Utilitarianism determines the value of curriculum courses; and the possibilities of acquisition rather than of function or service determine careers. Perhaps there has never been a time when more thought was given to the principles of vocational guidance as applicable to students, but, unfortunately, most of those principles are such as to render inoperative the essentially religious idea contained in the word "vocation"—a call, implying One who calls and therefore a divine commission.

One writer on vocational guidance for college students lists the following as criteria of professional success: "membership or fellowship in the professional societies; salary and net income; offices in the professional societies; well-recognized professional distinctions, such as medals, government appointments, commissions and awards of various kinds; financial responsibility of professional assignments"; and others of a similar character. In such an atmosphere what chance does a challenge to foreign missions have of

getting a hearing, much less a favorable consideration?

Gloomy though the picture is, we do well to look at it, for it is against this background and in relation to it that signs of hope for the future begin to appear. Certainly for the past five or six years the student attitude of North America with reference to foreign missions has been characterized by lack of information, lack of interest, sharp and caustic questioning of the whole program, and in some cases a spirit of indifference that has been almost impregnable.

However, certain churches, organizations, and individuals have been unshaken in their faith in the divine origin, continued necessity, and present urgency of the missionary cause. Moreover, they have maintained their faith in students and have not let all of them forget that some people at least still regard missions as the most "serious and significant of 20th century enterprises." Weaknesses and defects have been frankly acknowledged; but convincing facts have been set forth to show that missionaries in and through an unselfish spiritual ministry, are bringing men to Christ who breaks the shackles of moral evil and guilt and releases men and societies and nations from cramping custom and blighting social practices so that in Him they may stand up free and complete.³

Changes in Student Attitude

Within the last eighteen months, some observers have been able to see the beginnings of significant changes in the attitude of at least a few students. In the recent past, undergraduates who have been at all interested have dissected mis-

³ See the Jerusalem Message Statement.

sions as they are prone to dissect every other problem of the day—with a great deal more of irresponsible slashing than careful observation. They have not deigned to profess any personal interest. In recent months, however, while questioning has persisted, a bit of "what does all this mean to me?" spirit has begun to manifest itself. "If things are wrong, maybe I have some responsibility for setting them right," say some. "Besides there may be more to commend than I have ever guessed." "What's right with missions?" is seen by some to be as pertinent a question as "What's wrong with missions?" Certain it is that a new kind of missionary interest is manifesting itself on some campuses, and while few life commitments are being made, the period of purely academic inquiry for the sake of criticism seems to be passing.

Another significant change in student attitude is coming from their study of comparative religion. Our age has witnessed great developments in this field. We all have or may have a fairly intimate knowledge of non-Christian religions. With this knowledge comes a growing appreciation of the fact that in all ages and in all lands men's hearts and minds have reached out toward goodness, beauty, and truth, and that in all these realms significant discoveries have been made. It is clearer to us than to men and women of any other generation that God has not left Himself without witness among any people. Fear or reluctance to admit this has been rapidly giving way to a rejoicing in the fact "that even apart from conscious knowledge of Him, when men are true to the best light they

have, they are able to effect some real deliverance from many of the evils that afflict the world."

The Pre-eminence of Jesus Christ

But students who are serious and thorough in their study of comparative religion discover that, against the background of a growing knowledge and sympathetic appreciation of other religions, Jesus Christ, fulfilling and securing "all the good of which men have conceived," stands out in a clearer light than ever before. They are able to see with others that "just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him."

The glib statement that one religion is just about as good as another simply does not stand in the light of an honest, appreciative, thorough-going study of the world's living religions. It is evident to all serious students that, on the basis of the solidarity of the human race, i. e., common characteristics, common needs, common problems, that religion which is best for any people is the one best for all. If Jesus Christ is essential to the highest and best life of the West, He is essential to the highest and best of the East, and for the same reasons.

We do not go to the nations called non-Christian, because they are the worst of the world, and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

This is the argument of the Jerusalem Message stated so as to reveal the compelling motive back of Christian missions. And it is an argument that today is securing an interested and responsive hearing from many students. This is true whether they discover it for themselves in their study of comparative religion or hear it fairly presented by others.

Missions and the Problems of Life

Further, students are discerning that the missionary movement is concerned about the real problems of life. In recent years the impression has been abroad that the best energies of missionaries are spent in merely nurturing a feeble church which does not give much promise of helpfulness to the community in which it is located. It is a wrong impression, but evidence to support it has not been wholly lacking. And the charges and citations of students have at least been strong enough to do two things. They have brought forth from almost every field and out of every period of the modern missionary movement an abundance of data showing that missionaries have to do with life-needs and life-problems of the people among whom they labor. They have also stimulated missionaries and mission boards to face anew their responsibility not only for a program of evangelization but one for Christianization as well. Evangelism is always and everywhere the primary task of missions. Any one who discounts its importance is lacking in spiritual discernment. But evangelism, however essential, is only the planting of the roots of the Christian faith. And students interested as they are, and ought to be, in the great

social and industrial and international problems of the day rightly expect that roots, once planted and duly nurtured, shall produce the fruits of righteousness, justice, mercy, and truth in corporate as well as individual life. Jesus said, "By their fruits ye shall know them." It is a poor sort of evangelism that does not result in a better community life.

The last two conventions of the Student Volunteer Movement, at Indianapolis and Detroit, have spent what seemed to some a disproportionately large part of the time allotted for meetings to this secondary aspect of missions. However the student attitude, assuming as it did that missions are set for the propagation of a religion having to do with the problems of the next world to the exclusion of those here and now, seemed to demand just this emphasis. The beginnings of renewed interest in the work of the church around the world on the part of many students paving the way for the quieter and more effective processes of the Movement point to a justification of these convention programs.

Religious Beliefs That Matter

Finally, an increasing number of students today are coming to a place where they recognize that there *are* some religious beliefs which matter. In recent years many have refused to think in theological terms. This is true not only of students. "The generation that is drawing to a close has been trying on an unprecedented scale the experiment of a creedless religion." As a close observer has pointed out some "have tried to go back behind intellectual formulations to the experience out of

which all formulations arise and have found the gist of religion in quality of life"; while others "have tended to substitute action for intellection and to center attention on devotion to the Kingdom of God even if one's opinions were utterly at sea as to what 'God' means."

But such attitudes cannot long commend themselves to any large number of people. "Any complete religion is threefold. It is mystical, practical, and metaphysical. It involves a radiant experience, a social program, and a philosophy of life." There has been, therefore, on the part of a growing number of students a new quest for God in personal experience and a deepening conviction that a coherent world outlook in relation to God is absolutely necessary. Once again Jesus, who has been speaking with authority to students on the problems of war and peace, industry and internationalism, is being looked to for a sure and satisfying revelation of God. Those who heretofore have gone to the New Testament simply to extract some principle applicable to the problem in hand are beginning to go to it for light on one's self, the world, human need, God, the ultimate victory of good over evil, and the possibility of "an ever-growing, ever-enlarging, ever-lasting life." They are learning again that men live not merely by mystical experiences, nor yet by absorption in programs of social betterment, but also by ideas of ultimate values and basic realities by every word that proceedeth out of the mouth of God. In this last realm no less

than in the other two Jesus Christ is revealing himself as unique, universal, essential. As men yield themselves to Him, He meets the deepest needs of their lives and becomes to them an all-sufficient Guide for conduct and career.

The trend in student Christian thinking is now in this direction. No one would argue that it has proceeded far. No one can be sure that it will continue in the same direction, especially in view of the undiminished strength of materialism and practical atheism regnant in the western world on and off college campuses. But I believe it will. I believe it because the spiritual influences which have initiated the trend have already demonstrated their ability to operate in spite of the forces in opposition. I believe it because history reveals that the Christian life and message have in the past triumphed over similar forces. I believe it because I believe in God—His wisdom, love, and power—and His effective concern for a world of men, women, and little children who are in need of that full deliverance which the Gospel of the Son of God proclaims and secures. I believe that the spirit of this same Father-God will continue to work in the hearts and minds of American students until, compelled by a full-rounded and transforming experience of Himself and a vision of the world of human need, many of them will be willing to give themselves at home and abroad to the end that men everywhere shall become partakers with them in the glorious inheritance of the sons of God.

A MISSIONARY CALL AND THE RESPONSE

BY REV. JOHN T. FARIS, D.D., Philadelphia, Pa.

ON MARCH 22, 1883, an issue of *The Christian Advocate and Journal* and *Zion's Herald* contained a call from Dr. Wilbur Fisk, President of Wesleyan University:

"Hear! hear!

"Who will respond to the call from beyond the Rocky Mountains?

"We are for having a mission established at once. Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the natives, live with them, learn their language, preach Christ to them, and—as the way opens—introduce schools, agriculture, and the arts of civilized life. The means for these improvements can be introduced through the fur traders, and by the reinforcements with which from time to time we can strengthen the mission. Money shall be forthcoming. I will be bondsman for the Church. All we want is the men. Who will go? Who? I know of one young man who I think will go, and I know of no one like him for the enterprise. If he will go.....we only want another, and the mission will be commenced the coming season."

Jason Lee responded to the call. He persuaded his nephew, Daniel Lee, to go with him. Two others joined them later. The journey was made by river and on horseback to Missouri, then with a train of trappers to the Northwest. There were those who called foolish this home missionary pioneer bound for Oregon, but Jason Lee thought otherwise. In his diary

he wrote of the fur traders in their company:

"These men incur more danger for a few beaver skins than we do to save souls; and yet some who call themselves Christians would have persuaded us to abandon our enterprise because of the danger accompanying it."

The story of the heroic service in the Oregon Country that followed, is a part of the wealth of home missionary literature. Look up Jason Lee; read of him and of his fellow worker, and of Marcus Whitman who was sent out by the Congregational Church only a little later: Read of the decision made by Narcissa Prentiss to accompany him, and of their joint persuasion of Dr. H. H. Spalding and his bride to go in their company. Mrs. Spalding was told that she was not strong enough for the journey and for the hardships that would follow, but she replied with true Christian fortitude, "I have made up my mind for Oregon." Then came the long overland journey whose narrative is an epic, and the service among the Indians which is among the romances of home missions. How these missionaries paved the way for settlers who came after them to the Oregon Country; how they found their way to the hearts of the Indians and made converts among them; how Mrs. Whitman became a ministering angel to the Indian women and children, while her husband proved his love for God by hard service in field and forest and pulpit, and his love for men by his repeated efforts in behalf of hundreds who crossed the plains.

THE PRESENT-DAY CITY TREND *

BY CHARLES HATCH SEARS, New York

Secretary of the New York City Baptist Mission Society

THE City has a certain intrinsic value: folks, people—all kinds of people, white, black and intermediate shades; attractive and unattractive, crude and cultured—the ends of the earth tied into a new bundle of humanity, the ends are terribly frayed but all are people. God save the people. Make ever so small an improvement in a city and many people reap advantage from it.

Dr. Isaiah Bowman, in speaking of the great irrigation projects of the government, in a recent article in *Foreign Affairs* says:

The Reclamation Service has been in existence for twenty-five years. It has developed irrigation projects where water has been stored and where the settler has been invited to come in under terms regarded as generous. In twenty-five years how many people have we actually taken care of? The total farming population upon the twenty-four national irrigation projects of the West after twenty-five years of government aid and generosity is but 137,000.

In one small section of New York stretching from the Battery up to Houston Street, a little over two miles, there are 340,949 people. People everywhere!

My friend pointed out where a neighboring farm house had been and then the site of the old school-house, but nothing remained. There were not even cultivated fields, nothing but a stretch of woodland—second growth. But

my friend asked me to be more observing. Then I saw apple trees growing in the wildwood. They were not "wild apple trees" sometimes to be found in woodlands but had been planted. These apple trees carried on the tradition of a one-time homestead. The boys had gone to the city. The old folks—yes, there was the burial plot. My friend had built an attractive summer home on the hillcrest overlooking a group of New Hampshire lakes and adjoining the old farm house where four generations of his kin had lived and where one of his brothers still lived, but the farm was in a state of suspense. This is the rural aspect of the "city trend." Population movements leave a trail behind; often pathetic, sometimes tragic.

Why the City Trend?

The old farm in central New York where the writer's boyhood was spent is still in action, but the "cradle" which he once swung into standing grain has yielded to the "binder." One man on a binder or a mower can accomplish more than a half dozen with cradles or scythes. "Farm hands" are no longer required.

Labor replaced by the machine is back of the city trend. Up to the Civil War the majority of workers within the states were on farms. As late as 1880, 44% of them, while by 1920 only 26% were engaged in agriculture. Until after the Civil War the United States was predominantly rural and even during the decades of the '70s and the

* One of a series of articles on population movements in America: the frontier movement; the city trend; the immigration movement; and the suburban trend. The purpose of these articles is to show the missionary implications of these important population movements within the United States. Supplemental articles on the northern migration of Negroes; and the return of the European immigrants are contemplated.—C. H. S.

'80s there was an enormous agricultural development in the west. Secretary of Agriculture Jardine recently stated that the farm population decreased 2,000,000 from 1919 to 1924 and yet the farmers in America "in the five-year period centered on 1925 averaged a volume of production about one-seventh larger than the five-year period centered on 1919."

Machinery which released men from the farms created a demand for workers in factories. The number of workers in factories increased from 1,311,246 in 1860 to 9,096,372 in 1920 while the value of manufactured products increased during the same period from \$1,885,861,676 to \$62,418,078,773. Weber, in "The Growth of the Cities in the Nineteenth Century," puts the matter scientifically.

The Industrial Revolution and the era of railways, both of which opened earliest in England and the United States, have been the transforming agents in the redistribution of population. They are the elementary forces in the bringing about of Modern Capitalism. The redistribution of population is accomplished not only by a movement from the fields to the cities, but also, by migration across the seas.

In his last statement we see how closely related to the city trend is the immigration movement, just as we have seen how the city trend is the converse of the depopulation of rural areas. All these population movements are part of a whole. The church is in the midst of them.

But another factor must be taken into account. Manufacturing with its concomitants trade and commerce tends to concentration of population and the building of cities. Agriculture does not require concentration of its workers. These are the basic influences for the growth of cities. True, there

are many other more human explanations. The writer can well remember the agricultural depression in the east of the '80s and '90s due both to these causes and to the more general application of machinery on western farms. He can also recall the lure of the city. The social contrast between the city-bred boy and the country boy, and how this applied even to the country boy after a few years of city residence — better-fitting clothing, faces not so red, hands not so rough, "manner" more attractive to the girls of the village. "John must be getting on in the city." "How much is he getting?"—and the city trend was on. It took all six boys from my father's farm.

This city trend is reflected in the last Federal Census. In 1800, 4% of the population of the United States lived in cities with 8,000 or more inhabitants. The next 50 years brought a comparatively small advance to 12%, but the next 70 years brought 44% of the population into cities of 8,000 or more and 51% to all towns and cities of 2,500 or more.

A Recent Phenomenon

Absorbed in our own generation it is difficult to appreciate how sudden has been the advent of the great city. Dr. Josiah Strong ("Challenge of the City") called attention to the death of an old man who was the first child to be born in the city of Chicago. True, a city had its social pull even in Roman times. These words of Juvenal might apply to the modern city instead of to Rome in the second century — "If you can tear yourself away from the games in the circus, you can buy a capital house at Sara, Fabratiria, or Frusino for the price at which you

are now hiring your dark hole for one year."

We can better understand the city trend by considering it decade by decade. This progress is traced by Weber in his monumental work. Before 1800, "the phenomenon of concentration of population was not to be found in the United States as a whole." Curious to say, the first approach to concentration was in Maryland and Massachusetts, not in New York, Pennsylvania or Rhode Island.

The opening of the Erie Canal in 1821 literally made New York City and stimulated greatly the growth of up-state cities. Urban population in the United States grew rapidly from 1820 to 1830, moderately from 1830 to 1840, but then there was a recession from 1850 to 1860 due to the enormous development of the Mississippi Valley; again a more rapid city growth from 1860 to 1870 due to manufacturing.

Following the panic of 1873, urban growth had another setback, but since 1880 city development and growth of manufacturing industries has been continuous.

Again we cannot speak of the United States as a whole for the urban concentration was in the north as early as 1890 (49.31 in the north Atlantic division).

Other factors than manufacturing have played a part but these we may only mention. Transportation made cities possible. Ancient cities were limited by the range of their food supply. Better sanitation has made large concentration of population practicable.

Physical Redemption

Advance in public health in cities is an inspiring story. It is difficult to comprehend that in 1875 in New

York City, 124 out of every 100,000 of the population died of smallpox. In 1926, there was not a single death from this disease. More recent but almost as striking has been the gain in dealing with diphtheria, typhoid fever and tuberculosis. Mute testimony to changed health conditions was borne by the recent removal in 1926 of some 500 bodies buried about 1845 in a subcellar of a downtown New York church and further by the list of the diseases—typhus, smallpox and cholera. Even a casual reading of such books as Weber's, referred to above, written in 1899 and Josiah Strong's *Challenge of the City*, published in 1907, reveal a pessimistic outlook upon city health conditions. In 1902 the average number of deaths for the rural area of the United States was 15.4 out of every 1,000 persons while in cities it was 17.7. No wonder that Weber makes this generalization, "clearly the concentration of population produces an enormous drain on the vitality of the people." This continues so far as the nervous strain is concerned but is not reflected to the same degree in the death rate. In 1927 the death rate in Greater New York had been reduced to 11.80, a marked contrast with the death rate of the same city from 1856 to 1865 when it was 32.35, nearly 300% greater. The change has been brought about by physicians, by boards of health and the wise use of the "police power," vested in municipalities by which better housing and other improvements have been secured. Certainly the physical redemption of the city is practicable and the striking advance may be taken as a prophecy of its moral and spiritual redemption yet to come. Had there been the same progress in

housing and in the field of municipal city planning as in the field of public health there can be little doubt that the standard of health in urban areas would have risen above that of rural areas.

Moral Delinquency and Community Life

Unfortunately there has not been the same progress in political matters or in religious life or in the field of social welfare generally. Therefore, the growth of cities is still a disturbing factor in American life.

One of the disturbing elements is the breakdown of community life, the rapid changes in neighborhoods and the general mobility of the people. This is known to the most casual observer but recent sociological studies have given a more accurate basis for judgment. For example, LeRoy E. Bowman of Columbia University presented to the American Sociological Society at its meeting held in New York in 1925 the results of a study of population changes, in six districts of New York City. Population in the lower West Side, known as the Bowling Green area, decreased from 1910 to 1920 by 24%; in the lower East Side, from the Battery approximately to Houston Street, the decrease was 25.3%. Other areas show an enormous increase for the same period, the Borough of Queens for example, an increase of 52%. Dr. Bowman shows that the shifting of racial groups is quite as striking. For example, the Russian population on the lower East Side decreased during the period by 46% and curiously enough the Irish by the same percentage. Even the Italian population decreased 20% while the Greeks, Turks, and Canadians increased. How much

affinity there is between these groups may be imagined. Still more striking, Dr. Bowman refers to one public school on the lower East Side which shifted its racial makeup during the period from 99% Jewish to 99% Italian.

No degree of city planning or municipal control can govern these racial shifts but there are other changes which may be regulated by wise city planning. Failure to control the general "uses" to which a block or district may be put has disrupted many neighborhoods. One of the contributing causes for the decrease of population in lower East Side New York is the establishment of factories and the general development of business. This may be fully in line with good public policy for that particular area but business has ruined many good residence areas that should have been preserved and whose preservation might have been assured through proper zoning. It is a curious fact that after experiencing these costly community upheavals desirable residence communities in the older residence areas of New York are springing up in older sections under the protection of recent zoning regulations. How much New York and other cities might have been saved! Indeed, how many churches and other redemptive agencies might have been saved.

Failure to restrict density, to classify types of residence, to regulate the placing of industries, to restrict the location of garages, theatres and other business establishments has been among the main contributing causes of population shifts and neighborhood breakdowns.

The relation of this mobility to the suburban trend is all too evi-

dent but this subject will be treated in a separate paper.

Undesirable Communities

The City Trend, with its individual community ebb and flow, results not only in a breakdown of old communities but in the formation of new communities based on the segregation of people of similar tastes. Too often in the older sections of the city these groupings are unfortunate. A dramatic but pathetic situation was revealed in a paper read before the American Sociological Society in New York in December, 1925. It was a record of a detailed study of the rooming house area on the lower North Side of Chicago. These word pictures tell the tragic story: the lodgers 52% are single men—10% single women and 38% couples (married supposedly but actually 60% living unmarried)—rooming houses childless though the population is in the productive ages ranging from 20 to 35 years—known to labor leaders as the “white collared group”—filling clerical positions—also students. “The constant comings and goings of its inhabitants is the most striking and significant characteristic of this world of furnished rooms. This whole population turns over every four months.”

Another unfortunate group, reflecting moral, economic and housing conditions is the lodging house area of old New York on or near the old Bowery. Conditions have recently been unearthed by Commissioner Harris of the New York Board of Health for many years in the department. “I had no personal knowledge that conditions so unsanitary and inhumane existed in certain ‘flop houses’ until a few complaints directed my attention

to this matter. Following the usual custom with respect to all complaints, an investigation was made. This disclosed the fact that for years homeless men have been exploited in the Bowery without any constructive attempt to come to grips with the problem of providing lodging and shelter that conforms to elementary standards of decency, comfort and health, except in the case of a few social agencies.” “This is what we found: Flop house No. 1. A zigzag shaped cellar with two windows opening in the rear, each 32 by 70 inches, with a 16-inch fan and no other ventilation. There is but one exit from this cellar and in case of fire this would be a death trap. Occupied as a rule by at least 200 men, allowing by actual measurement 127 cubic feet per man, whereas by law the minimum standard for lodging houses—which is none too high—is 400 cubic feet of air space. Two toilets and one wash basin constitute accommodations for these 200 men, in gross violation of the Sanitary Code. Here the men sleep in their clothes on the bare floor; a tangled mass of humanity.”

Missionary Implication

The missionary implication of the city trend and of these population shifts is evident; on the one hand revealing the failure of the Church, and on the other, the perplexity of the Church owing to the failure of our city fathers. The many conditions referred to are only indirectly due to the failure of the church though they make the task of the church exceedingly difficult. These are the conditions which have made the operation of the average church a hazardous undertaking.

The pastor of one of the oldest churches in Greenwich Village speaks of the difficulty of bringing up Italian young people in Greenwich Village in view of the extreme types which these Italian young people see about the Village—for example, there protected Italian girls see an “artist” of the Bohemian type who promenades the streets stockingless, and otherwise in gaudy attire. They also get the effect of the “night life” of Greenwich Village participated in by Americans of the older type—country cousins and wayward sons and daughters.

A Chain of Churches

One of the unfortunate aspects of the suburban trend is the withdrawal of the more resourceful from the areas where the strong are needed “as a rock in a weary land.” No settlement or downtown church can take the place of virile personalities who have grown up in these communities. The best substitutes the church can bring in are warmhearted and consecrated social and Christian workers with initiative and ability to add an element to the community life now altogether lacking and to provide a personal guidance for the youth of these communities who are coming into an unfavorable social heritage. Ecclesiastical reformers with a certain pharisaical liberalism demand that high-powered, cultured, wealthy communities in favored uptown or suburban localities be permitted to organize their religious life just as they organize their social life and golf clubs on a community basis without “the intrusion of denominationalism.”

Pray, let there first be discovered a substitute for a chain of churches

with denominational affiliations which now link diverse and ever-changing communities together in working fellowship — some white, some Negro, some Oriental, some socially bankrupt, others richly endowed, some with evangelical vision, others with purely old-world religious outlook and others frankly irreligious. Let these denominationally emancipated liberals establish a channel of service comparable to the channel of service provided by interdenominational agencies for Negroes struggling to secure church equipment and to organize their own community life; for the men of the Bowery sadly in need of a brother; for children compelled to play on crowded streets; for new American young people demanding proper social outlet; for women living drab lives in congested tenements, and for scores of others socially and religiously unfavored in many communities.

The meeting of such conditions by Christian churches is one of the necessities growing out of the city trend, the population movements and the suburban trek. This is not a plea for denominationalism nor for sectarianism but for the linking of churches of diverse types into a chain for service. The more favored community needs the community of culture and resource but not more than the community of culture and resource needs contact with communities of other types. Let us link together churches of diverse types into a chain of social-educational-religious service. Religion is not an individual matter alone. Religion is not a community matter alone—not if the city is to see its religious redemption in this or any other generation.

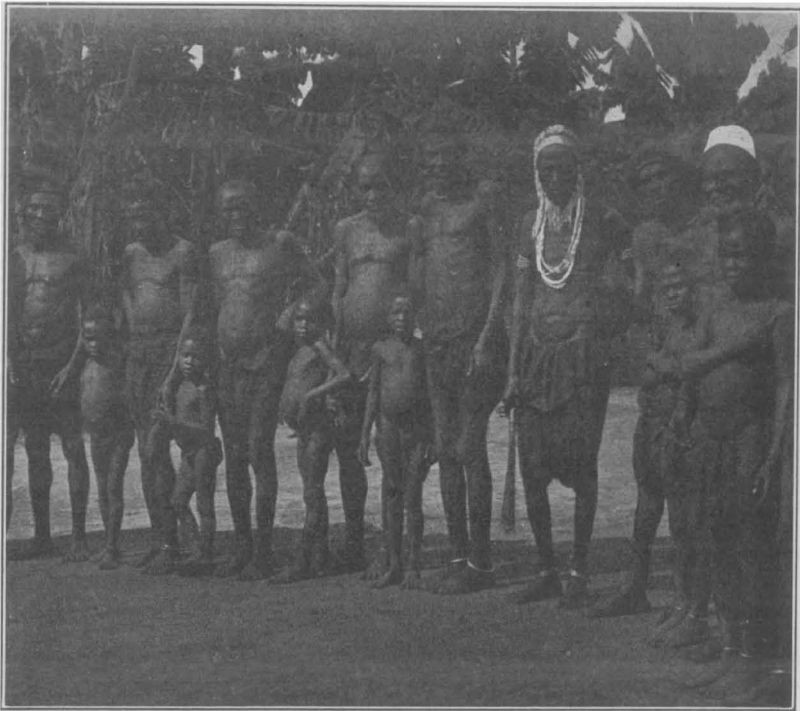


Photo by G. J. P. Burger.

A GROUP OF OLD MEN AND YOUNG BOYS ON THE CONGO

ON THE EDGE OF AFRICAN MENTALITY

BY REV. HERBERT SMITH, Lotumbe, Coquilhatville, Congo Belge

THERE is fascination in trying to determine just what a person means by the words which he utters. Even among one's intimate associates, there is sometimes enough difference between what is meant and what is said to give opportunity for considerable guessing. The difficulties increase when a white man tries to enter the realm of African native thought and custom. Here he is in an area that is, for the most part, quite unexplored. Often each tribe and sub-tribe has a different attitude toward different subjects.

After an African language has been learned, one finds that words have different meanings on different occasion or in the mouth of different speakers. It is as when a small boy learns to spell "two" and thinks that he has gained some knowledge. The next day he learns that "to" and "too" also sound the same but mean something different and he declares that if there is such a word, no one knows how to spell it.

A native trying to translate English into Lonkundo comes across a sentence with the phrase

"a single tree." He promptly writes: "an unmarried tree" as he has heard only of a single lady, or a single man, as meaning "unmarried." Who can tell what ideas white people have?

If one lifts the corner of the veil a little from the mind of the African, he is surprised to see the numberless array of superstitions that color the whole native thoughts and actions.

A boy at play with a small frog pretends to make the frog touch the face of the other boy who cries: "Don't put that thing in my face."

"Why not? Do you have an *ekila* (taboo) on a frog?"

"No, if I were to kill that frog I should catch itch from the crown of my head to the sole of my foot."

"Really" laughs the white man who is working near by. "I wonder if Moses caught itch when he destroyed so many frogs in Egypt?"

"Was he an Nkundo?" came the quick challenge. "If he was an Nkundo the *ekila* applies; if not, it does not."

A white man, in the early morning when it was fresh and cool, called to the men:

"Get your spades and picks, I want to make some holes so that we can plant fruit trees this afternoon when the sun has lost its power."

"But I can't dig holes" murmurs one man.

"Can't dig holes" the white man cries. "Why, any child can dig a hole in the ground."

"Yes, yes, yes, I know a child can dig a hole, but we are looking for a little child in our house and during that time I can't possibly dig holes."

"Why not?" asked the unbeliever.

"Because it is our custom."

After a while you may learn that such a man, may not only, not dig, but he must not carry the end of a pole on his shoulder, and he must not climb on the roof of a house to repair it. While the baby is still unborn there is an *ekila* which restricts many of his actions. Why?

Digging a hole suggests digging a grave. If he should dig holes while his wife's future condition was still unknown would it not suggest that he expected to bury her?

He may not carry the end of a pole on his shoulder because it is the custom to wrap a corpse and then tie the body to a long pole while two men carry it to the grave.

Why not climb up on a house? Because a house in which a person dies is left to rot, or is pushed over and a man might climb on the house to destroy it as well as to help repair it.

White men may be distressed at finding a new grave only a few yards from the door step. To our notion this is not hygienic. But the baby was not six months old and it would never do to bury it in the common grave yard with the grown folks. Its little spirit might cry and disturb the grown people's spirits. Bury the baby in the yard near its own mother house and if it cries its mother will not mind. There is also the chance that the little one may be reborn to the mother.

These superstitions are discovered in the most unexpected places. We were working out in the gardens, clearing a path. We went through a growing garden of manioc (cassava) about two feet

high. Suddenly one of the boys cried out:

"Look at what the white man is touching."

I looked expecting to see a snake or scorpion, or some biting insect but the boy said the one word *ekila* and there on a stick which had two forks was a dried palm leaf.

"Is that all?" I said. "That wont hurt anybody."

The look on the boy's face showed that he did not believe me.

Africa is not influenced alone by the missionary, there are thousands of other white men who come and attempt to destroy all the beliefs of the African. The missionary is like the modern doctor. He is not satisfied to treat symptoms. He wants to know what causes the symptoms and once having found that has some hope of curing the patient. But many white men in Africa today have no interest in the mental and spiritual life of the



Photo by Dr. Barger.

DR. BARGER AND HIS ASSISTANTS BEFORE THE BOLENGE HOSPITAL.
BELGIAN, CONGO

The *ekila* was there as a watch dog to prevent stealing. Like the famous sign seen in the white man's land: "Beware of the dog" when the kennel is quite empty.

If you destroy the belief of the African boy in the charm of this nature and do not put some new deterrent in its place what will the boy do? It took ages to get this old set of beliefs and prohibitions into the fabric of African society and they cannot be replaced by new ones in one generation. Little fellows, not over six or seven, can tell you these *ekilas* by the dozens.

native. Many of them deny that he has any spiritual life and others act as if he has no mental ability.

When did the proverbs and the hidden references between the Nkundo and Bacwa people have their origin? Who built them into the fabric of the African life? It happened so long ago that the present generation has only a hazy folk lore that requires much intuitive imagination to guess the solution.

These two peoples are different. The Nkundo insists that there shall be no mixing of blood and often

regard the Bacwa as animals, not people at all, because they think and act differently. Yet some from each tribe look very much alike. Their habits, too, are different. The Bacwa like to hunt, and can live for weeks in the forest, on the food they gather. They are not very keen on the making of gardens, for they prefer a wandering life. The Nkundo like a village life and the gardens that they can grow near home. Many white men cannot distinguish the two peoples but to the native, both Nkundo and Bacwa, this is a huge joke. They roll over and over at the humor of it.

There is a social cleavage between these people, that nothing seems to transcend. They live at different ends of a village and do not intermarry. Illicit relations are tabooed. A Bacwa man, working away from home, married an Nkundo wife and lived happily with her. After a number of years, he brought the wife home but when she found that she was expected to live in the Bacwa row, she never entered his home. She returned to her own people at once.

"The child of the fish," said one, "that stays in the river, gets along all right. The child of the animal that stays in the forest, prospers, but if the child of the fish and the child of the animal change places, or live together, destruction comes upon them. Bacwa and Nkundo cannot mix. If they try to break down the taboos between them, there will be wars and anarchy at once."

They drink water from different springs, they bathe at different pools or different places in the river. The mission digs a deep well and places a pump which carries the water to a reservoir so

that the source cannot be contaminated. The invitation goes out for all people to come and get fresh pure water. Will both Bacwa and Nkundo take that water peacefully? Not at all. The Nkundo law says that the Bacwa shall drink water from a different source than that of the Nkundo. Though a third party supplies the water for everybody they will not both drink of it. If the Nkundo give way on this, they say: "It will not be long before the Bacwa will say that they can eat out of the same pot as the Nkundo, can live in the same row, can marry their wives or take them at any time they see fit. There will be no end to the liberties they will take. We are Nkundo, they are Bacwa. We cannot mix."

The enmity between black people has been a surprise to the white man. In preaching the Gospel, this has to be taken into consideration. A white man can preach to both groups, and an Nkundo man can preach to the Bacwa with considerable success, if he has allowed the Gospel to soften his words, but a Bacwa finds it difficult to preach to an Nkundo audience. It is always attended with considerable risks for some one in the Nkundo audience may mock the Bacwa preacher, because his accent classes him with the tribe that was at one time slaves.

This question of race is a sore spot in the conscience of the Christian. What does it all mean? Men born in the same village, perhaps on the same day, have different antecedents, and are as far apart as those born thousands of miles apart. Each race or tribe feels that it is as good or even better than the other race. When one tries to help the one called the lower race, he may be met with the query: "Which

is the lower race? Aren't we as good as you?" We are different is a just response. The Christian adds—"Even if that is so, let us help one another to find out the reason for the difference."

The unwritten literature of Africa is full of weird fascinating tales not only of animals but also of real and mystical people. These tales are numberless. A few have been published but there must be thousands that have never reached a white man's ears. It is a rich field for investigation and ought to help considerable in the understanding of the mental life of the people.

The African hates to do things in a hurry. He fears to admit the white man into that secret realm of his thought life, lest he be misunderstood. The white man may laugh at his beliefs. He may be under oath, except to his own kith and kin, and then only under the proper circumstances may he reveal certain customs. So, the would-be student who would learn many things of African life, finds his path blocked because he cannot find the person who will teach him.

It is exceedingly difficult for a white man to find his way in the forest. Animal paths lead in a hundred directions. The native leaves signs as he goes. Some paths he blocks by putting a bunch of leaves on the one that is to be closed. He also breaks off or bends over little twigs of the path that he follows, so that on the return journey, he will have guiding signs. Few white men visit the forest often enough to become acquainted with it. Therefore, to save time, he hires a native guide without whom he would wander for hours without reaching any destination. In the native spiritual world, if a real

guide could be found, how many forest paths could be explored and how many rare species of native ideas could be discovered. Most natives can guide through forest, but few can act as guides to their own ancient beliefs. So the white man wanders and after hours of searching, has discovered very little.

There is a classic illustration of African misunderstanding. The Ashanti people of the Gold Coast had an emblem which was known as the "Golden Stool" which tradition says came out of the sky. It was a native stool covered with beaten gold. No one ever sat upon it and the stool itself was not allowed to touch the bare ground. It always stood on a skin of some animal, perhaps a leopard skin. It has its own house and its own attendants outnumbering those of the king. The king may touch the stool, but must never sit on it. The white man, seeing so much respect given to a stool, thought it was a kind of throne that represented temporal power. To the native it is only a spiritual idea, the emblem of the soul of the nation.

The white man, as ruler over that country, determined to get possession of the stool but the natives hid it. One day when the governor had assembled the native chiefs, he asked, "If I am ruler here, why do I not have the 'Golden Stool'? Why am I not sitting on the 'Golden Stool' now?" That speech produced a war. After the war was over an officer was appointed to study more clearly the language and native customs. One day he discovered that the Golden Stool had nothing to do with rulers or kings or anything temporal, but was a symbol of the unseen, the spirits of the fathers, the prosperity and

peace of the nation, the soul of the people.

In every day language, the white man said, "We don't *want* your stool. Bring it out in public. It is perfectly safe, we have misunderstood its purpose." From that moment the idea of cooperation was born. Prosperity and confidence began to grow. It had taken years to find the path, and a war had been waged because the



Photo by Dr. Barger.

YOKUSOFE, BOTEFEJI WA "JIBANGO"

white man was hopelessly lost in the unlimited forest of native beliefs.

The African gives the Gospel stories a setting that makes the performers do their work in Africa. For instance the story of the Ten Virgins. What kind of oil did they have in their lamps? Most people think of kerosene, because that is the oil they have seen used in lamps unless they know only electric lamps. But in sections of Africa where the copel is used that

is the thing those five foolish virgins forgot to provide. Copel is a gum found at the roots of certain trees. In export trade it was used for varnish but many natives used it for a light. It lights very easily and burns slowly. So those five women found that they had no copel and to get it at night from the root of trees and in the swamps was a very long job, and of course no bridal supper could wait for them while they went in search of it. Then get your copel ready during the day.

The parable of the man who built his house on a rock, becomes something like this, when told by the native Christians. Once there were two young men who went fishing. It was the dry season and the river sand bars were showing everywhere. One of them said, "I am going to build my house for this fishing season right here on this nice sand." The other said "Don't do that. The river may rise and you will be in trouble. Come with me and make a temporary house on the bank."

"No I shall be right here and I can attend to my traps and save time going to that high bank."

So they fished and fished and they dried a lot of the fish over a slow smoky fire. The one had his house on the sand near to the water and the other up on the bank. Then suddenly one night a great storm came. There were torrents of rain and the thunder and lightning was terrific, as it can be in tropical lands. Above the storm the man on the bank heard cries for help and he waved a fire brand to see if his friend happened to be near. The river was rising rapidly and he heard his friend trying to climb up the bank. He rushed to help him and pull him high and

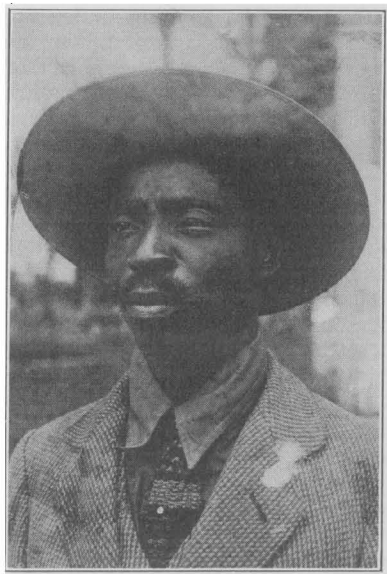
dry just as the river swept by and carried every bit of fish he had caught during the dry season and all his other things in his hut. He lost everything.

Now the application is: The man who built his hut on the high bank was a wise man and so are they who hear God's word and build up high in the safe places. They not only believe the teachings they hear but act on them.

The story that grips the African more than any other is the story that God gave his Son, His only Son to the world to die for us. How anyone could give their child, their only child, to some other cause, and that willingly, is beyond their belief. They accept that as one of the wonders of God's goodness. If you come to Africa, the greatest story that you could tell and find ready hearers, is "God so loved the world that He gave His only Begotten Son."

A missionary goes on a journey through the villages, preaching as he goes. Early in the morning, in the deep forest between villages, we meet a village elder on his way to market. He walks with an hundred springs in his ankles. He seems to touch the ground with only the balls of his feet. His body is one complete unit of movement and rhythm. It is a joy to watch the way he covers the ground. He gives up the notion of going to market when he meets us, and turning around, announces with a broad smile, "White man, you are to sleep in our village tonight." Why this urge to remain all night in the village? Is it hospitality, hope of gain, prestige it will bring to have a white man remain, or does he want the Gospel preached again for himself and people? He marches back with us to the vil-

lage, and he soon has a cluster of people urging us to stay. Even though it is not yet noon, we make camp, and in a short time this old elder comes with water, firewood, meat, and plantains for the carriers. He asks for no present. He does not even want medicine. So why does he urge us to stay? There is something of the old, old story that he wants to hear again.



BANGONGO

We journey on and soon are among a people who speak another language. The Bacwa are here, but they speak, not Lonkundo, but Ekonda, the language of the stronger people. Before the coming of the white man, the natives could travel very little, but now they travel much farther, and the ideas of one section travels much farther than formerly. A man from the Ekondo people goes to live in another section. After awhile he dies, or some of the im-

portant members of his people die. His own people come with the witch doctor and perform all the mystical rites of their people. For somewhere near the place where the man died, his spirit still resides. The ceremony is a sort of drama, but also includes an initiation for the oldest boy into the ways and rights of the dead. There is some kind of a tall scaffold for different kinds of gymnastic stunts. A huge basket is hung under the scaffold. A fire is kept under the high platform, and the horns of animals containing the charms are stuck in the ground. There is a tiny house for the witch doctor, often decorated with different colors of mud. There is some kind of fetish, perhaps only a head of wood, or a statue made of clay. There is also the burning of a house, perhaps that of the dead person whose wake is being celebrated.

"What does this all mean," you ask. "O, it is only a play. It is something we do," is usually the answer. But if the matter is pressed with more questions, they admit that it costs a lot of money, and then they try to change the subject. All the people who come from a distance have to be fed during the time that the places are being prepared for the play, which may take weeks. Then there is payment to the witch doctor and his helpers. The general public watches the play free of charge. But the people who are to be benefited by the mystical service of the witch doctor, pay the bill. The ceremony links the present with the departed and keeps alive the old life of the village and gives holidays to hundreds of people who come from many villages to witness the service.

The Gospel preacher has very little chance to do effective work while the witch doctor has the minds of the people under this spell. The preacher is one of the people and must exercise a great mental effort to free himself from the performance. Five years or ten years ago, he believed absolutely everything that the witch doctor did. He was brought up on such beliefs. He cannot argue successfully that the witch doctor is doing many things by slight of hand. It will take a long time to train preachers who have the mental equipment properly to present the matter to the people, so that all the magic loses its power.

This performance follows the African custom of the whole people doing things together. Working all together, hunting together, playing together, and now they think that they are doing religious service together. The family and the clan and the village is thinking and talking through charms and incantations to the dead of long ago, connecting the living with the spirits of the other world.

The Gospel does its work along another line. The Gospel does bring blessings to whole communities, in which those who believe in God and those who do not, are equally helped. But the real thing is to get each individual to repent and turn to the Lord, and heathenism does not teach either the need or the necessity for such a thing.

The people have long believed in the spiritual world and spiritual things. Now comes the need of the right interpretation of these things so that God will be exalted and His Son received into the hearts of the people. This is the work of the Christian missionary and the native preachers.

MISSIONS AND WORLD PEACE

BY DR. FREDERICK LYNCH, New York

Educational Secretary of The Church Peace Union

SOME years ago two interesting missionary books were published; one "Some By-Products of Missions" by Dr. Isaac Taylor Headland, formerly of China; and the other, "Human Progress through Missions" by Dr. James L. Barton, of the American Board. These books show how missions have not only carried the Gospel of Jesus Christ to the individuals in far-off lands, and have established churches and converted individuals to a new Way of Life, but they show how Christian missions have influenced the whole life of nations—their ideals, their educational system, their politics, their medicine, their law and the human relationships within the nations. These authors also call attention to the part that missions have played in promoting international goodwill.

Since these books were written fifteen years ago the role of peace-maker has become one of the chief functions of the missionary. Statesmen are now concerned with the organizing of the world for peace. At present the nations are trying to outlaw war by treaties of arbitration. But no matter how perfect our machinery for peace, ultimately peace rests upon certain great fundamental, spiritual principles, certain dispositions of the nations toward each other, and *the will for peace*. Understanding must precede peace. In this realm of the spirit the missionary is one of the chief forces.

There can be no peace except as

it is based upon the Christian conception of brotherhood. Every missionary who goes into a foreign land predicates brotherhood. The Chinese and Japanese are his brothers or he would not go. Here is a gesture of goodwill at once. Some of the most striking testimonies from the foreign field have been to the effect that recognition of the yellow people by the white as brothers has changed their whole attitude toward the United States. When a greatly beloved missionary was leaving China, after twenty years of devoted service, two documents were drawn up and presented to him by the mandarins of the neighborhood. After dwelling upon how much the friendship of the missionary had meant, the prefectural mandarin said: "I have been glad to note the manner in which you have aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations generally." Mr. Taft, as Governor General of the Philippines, discovered that the missionaries were his most powerful allies in promoting goodwill between the Filipinos and the United States, and he bore eloquent testimony to that fact. It was reported that the American soldiers used to sing of the Filipino:

"He may be a brother of William H. Taft,
But he ain't no brother of mine."

Mr. Taft got little help from the soldiers but the missionaries with their Gospel of brotherhood helped him win the confidence of the natives. There are no such words as "Chink," "Jap," "Dago," "Sheeny," or "Nigger," in the true missionary's vocabulary.

The missionary has rendered an inestimable service to the cause of international peace by his insistence on racial equality. Many Americans and Europeans, even some who call themselves Christians, openly avow their contempt for the Chinese and Japanese. This attitude makes for ill will. No one can measure the effect upon the Japanese of our discrimination in immigration laws which are based upon race. They would probably have led to real friction between the two countries had not the Japanese known, largely through their acquaintance with the missionaries, that there was another America. So long as this contempt of one race for another persists there can be no sure peace. The missionary boldly asserts that Christianity knows no such distinctions. He shows appreciation of the culture and achievements of the races to whom he ministers and recognizes their true greatness. The best books in the world on the fine qualities of other races, have, almost without exception, come from the missionaries. Dr. Robert E. Speer, in his "Christianity and the Nations," says: "It is the missionary construction of Christianity alone which proclaims a hope and use for every race. It affirms the dignity of each national genius and destiny, and the necessity of its contribution to the perfected family of God. It denies the validity of the principle of racial separation, and will not believe

that any fiat of the Almighty has closed the door or denied the power of the endless life to any race."

The Eastern races are beginning to find themselves. They are rapidly coming to a sense of power. They number millions and have inexhaustible resources materially, mentally and spiritually. What is it going to be, cooperation or strife, peace or war? It depends largely upon our attitude toward them. The missionary promotes peace.

As an interpreter of one people to another the missionary renders perhaps his greatest service to the cause of international peace. He interprets the best America to Japan, and the best Japan to America. The tourist too often shows the worst American characteristics and he sees little of the real Japan. Naval officers, with some notable exceptions, convey the impression that America wishes to dominate the Pacific and often report at home that the Japanese are a cunning people cherishing secret designs upon America. It is the missionary who best reveals America to Japan, and who has revealed the real and best Japan to America. The Honorable Wm. H. Taft in a Founder's Day address at the University of Pennsylvania used these striking words: "The greatest agency today in keeping us advised of the conditions among Oriental races, is the establishment of foreign missions."

As far back as 1858, Mr. Reed, then United States Minister to China, wrote to the Secretary of State as follows: "Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier

between the unhesitating advance of commercial adventure and the not incongruous element of Chinese imbecile corruption."

Dr. Robert E. Speer says: "The service of the missionary enterprise is varied and it is indispensable to the neighborliness of mankind. The missionaries make the East and West, the North and South, acquainted with one another. All other agencies combined do not do as much to introduce the West to the Oriental races. They draw after them the love of millions in the lands from which they come, and it is their business to win the friendship of those to whom they go. There they become centers of goodwill and kindly feeling."

The books that have revealed the real character of the Japanese and their true character to America have, most of them, come from missionaries and the best books about American people published in Japan have been written by missionaries. These missionaries, as preachers and teachers, have lived in every Japanese city. Their lives have been a constant revelation of the best American ideals. By their sermons and lectures and personal contacts they have continually imparted information of the Christian America they represent. They have removed misapprehensions and pointed out our highest qualities and dwelt upon friendliness. When they have returned to America, they have gone up and down the country telling people of the Japanese, revealing their finest qualities, removing suspicions and insisting upon the desire in the heart of the best Japan for friendship. They have shown that the real Japanese are

as frank and sincere and true as are the best Americans.

A very eminent Japanese said to me: "Dr. Gulick has done more to preserve goodwill between the United States and Japan and to remove misunderstandings than any man in America, either in government circles or outside of them." The missionary creates understanding and understanding underlies all our endeavors after peace. No League of Nations or treaties of arbitration will be effective without understanding among the nations.

Finally the Gospel is ultimately the one supreme uniting power of peoples and nations. If all the peoples of the world could be brought to accept the religion of Jesus Christ the sense of oneness and of unity would be enhanced a thousandfold. Peace always grows with the sense of oneness. Of course governments, like Christians, are sometimes ambitious, cantankerous, proud and revengeful. Patriotism is a deeply rooted instinct in the human heart. It is fair to say that were the nations of the world all of the Christian faith, the prospects of universal peace would be much brighter. There would be that sense of oneness which, if not an absolute guarantee of peace, would certainly help its consummation.

The moment the Church doubts the universal character of Christianity, doubts that the Christian religion is for all races and all nations and peoples, and thinks of it as only a Western sect, that moment Christian missionaries will lose their interest in India, China, Turkey and Japan. But we are going to evangelize the world, and we can make mankind one only in Jesus Christ.



TOPICS OF THE TIMES



DESTRUCTION IN PORTO RICO

SIXTY-EIGHT churches and nineteen parsonages have been destroyed and sixty-five more churches and fourteen parsonages are seriously damaged, with thousands of people homeless and seven hundred thousand suffering for the lack of the necessities of life; this gives but a faint and unrealistic picture of the damage in Porto Rico from the recent hurricane that swept the island across to Florida. Baptists, Christians, Congregationalists, Disciples, Methodists, Presbyterians, United Brethren and Roman Catholics all suffered and are sorely in need of prayerful sympathy and financial help.

The islanders have always been poor but they have been struggling upward since the transfer of the island from Spain to the United States. The vast majority of the people live in shacks or small huts and gather a precarious livelihood from small farms, coffee, fruit and sugar plantations and other agricultural enterprises. They have never thought it necessary to build any substantial houses in the country districts and few have learned to practice thrift. Their income has been small and their necessities comparatively few. The Protestants have begun to be more provident and to practice thrift. They have sought education and have had before them the ideal of self-support. They have begun to put up their own churches and parsonages and to train Christian leaders for Porto Rico and workers for neighboring Latin American lands.

Now suddenly comes an unforeseen calamity that destroys their churches, their homes and many of their crops!

Thousands of breadwinners and others lost their lives, and for others the outlook is dark. The large and efficient Presbyterian Hospital at San Juan is also considerably damaged and will require extensive repairs. This hospital has rendered remarkable service to the sick and disabled and thousands have come to it annually to be cured and to hear of the Great Physician.

The Methodist orphanage in San Juan is also extensively damaged as were the Episcopal Hospital at Ponce and the Congregational Hospital at Humaocao.

How can this calamity work out for good to the Porto Ricans? That it may and will there can be no doubt but in the meantime there is much suffering and the call for immediate help is urgent. The Presbyterians alone say that \$250,000 is needed to repair the damage and to help these in dire distress. Other Christian organizations are also calling for help from friends in America who are abundantly able to respond.

One great blessing that may come from this calamity is the stirring of sympathy in the hearts of those who have become self-centered and comfortable in their self-indulgence. The blessing to the cheerful, generous givers will be greater than that to the needy recipients of gifts.

Another blessing will come through the certain, though rude, awakening to the consciousness that temporal things are unstable and pass away; that the spiritual things alone abide and are most worth striving for. Many Porto Ricans may be awakened to a need for higher living and better building, materially and spiritually.

Another benefit will doubtless be in the bringing of Christians into closer

fellowship. Already Porto Rico has been an example of Christian cooperation. The Evangelicals have a Union Theological Seminary, a Union paper, press and bookstore and the Polytechnic Institute at San German is the largest educational institution in the West Indies. They should be brought closer to Christians in the United States and to each other through this suffering.

Now is the time to help Porto Ricans. The Red Cross has undertaken to collect \$5,000,000 to relieve the physical suffering and four fifths of the sum has already been collected. Large and small gifts should be sent in to the Mission Boards promptly to meet both physical and spiritual suffering and to help build for the future in Porto Rico.

PERSIA AND THE MISSION SCHOOLS

As a result of conferences between the Protestant Missions and the Government of Persia, action was taken by the Presbyterian Board of Foreign Missions on June 18, 1928, as follows:

"The question of the mission schools in Persia and of the limitations already imposed, or possibly to be imposed, upon them by government regulations was laid fully before the Board. . . .

"It was voted to reply to the inquiry of the Persia Missions that the Board hoped the Persian Government would pursue the policy of the governments in Japan and India and Siam in Asia, and of governments of the West, in recognizing the principles of religious freedom and according full educational and religious liberty to private schools which ask no state support and which seek only to make a genuine contribution to the strength and well being of the nation.

"If, however, for the time being or for an indefinite period, the Persian Government is unwilling to accord these rights, the Board would advise the Missions to endeavor to secure in their educational work the right to give Christian instruction, either as a required or a voluntary course as the missions may deem best, to non-Moslem pupils and to offer it as a voluntary study to Moslem pupils, either within the curriculum or without school hours, and to be excused from the requirement of giving instruction in Moslem religious law. If the government forbids the Bible and all Christian teach-

ing or influence in the case of all pupils whatsoever, and requires instruction in the Koran or Islam, then, the Board will be obliged reluctantly to close its schools and to wait for a better and a more just and enlightened day.

"If the minimum requirements, from which there can be no release, involve prohibition of all religious teaching to Moslems but allow Christian teaching to non-Moslems, then, the Board would deem it wise to continue the schools, either with or without Moslem pupils, in the hope that there might be a change in the future in the direction of the restoration of religious liberty."

The Missions in Persia have continued their negotiations with the Government and at last an adjustment has been reached between the Educational Department and the Presbyterian Missions and the Missions of the Church of England, under which the schools will conform to the Government educational curriculum and their graduates will enjoy any rights which according to law belong to those receiving the official diplomas of the Ministry of Education. The American schools are permitted to teach subjects, in addition to those contained in the Government program, which they, with the approval of the Ministry of Education, may consider profitable for Persian students. The schools are not allowed to teach the Bible in the required curriculum to Moslem pupils but the teaching of "selections from the great prophets and renowned scholars" is allowed to all pupils, and the Bible may be taught in the curriculum to non-Moslem pupils. Outside of the curriculum and outside of school hours there is freedom of religious teaching and influence and the teaching of the Bible to all pupils—Moslem and non-Moslem.

The schools are not required, as it was first proposed they should be, to teach the Koran and Moslem law as part of the curriculum to Moslem pupils but pupils who wish these studies will have to procure such instruction for themselves at home. On this basis the Mission Schools believe that they can continue their work and render their needed service.

METHODS FOR WORKERS

BY MAUDE EVELYN BRADLEY, PROVIDENCE, RHODE ISLAND

THE PARABLE OF THE GOOD SAMARITAN IN THE MISSIONARY SOCIETY

(Suggested by the "Parable of the Good Samaritan in College." Author Unknown.)

A CERTAIN woman from the country moved into town. Here she fell among critics who laughed at her clothes, and smiled at her hair dressing, and whispered that she had an inferiority complex, and departed, leaving her hurt and lonesome, longing for the kindly neighborliness of her former village. By chance a certain woman, the president of the missionary society, passing by that way, when she saw her, stopped and said, "What good judges my friends are," and she passed by on the other side. And in like manner another woman, who was the Chairman of the Program Committee, when she came to the place, and saw her, passed by on the other side, saying, "Surely she has nothing to give to us." But a certain follower of Christ, a loyal member of the society, as she journeyed came where the woman was; and when she saw the winsome face with the smiling eyes and sensed her lonesomeness, was moved with compassion and came to her in a friendly spirit, and talked of many things, binding up her wounds with love and pouring joy into her hurt heart. Then she took her to the missionary meeting at the church and introduced her to friends and made her feel at home. And the woman was much pleased and expressed her desire to tarry and become a member. Which of these three, thinkest thou, proved neighbor unto her that fell among critics?

And Jesus said, "Go, and do thou likewise."

"FROM ONE BOARD TO ANOTHER"

Every member of the newly appointed Executive Board in a Woman's Missionary Society received from the retiring Board a paper on which were typewritten the following:

"From One Board to Another"

A few questions to ponder as you face your new work

What part [should] [does] our church have in the missionary program of our denomination?

What part [should] [does] our society have in the missionary program of our church?

What is our church missionary budget?

What is our society [Foreign] [Home] missionary budget?

What are some of the special needs and present problems of our mission boards?

How can we, as a society in this church, help the boards meet these needs and problems?

What missionary textbooks are available for study in women's missionary societies this coming year?

What missionary program does our denominational Board suggest?

How should we raise our missionary budget?

What cooperative missionary programs and work are being sponsored by the women's societies in the churches of our community?

What does our society know about the missionary programs being worked out in other organizations in our church?

What can we do to interest and train new leaders in missionary work in our church and denomination?

A Missionary Story Contest

An afternoon's entertainment that delighted a large summer conference audience might well be adapted to a church or local conference program.

Around a realistic campfire, made by concealing electric light bulbs covered with red tissue paper in a pile of sticks and small logs, were placed eight low benches. A lovely background of green branches transformed the platform into a beautiful forest scene.

While soft music was being played, a leader dressed in white stepped into the foreground and announced that a band of story tellers was about to visit the scene. Each member of the band would, in turn, tell her favorite story. At the conclusion of the program, paper would be distributed and the audience could vote first, second and third choices, as to the stories which they had most enjoyed.

Then came the band of story tellers! Two were little mission band members; one an older woman; the others, young girls and women—members of Girls' Guilds. Each had been assigned a number and without introduction, one by one, they arose from their benches by the fire and transported the audience to lands far and near.

This program may be worked out in costume, each story teller dressed in the costume of the country about which she is telling. There are many adaptations which will suggest themselves to any interested in working out such an entertainment.

When the story-telling contest is announced, it should be clearly understood that the contestants are to select their own stories and submit in advance the name of the story to the committee in charge. The committee should prepare a large number of missionary stories in book, magazine and leaflet form, and place them in some

room or place convenient for those who wish to study or read them.

Intelligent Delegates

One of the great movements in the Church today is the increasing interest on the part of the members at large in the summer conferences. Thousands of young people and adults are enrolled every summer the country over.

One fact is startlingly clear in regard to these conference delegates. A surprising number of them arrive at the conference with no definite idea in mind as to what they are expected to do. Their interest has been aroused by the enthusiasm of some friend who has been sent in previous years perhaps. Again they may be the promising leaders-to-be in their church organization and are sent for further instruction and encouragement. They have a hazy idea of what the church expects of them when they return. This fault should be corrected.

Teachers, leaders or pastors should talk over the needs of the organization with the prospective delegates and should give some suggestions as to courses to be elected; they should give to them a realization of the responsibilities which will be theirs in the fall.

In many churches a dedication service for delegates has been held in connection with the mid-week or Sunday service. This may be made very impressive and has meant much in some of the places where it has been tried.

Girls—Missionaries—Prayer

It suddenly occurred to the leader of a young woman's class at one of the summer missionary conferences that a vast reservoir of intercessory prayer was within reach. Present on the grounds were missionaries from many foreign countries and home mission stations. Pressing her typewriter into service, the leader made many copies of a short letter which she put into the hands of the missionaries. This letter stated that each missionary had on her heart and mind certain leaders, individuals and specific needs

in her special field; that here at the conference were hundreds of girls who were getting a new vision of the possibilities of prayer. Why not bring the two together? Would the missionaries interested write down a few special names or state certain needs and pass the list to the class leader within a day or two?

Who knows the extent of the help which has gone out into the countries of the world through the intercessory prayers of that group of girls who went back to their homes with that prayer list?

We cannot all attend summer conferences or meet many missionaries personally, but does this story not suggest other methods along the same line to leaders of girls' groups? Why not ask for such a list from that missionary friend in Japan the next time we write? Why not ask the missionary guest at the state conference to give you such a list? Why not suggest that the girls try to secure such a list from people whom they know?

Poster Publicity

It is not necessary to be a skilled artist in order to make an effective poster. Surprising results may be obtained by trying some of the following suggestions.

Materials—Sheets of light weight colored cardboard, 22 by 28 inches, may be purchased for ten or fifteen cents a sheet in any paper or art supply store. If the large sheet is cut into two smaller ones measuring 14 by 22 inches, the poster is often more suitable than a large size.

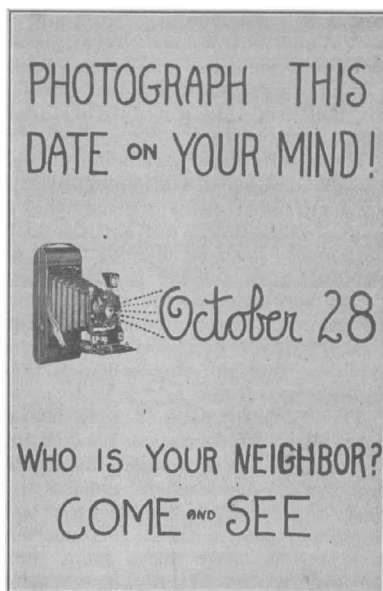
The beginner will find a #3 or #5 lettering pen of great help in printing the poster. These pens are sold in stationers' and art supply stores for ten cents.

Higgins' Waterproof India Ink costs twenty-five cents a bottle and comes in many colors. This is far more satisfactory than ordinary writing ink or water colors for the amateur.

Very striking posters are made by using a cut-out magazine illustration

or advertisement instead of a free hand sketch. Cut around the figure and outline with the lettering pen in ink. The effect is simple but attractive.

Silhouettes make good poster decorations. Trace around figures in magazines or books and cut the outlines from black or colored papers. Cut-out block letters such as the children make in their art classes at school are effective to use with these silhouettes.



Suggestions for Posters—Cut a picture of a radio with loud speaker from a newspaper or magazine advertisement. Mount at one side of the cardboard. Print these words beside it:

ANNOUNCING
A TRIP TO AFRICA
FOR ALL YOUNG PEOPLE OF THE CHURCH!

COME SUNDAY AT 6:15 AND "LISTEN IN"

Illustration—Picture of a Kodak.
Lettering—

PHOTOGRAPH THIS DATE ON YOUR MIND!
OCTOBER 24
WHO IS YOUR NEIGHBOR?
COME AND SEE!!

Illustration—A family group cut from magazine—back view as if they are looking up at the lettering.

Lettering—

OUR AIM FOR THIS CHURCH

MISSION STUDY { For
All
Ages

FIND YOUR PLACE AND ENROLL { Cradle Roll
Mission Band
Young People's Society
Young Women's Society
Young Men's Club
Church School
Senior Auxiliary
Church School of Missions

Illustration—The silhouette of full sized hammer.

Lettering—

NOVEMBER 5TH—8 P. M.

Keep This Date In Your Mind

HAMMER IT IN

6 Members of the Young People's Society
in a

MISSIONARY DEBATE

Illustration—The picture of a fountain pen.

Lettering—

OCTOBER 28TH

Write this date in your engagement book! Our World Friendship

Institute starts that day.

You are wanted in one of the classes!!!

Illustration—A large key cut from silver paper.

Lettering—

THE KEY TO A GOOD TIME

Come to our

MISSIONARY SOCIAL

Wednesday, November 2d—8:00 p. m.

Illustration—The photograph of a "Real Boy."

Lettering—

Interest Him In Missions Today

And He

May Be

PRESIDENT OF YOUR MISSION BOARD SOME DAY

Illustration—A picture of the Christ Child.

Lettering—

SEND WORD OF THE CHRIST CHILD
TO THE

CHILDREN OF THE WORLD
BY

Studying about } MISSIONS
Giving to
Praying for }



Illustration—A large cut paper magnet in a bright color.

Lettering—

RESPOND
to the

MAGNET OF MISSION STUDY

The Y. P. S. C. E. has planned a series of programs on Africa for the FIRST SUNDAY EVENING IN EACH MONTH

Illustration—Girl or woman with umbrella.

Lettering—

RAIN OR SHINE

It makes no difference to her for

SHE IS A W. W. G. GIRL

and it's Tuesday night

A WORD TO THE WISE!

Illustration—Picture of a large ship.

Lettering—

ALL ABOARD
Church School of Missions!
FIVE THURSDAYS IN OCTOBER
CLASSES FOR ALL AGES

Illustration— Trace around your own left hand and color with light orange crayon. Tie a bow of real ribbon around one of the fingers.

Lettering—

This little bow of ribbon so bright
Bids you remember that next Tuesday
night
You've a date here with us that
We are quite sure
Will a most pleasant evening
For you assure.

Announcements Extraordinary

Children love surprises—and so do grown-ups! Why not try some announcement surprises where interest in missions has seemed to lag a bit?

The Every Other Word Announcement

Write out your announcement on a sheet of paper. Then number the words as follows:

1 2 1 2 1 2 1 2
Do you Juniors like to hear a good
1 2 1 2 1
story? Well! Next Wednesday after-
2 1 2 1 2 1 2
noon at four o'clock some one is coming
1 2 1 2 1 2 1 2 1
here to the church to tell some fine mis-
2 1 2 1 2 1
sionary stories. And what do you think!
2 1 2 1 2 1 2 1
We are going to start a Junior club.
2 1 2 1 2 1 2
All of you are invited. Don't forget.
1 2 1 2 1
Next Wednesday at four o'clock.

Take two sheets of paper. Number one #1 and the second #2. On #1 write all of the words numbered with the figure 1 on your announcement. Insert blanks for #2 words.

#1

Do Juniors to a
story? Next afternoon
four some etc., etc.

#2

.... you like hear good
....? Well! Wednesday at
.... o'clock one etc., etc.

The announcement is read by two Juniors who have practiced a few times together so that they can read the alternate words clearly and with expression.

Arithmetic Announcement

After securing the attention of the children, the leader asks them if they are good in arithmetic. They will sit up and begin to take notice. Then the leader suggests that they follow her while she gives them a problem in mental arithmetic. They are not to answer out loud until she asks them to.

"Are we all ready? All right! Let's sit up straight! Suppose we start with ten. Multiply ten by two. Subtract five. Divide by three. Multiply by four. Add six. Subtract two. Add one. What's the answer? Twenty-five? Splendid! That's just the number we want at the missionary meeting next Friday afternoon."

Mirror Announcement

Hang a mirror in the vestibule. Drape it with cloth which may be pulled to one side. Over the whole place a sign reading, "If you look inside, you will see the picture of someone who is invited to come to the Mission Band meeting next Tuesday afternoon at four o'clock."

Partnership

Write the names of two girls or women on a slip of paper. Repeat until all of the members have been covered. Pin these slips up around the room. When members arrive for the meeting, they are asked to find the slip on which their name is printed and then find their partner whose name is printed with theirs. Partners are to sit together during the meeting, and are in duty bound to see that the other is present at the next meeting. If some member finds that her partner is not present at the first meeting, she must call her up, telephone or in some way invite her to come to the next meeting.

WOMAN'S HOME AND FOREIGN MISSION BULLETINS

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS AND
COUNCIL OF WOMEN FOR HOME MISSIONS

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVE., NEW YORK, AND
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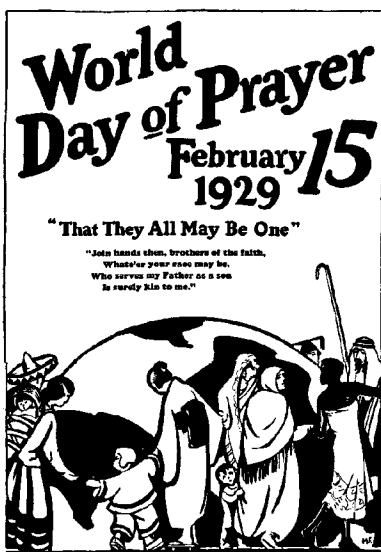
WORLD DAY OF PRAYER

February 15, 1929

THEMES:

1928—"Breaking Down Barriers"

1929—"That They All May Be One"



THE POSTER FOR 1929

A World Fellowship

The World Day of Prayer which is dated each year for the first Friday in Lent, is proving to be a most inspiring and ever-widening fellowship for the Christian women of all lands. Wonderful meetings of intercession held on last February 24 are reported from hundreds of communities of the United States, Canada, parts of

Europe, Africa, Australia, China, Japan, Korea, India, Syria, the Islands, South America, Mexico and Alaska. It is the one bit of service for the Kingdom in which all may unite, no matter how they differ as to education, language and race. We can cull quotations from but a few letters.

AUSTRALIA

"We, the Presbyterian Women's Missionary Association of New South Wales, are grateful to you for giving us the inspiration of joining in the Day of Prayer for Missions. The women of all the other Protestant churches united with us, and we had a wonderful day. It did us all good, and made us feel that we are out to win the world for Christ, and that the broad, upward look helps us all. We have decided to hold this united Day of Prayer annually."

AFRICA

"The call came to African women in the Congo. But how could they join in when their world is peopled only with the black and white races and the only land they know besides their own is 'the foreign country' of the white people? They are just beginning to break down the barriers between their own tribes—little do they know the need for World Fellowship. They must first be made conscious of the existence of women of other lands.

"The program planned and carried out in the presence of as many Christian women in Luebo as could crowd into our building—some six or seven hundred—was as follows:

"After the prayer of invocation led by one of the missionary women the portions of Scripture used in the regular program as a Confession of Faith was recited responsively and "All hail the Power of Jesus' Name" was sung. One of the native women led in a prayer of thanksgiving and confession. Then followed a short pageant.

"The wife of an evangelist was seated in front of her house paring her cassava roots. As she worked she told of the proposed plan for the World Day of Prayer as arranged by the white teachers. 'But,' said she, 'if we only knew what women of other races were like, then we could pray for them.' Her desire for knowledge was granted, and women of other races appeared to her. Each came in the native costume of the country represented, each one with an appeal for prayer, each one with a message as to the problems of women in that country. After each appeal the audience was led in prayer by a missionary or a native for the women of that particular race. There were taking part three native women and three missionaries representing Chinese, Japanese, Egyptian, Dutch, and African women. At the last, all of these came together on the stage and stood in a semi-circle while the audience joined with them in singing 'Blest Be the Tie that Binds.' A prayer of intercession and the native greeting, 'Life to you,' and the meeting was over.

"But they were all agog with excitement. 'Do those women really dress that way, and why did Kayaya wear that cloth over her face, and did you see Mamu's wooden shoes?' It was all new and different to these women whose lives are so drab and monotonous. How deep are the results? Was the spiritual lesson felt? Time will tell. The interest shown was certainly not feigned.

"The Christian women around Luebo are growing in their Christian lives and in their Christian work."

JAPAN

"It was decided to hold a union

meeting of the Christian women of Nagoya. A committee was appointed of five of the leading Japanese women of the five largest churches here. They translated the program, worked out the details, and sent out the invitations to twenty-five churches and chapels in Nagoya. The meeting was held in St. John's Episcopal Church, from one-thirty to three-thirty p. m. on February 24. Mrs. Hiroshi, chairman of the local W. C. T. U., presided. The work for women in other lands was presented. There was a season of prayer covering both local and world-wide needs.

"On Friday, February 24, we met in the large Central Methodist Church in Kobe and about two hundred women were present. Rev. Hinohara, pastor of the church, and Dr. DeForest, president of Kobe College for Women, spoke in a very earnest manner on the purpose of the meeting and the blessings of united prayer."

KOREA

"The World Day of Prayer has been a wonderful day here in Kunsan. The Month's Women's Bible Class closed on the 23d of February and of the seventy-two enrolled for the class about forty remained for the observance of the Day of Prayer, most of whom are needy and poor but made this sacrifice gladly. 'Nothing is more impressive or inspiring than a crowd of Koreans bowed to the floor in prayer to the Living God.'

"This class, with some missionaries, gave the entire day from nine a. m. to seven p. m. to prayer, praise and meditation. The village church observed the day with prayers in the morning and again at night, using the special program, which had been translated into Korean.

"This day spent in prayer has been most refreshing spiritually to missionaries and Korean Christians alike. It thrills us all through and through to think of the great chain of prayers encircling the globe and ascending to the throne of God on High.

"This year, the same as last year,

we followed the program which was translated and sent out to fifty places. It was observed in nine centers in the city of Kwangju.

"We began keeping the Day at the Neel Bible School at five a. m. Prayers—then the school met at nine for prayers for one hour. We prayed for the different countries. The women seemed to catch a new vision of that tie, faith in Christ, which binds us together, to all the rest of the world.

"A beautiful incident was a poor woman who begs for her living, who was with us at one of these meetings. She attends our church and is a really and truly converted woman. She was sitting in the cold church with a few other faithful souls when we got there. This woman was once very wealthy. Her clan was a large and powerful one in the country and when she was married her trousseau was carried on twenty horses. But today everything is gone: childless, cast off, homeless, and can barely see. She is not quite totally blind, but is very nearly so. This poor woman at the end of the service when the offering was taken, came and put five pieces of 'cash' into my hand. When I begged her to desist, she said to me, 'You must accept it. I begged this on the big street this morning. It's all I have but I want to give it for the work.'"

CHINA

"I wish you could have seen the little rowboats full of women and girls pulling up to the landing in front of the chapel at the village of Kau this afternoon, and have watched the happy women, young and old, climb out and scramble up the canal bank to be welcomed by the earlier arrivals. I knew I would be called on to make a map talk and explain many points, for the knowledge of our Christians of conditions in other countries is very meager. Pretty soon there came a delegation of women seeking aid on the program and very soon we joined the other groups assembling for the World Day of Prayer. Some of the women preferred to fast that day, a

sincere voluntary token of their earnestness.

"Our Christian women wish to greet their sisters in America and other Christian lands and thank them for inviting those of the East to join in their ministry of intercession for world evangelization.

"We issued a 'Call to Prayer' which was sent to all our churches and schools in the Province of Canton. The program was adapted and translated and about one thousand of these were used. Five of the Christian schools of high school and college grades used these for their chapel hour. In three different districts of Canton general meetings were arranged for noon time, all in Chinese, instead of just the one general meeting, as was held last year. I imagine the total attendance at these three churches was about five hundred. We have not had reports from other parts of the Province but I am sure many of the churches and chapels joined in observing this Day of Prayer."

MEXICO

"We have for several years tried to observe the Day of Prayer. The program has been translated and adapted.

"We have in Mexico a National Union of Women's Christian Societies, interdenominational, through whom the program will be sent to all the women of Mexico. The motto of the Union is 'That they all may be one.' They have just held their annual meeting in the city of Aguascalientes and have made the *Antorcha Misionera* their official organ—so that in this way your suggestions will be carried over a very extended area.

"Thanking you very much for your interest in our country, and asking that you pray for us at this very critical time."

BRAZIL

For several years there has been an interdenominational Prayer League among the Christian women of Brazil. During the past year this League was reorganized into a Federation of

Brazilian Women, including five denominations. The chief object of the Federation is the promotion of prayer and the World Day of Prayer is enthusiastically promoted. A report has come telling of highly spiritual meetings attended by both men and women and held in many places, morning, noon and night on the Day of Prayer.

In Canada

The World Day of Prayer this year was more widely observed in Canada than on any previous occasion, and the opinion was expressed that we are just on the fringe of the possibilities of this movement for uniting the Christian women of the world in prayer. There is a growing appreciation of the meaning of the Day and its significance in the releasing of this great power of prayer for the establishment of the Kingdom of God in the world.

In Canada, as in other lands, this Day has been an evolution. In former days, these meetings for prayer were denominational, then national, then international, and are now world-wide. Canada is still a pioneer land and for this reason the program used in the past has been a suggestive one only, capable of adjustment to the needs of any community. It is true that some services are held in the great churches of the cities, others in towns and villages and rural communities, but as well out on the frontier in the isolated and lonely places, small groups of women meet in the schoolhouse which serves as a church, and sometimes it was only the "two or three" who gathered in the homes. The conduct of any elaborate service under these circumstances is, of course, quite impossible, but nevertheless by sharing in the program as arranged and adjusted to their needs, these women felt the bond of the great world fellowship of prayer with the other women of the world.

In Northern Ontario, which is a new section of an old Province, largely a mining area, there was great enthusiasm for the observance of the

Day and much gratitude expressed for the blessing which the meetings brought. This year, also, an additional number of meetings were held in the evening in order that the younger women, the business and professional women, might have an actual share in the observance of this Day. We believe that there will be considerable development this coming year of these evening meetings in order that a larger number of the class of women just mentioned might be included in our prayer services.

This year in a number of churches the foreign-born shared in the services and blended their voices in prayer for the new land that is now theirs and for the lands beyond the seas. In one city where twenty meetings were held, in nineteen of these the women of all nations had a part, and voices in many tongues were lifted to the All Father, adding greatly to the realization that it was a World Day of Prayer. There is pathetic significance in the plea of a little Russian woman who attended a service in Toronto, and on her way out remarked, "They prayed for every country but mine today."

There is in Canada gratitude for all the Day has meant in the past, and expectation that interest in the observance of the Day will grow. The two phases which we hope to emphasize this coming year are: further organization of more meetings for younger women, and an effort to gather into all of our meetings the women of many nationalities found in every community, that in this great fellowship of prayer we may find a common purpose in service for our own land and for the world.

EFFIE A. JAMIESON.

Breaking Down Barriers

The above was the theme for the Day of Prayer on February 24, 1928. That day marked a courageous spiritual adventure for hundreds of Christian women who discovered that to pray for the breaking down of barriers would avail little unless by faith

they were willing heroically to bridge the gulf of race prejudice and include in their service of prayer all who loved the Lord, regardless of race or color. Most sacred and enriching experiences were reported from places where white, black, yellow and many nationalities worshipped together.

At one such service seven nationalities took part. What did it matter that they prayed in different languages?

The following are typical of many reports:

From Indiana—"We had a union meeting, including the Negro churches, all taking an active part."

From California—"Five denominations took part in the program and two colored groups."

From Oklahoma—"We have several families of Syrians, Jews, Indians and Negroes who were included."

From Illinois—"Six white churches and two colored churches were represented. Women are feeling the need of more cooperative service and the kindly feeling between our colored and white people is growing. Praise the Lord."

From North Carolina—"Many of our missionary women are more sympathetic and tolerant with the Negro race now than a few years back. Such programs as 'Breaking Down Barriers' will help us a great deal to a better understanding, and to break down the barriers which hinder our fellowship with Christ."

From Virginia—"We had the colored folks to help in the service."

In Toronto, Canada, where services were held in nineteen centers of the city, many nationalities were included in each meeting. "They came from the Syrian hills, from Poland, Russia, Central Africa, Bulgaria, Finland, Holland, South Africa, Austria, Ukraine. How beautiful they were! What an inexpressible something they contributed! But deeper than all was the magic effect of praying *together*."

From Ohio—"I am enclosing a small offering, but it comes from a town which is the center of the Hocking

Valley Coal region where our industry has been paralyzed for three years by a coal strike, where scores of children are being fed by public charity each day. In view of these conditions we feel that our service, which was attended by both operators' and miners' wives, was a real success in cooperation."

From New York—"Catholic women shared in the observance of our Day of Prayer and several had part on the program, reading from their own Bible. Some Christian Scientist women attended also."

From Oregon—"On the Day of Prayer we decided to engage a religious worker for the Japanese in our community. He is to be a Christian Japanese."

Thirty Meetings in One City

An extended account of the observance in New York is given because it is rich in suggestions not only as to organization plans for a large city, but also because of the variety of group contacts which were made and which may be made in any community, whether large or small.

Early in December, 1927, a General Committee was formed to plan for the observance. Later a sub-committee for each of the districts—Manhattan, the Bronx, Harlem, Brooklyn, Queens, Staten Island—was set up. The Greater New York Federation of Churches and the Brooklyn Federation of Churches cooperated. Through the courtesy of the former, Mrs. William Edgar Geil, President of the Federation of Woman's Boards of Foreign Missions of North America, led the Family Devotional Hour broadcast at 8 a. m. from WEAf on the World Day of Prayer. Each of the sub-committees worked for weeks organizing their districts. Many preliminary meetings were held for spiritual preparation as well as for actual working out of details.

There were meetings in over thirty churches of various denominations where approximately 6,000 women united in prayer for the work at home

and abroad. As an expression of their love and devotion, nearly \$1,000 was contributed. These services were truly interdenominational, interracial and international. Not only were the large groups of women representative of many different denominations, but when leaders for the various meetings were chosen, care was taken that they also should represent different communities. At several centers prayer was offered in different languages—Norwegian, Swedish, Italian, Syrian and Greek. In some cases different races were represented and had definite places on the program. In one church the flags of many nations were banked against a mass of green. At another meeting, students of different nationalities now living at International House told the story of what missions had meant in their lives and to their nations. At the special service held at the headquarters of the National Board of the Young Women's Christian Associations, led by Mrs. John M. Hanna, President, representatives of Africa, Japan, Mexico, Australia and Latvia led in directed intercession. As a result of splendid cooperation between the leaders in two Manhattan churches and the chairman in Harlem, talented Negro musicians sang spirituals during the services in two of the white churches.

The committee in Harlem was composed entirely of Negro women. Elaborate plans were made and services were held throughout the day and evening in one of the largest churches. Luncheon and dinner were served so people could remain at the church the entire day. Three of the finest white speakers known to the Boards addressed the different meetings, one in the morning, another in the afternoon and the third in the evening, when there were between 600 and 700 present. It was truly a day of prayer and worship. Probably one of the most outstanding features of the services was the music; spirituals were rendered by the Negro choir as only they can sing them. In the afternoon the children had a definite part in the

program so that all shared in the observance. In addition to the services on the Day itself, a mass meeting was arranged for the following Sunday afternoon which was attended by nearly 1,000. At this time, Mrs. John M. Hanna, who is so vitally interested both in the World Day of Prayer and the whole problem of interracial relations, brought the message which was a fitting climax to the observance of the World Day of Prayer in Harlem. As a result of this first step in interdenominational cooperation, a permanent organization was formed in Harlem to help toward the working out of solutions to some of the problems of their own community and of the world.

Beside the women's meetings cited, there were other groups uniting in the observance in the various boroughs. A missionary service was held and special mention was made of the Day of Prayer at the noon hour in John Street Methodist Episcopal Church in the downtown business district, where luncheon is served for two hours every Friday for business girls who after their lunch have a devotional period. During the noon period 1,373 girls were served. Then on the evening before, the Business Women's Council, and on the Day, the Prayer Conference of this Council devoted their meetings to the Day of Prayer, following the program "Breaking Down Barriers." All of these meetings were under the auspices of the Friendly League for Christian Service.

Another group to whom the Day of Prayer is not so well known is the student group in New York. A beginning was made this year and the committee hopes that another year it may be more widely known and observed. Both at Columbia University and Barnard College there was special mention of the Day in the devotional services; at Union Theological Seminary Dr. Harry Emerson Fosdick referred to the world observance in the introductory prayer in the morning worship. At Teachers' College notices

were posted on bulletin boards and inserted in the college weekly bulletin.

At some of the Mission Board headquarters, services were held and the staffs of other Boards attended meetings in near-by churches. At the morning communion service and the noon-day devotional period at the Protestant Episcopal headquarters mention was made of the Day and special prayers were offered. Dr. Robert E. Speer spoke on interracial relations at a special union meeting held by the Presbyterian Boards of Foreign and National Missions and the Methodist Board devoted its regular worship hour to the Day of Prayer. At the meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, which chanced to occur on the Day of Prayer, a brief devotional service was held.

On the Sunday preceding the World Day of Prayer, during the question period of the Young People's Conference conducted every Sunday afternoon by Dr. Daniel A. Poling, President, International Society of Christian Endeavor, and broadcast over WEAF under the auspices of the Greater New York Federation of Churches, some one asked about the origin of the Day of Prayer. In answer Dr. Poling gave briefly the history of the Day telling about its beginning in 1887 as a denominational observance and its interdenominational beginnings a decade later.

Looking back, the committee rejoices in the observance of 1928; looking ahead it sees much to accomplish for the observance in 1929.

EDITH E. LOWRY.

Call To Prayer

FEBRUARY 15, 1929

There is a universal conviction that the deepest need of the church is for a new dynamic from "The Great Power House of God." The picture given in the 37th chapter of Ezekiel, strikingly illustrates this need of the Christian Church in our day. Over twenty million in our own country

claim to be followers of the risen Christ and yet, seemingly are so powerless in the face of her great world task! The prophet says, "The valley was *full* of dry bones." Numbers are not enough. Efficiency and organization are not enough. We read, "bone fits bone perfectly." They were clothed with flesh and skin, but "there was no life in them" until the prophet prayed: "O, Breath (or Spirit), breathe upon these that they may live." Then we read that the valley was filled with a mighty army for God. Isn't this our deepest need?

The representatives of fifty-two nations meeting in Jerusalem on the Mount of Olives, were brought to a deep and fresh realization of the place of prayer in accomplishing the spiritual task. Encouraged by the movement of prayer, they have issued a call to prayer to the Christian Church in all lands. The objects outlined are included in the cycle of prayer published on the little card, "A Call to Prayer" which is issued each year in preparation for the World Day of Prayer. A supply may be secured free of charge from your denominational mission board. Order immediately and distribute among the women of your church.

It is hoped that Christian women will use the cycle daily, not only leading up to the Day of Prayer, but throughout the year.

ELLA D. MACLAURIN.

CYCLE OF PRAYER

SUNDAY. For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

MONDAY. For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed, that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

TUESDAY. For a Spirit of Service. That the Church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

WEDNESDAY. For a Spirit of Unity. That the whole Church of Christ may desire and experience a new unity in Christ.

THURSDAY. For the Gift of Interpretation. That the Church may preach the eternal Gospel by word and life in terms that men and women of this age will understand.

FRIDAY. For Courageous Witness on Moral and Social Questions. That the witness of the Church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

SATURDAY. For a Deepening of Our Experience of God. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Prepare for 1929

The theme, "That They All May Be One," fittingly follows that of 1928. Its spirit should prompt every step in planning for the Day. Therefore, the committee appointed to plan for the service should include in its membership representatives not only of different denominations and the Y. W. C. A., but also different races and nationalities in the community.

Young women and students should be encouraged to plan for special meetings at night when large numbers of their group are free to attend. They will adapt the program to their own groups, adding colorful features which will add to the devotional spirit. Some communities have found a business woman's luncheon profitable, at which from fifteen to thirty minutes may be given to directed prayer.

The little children of any community will be thrilled by a special meeting of their own to pray for the children of the world—"Red and yellow, black and white." The service should be very simple. The children of each church may be brought to a central church by their leaders in a beautiful processional. Each church may represent one country, a member dressed in costume carrying the flag of the country represented. One of the group may tell a very brief story about the country and then all the children be led in prayer for the chil-

dren of that country. Songs like "Jesus Loves the Little Children," "We've a Story to Tell to the Nations" are loved by all children.

Wide publicity should be given to the Day by an early use of the poster in churches, store windows and other public places. Last year in one community large church Bibles, opened and marked at the Lord's Prayer and other prayers, were placed in store windows with a poster near the Bible announcing the place and hour of prayer.

Broadcasting stations, if approached early, may be glad to devote the morning family worship hour to the theme of the Day. Early announcements in churches, church calendars, bulletins, newspapers, women's clubs and societies should be made and continued until the Day.

In one community the Day was announced last year early in the morning by the ringing of church bells. In another city the women had a brief period of prayer in their homes at 6:30 in the morning as a preparation for the Day. In still another community groups of women visited the shut-ins and held a brief service before meeting at the church.

Copies of the Call and Program should be distributed to those who are temporarily or permanently shut in their homes or hospitals and they be invited to join in this united intercession.

The church where the meeting is to be held should be prepared with much thought. It may be made very attractive with plants, a large map of the world, flags of all nations, and the Christian flag.

Not Forgetting the Collection

The offering taken at the Day of Prayer service is fulfilling a beautiful and very needful ministry. The objects represent work which none of our boards could do alone, but together it is possible to accomplish a worthwhile service. The offering goes—

1. To carry on Christian work among that great army of migratory men, women and little children who harvest the crops and give to us our supplies of canned vegetables and fruits.



2. For the support of Religious Work Directors in government Indian schools. The government welcomes the service of interdenominational workers. Here is an opportunity of almost limitless possibilities among thousands of American Indian youth.

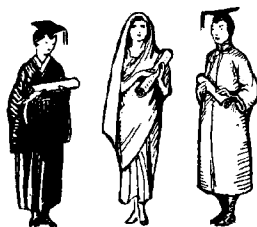


3. To provide Christian literature for women and children in non-Christian lands. What would our homes be without books or magazines? That is what millions of homes are in other lands. Literature is being translated and published for the homes of India, Japan, China and for Moslem women.



4. For the seven union Christian colleges for women in China, India and Japan, which have an enrollment of 1,200 students. Many young wom-

en have already gone out from them to serve their own people as Christian workers, teachers, doctors, nurses.

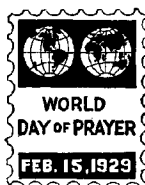


Let us plan to make our prayers issue in a practical evidence of our faith.

Supplies

1. The special poster, illustrated on these pages, is most artistic and attractive in color (red and black); fourteen by twenty-two inches, 10 cents each. Space is left at bottom for insertion of hour and place of meeting.

2. The little seals, also illustrated, will help to make the Day widely known, for you will want to use them on letters and in other ways; 25 cents per 100, \$1.75 per 1,000. An electrotype of the seal for printing on stationery or fliers may be had for \$1.00 from the Council of Women for Home Missions.



3. Program, "That They All May Be One"; \$1.75 per 100.

4. Sheet of Suggestions for Leaders, free with supply of programs.

5. "Call to Prayer" with Daily Cycle, free when ordered with program.

All these supplies may be secured from denominational mission boards.

Leaflets giving information concerning the objects to which the offering is devoted on the Day of Prayer may be secured, free, by writing to Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York, or to Council of Women for Home Missions, 105 East 22d Street, New York.



WORLD-WIDE OUTLOOK



NORTH AMERICA

Religious Gains in a Decade

DURING the last ten years (1916 to 1926), according to the Federal census, the various religious sects in the United States have gained 12,698,122 adherents; at the same time the value of their church buildings and their current expense budgets have increased over one hundred per cent.

In 1926 there were 213 religious bodies in the United States with 231,983 churches and an aggregate membership of 54,624,976 members, as compared with 200 denominations reporting 226,718 churches and 41,926,854 members in 1916, a gain of 5,265 churches.

The total church expenditures were \$814,371,529, as compared with \$328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, payments on church debt, benevolences, home and foreign missions, denominational support and all other purposes.

The value of church edifices in 1926 reached the total of \$3,842,577,133, as compared with \$1,676,600,582 in 1916. This item does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The churches range in size all the way from the Theosophical Society of New York, independent, with one church and fifty-five members in 1926, to the Roman Catholic Church, which had in that year 18,940 churches and 18,605,003 members, and which was the largest denomination in the country.

Baptist bodies, as a whole, ranked next to the Roman Catholics (18,604,998 including children) in total mem-

bership, all Baptist bodies having 8,440,922 in 1926, as compared with 7,153,313 in 1916. There were eighteen groups listed as Baptist bodies, including Northern, Southern and negro Baptists, Duck River and kindred associations of Baptists and "Two-Seed-in-the-Spirit Predestinarian Baptists."

The nine groups of Presbyterian bodies had an aggregate membership of 2,555,626 in 1926, as compared with 2,255,626 in 1916, the bulk of the membership being in the Presbyterian Church of the United States of America, which had 1,894,030 members in 1926, compared with 1,625,817 in 1916.

Methodist bodies embraced nineteen different groups with a total membership of 8,070,619 in 1926, compared with 7,165,573 in 1916. The largest of these groups was the Methodist Episcopal Church with 3,717,785 members in 1916 and 4,080,777 in 1926. Next came the Methodist Episcopal Church, South, with 2,114,479 members in 1916 and 2,487,694 in 1926.

	1928	1916
Seventh Day Adventists	110,998	79,355
Christian Church	112,795	118,737
Churches of Christ	433,714	317,937
Disciples of Christ	1,377,595	1,226,028
Greek Orthodox Church	119,495	119,871
Russian Orthodox Church	95,134	99,681
Congregational Churches	881,696	809,236
Latter Day Saints	606,561	402,329
Unitarians	60,152	82,615
Spiritualists	50,631	29,028
Universalists	54,957	58,566
United Brethren	377,436	348,828
Moravians	31,699	26,373

Chicago Ninety Per Cent Religious

FROM accounts of crime in the daily papers Chicago would seem to be the most wicked city in the world.

The following item gives us a different picture of this metropolis:

"Some of the results of a recent religious survey of this city, made by the Chicago Church Federation, are of such general interest and value as to deserve attention and study by Christian people of whatever faith. According to the report of the survey sent out by Walter R. Mee, executive secretary of the Federation, metropolitan Chicago is ninety per cent religious, a percentage not surpassed by any city of half a million or more in the United States. It may seem hard to reconcile this statement with the criminal records and conditions which exist here, and which have given the city an evil name everywhere. But Chicago has always been a place of paradoxes."

A Leper Conference in New York

THE American Mission to lepers, of which Wm. M. Danner is the efficient secretary, held a notable conference in the Fifth Avenue Presbyterian Church, New York City, on October 2d and 3d. Mr. W. H. P. Anderson, secretary of the Mission to Lepers, London, was present and spoke on "Lepers of the World." Missionaries, physicians and others conversant with the subject brought much valuable information and inspiration on the subject of the care and cure of lepers and on the Christian missionary work that is bringing health to their bodies and the peace of Christ to their souls.

Interdenominational Home Mission Meetings

DENOMINATIONAL leaders of eleven states arranged to meet during October to consider interdenominational fellowship and cooperation. The executive secretary of the Home Missions Council, Dr. W. R. King, counselled with state executives and leaders, to suggest new lines of action and encourage them in their great adventure of fellowship. Dr. King's itinerary included:

Kentucky at Lexington, Kentucky State Home Missions Council;
Wisconsin at Madison, Wisconsin Home Missions Council;
Minnesota at Minneapolis, Minnesota Federation;
North Dakota at Jamestown, North Dakota Council of Church Representatives;
Montana at Butte, Home Missions Council of Montana;
Washington at Seattle, Western Washington Home Missions Council;
Oregon at Portland, Oregon Church Executives;
Idaho at Boise, Home Missions Council of Idaho;
Wyoming at Cheyenne, Home Missions Council of Wyoming;
Colorado at Denver, Colorado Home Missions Council;
South Dakota at Huron, South Dakota Council.

The state Home Mission leaders invited the brethren of all denominations represented in their states to attend these interdenominational gatherings.

The findings of the National Church Comity Conference state:

We are advancing to a new era in which we will see free religious groups building not by competitive drift but by cooperative intention. We are today facing the question whether free churches in a free state can discipline themselves and develop a public mindedness which will temper the denominational consciousness and make of the churches a great, free cooperative fellowship bent on the bringing in of the Kingdom of God.

International Goodwill Congress

"MUST We Have War" will be the theme of the International Goodwill Congress in New York City on the tenth anniversary of the signing of the Armistice, November 11th, 12th and 13th, under the auspices of the World Alliance for International Friendship Through the Churches.

The major themes to be discussed are as follows: "Ten Years' Achievements in the Crusade for a Warless World," "The Unfinished Tasks Necessary for Enduring Peace," "The Immediate Responsibility of the United States of America," "The Mobilization of the Moral and Religious Forces of the World," "The Organization of the

Moral and Religious Forces of Cities, Towns and Communities," "Limitation of Armaments," and "Organizations for Securing World Peace."

Fred B. Smith is chairman of the Executive Committee of the World Alliance. Further information may be obtained from the headquarters of the Union at 70 Fifth Avenue, New York City.

An Italian—Negro Congregation

FOR a number of years St. Paul's Church, Philadelphia, housed an Italian congregation. Gradually the community changed, with the influx of Negroes from the South, and four years ago the church was turned over to a Negro congregation. Since that time the work has progressed, with some curious complications.

Last year, for example, when the daily vacation Bible school was organized, the Italian children of the community insisted on coming and sharing in the work with the Negro children, and the fact that they were required to receive instruction from Negro teachers did not disturb them. They also used the playground under the direction of a Negro pastor and other Negro workers.

These children of the city streets are ready to recognize merit where it exists, and to share in programs that seem worth while, without raising unnecessary racial problems.

Christianity or Bolshevism?

WRITING in *The Mission Field* for August, F. H. Eva Hasell discusses the future of the Canadian far west. "We were much struck," she writes, "when revisiting the districts where British, Canadian, Finn and Russian children all went to the same day school, to find how Bolshevik literature had increased. Even the Sunday-school-by-post children were receiving a newspaper printed in English at Toronto, telling the children not to put up the Union Jack, which they do each day outside the school, not to sing 'God Save the King,' and

on no account to join the scouts or the guides, because they were only being trained to fight against Russia when the next war begins. One of the Finns, aged eleven, wrote to the editor of the paper to ask 'How this foolish idea of God arose?' The editor replied that it was a myth made up years ago by the bosses to frighten the people into obeying them—they were told, if they did not, God would punish them! The Canadian and British children continued to read their Bible lessons in spite of the ridicule of the Finn and Russian children, who told them 'There is no God, and when you die you are put in a hole and that is the end of you!'

"What" asks Miss Hasell, "can be done for these children in rural districts? There is a shortage of clergy and lack of funds; no Bible teaching is provided in the day schools. Only the caravan workers can at present help these children in many districts. It is a race between Christianity and atheism or materialism: whoever gets in first gets all the children. The Bolsheviks tell the children to burn our papers. At one mining town we visited, full of Russians and Finns, they were showing the children a Bible with caricatures of all the Old and New Testament characters."—*The Guardian*.

LATIN AMERICA

E-angelical Forces in Mexico

THE National Convention of the Sunday schools and Christian Organizations of the Evangelical Churches in Mexico was held in July in the new Christian Church at Aguascalientes. The president, the Rev. Epigmenio Velasco, pastor of the Methodist church in Puebla said in his address:

"We are here to give public testimony to the entire nation, that far from being divided, as some have claimed or have desired, the evangelicals of the republic form one body in which dwells one spirit, the spirit of Christ."

In reply to the address of welcome,

Jesus G. Perez, pastor of the Congregational Church in Guadalajara, said: "Those gathered here have no political views of any kind. Privately we have our own ideas, and we are interested in the movements that are agitating our nation. And we are interested in the social movement because on the course which this movement takes will depend many phenomena of the national life.... We are citizens of this country which we love so much, and we desire its enlargement in every sense; but also we wish to be citizens of the republic established by Jesus, of that republic which knows no frontiers, where color does not count, where there is no distinction between rich and poor, where there is neither great nor small, where there are neither nobles nor plebeians, but where all are one in Christ."

Rev. W. A. Ross writes that the National Convention of the Evangelical forces of Mexico revealed Protestantism at its best. Representatives from all of the Evangelical churches attended. The convention lasted six days and is an annual gathering. There were 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200 interested persons.

The delegates came from 16 of the 28 states of the Mexican Republic and represented 13 religious bodies; not more than 20 were foreigners; all of the others were Mexicans.

There were men and women in the convention well prepared to take leadership. Their discussions, the papers they presented, their sermons, all revealed this. With few exceptions there is a spirit of harmony and brotherly love in this great Evangelical Church. They are now making their plans to be missionaries to the great untouched areas of the country, that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ.

Notable School in Paraguay

DR. FRED L. SOPER, of the Rockefeller Foundation, writes from Rio de Janeiro: "I recently had the pleasure of visiting the Colegio Internacional in Asuncion and found that the new school building is almost completed and the laboratory well under way. This school is making a notable contribution to the educational life of Paraguay." The edifice referred to is the Allen-Stone building, which cost \$75,000. It contains the administrative offices and classrooms, and is the best school building in Paraguay. Ohio women of the Disciples of Christ Church, which maintains the school, are raising \$20,000 to complete the Mary Lyon Hall, which is to be a dormitory for girls. There remains to be supplied a dormitory for boys, to cost \$75,000. This sum is sought through the Educational Advance in South America.

A Brazilian Woman Convert

IN CAMPINA GRANDE, Brazil, the Evangelical Union of South America, an English society, is at work, and Mrs. Briault tells the story of a woman whom she had visited and prayed for: "One night, the old lady could not sleep; she heard a noise in her room, and when she got up to see what the cause of it was, she found a big beetle eating her holy pictures. And she went back to bed and meditated upon it. 'Here am I worshipping these pictures,' she said, 'and these saints and they cannot even save themselves from the beetles.' She told me about this, and asked me what she should do with them, for she did not like to burn them. I said, 'You can wrap them up in a parcel and give them to me.' And she sent them to our house for us to dispose of for her. Now she and her two daughters, and two sons-in-law are all members of our church, and splendid workers for the Lord. The old lady cannot read, but she comes to the services and pays such attention to what is said, that anyone who goes into her little store has to hear the Gospel."

EUROPE

British and American Students

AN IMPORTANT conference of official representatives from the student Christian movements in the United States and in Great Britain met in London in July as the first formal step toward more active cooperation between Christian student groups in the two countries. The following preamble to the findings of the conference read: "As representatives of the Student Christian movements of Great Britain and Ireland and of the United States of America, and as members of the World's Student Christian federation, we believe that the most progressive and enlightened elements in the East and the West have become convinced that war should no longer be used as an instrument of public policy, but should be eliminated from the life of the nations as a social evil. We unanimously favor the adoption of the treaty to abolish war as an instrument of national policy and agree to carry to our movements the urgent request that they assist in creating a public opinion favorable to its adoption and application."

British Methodist Union

THE United Methodists, the Primitive Methodists and the Wesleyan Methodists of Great Britain have voted to unite in one body so as to bring organic union in 1933.

A final vote on union will be taken in each church in 1931, in 1932 the uniting conferences will hold final separate sessions and in 1933 for the first time the three conferences will meet as one.

The membership of the Wesleyan Methodist Church, including probationers, is 1,008,199, of the Primitive Methodist Church 220,806, and of the United Methodist Church 153,757. The smaller churches are relatively stronger in Sunday schools, the figures for Sunday school enrolment being 1,063,329 in the Wesleyan Methodist Church, 394,050 in the

Primitive Methodist Church and 242,866 in the United Methodist Church. The uniting churches have a combined strength of 5,597 ordained ministers, 54,971 local preachers and 25,826 churches.

The Evangelical Social Congress

THE thirty-fifth annual meeting of the Evangelical Social congress, at Dresden, May 29-31, aroused widespread interest by the discussion of the functions of the "social pastor." Dr. Herz, the general secretary of the congress, described the qualities which the clergyman needs to fulfill his duties in an industrial community. He must have a first-hand knowledge of the life of the workers in order to be able to judge independently and correctly their social problems and needs. His work must have a universal character, and he must have time and understanding for individuals from whatever social or political group they may come. Above all the pastor must fight with deep and warm devotion for the social welfare of the workers.

The Evangelical Social Congress was founded in 1890 by a group of religious leaders, politicians, and economists, among whom the foremost were Prof. Harnack and Friedrich Naumann. Its permanent headquarters is in Leipzig. The program of the congress is based on the assumption that the Gospel is the ultimate ethico-religious standard by which social problems are to be judged, and that in it there will be found the motive power strong enough to overcome the profound social tensions and antagonisms.

Persecution in Spain

EVANGELICAL Christians in Spain, even in these days, suffer much for their faith in Christ. Mr. P. J. Buffard, of the Spanish Gospel Mission, writes: "In Santa Cruz, persecution is worse than ever; a master builder and his son, have never before lacked work, but since their confession of Christ things have been getting increasingly difficult. In one week

alone he lost four contracts, simply because of his principles. The son has quite a gift for speaking. During Easter week we had no one to send to Santa Elena, so asked him to go, and we were told that splendid meetings were held; this meant losing one day's work, but he refused to be reimbursed. A blacksmith also, in this town, had lost nearly all his customers for the same reason."—*The Christian*.

Y. W. C. A. at Budapest

IN JUNE a Y. W. C. A. world conference was held at Budapest. "The Word of Reconciliation" was the theme. There were some extremely difficult questions to be faced both before the entire conference and in the world's committee. One of the most difficult is the relation of the Y. W. C. A. to the Roman Catholic Church. The conference called upon the national movements to study the question, and has undertaken to prepare a summary of the development of the inter-confessional position of the Y. W. C. A.

Christianity in German Schools

EIGHTY-THREE German neurologists and insanity specialists have united in an urgent plea that the young people of the public schools of Germany be not deprived of Christian teaching. "In the present lamentable struggle of political parties over the schools, attempts are being made, in a folly truly irresponsible, to shake the foundations of Christianity. We... earnestly warn against allowing the belief in Christ, even in the least degree, to lapse in the hearts of our youth, since it is this that is the real anchor in the storms in our times. The Christian religion is now, and will remain, the philosophy, the ethic, the socialism. Therein are we psychiatrists and neurologists at one with the greatest and noblest among the spirits whom the German people are proud to name as their sons, and who have taught us to recognize the nature and ends of Christianity in its infinite wisdom, truth, freedom and strength."—*The American Friend*.

Revival in Russia

DISCUSSING the failure of the Bolshevik anti-religious demonstrations, the Moscow "Pravda" reports an "alarming revival of religion in Russia." Church memberships are increasing instead of decreasing. Communists are singing in the choirs. Still other Communists, even chairmen of local "cells," are heading drives to collect funds to repair and build churches. It is foolish to believe that only old men and women attend church regularly. The anti-religious propaganda is proceeding very slowly, and the average clergyman in Russia is beginning to look happier and act more bravely in regard to giving religious instruction to the young.—*The Australian Christian World*.

AFRICA

Methodist Progress in Africa

THE report of the Committee on the State of the Church made to the South Africa Central Mission Conference of the Methodist Episcopal Church held in Johannesburg, contained the following statistics of progress in the four Bantu mission fields represented: "A decided growth has marked the work during the past four years. We began the quadrennium with 7,053 members, and have closed with 11,802. Likewise, at the beginning of the quadrennium there were 5,538 pupils in our day schools and we close with 6,499. In the Sunday-school at the beginning of the quadrennium there were 5,279 Sunday-school scholars and at the close there are 6,645. Also during the four years we have raised \$16,615 for self-support and \$1,037 for benevolence. In 1923 we had two ordained native ministers and we close with six ordained native ministers and two others who are on probation. We began also the quadrennium with 118 native workers, pastor teachers, evangelists, etc., and we close with 282, all of whom have charge of our work in villages in Portuguese East Africa and in the compounds in the Transvaal. At the close of this quadrennium we have

work in 278 distinct centers. This work is divided into nineteen circuits, twelve of which are cared for by the native ministers and evangelists. Churches and parsonages are being built by the native members without any outside help whatever."

Congo Conference on Missions

AN IMPORTANT missionary conference took place at Leopoldville, Belgian Congo, from September 16th to 24th. Protestant Missions, working in African territory with a coast line of 3,500 miles, participated and there were delegates from Britain, America, Belgium, France and Scandinavia, as well as government officials, commercial leaders, and educational and other experts. They discussed, in the light of modern conditions, such questions as "Government, People and Cultures of the African West Coast," "Health," "Education," "Moslem Problems," and "Land, Labor and Industry." Among those present was James L. Sibley, now engaged in important educational advisory work in Liberia, besides missionary leaders such as M. Anet of Brussels, Rev. A. W. Banfield of Lagos, W. J. W. Roome, the Bible Society's East African Secretary, Dr. T. S. Donohugh of the American Methodists, and Dr. Lerigo, the American Baptist secretary. A report of the conference will appear later in the REVIEW.

Christian Endeavor in South Africa

THE national English-speaking convention was held recently in Cape Town and the key-notes were Faithfulness and Witnessing.

The societies of the English-Speaking Union of South Africa are widely scattered, but the national convention brings together representative workers from all parts of the country.

There is also in South Africa a Dutch Reformed Christian Endeavor Union, composed of Dutch-speaking societies. Since the World's Christian Endeavor Convention in London, in 1926, these Dutch-speaking societies have decided to adopt the universal

symbol, "C. E.," in place of their former symbol, "C. S.," "Christlike Strewer," a literal translation of "Christian Endeavor" into the Dutch language.

In Wellington, the Andrew Murray centenary celebration was carried out largely by the students and friends of the movement. Dr. Murray was the first president of the South African Christian Endeavor Union, and was honorary president until the day of his death in 1917.—*Christian Endeavor World*.

A Visit to West Africa

WE HAD the privilege in Accra (West Africa) of visiting the Scotch Presbyterian Mission, where we learned of the union of the church groups of this mission, the Wesleyan Mission and the Basel Mission into one body known as "The Presbyterian Church of the Gold Coast." We also visited the "Prince of Wales College" at Achimota, of which the principal is Dr. A. G. Fraser, a most capable educator of wide experience, and the vice-principal was the late Dr. J. E. K. Aggrey, one of the ablest and most influential of the native leaders of Africa. The "Prince of Wales College" is a government institution, founded in 1924; it is an indication of the government's interest in education; it has four square miles of land and it is expected that approximately three million dollars will be available for site and plant, with an annual grant-in-aid from the government of \$150,000.00 which it is expected will be increased to \$250,000.00. The classes extend from kindergarten to graduate work with special emphasis on the practical sciences; the present student body numbers 250, and an ultimate enrollment of 750 is anticipated. Of the faculty of forty from abroad, the majority are university men, chiefly from Oxford and Cambridge. We were impressed by the general air of cleanliness, order, activity, and prosperity of the towns of the Gold Coast; the British officials have carried out their trust with evi-

dent wisdom and fidelity.—*W. Reginald Wheeler.*

An African Girls' Guild

IN THE diocese of Lagos, Nigeria, there is a very promising Girls' Guild movement operating at seven different centers, carried on by missionaries of the Church Missionary Society. The members are baptized girls who are able to read and who are over fourteen years of age. Recently at one of the centers experiments in outdoor preaching have been made. The girls marching in fours and singing proceed to a street corner. Three girls, running in advance, call out the heathen women and children who gather in large numbers. The girls then teach the children a chorus, and a talk by the training-class teacher follows. The crowd is then divided into sections and six selected girls of the guild teach a text to each group, and the missionary in charge finally closes with a talk and prayer.

Colored Missionaries for Africa

AT THE meeting of the Presbyterian Board (North), March, 1928, action was taken with reference to the appointment of colored missionaries to the West Africa Mission, which at its annual meeting in 1927 voted in favor of such appointments.

In harmony with the action of the Board the Reverend Irwin W. Underhill, Jr., and his fiancée, Miss Susan T. Reynolds, both of African descent, were appointed and assigned to the West Africa Mission. Mr. Underhill was educated at the University of Pennsylvania, Lutheran Seminary and Princeton Seminary. Miss Reynolds was educated at the University of Pennsylvania and the Philadelphia Normal School.

University for the Congo

THE Congo is to have a university. A grant of land has been obtained for that purpose. This will be the first university in the vast Congo country. It will be called "The Congo Christian Institute." The United

Christian Missionary Society has appropriated \$10,000 for the construction of the first buildings and for the initial expenses of the school.—*The Watchman Examiner.*

Andrew Murray Centenary

ON MAY 9, 1828, the one hundredth anniversary of the birth of the late Andrew Murray of South Africa, was celebrated with gatherings at Wellington. The life of Mary Lyon was not forgotten, since reading of her work inspired Andrew Murray to undertake similar work in South Africa, and he wrote to Mount Holyoke Seminary for his first helpers (1873).

Born of a Scottish father and a Dutch Huguenot mother, Andrew Murray was schooled in Scotland, received theological training in Holland, returned to South Africa, and began his ministry in the Orange Free State. His vision increased until his parish extended over all South Africa. As author he had a world parish, for he wrote 250 books in Dutch and English. Dr. Murray died in 1917 but the various branches of missionary and educational work in which he shared are still carried on with vigor and fruitfulness.

THE NEAR EAST

Bible in Bible Lands

REV. ARTHUR W. PAYNE writes from Palestine in the quarterly magazine published by the Hebrew Christian Alliance: "On our last missionary journey, we paid a visit to one of the Chassidim or orthodox colonies, where on the first occasion we had a very unfriendly reception. The attitude this time was quite different. Then a Hebrew Bible was bought and a little open-air gathering was held. This year has been one of wide circulation of the Scriptures in the cities and colonies of Palestine, particularly in Haifa and the surrounding district. On foot, on horseback, in train and carriages, in street and shop, in public building and private house, the Word of God has been given out. Visits have been made regularly through the

year to a large number of Jewish settlements, in which testimony was given by literature and by word of mouth. Besides these, opportunity has been given for witness in Jerusalem, and visits have been made to the new settlements on Mount Carmel and some different Yemenite quarters where Jews from Arabia have settled."

Religious Future of Turkey

THE situation in Turkey today is a perilous one for the soul of that new nation. "There are today in all Turkey only fifty men in line to take up the work of the hodjas in the mosques," declares a returned American worker. "Three years ago, at prayer time, the aisles of any train in Turkey would be filled with men saying their prayers at the appointed times. Just recently I traveled across the entire country and saw in all that time but one man performing his religious rites en route. Ramazan, the once closely kept religious festival, is no longer devoutly observed. During it the schools are not permitted to close, neither are the children excused from attendance." Whither is Turkey bound? Will she follow Russia in her disregard of religion as a vital factor in the life of any nation? Will she turn to a purified and reorganized Islam? Or will the religion of the Nazarene, as Christianity is coming to be spoken of there, arouse her enthusiasm by its moral strength and spiritual beauty?—*The Missionary Herald*.

Young Men's Moslem Association

THE desire of the Moslem world to create a new Islam and the wide-awake minds of its young followers is shown in a conference of young Moslems held at Jaffa in April, 1928, at which 120 delegates from all the towns and villages of Palestine met. The conference decided to create a Young Men's Moslem Association similar to the Y. M. C. A., which has played so large a part in the Westernization of the East. Now the Young Moslem Association has come to take

its place. They began their activities in Egypt, and they are spreading further and further afield. They want to cultivate their old national culture, to devote themselves to the uplifting of the masses, to the protection of the peasant and workers, to help to raise the social conditions of the poor classes in their countries, and to educate a new rising generation, which one day will show to Europe the new face of Islam.

The *Literary Digest* in its account of the conference makes the following statement: "This Moslem renaissance is in its first stage of development, it has great obstacles to surmount, there is still much inexperience among its leaders; but it has, nevertheless, to be watched closely by all who are really interested in the structural and psychological changes which Eastern society is undergoing today."

Gospels in Arabia

IN ARABIA, one of the most difficult countries for missionaries to enter, sales of 2,059 Gospels and Testaments were effected mainly through the efforts of the two doctors and a nurse at the Sheikh Othman Hospital, near Aden. These included 1,985 Arabic Gospels and 26 Arabic New Testaments. As the report points out the three great Bible Societies of the English-speaking World, British and Foreign, Scottish, and American, have since they began to operate unitedly circulated some 647,000,000 copies of the Word; but their work is very far from being completed. With a world population reckoned today at 1,849,500,000 it would seem that "more than half the world still lives in Bible-less homes."—*South African Outlook*.

INDIA AND SIAM

Freedom for Afghan Women

KING AMANULLA, who has returned home from a prolonged spectacular tour in the West, seems bent upon introducing radical reforms into the social and religious life of his country. The attack made by the

Amir and Queen Souriya upon *purdah* burst like a bombshell in the camp of Afghan Moslems. But this does not seem to have hindered King Amanulla in his efforts at reformation. Now His Majesty is said to be waging war against polygamy. As reported, by the *Amani-Afghan*, he announced to a gathering of the Afghan Government servants, that "polygamy was one of the chief causes of corruption, and that in future any government servant taking a second wife should tender his resignation." It is doubtful whether the Moulvis and Moulanas of Afghanistan will support this reform, as this would be contrary to their teaching that four wives are allowed to Muslims. But the influence of King Amanulla may be great enough to stifle opposition and to carry through this reform. The abolition of the *purdah* seems to mean that the Afghan women are at last coming into their own.

Religion in Bombay University

ONE of the points that emerged from the consideration of the Christian message in relation to non-Christian religions at the Jerusalem meeting of the International Missionary Council was that the great enemy of Christianity is not any one or all the non-Christian religions put together but the growing secularism and materialism of the world. Sincere followers of non-Christian religions are also alive to the growing menace to their religions that is offered by materialism. This belief has found curious expression in the action recently taken by the Bombay University, a purely secular institution, of appointing a committee "to consider and report on the question of the advisability of inculcating a theistic attitude in our educational system in general and in the affiliated colleges in particular." The resolution is somewhat curious in that it attempts "the inculcation of a theistic attitude" among students who profess religions such as the different forms of Hinduism, Islam, Jainism, Zoroastrianism and Christianity. It

will be a difficult task for any committee to evolve a theistic teaching which will be acceptable to the followers of these diverse religions. However, this resolution, accepted by the senate of the Bombay University, indicates the growing conviction in India of the great need there is in our present system of secular education for introducing an element of religion which will be a corrective to the materialism of this age.—*The Christian Century*.

Conversions to Hinduism

A CABLE from Bombay reports conversions to Hinduism of numbers of Christians following on the "conversion" of the former Nancy Ann Miller of Seattle, when she became the wife of the former maharajah of Indore. Investigations made by the *Indian Witness* of Lucknow, show that this cablegram was invented by some one to discourage American supporters of Christian missions in India. The only element of truth in the present report is that some Roman Catholics in Goa—a Portuguese possession on the west coast of India, embraced Hinduism under circumstances which reflect no credit on Hinduism. The government of Goa enacted legislation making child marriage illegal for Christians. Some of the Roman Catholic converts did not wish to give up that evil custom. Arya Samajists—a reform movement in Hinduism—who usually preach against child marriage were willing to compromise their principles to enlist converts to Hinduism, and a number of the offended Roman Catholics, yielding to their influence, embraced Hinduism.

"Movies" in India

MANY towns in India have cinemas where imported films from the west are shown. It is reported that the exhibition of American films, depicting certain aspects of western life, is not only undermining the "white man's prestige" in India but also tending to demoralize the East Indians. The Council of State—the upper house of the Indian parliament—adopted a

resolution asking for an inquiry into the censorship of films. A committee, appointed by government with Mr. T. Rangachari, an Indian, as its chairman recommended a small import duty on all films, including British, as a measure of protection to the Indian film industry now in its infancy. The judgment of the committee about allegations made that the cinema has been a factor in lowering the standards of sex conduct, is that they are grossly exaggerated.

Methodist Banks in the Punjab

METHODISTS have fifty-five thousand Christians on their membership rolls in the Punjab. Vocational education is being pushed and Christians are being followed into the new regions opened up by the growing irrigation schemes. If we can solve the village problem in the Punjab, socially, educationally and spiritually, we shall have the strongest Christian work in India. The province contains India's most virile people, and already they are contributing more for self-support per capita than any other of this field. An Indian district superintendent of the Punjab has the distinction of having established twenty-two Methodist agricultural banks in his district. These banks have changed the psychology of our people, and are already the nerve centers of a new life and a growing evangelism.—Bishop B. T. BADLEY.

Indian Demands Educated Wife

MRS. ROSS WILSON, of Lahore, India, tells the following story: "A splendid Sikh student friend of ours was in, one evening . . . He graduated several years ago, and has now passed his examination for a government post. He was talking about his marriage. He said his parents refused to consider the girl who was well educated, that they had heard of, because she did not belong to the right caste. Others that they urged upon him, of the proper caste, were uneducated, and he said, 'Very well, if I am to have a wife with no ambitions, I

shall drop mine, and you need not urge me to go on with my Master's degree. I will marry the girl as you wish, but I will apply for a clerk's job." They gave over, because they did want him to have his M.A. degree. Now he has that, and he says he is entitled to a wife who will be a companion, and whose intellect he can respect. When I mentioned that the proportion was eighty to one, he said, 'I know that, but I think I am now entitled to that one.'

A Student Gathering

IN DECEMBER a significant international gathering is to be held at Mysore. The World's Student Christian Federation, which holds its General Committee once in two years, is planning to hold its 1928 Committee in India at the invitation of the Student Christian Movements of India. Probably the number of delegates coming from Overseas will be about 80 or 90; and in addition, a few outstanding representatives of Indian thought will be invited to share in their deliberations. Among those Indian leaders who have already expressed their hope to be present at the General Committee are: Mahatma Gandhi, Prof. Radhakrishnan, Principal Zakir Husain of Delhi, Sjt. Bhai Paramanand of Lahore.

Tracts for India

THE Christian Churches in India have established a chain of Union Societies which are producing Christian literature for Christians and non-Christians. Mr. Norman R. D. Pant in *The Indian Witness* gives an account of the distribution of tracts among the people of rural areas and describes it as "one of the most interesting kinds of evangelism." We quote below some of the incidents of a day in the country:

"Some amusing pictures abide in our memories. One is of an old man on a camel. We slowed down the car and one of us stretched out a hand to reach him with several tracts. He took them and with beautiful courtesy bowed low and gave us a hearty 'salaam.' We returned

his greeting with a like gesture of good will and he seemed greatly pleased.

"One rustic gentleman came along seated majestically and somewhat pompously on a diminutive pony. We took a chance with some of our tracts by throwing them to him, and looked anxiously and with considerable curiosity to see whether he would undertake the formidable task of removing himself from his seat in order to get the tracts. He did so with more alacrity than seemed possible and soon remounted and went jogging along reading as he went.

"A bullock cart full of people was upset when with one accord the occupants jumped out in a mad competition for the tracts we threw to them. Of this, too, we have a vivid picture that will not soon fade from our memory.

"One immensely encouraging feature of the day's work was that on the return journey we could not see even one tract lying on the road. Every one had been taken away. Often we saw them projecting from pockets or turbans or dhotis."

CHINA

Child Labor in Tientsin

WITH the endorsement of the Chinese Chamber of Commerce, Miss Lydia Johnson, a Y. W. C. A. secretary, and Miss Tao Ling have been studying working conditions among women and children in Tientsin. There are six large cotton mills and rug and match factories, as well as shipping and packing centers for nuts. "One notices the prevalence of child labor everywhere," writes Miss Johnson. "Most of the machinery I saw in the mills and factories, was made in Lowell, Mass. The spinning machines are especially designed in size to accommodate children. A child's small, deft fingers are preferred to those of adults. I saw tiny boys and girls not more than seven or eight years of age. They stand all day for twelve hours packing matches into boxes with incredible speed. Their wages in our money are five or six cents a day."

Bibles on Chinese Bookshelves

DURING the last decade millions of Scripture portions, New Testaments or complete Bibles, and tens of millions of Christian books and tracts

have been scattered far and wide throughout China and are lying on the shelves or in other places in the homes of the people. Rev. Joshua Vale calls for special prayer "that these books and tracts may, as it were, come to life and bear their witness just at this time when the voice of the evangelist and individual witness is more or less silent." The many instances in missionary history of conversion brought about by the simple reading of the New Testament give force to Mr. Vale's appeal for prayer "that the Spirit of God shall move those who have portions of Scripture or other Christian literature to take them down, dust them, and read them to the salvation of their souls."

Peking Union Medical College

A STATEMENT recently issued by the Rockefeller Foundation reads: "To one medical center the Rockefeller Foundation sustains a unique relation. In Peking, through a separate Board of Trustees, it has built and is maintaining a high standard, well-equipped, modern institution for teaching, research, care of patients, and the diffusion of knowledge about Western medicine, curative and preventive. It seeks to train leaders, to develop character, and to inspire high ideals of professional and social obligation. In spite of the clashes and conflicts with which China feels her way towards a new sense of nationality, the Peking Union Medical College carries on. For the recent academic year (1927-28) seventy-eight undergraduate medical students and twenty-one pupil nurses are enrolled as compared with sixty-seven medical students and fourteen pupil nurses in the previous year. In 1926-27 seventy doctors did advanced work in special courses or individually in the capacity of assistants."

The Harvard-Yenching Institute

THE trustees of the estate of the late Charles M. Hall have selected Yenching University, Peking, as a joint beneficiary with Harvard Uni-

versity in a bequest of \$2,000,000. Under the terms of Mr. Hall's will the trustees were given the discretionary power of selecting institutions in Asia which were making valuable contributions to education. Yenching was chosen as one of these and the Harvard-Yenching Institute of Chinese studies has been established with this university as its base in China. The purpose of the Institute is to promote both in China and America graduate study and research in the various branches of Chinese culture with the primary objective of encouraging the Chinese to study their own highly developed civilization in the light of scientific methods of research and to interpret this civilization to the West. Yenching will thus be enabled to offer graduate work to its own students and to those who come from other parts of China, in this manner strengthening the emphasis on Chinese culture which is one of the consequences of the Student Movement. The work of Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English and other European languages.

Friends of Moslems

THE First Annual Meeting of the Society of Friends of the Moslems in China was held in Shanghai on May first. Bishop Molony presided.

Bishop Holden, the first speaker, started off by saying that he holds a distinction few Christians can claim:—he built a mosque in Kweilin. The mission property was next door to a mosque and one night it burnt down, the mosque burning with it. At first the Mohammedans were quite angry, but when he offered to pay for the building of another they became quite friendly. Kweilin is the only city in his diocese containing any number of Moslems. There are 25,000 there, with six mosques to minister to their needs. The faith is not aggressive, but on the other hand it is very difficult to meet the Moslems. The Koran is only taught to those who are study-

ing to be *ahungs*. A few of the Moslems have become Christians. The senior pastor of the diocese is a converted Moslem, a Mr. Sung. This man was attracted by the high character of one of the earliest missionaries, a Mr. Bird. The persistent love revealed in the life of that missionary called Mr. Sung to be baptised, and become an evangelist, catechist, and priest.

Mr. Isaac Mason stressed the point that we must speak as friends of Moslems. It is splendid that there is so much in common in the following points:

1. Unity of God. 2. Divine omnipotence and goodness. 3. Doctrine of the future life. 4. Jesus Christ as one of the saints. They do not recognize His Divinity. 5. Jesus Christ as intercessor as no other saint. 6. Faith in the Book (Koran). Similar as our Bible,—the "Word of God."

In those things in which we are separated we must lead them cautiously as in the following: 1. The Fatherhood of God, which is the sublime truth of Christianity; 2. Jesus Christ, whom they acknowledge only in the human relationship; 3. Redemption through Jesus Christ, for they are trained to get it through other means; 4. Christianity the only true religion, for the Koran also has truth; 5. Denial of Mohammed as a prophet. There is another way.

We must show the excellency of Jesus Christ. It is most important that we should study Mohammedanism. We should know at least a little about it. In Chinese alone the Moslems have a wealth of literature. There are over three hundred books which are worth examining. It is absolutely necessary for one who is working among them to obtain a sympathetic knowledge of their literature and doctrine.—*Friends of Moslems*.

JAPAN—CHOSEN

A Dry Mikado

IN THESE days of discussion on prohibition in America, the following quotation from *The Christian Patriot*, an Indian magazine, is of interest:

"Whether in the West or in the East, Emperors and members of the Royalty have always been strong supporters of rare vintages and famous

liquors. We are therefore pleasantly surprised to learn that the present Mikado is a staunch teetotaler. No intoxicating liquor of any kind, it is said, is served on the royal banquet tables, and the Emperor's example is having a good effect upon the young men of Japan. It is further said that the palace guards, numbering about 300 policemen and all the palace servants, are total abstainers. This must be inspiring to temperance workers."

Friendship Dolls in Japan

THE children of America have done much to plant seeds of good will in the young of other countries. A letter from the headmaster of one of the large primary schools at Akazaki tells how the dolls were received:

MY DEAR AMERICAN GIRLS:

I am a headmaster of a city primary school. There are some thousand children and twenty teachers in our school.

Last spring, when the peach blossoms were blooming, how happy we were to greet the long-awaited-for messengers of peace from your country. The arrival of these lovely dolls, with blue eyes and curly hair, in Japan created great enthusiasm among our children, and a very warm welcome was given them. They were distributed among the principal primary schools and kindergartens all over Japan. Everywhere they were received with grateful hearts by millions of our children, and were made the objects of admiration and interest wherever they were taken.

A Million Souls for Christ

IT IS perhaps inevitable that materialistic ideas should invade Japan, and in this the Christian Gospel has to face a great hindrance, is the view taken by Rev. Toyohiko Kagawa. "Before this idea enters Japan," says Mr. Kagawa, "we must establish Christianity firmly in this country. It is better to sow seeds in good ground than in a thorny or a stony field. After materialistic Bolshevism has acquired some foothold in Japan it will be very difficult to do evangelistic work among laborers and peasants. Within a decade or so Japan may have more young men in-

clined to materialism unless Christian idealists will stand and fight against it.

"The One Million Souls Movement" is simply another name for a mass movement to meet this situation. If efforts are not made to meet this crisis the progress of the Gospel will be delayed about fifty years. This is the critical period of the history of evangelism in Japan.

Probably since the time of the Restoration during the Meiji Era there has been no period in Japanese history of thought so critical as the present, Mr. Kagawa thinks. But at the same moment the missions are withdrawing their forces. Though the churches are independent they are lacking the power to stretch out to reach the mass. If the missions withdraw their forces now there will remain in Japan about 370 to 380 independent churches, and their situation will be like that of Zoroastrianism in India, affecting only an area around Bombay. But if Japan could have about one million Christians then Japan would have an independent Christian constituency.—*The Christian Observer*.

The Power of the Press

AN INTERESTING work has been done for the past three years by Rev. W. H. M. Walton, an English missionary in Japan. He conceived the idea of a kind of newspaper evangelism and has carried it out successfully. In thirty lines of advertising space, taken at frequent intervals in the daily newspapers, Mr. Walton and his helpers have presented the claims of Christianity and the Christian attitude toward current questions. These brief articles have attracted wide attention, for in three years they have elicited replies and applications for literature from 17,000.

The Christian, London, makes the following comment:

"The work does not, of course, end with that. All possible efforts are made to link up the applicant with some Christian body in his own area;

while, if the district be an isolated one, a twenty-weeks' correspondence course is offered. This course provides a foundation for further personal acquaintance with Christianity. There are also other means of religious enlightenment available from the same source, and the whole scheme must be regarded as of great importance. The degree of literacy in Japan is very high, even among the rural population, and it is, therefore, obvious that "evangelization by print" is a ready means of carrying the gospel to the millions who are at present not within reach of a Christian missionary church."

ISLANDS OF THE SEA

The New Hebrides Need Help

SINCE 1839 the New Hebrides islands have been on the heart and conscience of the Christian Church. In that year, on Erromanga, John Williams and James Harris were martyred by the Erromangans in revenge for outrages perpetrated by sandalwood traders.

In 1858 John G. Paton went out from Scotland and after four years of unimagined suffering had the joy of seeing the gospel triumph over heathen superstitions and cruelties. In the seventy years that followed however there came to the islands white men who had not the interest of the people at heart, and the gospel has been engaged in what appears to be an unequal contest with forces which tend to destroy. The people seem to be slowly but surely dying out. A recent writer estimates that, while the population of the group amounted to 200,000 when the white man first came in contact with them, it is now barely 80,000. Is it inevitable that the natives of the New Hebrides die out? Is it a hopeless task to try and save them?

Rev. H. C. Matthew of Victoria, Australia, in writing of conditions there, continues: "Here is a great challenge to the Christian Church to save a people—to claim from the British and the French Governments

such an arrangement of control in the New Hebrides as will secure settled government, protection, and liberty for the natives, a settlement of the land question; and to carry on with untiring zeal and unceasing prayer the task of completing the evangelization of these islands.

"It is not too late to save them, but the task will require the united and persistent and self-sacrificing enterprise of all the forces already engaged in the work.

"Need these peoples die out? The missionary says emphatically, No. And quite recently the scientist said, No. After seeing them in their homeland and working for them in cooperation with the missionaries he set down his judgment. It is this: that, given the supervision of the Christian missionary and given the proper attention to the laws of sanitation and health, there is no reason why the New Hebrides should not be repopulated by their own people in the course of a few generations."

Hawaiian Centennial

THE Hawaiian Evangelical Association has just celebrated the centennial anniversary of the arrival of Hawaii's third company of missionaries in 1828 on the *Parthian*. Among this company Rev. Jonathan S. Green and his wife made a notable contribution to Hawaii. Mr. Green translated four books of the Bible into the Hawaiian language and became the pioneer wheat farmer on the island of Maui. During the first year of the American Missionary Association, 1846-47, the Executive Committee undertook cooperation with Mr. Green. His protest against slavery and any organization which tolerated slavery was so strong and so consistent that he refused, even in the heat of an Hawaiian summer, to wear cotton which had been raised by slave labor. The large crops of wheat and corn and potatoes which he raised on the slopes of the extinct volcano, Haleakala, were eagerly sought by the whalers who anchored in the harbor

on the south side of the island. Appropriations from the American Missionary Association never exceeded three hundred dollars a year, and that went for the employment of Hawaiian preachers, including help toward an Hawaiian missionary sent by the Hawaiian Christians to the Marquesas Islands.—*The Congregationalist*.

MISCELLANEOUS

World-Wide Y. W. C. A. Work

AT A meeting of a "Fellowship Forum" of the National Board of the Y. W. C. A. in New York on October 1st, reports were given and plans were made relative to the work in all lands. Mrs. Bessie Cotton, a foreign executive, who has recently visited Russia, said:

"I visited several factories where modernization has so far progressed that they provide nurseries for women workers with small children. But in general, conditions among the industrial population of Russia are better than among the peasants. The great problem of the Government is to get the peasants to use modern machinery. As for the young people of the land, there is a new attitude springing up which is of a definitely modern trend."

At its last meeting at Budapest in July the World's Committee decided to move its headquarters from London to Geneva, since most international negotiations are carried on through that centre.

The New Calendar

THE *Living Church*, in supporting the movement for a new calendar, whereby we would have thirteen months of twenty-eight days each, proposes that the extra day, the 365th, be designated "World Peace Day," instead of Year Day" as suggested in Cotsworth's plan. Says the editor: "Let it be celebrated annually in all civilized nations by appropriate demonstrations of international friendship and good will. Perhaps in this way the reformed calendar may, in addition to its purely utilitarian values, be

made the means of furthering the Christian ideal of 'peace on earth, good will to men.'"

As to the plan itself for the new calendar he says:

"The more we investigate the matter of a fixed calendar, with an equal number of equal months, each exactly divisible into an equal number of weeks, the more reasonable it seems. In the business world questions of paying labor, interest, accounting, dividends, and statistics would be amazingly simplified, as has already been proved by large concerns which have adopted the plan in principle. Ecclesiastically, the advantages of doing away with movable feasts, dominical letters, tables of precedence, and the like, are obvious, and the resulting simplification of the Church year would put an end to much of the confusion on this subject in the lay mind."

—*Evangelical-Messenger*.

OBITUARY

REV. ABRAHAM P. KRIEL, the founder and director of the Langlaagte Orphanage, South Africa, died on June 9th at Clansthal. Mr. Kriel was born in French Hoek, March 1, 1850, and was connected with the Dutch Reformed Church in South Africa.

* * *

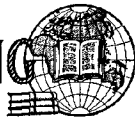
EUGENE STOCK, D.C.L., for more than thirty years Secretary of the Church Missionary Society of England and the author of a history of that society and other volumes, died at his home in Bournemouth, England, on September 7th. He was ninety-two years of age and died as a result of an accident when he was struck by a motor bus. Dr. Stock was in business until he was forty years of age when he was appointed Secretary of the C. M. S. from which position he retired in 1906. During his tenure of office the number of missionaries supported by the society increased from 230 to 1,385.

* * *

MISS I. LILIAS TROTTER, the leader of the Algiers Mission Band, who went out to North Africa from London in 1886, fell asleep in Christ in Algiers, last September. She was a much loved and devoted Christian missionary, being proficient in the use of both French and Arabic. She was widely known through her remarkable Story-Parables and other Christian booklets for Moslems which were distributed in many lands.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Friends of Africa. By Jean K. Mackenzie, Mrs. Donald Fraser, M. D., Mrs. Frederick B. Bridgman and J. H. Oldham. Miss Mackenzie, Editor. Illus., map, pp. 250. Cambridge, Mass. 1928.

These four devoted friends and workers for Africa have produced a volume which, supplemented by Donald Fraser's "The New Africa" and Edwin Smith's "The Golden Stool," constitute the latest and most interesting set of books of recent years—all worthy books.

Mr. Oldham supplies the basic theme in a comprehensive view of the Continent which has been divided into six parts, as forewords to the chapters. Miss Mackenzie adds a literary and heart-moving charm, characteristic of all her writings. In chapter III Mrs. Donald Fraser inserts a fascinating account of her project method of teaching ignorant African women the rudiments of medicine and hygiene. Her celluloid doll, Tobias, is the leading actor in the play and acts in varied female parts to the amusement of all her readers and the enlightenment of her African women friends. Mrs. Bridgman deals with aspects of missions in the great industrial center of Johannesburg, with its mining problems and its laboratory of social amelioration.

As the volume confines its illustrations of work and people to those seen in American Missions, the volume loses the miracles of Livingstonia (except in Mrs. Fraser's chapter), the nation-making work of the English Church in Uganda, and the wonderful story of the British Wesleyans around the Gulf of Guinea.

H. P. BEACH.

Black Treasure. Basil Mathews. 114 pp. 75c cloth, 50c paper. New York. 1928.

Africa is a treasure house upon which the world has been drawing in very large measure, for its diamonds, gold, ivory, cotton, rubber, cocoa. For years the chief export was Africans. The author pictures the inhuman cruelties of the slave trade and tells how David Livingstone, Sir John Kirk, John and Frederick Moir, helped to overthrow it. He tells too of Africa's emergence into a new era, through the introduction of industrial civilization which is profoundly affecting old tribal organization, sanctions and customs. New problems have arisen and the conflict is on between those who, in the spirit of the former slave raiders, would exploit the African and those who by just dealing and kindly aid would benefit him and help him realize the potential that is in him. Illustrations are given of what has been done by Fred Bridgman in Johannesburg, South Africa, to better the industrial and social conditions, and by Alexander Fraser in the Industrial School at Achimota, West Africa, to train youth in useful trades and to develop Christian character. In Uganda, East Central Africa, a kingdom has been transformed from savagery to civilization by Christianity. The present king rides in a Rolls-Royce, but this is less significant than the organization of a welfare association by the young men of the kingdom to fight intemperance, to promote the social and economic betterment of all, to work at all times for the good of the community and to aim for the highest and best as taught by religion.

One of the most interesting chapters presents the story of Chief Khama of the Bamangwato tribe, in truth a king of men. He lived to the ripe age of ninety-three and was an ardent prohibitionist who drove from his kingdom those who sought to debauch his people by intoxicating liquor. He is said to be "the earliest prohibition ruler in the world." Another African of royal blood, whose life story is a romance, was Kwegyir Aggrey. He came of a race of warriors and was heir on his mother's side to five thrones. Born on the Gold Coast in 1872, he went to a mission school as a lad. He early became a true Christian and at twenty-one he went to America for further education, received degrees from Livingstone College and from Teachers' College, Columbia University. At the time of his death in 1927 he was associated with Alexander Fraser in the industrial school at Achimota, where it was hoped these two men would long labor together, one white and one black, for the uplift of the African.

One who reads this volume is convinced with Basil Mathews that the the African is Africa's greatest "black treasure."

GEORGE H. TRULL.

Christianity and the Natives of South Africa. A Year-book of South African Missions. Rev. J. Dexter Taylor, D.D., compiler and editor. pp. xii, 503. Lovedale: Institution Press.

Suggested by the General Missionary Conference of South Africa in 1912, and finally decided upon in 1925, three strenuous years have been expended in bringing together in excellent typographical form this first important African Year Book, equaling if not surpassing its predecessors in China, Japan and India. Practically all societies south of the Zambesi and Cunene rivers are here reported upon, though the many Separatist Churches of dissident Africans are dealt with in one brief chapter. Twenty-one authors supply 22 special articles upon a variety of subjects

affecting missions in their relations to the general work, to society, and to Government. Ray Phillips' "Social Work in South Africa," Dr. Taylor's "Vernacular Literature in South Africa," and Mrs. Jabavu's "Bantu Home Life," are perhaps the most notable of these articles.

The Second Section contains surveys of 44 societies laboring in the Sub-continent. Nine sending countries are responsible for these societies. America having 14, and Scandinavia and South Africa 9 each; while England is credited with only four—a number which does not represent the very large work done by British workers, especially the Wesleyans. The Roman Catholics were willing but unable to supply statistics—a failure for which Dr. Warneck long ago criticised them. The communicant membership reported is 497,542, though the Anglicans and Catholics, and other smaller bodies do not report. (The Census of 1921 gave the Anglicans 289,573 and the Catholics 63,179.) Statistics and estimates make it probable that the churches gave £213,000 for benevolent and current expenses besides gifts for education. Government and missionary figures show that 215,307 children are at school out of 939,563 of school age. No figures are given for the Christian Associations, school center and joint council committees, which are a relatively new but very important factor in the higher life of Africa. The total Christian community of Native Africans as given by the census is 1,605,356, and the editor estimates that the communicants number about 16 per cent of the native population. The pioneer societies, —the London Mission and their predecessors, the Moravians,—might have been reported more fully, but little space is given to any society. The American public would have liked a longer report also of our pioneer society, the American Board, and of the large work of the American Negroes under the African Methodist Episcopal Church and in the Separatist

Churches which sprang largely from an American root. Fuller reports of Lovedale and Tiger Kloof Institutions would have interested us.

The reviewer would commend the action of the General Missionary Conference in deciding upon the issuance of a year book on the triennial years when the conference meets, rather than yearly. Though it might thus prevent the publication of the proceedings of the conference itself.

H. P. BEACH.

Six Miracles of Calvary. Wm. R. Nicholson. 80 pp. 40 cents. Chicago. 1928.

This is one of the most valuable contributions to the literature concerning Calvary that we have seen. Bishop Nicholson has dealt with the following outstanding features of the story of the crucifixion: The Miraculous Darkness; The Rending of the Veil; The Miraculous Earthquake; The Miracle of the Open Graves; The Undisturbed Grave Clothes of Jesus, and Revivals to Life in the Calvary Graveyard. In each of these chapters, he has interjected the deepest spiritual teaching, and so told the remarkable story that the death of our Saviour takes upon itself a rich spiritual meaning for the reader. Many technical questions concerning the Crucifixion are dealt with and explained in a reverent way.

M. T. S.

A Harmony of the Life of St. Paul. Frank J. Goodwin. 240 pp. \$1.50. New York. 1928.

This should be in the library of every minister, Sunday-school teacher and Bible student. The references to Paul's life and work as narrated in the Acts of the Apostles are printed in one column and the passages which refer to the same events in St. Paul's Epistles are placed in other columns alongside of the historical references from the Acts. There are explanatory notes giving valuable information on the same pages with the Scripture quotations, so that the student can see at a glance all that pertains to the incident under discussion. There is

also a complete index to the Scripture quotations, which makes it possible for one to find any passage in which he may be interested, and see it in comparison with everything else pertaining to the life of St. Paul. An index of the places visited by Paul makes it possible to approach the story of Paul's life from the geographical angle and the index of persons connected with Paul's life which makes another approach possible.

This third edition was printed on the urgent request of Bible teachers who desired to have their students possess this invaluable compilation of information concerning the Apostle Paul.

M. T. S.

The English in English Bibles. J. F. Sheahan. 143 pp. Cloth, \$1.25; paper, 75 cents. Poughkeepsie. 1928.

Fourteen chapters of the Gospel according to Matthew are so printed that three versions are easily compared. The Rhemes of 1582; The Authorized or King James Version of 1611 and the Revised Version of 1881 are printed by interlinear method, so that the exact wording can easily be compared. The purpose of the book is to make a comparison of the exact words used in these three translations. It also has a good many notes on different subjects of interest to scholars, who are making a technical study of translations of the Bible. The book would not be of any value to the ordinary Bible student. The burden of the author's work is a defense of the Catholic Version.

M. T. S.

Windows of Asia. A. P. Richardson. pp. vii, 206 illus. \$5.

The diary of a tourist who has seen the usual sights met by the average round-the-world traveler. He describes these in excellent English and with a kind of acrid humor which tends to be supercilious toward the lands and peoples he has visited. He has almost nothing to say of missions, but his brief notices are favorable.

K. S. L.

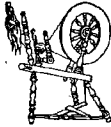
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TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1928, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

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Publication Office, 3d & Rely St., Harrisburg, Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue, New York City.

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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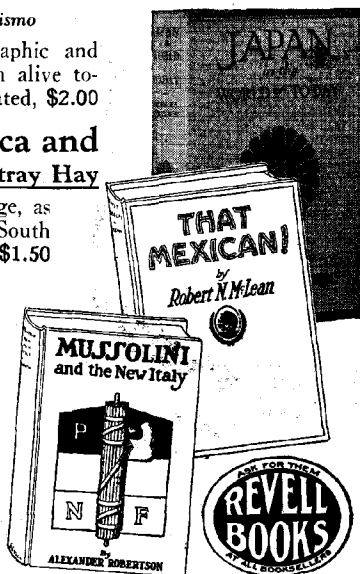
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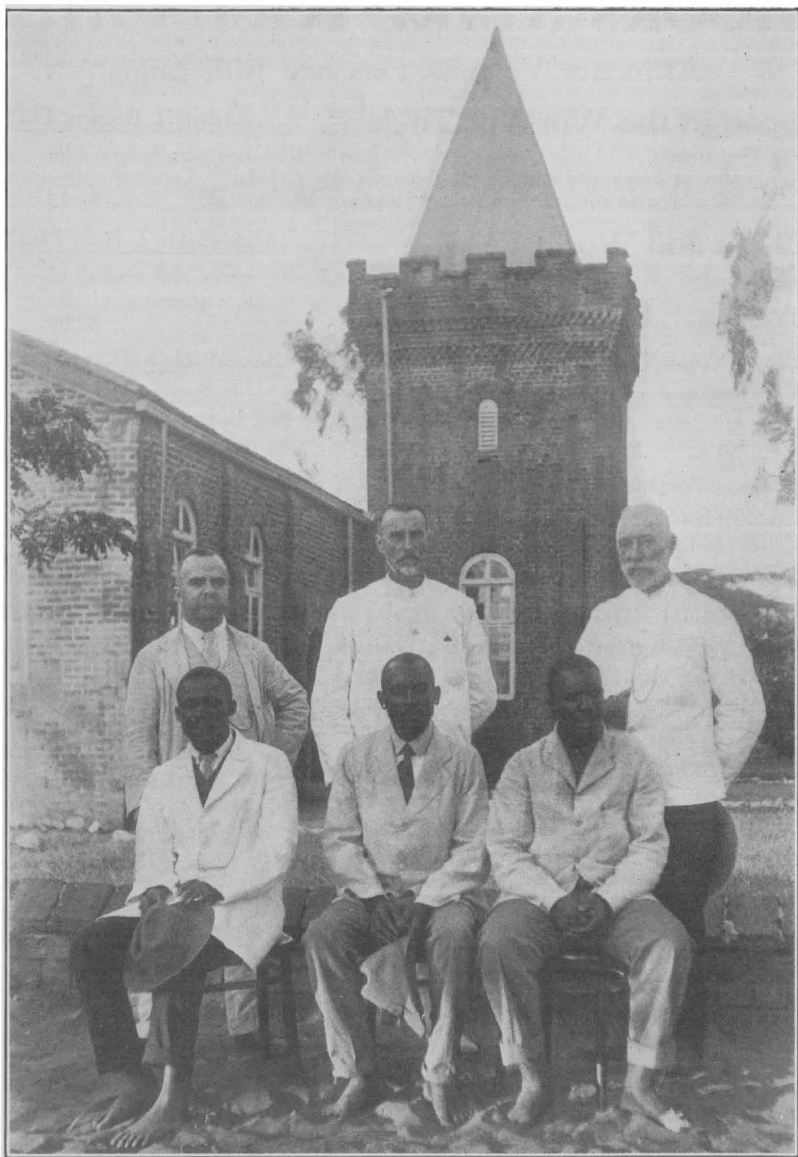


Photo by Dr. W. A. Elmslie

DR. A. G. MACALPINE, DR. W. A. ELMSLIE, DR. ROBERT LAWS AND THE FIRST THREE
AFRICAN PASTORS OF THE BANDAWE CHURCH, LIVINGSTONIA



THE MISSIONARY REVIEW *of the* WORLD

FIFTY-THREE YEARS IN LIVINGSTONIA

*A Remarkable Retrospect of Transformations Seen in Central Africa
in the Life of One Missionary*

BY DR. ROBERT LAWS,* EDINBURGH, SCOTLAND

WHEN one looks at the map of Africa today with its vast inland seas and mighty rivers having thousands of miles of navigable waterway and the names of many peoples depicted thereon, it is difficult to realize that the most of this accurate geographical knowledge has been attained within the past sixty years, and contrasts strongly with the blank spaced interior the map showed in the earlier school days of many now living. The leader in this geographical change was Dr. Livingstone, and his lonely death in Central Africa in 1873, roused the interest, not only of his fellow countrymen, but of the world, in

the country for which he had given his life.

As a monument to his memory, and to continue his work, the late Dr. Stewart of Lovedale, who had been with Livingstone on the Zambesi River, at the Free Church General Assembly of 1874 proposed that a mission, to be called the Livingstonia Mission, should be begun on Lake Nyasa, and in May 1875 the pioneer band, of which the writer was one, sailed from England, under the leadership of Mr. E. D. Young, R.N., whose special duty it was to get the small steamer, which had been provided for our use, safely transported and placed on Lake Nyasa.

Stanley had left Britain a fortnight earlier to begin that journey which was to clear up the source of the Nile, and reveal to the world the vast, winding length of the Congo and its great tributaries, with teeming populations living along these waterways presenting their mute appeal for the Gospel of Christ.

The Livingstonia Mission, on reaching Cape Town, had to charter a sailing vessel to take them with the sections of their

* After fifty years' labor in Africa Dr. Laws has returned to Scotland. He was given an affectionate farewell from Blantyre. "In the grey dawn," says the *Record*, "a little group gathered at the station, commerce, government, missions were all represented—significant of the growing life of the young country whose doors he has been so largely instrumental in opening. He is the last of that band of missionaries which over fifty years ago claimed Nyasaland for Christ.

"Dr. Laws is broken in health, white of hair and beard, a little bowed and shrunken, but with the stamp of greatness unmistakable.

"The roads around Blantyre were filled with Africans going to their day's work: clerks, storekeepers, motor-drivers, artisans. To that old man sitting in the railroad train, more than to any other, is the marvellous change due that has brought these Africans out of the barbarism and ignorance of their fathers. He has proved that Faith works—that there is nothing that God cannot do in and with a man who wholly and sincerely surrenders himself. He gives all the glory to God."—*Editor.*

little steamer, and the two years' provisions with which they had been supplied, to the Kongoni mouth of the Zambesi River. There they built the little *S. S. Ilala* and proceeded up the Zambesi and Shire Rivers to the Murchiston Cataracts, where it had to be taken to pieces and transported by caravans of native porters to the upper end of the cataracts and there rebuilt, after which we sailed into Lake Nyasa on Oct. 12, 1875.

At that time, to the north, the nearest church or school was to be found at Khartum or Assiut on the Nile; to the west, at the sea coast; to the east, at Zanzibar or Bagamoyo on the mainland opposite; and to the south, northwards from Natal. Today all the great lakes have one or more missions at work on their shores, and various other missions are laboring along the Congo and its mighty tributaries, on the waters of which mission and trading steamers are now plying.

SLAVERY AND WARFARE

Our first voyage round Lake Nyasa, the northern part of which until then had been unknown, showed that it was 360 miles long, varying in breadth from sixteen to upwards of forty miles. Round the shores of this great inland sea we found many different tribes living, and learned of others on the hills inland. Kotakota on the west, and Losewa on the east sides of the lake, were the chief ports of the Arab and Swahili slave traders where they transported across the lake the slaves and ivory they had procured in the interior. Several dhows, built on the lake, were engaged in this traffic, and a later journey, to the west of Kotakota, showed the roads strewn with dis-

carded slave yokes, the slavers thinking there was not much chance of their captives escaping when so near that port. The horrors of this trade, and the sufferings and deaths entailed by it, can hardly be understood, and the callousness of the slave traders, even to their own interests, as well as to the sufferings inflicted, can hardly be credited.

Besides the wars stirred up between tribes by the slave traders to secure victims for themselves, we found a chronic state of inter-tribal war the prevailing condition during our early years on the lake. I have walked for hours through the ruins of burned villages and amid bleaching human bones. Along the lake shore, especially at the northern half of the lake we found many villages built on piles, where the people were living with their cattle, sheep, goats and poultry beside them. The animals had to swim ashore to feed, or grass and reeds were cut and brought off in canoes for their food when enemies were about.

On the hills to the west of the lake lived the Ngoni, an offset from the Zulus of South Africa, who by their war raids and cattle-lifting forays, kept the surrounding tribes in terror of their lives, where these had not yielded submission to them as their masters. The Ngoni often seized the boys and young men of other tribes, training them as warriors, and took the girls as wives and slaves.

The difficulty of stopping the slave trade on the eastern sea coast of Africa led to its being attacked in the interior and stopped on Lake Nyasa by two British gun boats placed there. This led finally to the taking over of the country as the Nyasaland Protectorate. The

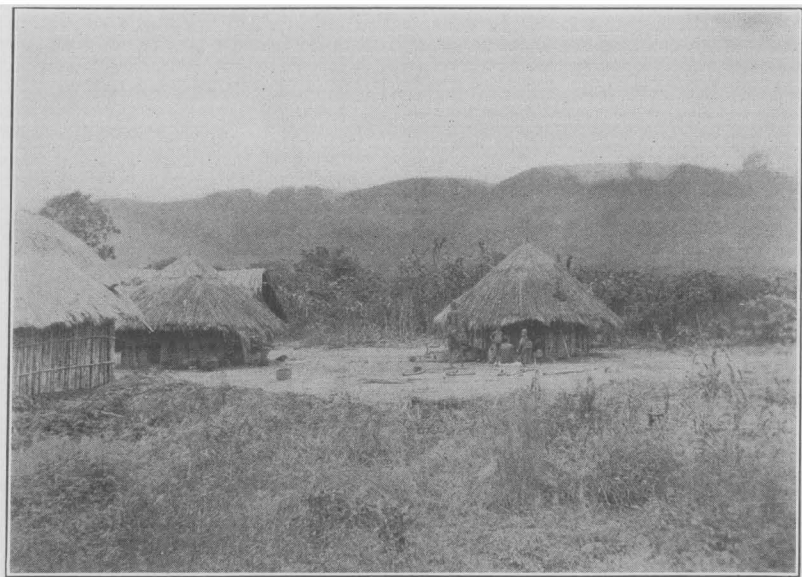


Photo by Dr. W. A. Elmslie

OLD TIME NGONI WARRIORS AS THEY APPEARED IN WAR DRESS

work of the missions, the gradual establishment of courts of justice, and the extension of legitimate commerce, led not only to the suppression of the slave trade but to the abolition of domestic slavery. With the *Pax Britannica* came the steady improvement of communication, and other conditions helping the advance of Christianity and of the people as a whole. Our first letters, written from the lake, were thirteen months old when delivered in Great Britain and our friends had heard nothing of us all the time; now, in normal con-

ditions there is a weekly mail service, and the first cable, laid to the Cape in 1879, has made telegraphic communication an every day possibility. The railway we found recently begun at the Cape in 1875, has now been carried across the Zambesi to Broken Hill and the Congo State, with ultimate objectives for its passengers, in the north at Cairo, and on the west at Lobito Bay. The journey from the Cape to Chitambo, near which Livingstone died, would have taken, in 1875 from six to nine months to accomplish with good



A NATIVE AFRICAN VILLAGE IN LIVINGSTONIA

reason to fear it might never be done because of the opposition of the warlike Matabeli; now Mr. Moffat, our missionary there, can cover the distance by motor car and rail to the Cape in five days.

Great as these physical changes are, the social, moral and spiritual changes which God has wrought among the people are greater still. Where formerly a native woman would not have gone alone from one village to another, and a man would not have gone without his shield, spears and club, now men, women and children go throughout the country with the almost confidence. The tribes formerly at war with each other are now living in amity, and many of those who formerly sought each others lives can now be seen sitting together as humble disciples at the Communion Table of their Lord and Saviour. The terror of witchcraft, as the source of accident and dis-

ease, is giving place to the knowledge of cause and effect, the sources of the common tropical diseases, their prevention and cure.

The spiritual darkness of former days, their fear of retribution from offended malign spirits, and the blank of the future have been illumined by the preaching of the Gospel, the knowledge of Jesus Christ as the Saviour of the believer, the love of God and the hope of heaven.

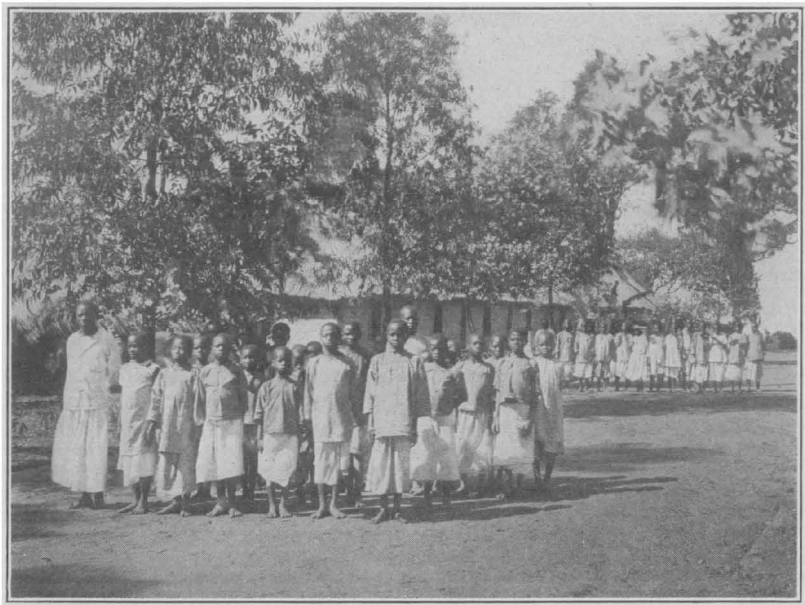
The work of the Livingstonia Mission has been carried on along four main lines, the directly evangelistic, the medical, the educational and the industrial, all having the common end of leading men to Christ and to confession of their faith in him by baptism, membership in his church, and the service of God and man. The one station of 1875 had become nine central stations in 1927, and con-

nected with these there are thirty-one congregations with thirteen ordained native pastors, 952 office-bearers, and 19,371 communicants, with over 10,000 catechumens looking forward to baptism after their two years' preparation and probation had been satisfactorily completed. This native church is entirely self-supporting, the people paying their own pastors and evangelists, as well as building their village schools. From the beginning they have taken an active share in the duty they recognize of propagating the Gospel among the people who have not yet heard or accepted it. Three years ago the Presbyteries of Livingstonia and Blantyre united to form the Synod of the church of Central Africa (Presbyterian), and this has been joined by the Presbytery of Mkhoma, of the Dutch Reformed church mission of the Cape. Its

membership exceeds 50,000, and at its next meeting the Presbytery of the mission of the Dutch Reformed Church of the Orange Free State intends to join the Synod.

The medical work of the mission has, in the past, opened the door for the entrance of the Gospel among opposing tribes, and has been especially useful for this purpose among Mohammedans. Its work is also a constant exhibition of what the spirit of the Gospel of Christ means by its care of the sick and suffering and the dying, who, in former days would have often been cast out to perish, or to be devoured by wild beasts.

In the industrial departments of the mission there are about 120 apprentices, each serving a term of five years. Many of these are the children of Christian parents who are thus being trained to useful occupations for the advancement



NEW TYPE OF WARRIORS—LIVINGSTONIA MISSION PUPILS IN TRAINING

of their fellow men and the good of the country. During the whole of their term, they are not only receiving technical training but are under Christian instruction and influence, and the majority of them, before its close, are either in the catechumens' classes or have been baptized and become members of the church. A good many at the close of their apprentice-

among those going to work in distant places, where no missionary was at work, with the Scriptures in their pockets and the love of Christ in their hearts, have proved themselves to be unpaid foreign missionaries of the native church. In one case, at least, this work was so effective that later, when a mission from America arrived there, a small congregation and



VILLAGE WOMEN AT THE MILL—POUNDING MAIZE INTO FLOUR.

ship go to South Africa, or the Congo State, led to these places by the desire to see something of the outer world and by wages four or five times greater than they could get at home. Some remain permanently in those places to which they have migrated, but most remit home part of their pay, and after a year or two return to become the native builders and carpenters in their own villages, and so help in improving the homes of their people. The earnest Christians

evening schools were ready to welcome their help and guidance.

The educational side of the work by its influence on the young, has proved most effective for the furtherance of the Kingdom of God. The one school of 1875 has now become 721 schools with 1,306 native teachers, and 18,464 pupils with the Central Institution at Livingstonia for the training of teachers, the more advanced work of training the native pastors, and for the medical training of Hos-



Photo by Dr. W. A. Elmslie

OLD WOMEN AT SCHOOL IN LIVINGSTONIA LEARNING TO READ

pital assistants and orderlies, who get their practical work in the wards and out patient department of the David Gordon Memorial Hospital at that station.

The value of the educational work, as an evangelistic agency, can be seen when it is remembered that every pupil receives a daily Scripture lesson and the influence of this permeates and regulates the work and aim of the school in the formation of the character of the pupils. The new attitude of the native to education is seen in the contrast between the early days, when the pupil expected to be paid for coming to school and the parents expected to be paid for allowing them to come, and the payment last year by parents and pupils of £1,090 (\$5,000) in school fees. There is an ever increasing demand for admission to the In-

stitution and the necessity for building a college, equipped with the necessary staff to meet this demand, is evident. By its means the training of the native leaders of the country under Christian influences and instruction would be assured, and the highly beneficial effect on the future of Central Africa would be incalculable. The opportunity for securing this is pressing now, and can only be neglected at our peril.

The influence of this educational work can be further understood by the number of pupils who pass through these schools, reading the Scriptures in their own vernaculars. Besides school books, and a very limited amount of other literature, the statistics of the Bible societies show how the Word of God, like leaven, is permeating the people. The Zulu Bible, pub-

lished by the British and Foreign Bible Society, is read and understood by many of the Ngoni. Into the Nyanja language the whole Bible has been translated, and the National Bible Society of Scotland have printed 31,000 Bibles, 73,670 New Testaments, and a total of 222,757 complete Scriptures and portions of Scriptures in that tongue. We are now faced with a demand for another edition of 10,000 Bibles. Besides these most of the New Testament has been printed in Chinamwanga, and most of the Bible in the Bemba tongues, while the whole New Testament has been printed in Yao, Tonga and Konde. It has been printed three times in Tumbuka, two of these editions being at the Livingstonia printing press, where also Mr. Crawford's first edition of the New Testament into Luba for the cannibals of the Congo was printed. Later, his translation of the whole Bible into the same tongue has been printed at home. This list by no means exhausts the

work of the translators, nor the provision made for saturating the minds of the pupils with the Word of God, which is able to make them wise unto salvation.

Though the details given refer chiefly to the Livingstonia Mission, with which I am best acquainted, it has to be remembered, that it is only one of the now many missions laboring for the extension of the Master's kingdom and the regeneration of Africa. To a greater or less extent, the methods adopted by the various missions have much in common, and all can tell of the blessing that God has granted on the faithful preaching of the cross of Christ, of the changed lives of men whose hands in former days were often imbrued in blood, and of the change in whole tribes from being turbulent disturbers of the peace of the country, to being industrious, peaceable citizens, seeking the good of their fellow men.

It is the Lord's doing and is marvellous in our eyes. To Him alone be the glory and the praise.

PROSELYTING OR SAVING

WE HEAR people who have not investigated missionary work say with a sneer, "How many *proselytes* are you getting?"

It isn't burglary to break into a house when the owner is inside asleep—if the house is on fire. It would be equivalent to murder not to. People who think missionaries are proselyting are badly informed. When eighty-five per cent of the children born have no legal parentage, it is not proselyting to establish Christian homes. Where people shoot and stab each other on little provocation, it is not proselyting to teach patience, love, pardon and good citizenship. Where intemperance and its baneful fruits reign, it is not proselyting to teach a normal life. Where towns of thousands of people exist with no religious instructor at all, it isn't proselyting to proclaim the Gospel of the Son of God. Where a group of patriots are struggling to the best of their ability to lift their native land out of the moral and intellectual mire into which she has staggered under her load of ecclesiasticism, it isn't proselyting to run to their relief. If it is, it is a plain case of proselyting from the devil, and that is what missionaries are for, and so plead guilty.

—*The Messenger, Guatemala.*

JOHN R. MOTT—CHRISTIAN STATESMAN

BY FRANK B. LENZ, New York

IT HAS been said that every man has his adjective—but not so John R. Mott. It would be difficult to circumscribe him by grammar, rhetoric or epithets. Physically and morally he is large and straight and square. He is distinctly American with the evidence in his face of concentration, poise, peace, strength and earnestness. When in action there is no room to doubt the determination and will power of the man. Great physical strength and energy are revealed in his movements. He commands others because he has conquered himself and because he himself has learned to obey a higher Power.

Everyone realizes that he cannot be labeled or confined within sectarian limits. It is enough to say that he is a Christian and is loyal to Christ and His Church universal and so might be termed an "Ecumenical Christian." He deals habitually with intellectual, moral and spiritual essentials, and in that sense he might be called an "essentialist," rather than a "modernist" or "fundamentalist."

John R. Mott cannot be explained by analyzing his great administrative, intellectual and organizing abilities. There is a spiritual dynamic about him that brings things to pass. His greatest purpose in life is to discover and do the will of God.

Mott is a prodigious worker. Whether at home or in the office, on the sea or in the subway, he is busy toward purposeful ends. Yet he works without manifesting hurry or worry or impatience. So

completely does he lose himself in the causes of Christ that he takes no thought of time, space or handicaps. Problems exist to be solved. Crisis exist to be transcended.

He has frequently said that when a man lacks world-conquering power it is because he has been conquered by the world and not by Christ. In one of his addresses he says:

Come to Christ for the particular thing you need. Is it cleansing? He will make you clean. Are you depressed and discouraged? He will plant new hope in your breast. Are you weak? He will give you energy. Let Him flood your life, flood it, flood it, that you may say, "It is not I that liveth, but Christ that liveth in me." Let us rise in newness of life.

One of the remarkable characteristics of Mott is his ability to change men's attitudes from opposition and hostility to one of confidence and hearty support. This can best be explained by spiritual influence rather than on human grounds. Men's hearts are stirred by his appeals and their wills respond so that they are ready to follow his leadership.

"Mott is earnest and able, but he will never make a speaker," said Richard C. Morse, General Secretary of the International Committee of the Association about the time the young Cornell graduate joined his staff. Today, forty years later, while he makes no pretense to eloquence and rhetoric, he is unique for his ability to electrify an audience. While he never seeks merely to entertain his hearers, the deep, vibrant qualities of his voice, his poise and dignity, his choice of words and staccato sen-

tences and his commanding grasp of the subject, compel attention. He shows this power even when speaking through an interpreter on his extended foreign tours.

Mott is recognized as a masterful presiding officer. At the World's Convention of the Young Men's Christian Association, which met at Helsingfors, Finland, in 1926, he handled that audience of fifteen hundred delegates from fifty-two nations, day after day, with such superb skill and fairness that the meetings ended without a ripple and on schedule time. Thorough preparation, great attention to details and the selection of wise and capable associates are keys to the success of the conferences and assemblies over which he presides.

While Mott is not noted for his humor and does not have time to spend in telling jokes, those who know him intimately know well his keen relish for good stories, and his own ability to tell them.

Mott and Money

One of the significant contributions that Mott has made to Christian progress is through his ability to convince men and women of social standing and large wealth, that it is worth while for them to invest large sums in great causes that will continue to bear fruit long after he and they are gone. The offerings which he recommends are not wild cat stocks, but "gilt edge" investments that build character, that bind together the races, nations and classes and that promote the Kingdom of God among men. He challenges people to give not paltry sums but large and sacrificial offerings. No one knows the number of millions he has raised for Christian work. He has helped to lift giving from the

level of a small, begging appeal to a dignified plane that commands the respect and confidence of the donor. Dedicated money is as imperative and as sacred as dedicated lives. If rightly used money is as truly a means of bringing in the Kingdom of God as preaching the Word of God. It is characteristic of Mott, that before asking for a gift he takes great pains in preparing the case thoroughly and spends much time in prayer before presenting it. Money raising for Christian enterprises may be regarded as an important and highly spiritual religious activity. Many of John R. Mott's best friends are those who have given him the largest sums over a period of years. Scores of donors have testified to the sacramental effect that their gifts have had on their own lives. The motive that animates the appeal and the purpose for which the money is used determine the character of the effort. Mott believes in sacrificial giving not, "until it hurts," but "until it feels good."

Mott in Print

A large collection of books, documents, magazine articles, and pamphlets, have come from the mind and heart and pen of John R. Mott in the past forty years. Many of these are of a high order and of enduring value. The burning, vital messages have deeply impressed and moved large numbers in many lands. "Confronting Young Men with the Living Christ" or that striking pamphlet, "The Price of Leadership" (written over twenty years ago), will convince any reader that they were the product of no ordinary individual.

In all of his books there are passages which reveal wide vision and



DR. JOHN R. MOTT AND DR. DAVID Z. T. YUI AT JERUSALEM, MARCH, 1928

strength and character. Many of his volumes have been translated into other languages and are distributed widely, especially in the great university centers.*

War Work

As noble men of God in the monasteries of Europe kept the flame of the Christian religion alive during the Dark Ages, so other noble followers of Christ endured the trials of the arena of conflict and made Christ real in the midst of the appalling lusts and hatreds of the World War. It was heartrending to see the best manhood of the nations, march into the fiery furnace. Character was needed that would not burn or die, but this seemed almost impossible. Mott carried a cross day and night during those terrible years, but under his leadership were mobilized and intensified the moral and physical forces of the enlisted men. From the war zone he returned to America and asked for \$170,000,000 for the United War Work Campaign. The response was \$205,000,000, given because men and women knew the awful consequences if their loved ones at the front and in camp were not surrounded by some decencies and restraints of civilization. To keep men and boys from going to physical and moral destruction during the reactions following the terrors of battle, millions of dollars were contributed for work in debarkation camps, naval stations, rest billets and prison camps. Mott led this gigantic movement to hold men up to

the best, and to help make righteousness prevail. As head of the United War Work campaign, he devoted an energy and determination that was almost alarming to some of his associates.

The Christian religion was enlisted and was one of the few forces to return to usefulness. It was not submerged or destroyed, and the Y. M. C. A., with the help of a group of noble American laymen, was one of the chief agencies that kept religion functioning. This and other organizations acted as the good Samaritan among forty nations at a time when passion was enthroned, and in the midst of those years of pain, suffering and sorrow. As an expression of appreciation of the service rendered on behalf of the American soldiers and sailors, as well as the men of the allied armies and prisoners of war, the United States Government gave Dr. Mott a Distinguished Service medal, the French Government made him Knight of the Legion of Honor, and the Italian Government conferred upon him the Order of the Italian Crown.

Influence on Youth

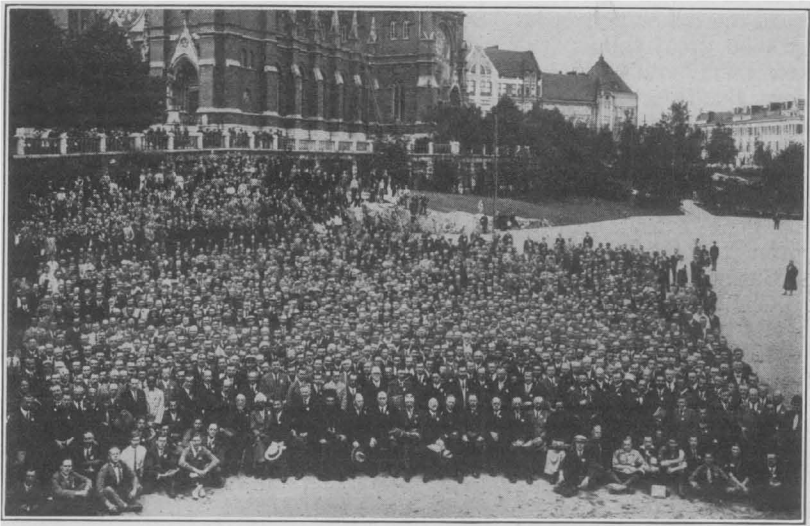
For forty years Mott has helped to keep the attention of the world riveted on youth. As international student secretary for the Christian Association he repeatedly circled the globe to push an aggressive campaign of evangelism among students in the great university centers of Asia, Africa, Europe and Latin America. He was one of the early student volunteers for Foreign Missions and for years he actively shared in the development of that movement. Later he conceived the idea of the World Student Christian Federation, and became one of its founders at Vad-

* Among his books are: "Strategic Points of the World's Conquest," "The Evangelization of the World in this Generation," "Christians of Reality," "The Pastor and Modern Missions," "The Future Leadership of the Church," "The Decisive Hour of Christian Missions," "The Present World Situation," "The World's Christian Federation" and "Confronting Young Men with the Living Christ."

stena Castle, Sweden, 1895. Students all over the world were thus united under the banner of Christ and the influence of the Federation has become so far-reaching that at present its work embraces more than forty countries, over 3,000 colleges and universities and a membership of 300,000. In recognition of his work for students, Yale University conferred upon

white people and the Negroes throughout the United States.

Curiously enough as Mott grew older he came to see more clearly the strategic importance of Christian work with boys and he turned his attention vigorously to strengthening the Association's program among those of the teen age. With characteristic emphasis he said: "Let us go into towns and



DELEGATES AT THE HELSINGFORS YOUTH CONFERENCE IN FINLAND, 1926

him the degree of Master of Arts thirty years ago.

Repeatedly Mott has said: "I have learned to trust youth." Since the globe has become his parish he has learned to trust them whatever their color, race or nationality. One of the most statesmanlike things he ever did was to establish a committee to promote friendly relations among foreign students studying in America. He also had a large part in launching the notable work of the Interracial Commission which promotes better racial understanding between

villages; into our cities and rural districts, with a living appreciation of the transcendent importance of getting hold of the boys. Let us all have a hand in this highly multiplying work—that of relating boys in their plastic years, their vision-forming years, their ideal-determining years, their habit-forming years—to the ever living Christ."

The Kingdom of God First

Gifted with qualities that would have made him a great statesman, educator, jurist, editor or business

man, John R. Mott has turned a deaf ear to the many appeals that would remove him from the field of distinctive Christian work. When he was a student at Cornell, more than forty years ago, he made a decision that completely changed the course of his life. One evening, coming in late at a crowded student meeting where the famous Cambridge University cricketer, J. E. K. Studd, was speaking, he heard the following words: "Seekest thou great things for thyself; seek them not." He heard little more, but this text led to a great soul struggle which resulted in his decision to turn his back on the law, the profession for which he was preparing. From that day he has done everything within his power to strengthen the Church of Christ and build the Kingdom of God on earth. To prove his loyalty to the new purpose to which he dedicated his life, Mott has refused business offers that would have given him a large income; he has also declined college presidencies and could not be persuaded to accept the high office of American Minister to the Republic of China which President Wilson urged him to consider.

"A man cannot be a Christian alone," he has repeatedly maintained as he has urged men and boys to avail themselves of the privileges of the church and to take up the responsibilities. Through him thousands of men have thus been led to dedicate their lives to the Christian ministry at home or abroad. The Association has been recognized as "an arm of the church" or "the Church's auxiliary" not as an independent organization.

Dr. Mott's devotion to the cause of Christ, above all other causes, is

illustrated by an incident that occurred a few years ago on a visit to Manila that lasted only thirty hours but was historic. He addressed a convocation at the University of the Philippines one afternoon, when the grandstand on the athletic field was filled with students and members of the faculty, and hundreds more were standing on either side of the platform. His subject was "Christ, as our hope in overcoming temptations." It was an unusual address for a convocation of the University but the students were very responsive. He impressed all who heard him as being on the Lord's business and not his own.

In International Affairs

Theodore Roosevelt described Mott as a man who had rendered most consistent, useful and disinterested service in the United States and in many other countries. Chief Justice Taft has said: "There is no one of the present day who has a greater world vision of promoting the better side of all men and more experience in fitting him to do so than Dr. Mott. Leaders in centers of influence the world over are familiar with his capacity and genius. This has made him a great agent in the progress of civilization."

When the degree of Doctor of Laws was conferred upon him at Princeton University in 1911, he was characterized as "a devisor of national and international agencies" and as "a traveler over four continents in search of room for work." Twice he was sent on political missions by President Wilson who regarded him "as one of the most useful men in the world." In 1916 he was a member of the American and Mexican Joint Com-

mission to settle the difficulties between the two countries and in 1917 he was a member of the Special Diplomatic Mission to Russia, headed by Elihu Root.

He has been decorated many times, for the distinctive services he has rendered. In addition to those already mentioned, he has received the Imperial Order of Meiji of Japan, the Order of Polonia Restituta of Poland, the Order of the Saviour of Greece, the Order of the Holy Sepulchre of Jerusalem and the Second Order of the Crown of Siam. He is probably acquainted personally with more crowned heads and leaders of State than any other living American. It has been said that before the war, he knew every prime minister in Europe.

Where in the history of Christian work, has any other man held five positions of major importance simultaneously? Dr. Mott has, at the same time, held the unique distinction of being president of the World's Alliance of the Young Men's Christian Associations, Chairman of the World's Student Christian Federation, Chairman of the International Missionary Council, General Secretary of the National Council of the Young Men's Christian Associations of the United States, and Chairman of the Institute of Social and Religious Research. For some years he was also Chairman of the Executive Committee of the Student Volunteer Movement and very active in the Foreign Missions Conference of North America. Any one of these positions would tax the capacities of an ordinary man.

Foreign Mission Activity

The foreign work of the Young Men's Christian Association re-

ceived its chief stimulus in the beginning from him. Its aim was to establish self-supporting and self-propagating associations in the strategic cities of foreign lands under native leadership. A network of modern buildings which serve as demonstration centers all over the world testify to the success of the enterprise.

Mott's activity in the missionary enterprise and his influence in organizing Christian forces in all lands led to his being regarded as one of the most constructive religious geniuses since John Wesley. His ability to unify and coordinate disorganized and unrelated forces has resulted in effecting large economy, in the reduction of overlapping, and in the minimizing of national and denominational friction.

The World Missionary Conference held in Edinburgh in 1910 was planned to develop a program of closer cooperation and unity among all evangelical churches. Mott at forty-five was chairman of the conference which brought together 1,200 delegates from all over the world. His work was so noteworthy that the University of Edinburgh conferred upon him the degree of LL.D. even before the convention was called to order. This conference ended the policy of separate action on the part of mission societies in their approach to the world task. Out of the conference there sprang a Continuation Committee, which "advanced by great strides the cause of international cooperation." As chairman of this committee, Dr. Mott drew together in area after area, national missionary councils, both in "sending" and in "receiving" countries. Those in China, Japan, India, North Africa and Eastern Asia and Latin America, by the

incorporation of the indigenous churches, became National Christian Councils. These in turn were united in a great new organization—the International Missionary Council, which last April closed its remarkable sessions at Jerusalem.

A Great New Task

Recently Mott has resigned as General Secretary of the Association movement in the United States, but it is not that he may seek rest and settle down in the stuffy atmosphere of the study to reminisce about the past. He has resigned to make way for youth in

a youth movement. Having taken this step he does not hover around to become "Chairman of the Board" but he has already started on a tour of India in connection with his important duties as Chairman of the International Missionary Council—a task of such urgent character as to require the exercise of all his powers. He firmly believes that the Christian world situation demands that leaders everywhere "re-think, re-state, re-interpret and apply the Christian message, and, where necessary revise plans and methods." To this task he will now devote all his powers.

THE SECRET OF SUCCESS

BY JOHN R. MOTT, LL.D., New York

WHAT is the secret of obtaining the men and the women needed and the money required for missions? In every land and among all peoples, wherever Christ is exalted as the *living* Christ, people see that He should have right of way in themselves and full control of all that they have or ever may possess. It is inconceivable that the *living* Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient to meet every need.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places *Christ was lifted up*, and in other cases He was not. In one case the conditions were complied with, and as a result He manifested Himself. Old things passed away, all things became new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

The only method that will bring forward workers who will stand the test in the day of trial and temptation, the workers who recognize that they receive their call not from man, and not from a dead Christ, but from a *living* Christ, and the only way in which we can obtain the money needed, and that will not bring greater dangers than now surround us, is *the lifting up of Christ*. We must hold Him up in our own lives primarily, in our homes and churches, conventions and conferences, in our board meetings and committees. We will say less perchance about the motives and about the methods, and more about Him, and we will leave Him free to work.

If we will let the living Christ stand out in the central place, then we will have times of refreshing from His presence.

"I WAS IN PRISON AND YE CAME UNTO ME"

BY VINCENT J. STEFFAN

Prison Chaplain-at-Large in America

"SIT down, young man, and tell your story," said the warden of a western Penitentiary, as he looked into the eyes of his caller, the Rev. Vincent J. Steffan, one-time gangster and society's outcast, but now the Prison Chaplain-at-large of America. The story told by this visitor as to his rise from the depths of depravity to an honored place of an ordained Christian minister, brought out the warden's sympathetic response, for he himself had risen from a common guard to the highest position of authority. During the course of conversation, he said: "Prisoners should be treated with absolute justice; punished speedily when rules are violated, and encouraged and rewarded for good behaviour." The two were agreed that the old system of prison management with its corporal punishment, shaved head, striped uniform, and lock-step, is a relic of the past. The new system embraces unlimited privileges of correspondence, sports in season, entertainment and movies, free tobacco, and other privileges. Both systems, however, fail to produce true reformation.

The writer spent twelve years in prisons as a prisoner, and since his conversion has devoted his life to the ministry of the Gospel among the prisoners of America, "that they also may obtain the salvation which is in Christ Jesus, with eternal glory," (2 Timothy 2:10) with its accompanying cheer and inspiration to good citizenship.

I believe in all sane prison reforms. The old system of brutality was a crime against society, as well as against the executioner. The coddling or pampering of the prisoners is equally wrong. It fell to my lot to be punished frequently, while an inmate of prisons, and the reaction against brutish treatment was always bad. Much is being said about the contributing causes of crime: heredity, disease, and environment, but in my judgment men are in prison simply because they will lie, steal, cheat, and kill—hating the right and loving the wrong.

If the policy of prison management fails to rectify this wrong attitude toward truth and law, toward man and God, then the inmate is sure to be turned out upon society in a worse state than when he entered the prison. We cite a recent example. A released prisoner was placed in my care to secure his employment. To my astonishment, upon questioning the man, I found him very bitter against churches and preachers. He said, "A preacher sent me to the penitentiary, and held out against my securing pardon."

Here was a case of a perverted sense of justice. This fellow, in company with two other gangsters, had held up the minister at the point of a gun, relieving him of his valuables. Because the minister did his duty as a citizen, this criminal claimed that he thereby dishonored the God he represented. According to the criminal the minister should have failed to appear in court against him.

Having this perverted view of law and its enforcement, is the criminal hopeless? I believe he is not. The real remedy and vital need is the presentation of the Gospel of the Grace of God, with its supernatural power to save and to keep. Show me the man who has received Christ in his heart, and I will show you the man who is subject to discipline. "Christ is the end of the law for *righteousness* to every one that believeth." (Romans 10:4.)

The messenger of God to prisoners should be a man who knows the Gospel by regenerating experience, with ability to present it in a safe and sane way, and one who knows life in the "Big House," being familiar with the prisoners' ways.

In one of the principal eastern state penitentiaries, the lax methods of government, with failure to enforce discipline, resulted in such deplorable conditions that one of the officers said: "In those days we were not so much afraid of the prisoners, as the guards themselves during the grave-yard shift. Not infrequently, when addressing the prisoners, we were obliged to assume an apologetic attitude toward them, lest we hurt their feelings!"

A complete change was effected when a military type of system was introduced. In place of drug and booze traffic, with its horrible results, along with confusion and disorder, there was established order and discipline. This was brought about by the selection of a genuine leader who gathered about him an unusual class of men for his assistants.

This is a great need of our prisons throughout the country, and when it is linked with instruction in simple faith in God, through the

Lord Jesus Christ, a notable change in the prisoners' conduct takes place. When the prisoner decides the *son question*, while still serving time, not only is the *sin question* settled, but he becomes a model prisoner, and unconsciously prepares himself for the time of his release. He is able to start on a higher plane, with the Spirit of God in him and guiding him.

"I was let out of prison, and ye Christians befriended me," he should be able to say, for the great need at the present moment is a better feeling toward the man who has "served time." Nothing should be done to make it difficult for him to win an honest place among men. Surely the man just out of prison is entitled to a fresh start in life, without unnecessary prejudice toward him because of his past.

Our Prison Association aims to perform a duty which is incorporated in the Great Commission of our blessed Lord. Thus the friendless prisoner finds a friend who has faith in him. The Gospel is preached in penal and correctional institutions throughout the United States; Bibles, Testaments, Gospels, and suitable literature are freely distributed among these otherwise neglected men and women. This ministry has been owned and blessed of God in a marked way. Many outstanding cases of conversion, including that of notorious criminals, might be described. Interesting indeed are the workings of the Holy Spirit in the transformation of the lives of those hardened through sin.*

* The Vincent J. Steffan Prison Association, 804 Witherspoon Building, Philadelphia, Pennsylvania, will be glad to mail to any one interested a free copy of its quarterly leaflet, which gives in brief form a survey of its activities and prison visitations, also the story of a modern miracle of grace, as seen in the life of Prisoner Number 27975.

THE CHURCHES AND WORLD PEACE

BY MRS. JEANNETTE W. EMRICH, New York

Secretary of Commission on International Justice and Good Will, Federal Council of Churches

"The business of the Church is to make my business impossible."

—GENERAL HAIG.

THE building of friendship, understanding and good will has a definite part in the new program of the church. Missionaries will have a difficult time in a country that dislikes America and that feels that we misunderstand it and are unjust in our attitude toward it. The building of world peace is a responsibility of the Church today. Is *your* church thinking seriously on this matter?

One effective method is to hold LOCAL STUDY CONFERENCES in which the leaders in the churches may directly face the urgent questions of the day and may share in framing the needed policies.

Suggestions for Local Conferences

1. The conference should range if possible between fifty and one hundred members. Should more desire to participate, it will probably be better to hold two conferences in different sections of the city.

2. Should the conference much exceed fifty, it would probably be advantageous to divide into two groups for the preliminary discussions and tentative formulation of findings.

3. The Findings Committee should not exceed five; three in most cases will be able to do better work. They should be chosen with a view to their familiarity with the problems of world justice and peace, and to their ability to use accurate English, compact sentences and clear style.

4. The members of the conference should, if possible, be officially designated by their respective churches and should report back the findings and recommendations of the conference for church consideration and action.

5. The chairman of the conference, as a rule, should not be the chairman of the Findings Committee. He should help the conference to do its best thinking and be resourceful in securing equal participation by all in the discussion.

6. Local conditions must determine the period of the conference. If possible, it should continue at least two days. Discussion topics should be carefully selected and should not be too vague or too numerous for thorough work.

7. It will probably be better to frame two or even three findings on the point in question, in order that conscientious convictions may be adequately expressed.

8. The individual churches should be invited to send delegates, the number from each church being stated. Care should be taken that women and young people are adequately represented.

9. The syllabus of the Washington Study Conference on the Churches and World Peace, which was well fitted for its purpose, has been reprinted, and might well be used by regional conferences. Here are given a large number of urgent topics, presented in question form, calculated to stimulate thought and

discussion. The syllabus can be had in quantity at ten cents a copy.

[Address Continuation Committee, National Study Conference on Churches and World Peace, 105 East 22d Street, New York, N. Y.]

Church Cooperation

In December the PARIS PEACE PACT, which is now before the world, comes before the Senate of the United States for ratification. All responsible nations have been invited to agree in solemn treaty to renounce war as a means of settling disputes.

It was signed in Paris on August 27, 1928, by representatives of the United States and fourteen other nations. Forty-nine additional nations have also been invited to sign this Peace Pact.

Its essential features are in the following two articles:

Art. I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Art. II. The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Secretary Kellogg has said: "In the name of the Government of the United States, I bespeak the continued support of every church in the present movement for the promotion of world peace."

Has *your* church signed the Memorial issued by the Cause and Cure of War or the Memorial issued by the Federal Council of Churches endorsing this multilateral anti-war treaty?

Broadway Tabernacle sent in a thousand signatures, practically all its church members signing.

The following is the endorsement given in the Memorial is-

sued by the Federal Council declaring our belief:

1. That war should be renounced and never again be resorted to by civilized nations as the means for settling disputes, enforcing national claims or seeking national objectives.

2. That war should be made a crime by specific provision of international law.

3. That the settlement of every threatening dispute, whatever its nature, should never be sought except by pacific means.

4. That even regarding disputes which the nations involved may not be ready to submit to arbitration or judicial settlement, they should nevertheless pledge themselves not to resort to war.

5. That solemn engagements pledging the good faith of the nations in these vital matters are essential to the development of the spirit of mutual confidence which must precede a general movement for thorough-going disarmament.

We therefore respectfully express to President Coolidge and the Senate our earnest hope and desire that the multilateral treaty for renouncing war as an instrument of national policy, now before the nations, may be promptly ratified.

If the Senate has not already passed on this question send in

a. Signatures from your group.

b. Ask your friends to sign.

c. Write a short personal letter to your two United States Senators in support of this Peace Pact.

[Printed copy of the Memorial may be secured by writing to 105 East 22d Street, New York, N. Y.]

A Four Weeks' Study Course of the Multilateral Anti-War Pact of Paris, called "The Proposal to Renounce War," is also available.

How well informed are the women in your church in regard to this great forward step to abolish war? You will want to know something of the background of the movement. You will want to be clear about the problems involved in the proposal. You will want to understand the real significance of the treaty when adopted.

[Reference books and pamphlets are suggested in this study pamphlet. Price 15 cents. Address Commission on International Justice and Good Will, 105 East 22d Street, New York, N. Y.]

Where can we secure a leader for such a course?

1. Your pastor.
 2. Your delegate to the Cause and Cure of War.
 3. From the International Relations Department of your local Woman's Club.
 4. The Y. W. C. A.
 5. League of Women Voters, etc.
- Read and discuss the following International Ideals of the Churches of Christ in America:

I. We Believe that nations no less than individuals are subject to God's immutable moral laws.

II. We Believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III. We Believe that nations that regard themselves as Christian have special international obligations.

IV. We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We Believe that Christian patriotism demands the practice of good will between nations.

VI. We Believe that international policies should secure equal justice for all races.

VII. We Believe that all nations should associate themselves permanently for world peace and good will.

VIII. We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We Believe in a sweeping reduction of armaments by all nations.

X. We Believe in a warless world, and dedicate ourselves to its achievement.

Do they relate themselves to the study material in your Home and Foreign Missions Textbook?

BETWEEN WAR AND PEACE

What do you know about new methods? Under this question, the new technique that is being developed in the peace movement is considered in a handbook for peace workers, which is now on sale by Macmillan Co. Mrs. Florence Brewer Boeckel, the author, has spent a solid year on the book.

The following is from the chapter, "What you can do for Peace":

"Radio.—A radio school on international relations is being conducted by Mills College.

"A radio forum has been one of the successful ventures of the Pennsylvania Branch of the W. I. L.

"The 'radio teas' are a special invention of the Southern California Council on International Relations in order that its members may make the best possible use of the half hour on Friday afternoons that they furnish speakers for a local station.

"Libraries.—In addition to the extensive classified bibliography covering all phases of the peace movement, we find in this book an account of the 'International Mind Alcoves' furnished by the Carnegie Foundation; of certain traveling libraries; of the Handy Shelf of latest books on international relations; and of 'The Children's Tour Around the Globe.'

"Armistice Day.—A children's international party for the afternoon of Armistice Day is a brilliant suggestion that has come from Pasadena.

"Ottawa, Canada, developed a shop-window display to show the desolation and waste of war and the economic interdependence that has followed the war.

"Good Will Day.—The use of May 18, appointed by the World Federation of Educational Associations as World Good Will Day, varies from 'The International Night' arranged by the Lions Club of Rock Springs, Wyoming, to the 'Festival of Nations' in Southern California and the 'Dance of Nations' which the Cleveland Press promotes.

"Memorial Day.—The extension of Memorial Day observance to include the 'heroes of social construction' has become the practice in Cincinnati and elsewhere; 'Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and sufferings life depends, form an army larger than any fighting force of which history has record.'

"Schools.—The chapter on the promotion of international understanding through the schools and colleges is one of the richest chapters in the book. We will not minimize its importance by an attempt to give here any impression of its contents.

"The Church and Peace" and "Women and Peace" are two other very full chapters but they are hardly more important than the chapters discussing the relations

of commerce, labor, farmers, war veterans and young people respectively to the great issue of our time.

Part three of the book comprises what Mrs. Boeckel calls "Introductions to further study of influences for and against world peace." These influences include the efforts that are being made to organize the world for peace through the League of Nations, the World Court, the outlawry of war, arbitration and international law; and national policies affecting peace such as the development of our military establishment, the Monroe Doctrine, nationalism, imperialism and immigration. The nature and cost of modern war are freshly described. The book ends with the chapter on "What You Can Do For Peace," and the bibliography.

The book can be secured by addressing Mrs. Florence Boeckel, 532 17th Street, N. W., Washington, D. C. Price \$2.50.

An excellent "Discussion Outline on War and Peace" can be found in the *Epworth Herald* of July 7th. It will be found helpful in guiding a discussion, in locating the problem and arriving at the solution.

International Relationships and Missions

The following outline is offered by the United Christian Missionary Society, Indianapolis, Indiana, under the theme "Social Adventures with Jesus."

National relations and missions.

1. Discuss the national movements that have hindered or helped missions.
 - a. Persecution of early church by Roman and Jewish authorities.
 - b. The loss of prestige of the Roman Empire, 4th to 7th centuries.
 - c. The Crusades.
 - d. Mediæval wars in Europe.

- e. Colonial expansion. Compare English and Spanish American policy.
- f. Modern wars between Christian nations.
2. Are missions favored or hindered by peace?
 - a. In above list compare and contrast the Christian missionary with the Mohammedan missionary. The Buddhist missionary.
 - b. Is there any difference between policy of Catholic and Protestant?
3. Do missions really help make for peace?
 - a. Is a foreign missionary entitled to military protection from home?
 - b. Has Christian missionary activity prepared the way for civil wars in China? For the Indian national movement?
4. When missions means the sending of really superior people, called missionaries, to help those of inferior opportunities, are missions justified?
5. What is the real purpose of missions?
6. How do the religious affiliations of the people in a nation influence our attitude? Italy, Turkey, England, etc.

Peace Education in Your Church

What one church has done to cultivate International Good Will. Broadway Tabernacle (New York). Council of International Good Will.

An increasing conviction has come to many of the followers of Christ that they have a responsibility for the attitude of His Church towards International Relations.

ORGANIZATION.—The Council of International Good Will was initiated by Dr. Jefferson and held its first meeting on January 16, 1925. Its membership was made up of two representatives from each of the five large organizations in the Church; the Sunday-school, the Young People's Society of Christian Endeavor, the Women's Club, the Society for Women's Work and the Men's League. The

Church Committee and the Board of Trustees are also represented on this Council. The assistant pastor is likewise a member. A Chairman, Secretary and Treasurer, and a Secretary of Literature were then elected.

A FOURFOLD OBJECTIVE.—It is the Council's purpose to:

1. Encourage the study and discussion of international problems in the various organizations of the Church.
2. Establish a shelf of helpful books, for such study, in the Church library.
3. Assist in initiating and developing Armistice Day programs.
4. Influence the action of the Church membership on World Peace.

EDUCATIONAL EFFECT.—The Council was organized to meet monthly, on a regular day. Wednesday was chosen because of the supper group already meeting at that time. The value of these regular meetings of the Council to its members and through them to the organizations has been shown in many ways.

The Council has familiarized them with available literature from the Federal Council of Churches and other Church and peace societies and also with the output of material from denominational headquarters, and has informed them about national and international movements working toward World Peace.

It has encouraged reports of the members on the activities of the organizations which they represent and arranged for groups to take charge of such activities as circulating petitions and obtaining signatures to them; for example, the petition on the United States joining the World Court of International Justice, the petition on the limitation of the Naval Building Program, and the Memorial on the Briand Peace Proposal.

It has suggested subjects for meetings and activities suitable for the different groups in the Church and furnished speakers when desirable. All of the organizations have adopted the "Creed on International Ideals" and have endorsed the activities suggested by the Council.

MEETINGS AND PROJECTS SPONSORED.—Typical meetings headed by various clubs and societies were: Discussion of the World Court; Discussion of "International Ideals"; Discussion of the Fellowship of Youth for Peace; Discussion of a Trip Around the World; Discussion of Racial Relationship in the United States; Discussion of the Lausanne Treaty; Discussion of the Use in the Bible School of Songs, Poems and Stories with an International Point of View, calculated to bring about understanding and appreciation of the peoples of other lands.

RESULTS.—It would be impossible to enumerate all of the results of these three years of effort or to estimate how much of the result of information and education was due to the Council or to the other agencies in the Church or to the teaching from the pulpit. Certainly some prejudices have been obliterated, sympathies widened and horizons lifted—the effect of the organized effort of the Broadway Tabernacle Council of International Good Will.

Methods for Children

FRIENDSHIP PROJECTS.—Information can be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York, N. Y.

The story of the first project with Japan is told in a well-illustrated volume now under prepara-

tion. It will be ready the early part of 1929.

The second project with the children of Mexico ends this month (December). One result has been the writing into the curriculum of the primary schools in Mexico a course on World Friendship among Children. A reciprocal friendship project is planned for 1929. Mexico plans to send 49 beautiful exhibits of the Arts and Industries of that country, one for each state in the United States and one for Washington. They will be placed eventually, as were the Japanese dolls, in the children's museums in each state.

The third project has not yet been decided upon. Committees on World Friendship among Children are to be organized in other countries with the idea of a possible international cooperation on a project.

A Friendship Committee of the Church School was organized in the Church of the Heavenly Rest, New York, N. Y. This report of it was given:

Class Organization: Each class a Friendship Committee. Officers—Chairman, Secretary and Treasurer. Meetings—at close of Church School session subject to call of the chair.

School Organization: Committee of the Whole. Adult Chairman, Members made up of the Class Chairmen. Subject to call of the chair, meetings to be held after the Church School session.

Report of Work: Twelve bags to be sent to our friends the Mexican

school children. Six boys' bags and six girls' bags. Classes to organize by grades, each grade to take a bag. One committee to provide the money to purchase the bag, the other to provide the gifts. Type-written lists of gifts, copied from the March *Everyland*, were given each Chairman. All gifts to be brought in on May sixth and packed ready to send by the committees at the last meeting.

Educational Work: Each Chairman in order to interest the group must be able to explain the project and also to tell some interesting facts about Mexico. The Chairmen under eight years of age can ask an older boy or girl to help them. The boys and girls over eight must do the work themselves.

Program Materials

"Eighteenth of May." History of its Observance as Peace Day, by Lyra D. Trueblood. Washington, American Peace Society, 1915. 12 pp. 5 cents.

"A Model Assembly of the League of Nations." New York, League of Nations Non-Partisan Association, March, 1927. 9 pp. 5 cents.

"School Exercise for the Observance of the Eighteenth of May." Arranged by Fannie Fern Andrews. (Boston, American School Citizenship League.) 4 pp. No charge.

"Suggestions for Peace Programs in Schools, Colleges and Other Peace Meetings." Sixth Edition, 1927. Philadelphia, Committee on Peace and Service, Philadelphia Yearly Meeting of Friends, 1927. 6 pp. 2 cents.

"The World Today." 1928. 12 Maps especially prepared by James G. McDonald of the Foreign Policy Association, 18 East 41st Street, New York, N. Y. Price 10 cents. These are necessary and valuable in the study of any country. An excellent one of Africa will prove helpful this year.



AN OPEN AIR COMMUNION SERVICE IN ONE OF THE BANZA MANTEKA OUTSTATIONS IN THE BELGIAN CONGO

AFRICAN LEADERSHIP FOR AFRICA

BY REV. JOHN E. GEIL, VENTNOR, N. J.

THE new and changing Africa is confronted with social, economic, political and religious problems. The Christian Church is, or should be, especially concerned about the last of these which calls for Christian evangelism and education. A godless civilization and a Christless religion will never save Africa from decay and destruction. A form of religion without knowledge and without power and a smattering of learning without stability of Christian character will not help, much less save, Africa. It is one thing to release a people from their religious moorings and superstitious and heathenish rites and customs and another thing to keep them from drifting on the rocks without chart, compass, pilot or haven.

The hope of Africa and of the world today is in Jesus Christ and His saving power and grace. To

bring men and women everywhere to Jesus Christ is the supreme business of the Christian Church. Men and women are needed who can and will teach and preach and live the Gospel. These teachers and preachers of the Word with all its saving power and fulness must not be simply a few "foreign" missionaries who are scattered here and there, but natives themselves who have received and appropriated the gospel message and are fully prepared by nature, training and a divine call to propagate it. It therefore becomes a matter of considerable importance to know to what extent we have such leaders and to what extent we may have them.

Not many of the sons and daughters of Africa have become great religious leaders or attained to prominence of any sort in the eyes of the world. However, in any

just consideration and estimation of Christian native workers in Africa we must keep in mind the fact that we are for the most part dealing with immature Christians of the second or third generation who were poorly prepared for the reception of the Gospel with all its exacting and revolutionizing demands. They deserve to be judged and estimated by the same standards which are applied to other races at the same stage of development. We can hardly expect them to possess in large measure all the virtues and graces but it is a satisfaction to find them in possession of many of them and to know that they have the capacity for becoming good Christian workers and leaders. The eternal Spirit of God is brooding over and working in the hearts and lives of Africans, bringing them from savagery and barbarism to lives of usefulness and service for their Master and for their fellowmen. This transformation from darkness to light which is taking place at an unprecedented rate is attended with opportunities, problems and dangers which demand the closest attention and best effort of the Christian Church.

It has become evident to Christian statesmen and educators who have studied Africa that enough attention has not been given to native leadership without which Africa cannot progress or survive. Without saying that evangelism has been or can be overemphasized it is safe to say that in some instances, perhaps in many, too much effort has been put forth in getting people into the church and not enough in taking care of them after they are there. Educational and institutional work of the right kind and in the right proportion,

whether regarded as a part of evangelistic work or apart from it, is absolutely necessary to conserve the results of evangelistic effort. Evangelistic work itself is limited in kind and extent to the supply of well-trained native leaders and workers. Because there has been a lack of proper balance and proportion in mission work in Africa, the Christian Church is facing glorious opportunities with deficient and defective leadership. The universal cry is for more leaders and workers while the rank and file of the native church are groveling in the dark in the midst of delusions, snares and pitfalls and the masses remain unsaved. Materialism, atheism, Mohammedanism, Catholicism, and nationalism are saluting and beckoning. False prophets and such as would do them hurt and harm are springing up in the name of the Lord and are deceiving the very elect.

In attempting to point out what seems to be a weakness and danger we are not unmindful of the splendid work which has been done. In the Belgian Congo where the work was begun fifty years ago among an animistic and primitive people, who seemed to be and were declared by some to be hopeless, there are now evangelists and teachers of ability and power who are filling large places and carrying big responsibilities. Much of the church work is directed, controlled and supported by the natives themselves. They have also a large share in carrying on school and medical work. One native of ordinary intelligence and limited training began and established a new work in a new section which was far removed from his own country and people and for a number of years carried it on alone

in the face of opposition and persecution. Natives have with credit to themselves looked after the work of stations while missionaries have been on furlough. The pity of it is that there are not more of these faithful and efficient workers. May it not be that we have at times been too much concerned with the applause which comes from reporting converts, that we have found it easier and

Spirit of God and their own resources. We dare not be content to have simply helpers, assistants and agents, but we must press on towards the goal of the high calling which is to be found in a body of men and women who are numerous enough and resourceful enough to meet the needs of the Church in every way. The greatest need of the Christian Church apart from the abiding presence of the



A GROUP OF NATIVE WORKERS IN ATTENDANCE AT ONE OF THE REGULAR MONTHLY MEETINGS OF THE BANZA MANTEKA CHURCH IN THE BELGIAN CONGO

pleasanter to push out into the beyond rather than to confine and apply ourselves to the exacting task of training leaders, that we have preferred to be masters rather than advisors and counselors, that we have over-emphasized the inexperience of the natives and failed to recognize and utilize their worth and capabilities? The natives are seeking light and help but are not demanding places of trust and leadership. In fact they must be forced to rely upon the

Spirit of God is for native leaders who are well trained and thoroughly Christian and will raise up to themselves an intelligent, well-to-do, strong body of men and women who as laymen will constitute the backbone of the church and share in the bearing of its burdens, and in the providing of a Christian environment which will uplift and ennoble character.

It is generally recognized and admitted that the native of Africa is not inherently deficient in the

essential qualities of Christian leadership. The few leaders whom we now have point to the many whom we might have. It has been said that the discovery of one diamond indicates diamondiferous soil. The native of Africa who has become a new man in Christ Jesus has a passion for souls and for service based upon the urgency of the Gospel, he has organizing ability and a capacity for administrative work, he has a retentive memory and the power to acquire knowledge quickly and correctly, he has a capacity for friendship and skill in dealing with men and situations, he has unlimited patience, indomitable courage, tenacity of purpose, a sense of humor, fluency of speech and an intense religious sense which shows itself in deeds and not creeds. If the soil is properly tilled and the right seed is wisely sown, there is no part of the world where we can count with greater certainty on a mighty return than amongst the pagan and animistic tribes of the so-called dark continent.

It might be well in this connection to review briefly the life and work of Simon Kibangu who originated the "prophet movement" and showed in a wonderful way the capacity of the native for leadership.

Simon Kibangu was an obscure member of the church who was not suspected by anybody of having qualities of leadership. He claimed to have a revelation from God with instructions to preach and heal. He began this work in a near-by village but was soon obliged to confine it to his own village where he was visited by multitudes who flocked to him from far and near in quest of healing and help. He enlisted the confidence and services

of teachers and members of the church who assisted him in the singing of Gospel hymns and in the offering of prayer which preceded his work of healing which was done in the name of Jesus of Nazareth and was attended by violent shakings on his part and on the part of all who followed in his train.

Much of the teaching of Kibangu and of those who pretended to share with him in his divine commission was good. Fetishism, witchcraft, polygamy, drunkenness, dancing etc., were forbidden and in many instances were given up. Prayer and praise and worship were encouraged and enjoined. Those who were to share in the great deliverance which was coming must get right with God through the forsaking of their evil ways and unite with the church and continue steadfastly in the prophet's teaching and in prayer. When the movement was suppressed by the government and the prophets and their main supporters were carried into exile their last words of admonition to their followers were that they should not weep or lament for them but watch and pray and wait without wavering and without doubting.

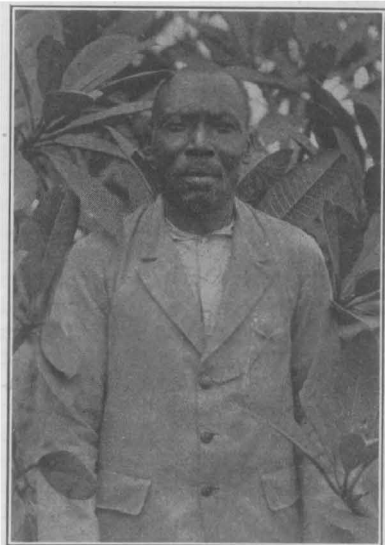
Apart from a few sections in which the prophet movement developed an anti-white feeling, it has been highly beneficial to evangelism and the work of the church. The revival on the Congo is due largely if not entirely to the prophet movement. While the prophets have necessarily disappeared and with them the outward manifestations of the movement except such as cannot be distinguished from the work of the church, yet the parting words of the prophets linger in the minds and hearts of the people who are awaiting the promised deliver-

ance from all oppression and in accord with the instructions of the prophets are seeking to prepare the way of the Lord through church membership. Whether consciously or unconsciously the church has profited from the work and teachings of the prophets and the awakened interest and enthusiasm which has resulted therefrom in the work of the church and kingdom. To be sure reaction will follow sooner or later and the lasting benefits will be determined not by the number of children of deluded hopes who have been admitted into the church without a change of heart and life but by the extent to which we have been enabled to bring them into the full light of the Gospel and guide and establish them in the truth as it is in Christ Jesus.

Whatever else Kibangu may have been he was a great and successful leader who secured and maintained on his own account until his downfall and banishment (which were doubtless brought about by his growing fame and popularity and indiscretions and excesses which resulted therefrom) such a following as no man, white or black, ever had in the Congo. Yet he was a man of ordinary standing in the church and town and unsuspected of having qualities of leadership. Who can say what the church has lost in failing to find, train and employ a man of such gifts and powers? There are many natives in Africa with latent qualities of leadership which through Christian education should be mobilized and capitalized in the work of the church and kingdom.

Kibangu had a brother by the name of Ntwalani who also became a prophet and was recognized by

Kibangu as being a true prophet and as such had a following second only to that of Kibangu. With a big following he marched one Sunday morning into a village in which the writer was holding special meetings. As evidence of his high calling and commission he began to shake violently evidently expecting to arrest the attention of all the people and put himself in



JOSHUA WAMBA

A ransomed slave and one of God's great good men who is giving himself unselfishly to proclaiming the freedom wherewith Christ makes free.

charge of the meetings leaving the missionary and his party to stand idly by in wonder and amazement. In remonstrating with him I was told that we missionaries ought to rejoice and be glad to see him and others doing so effectively the work of the Lord which evidently we had wanted to do and had been unable to do, at least in such a large way. He said we had given them the word of God and now they were using it effectively as we had

taught them. An old medal chief and his advisors whom I was trying to persuade to keep out of the movement and away from it used the same argument. He insisted that the prophets were actually doing what the missionaries had been wanting to do and had been trying in vain for years to do. Certainly it was of the Lord and worthy of our support. Why should not the Lord grant deliverance to them through their own leaders and entrust His work to them even as he did to the Israelites?

The great need of Africa today is for leadership which is competent and Christian and the great work of the missionary is to assist in the speedy production of this leadership. If the country is to be saved for Christ and His church, missionary work must at least keep pace with scientific, commercial and industrial progress. Atheism does not thrive in Africa except amongst certain of the white population. The African has a faith in God and a zeal for God which need only to be tempered by a true knowledge of God to make him a fearless and effective worker. It becomes the church to free him speedily from the shackles that

bind him and lift him up to higher planes of purity and service where he may exercise to the full all his God-given powers. Indigenous Christianity such as Africa needs and must have must be propagated by the natives themselves. If missionaries fail in the finding and developing of men and women who can be entrusted with the highest positions and carry on the work of the church in its entirety they fail utterly and completely. The success of a missionary today in Africa is not to be determined by the number of years of service which he has had, or the hardships which he has endured, or the number whom he has added to the church roll or by his popularity as a speaker or writer but by the number of competent native leaders whom he has discovered and trained and put to work for the Master. It is a sad fact which is becoming more generally known that great powers of self-propagation lie latent in African churches—powers of leadership and initiative which, if evoked, confirmed and utilized would enable the church to enter the wide-open doors and possess the land which the Lord our God has given it.

SOME AFRICAN PROVERBS

In order to understand the wisdom of a people, it is necessary to study their proverbs. Here are some African proverbs that show wisdom, brevity and force:

"The weasel has pride, the snake having gone out of its hole" (When the cat is away, the mice will play).

"Pots are made while the clay is in good condition" (Make hay while the sun shines).

"The cow licks the one that licks her" (Kindness brings its own reward).

"The potter eats out of a broken kettle" (The shoemakers' children go worst shod).

DR. C. E. WEST.

LOOKING THROUGH CHINESE EYES*

BY TIMOTHY TINGFANG LEW, PH.D., Peking, China

Dean Faculty of Theology (1921-6) Yenching University, Peking
President of General Board, China Christian Educational Association

FOUR factors in the situation in China have important bearing upon the future policy of missions and the Christian Church in China. Many of the elements are temporary, even fleeting, but four promise permanency and growing power.

First, *the nationalized youth*. Nationalism has become a passion and almost a religion, replacing time-honored systems of ethics and religious faiths. It commands the whole activity and becomes the center of the absorbed attention of the younger generation. Textbooks have been gradually but steadily revised and new ones have been written to embody this thought of nationalism. Games, plays are being devised to educate the little tots of three or four to illustrate this central theme. Normal training given to teachers also makes this note predominant. Children now begin their day's work standing at attention with bowed head before the picture of the national hero, hear his last will read, and some aspects of the political doctrines of nationalism are expounded by their teachers. School principals who are not nationalists are removed.

It was only twenty years ago when a few quiet writers of textbooks incorporated into these texts the stories of how China lost her harbors, foreign concessions, and all other grievances. People wondered why the movement for the

restoration of China's rights has made such headway in China today. Some sophisticated people generously give the credit to the Russians, not knowing the quiet influence of textbooks which the youth of the last twenty-five years have studied in their classrooms day in and day out and the labor of the school masters in China. If we fail to appreciate this factor, we shall be taken unawares.

The second factor in the present China situation is *the organized mass*. Often has the question been raised when foreigners discuss various movements in China: how much does such-and-such movement affect the coolies or the farmers or the day laborers? Until recently the answer has been "Very little—a few students or returned students stir up all the trouble." But the situation is changed. It is far easier now to make the mass know and care than might be supposed.

Organization of masses to act *en bloc* is not at all "a new invention imported from Russia"! We have had that for the last 300 years. It was that weapon with which the Manchu rule was overthrown. The only difference is between the secrecy in the past and the openness in the present. In the next few years one may witness the rapidly organized laborers, farmers, coolies in working units, efficient and powerful, subject to influence of suggestion, useful to demigods, yet with

* Excerpts from an address delivered at the Thirty-fifth Foreign Missions Conference.

great possibilities for progress and welfare of the nation if they come under good influence.

The third factor in the present situation is *the popularization of the technique of propaganda*. The first two factors could not have the hope of effective accomplishment were it not for the adoption of the new technique of propaganda. The Chinese have learned how to adopt a platform, how to state things simply and with effectiveness, so that those who run may read, or those who are slow may be impressed. They are taking the things out of devious logic and are handing them out to the people through efficient salesmanship. In a remarkably short time they have achieved some wonderful results. In a few years the conquest of China by different ideas will bring about intensive mental warfare in Chinese minds.

The fourth factor in the present situation is *the rising authority of the committee system*. In the last twenty years Chinese minds have gone through three distinctive changes of authority. The imperial system of government centered all authority upon the imperial ruler, from whom a hierarchy of officialdom resulted, the members of which derived their authority from him. Each member in the group derived his authority from the one next above him. The authority of officialdom together with the authority of seniority of age in families and village system rules the life of the people.

But recently a third form of authority has gradually been tried out and takes the place of individual leadership, that is the leadership of committees or of a committee of leaders working together as a group, each watching

the other. Such a group may have all the defects of autocracy and is not free from many of the defects of inefficiency, but it is nevertheless achieving results.

All these four factors will have important bearing upon the missionary work in China, and, therefore, we cannot discuss our future missionary policy profitably without constantly keeping these four factors before our minds.

In missionary work we have developed a set of standards, methods and technique to deal with different situations. They are perfectly logical and correct, but China is going through a period of transformation and social and spiritual revolution. The application of remedies to wrong conditions, according to customary normal methods, does not bring the desired results. The insistence upon such application without variation is harmful. For example, in normal conditions, a student in school, and especially a high school student, has no business to meddle with politics. His duty is to study; to strike for political reforms is, according to normal judgment, to be prohibited and severely dealt with. But China is not in a normal condition. The high school boy in China may, in certain cases, have not only the right but the duty to take part in the national politics.

Bearing in mind the powerful factors in the Chinese situation and the dangers that are lurking around, may I outline a few of the directions in missionary policy which we may profitably discuss in our study of the situation in China? They represent roughly the desires and hopes of many thoughtful Chinese Christians who are true friends of missionaries

and the missions, as well as loyal members of the Chinese Church.

First, education for "home constituency" should take a new direction. It seems to me that the time is ripe to initiate a new program for missionary education, more thoroughgoing in the change of emphasis than any of the splendid effort already made so far. Try to educate the home constituency on the principle of spiritual interdependence between the East and the West. Shift the emphasis from the principle of paternal sympathy and aid to that of fraternal coöperation and mutual endeavor to build up a family of nations in the Kingdom of God.

Second, *the period of missionary training should be lengthened.* Every missionary sent out to China should have adequate training in democratic citizenship and the technique of practical application of Christianity in social, industrial and political problems. Longer furlough may be helpful, during which scholarships should be provided for further study, and deputations speaking should be reduced to a minimum.

Third, it may become necessary that every missionary in China should either become a naturalized Chinese or temporarily renounce his foreign citizenship. If we hope that Christianity will really help the birth and growth of a new nation in China, as it is the chief hope of the Chinese today, then whosoever engages in Christian work in China in the next few decades must be imbued with the hopes and enthusiasms for her national program and be able to help to guide and to correct the abuses and wrong tendencies by a vigorous application of Christian principles. The passionate cry of the

Chinese today is not merely, "What shall I do that I may be saved?" but also "What shall I do that our nation may be saved?"

Fourth, the Mission Boards should continually take a very firm stand on the rigid application of Christian principles in international relationship and try to help China to achieve success in her struggle to obtain an untrammelled development, social and national. A study of the sentiment of the Chinese Christians may be helpful to those who have to make decisions at home to find out some of the lines that would indicate the procedure to be taken.

Fifth, in mission and church government immediate beginnings should be made to change the whole program *from the basis of oversight to the basis of cooperation.* The position of a missionary in the field should be changed from that of the teacher to that of the coach of an athletic team. Every part of the program and policy should give help to the movement of the indigenous church. A coach directs the team, yet he is not the captain. When the team wins the game, the coach is not asked to go to the platform to receive applause, but when the team goes wrong, the coach is the first name mentioned. But everybody knows that the team owes everything to the coach and the coach is absolutely indispensable so long as there is a team that needs coaching.

Sixth, *in financial help the basis should be changed from that of gift to that of sharing.* There should be three kinds of missionary aid. The first is aid both in man power and in finance; second, only man power without finance, that is to say, without finance beyond the salary of the person; the

third, only finance without man power. All these three types will be needed. They should be equally respected and supported without discrimination. The third type may be increasingly important. The principle of no representation without taxation is a right and safe rule to follow in normal human relations, but in the missionary situation in China for the next few decades, the best way may not be the normal and human way, but the supernormal—the divine way. In the transitional period of mission devolution this may be required by the exigencies of the situations.

Seventh, *coordination, combination, unification in different forms of missionary activities are more imperative than ever*. Only real good work will stand the storm of nationalism and public opinion. Truly great institutions which can do really good work, so good that beyond the reach of average Chinese endeavor, will have little to fear for the opportunity of service.

The lesser great will surely have a hard time. It may be necessary for the mission boards, in the next few years, to help the missionaries to make decisions which they may find it difficult to make in the field.

Eighth, *be prepared to make radical adjustments*. There are many adjustments ahead of us. Try to make adjustment just a step ahead of the situation that demands it. Do not wait until compelled to do so. In order to sense such a situation, when an adjustment is profitably made, perhaps it may be useful and helpful to you that more frequent opportunity will be given to the voice of Chinese leaders. Let them be heard not only in the mission field but also in America.

Dr. Timothy Lew is connected with several national organizations in China, including the National Christian Council and the China Christian Education Association. He is a representative Christian Chinese, a minister of the Chinese Christian Church, and a member of a family which has had five generations of baptized Christians, a family which has given a total of 105 years active service to the Church with missionaries.

THOUGHTS FOR THE THOUGHTFUL

"Missionaries can explain their religion. The hard part is to explain their civilization."—*Muskogee Phoenix*.

"Justice demands that those unfaithful to the fruitful vines must not keep the vineyard."—*The Watchman-Examiner*.

"Without risk there would be no courage; without free choice there would be no character."—*Dr. John Howard Melish*.

"Our people are rubbing their eyes, they are standing on tiptoe, and with outstretched hands are crying, 'We want to see Jesus.'"—*C. Y. Cheng, of China*.

"No chemical process, however startling and wonderful, is so marvelous as the change wrought in a human being who has been regenerated, born anew through the divine agency."—*The United Presbyterian*.

A VISIT TO BABYLON AND ITS JEWS

BY REV. S. B. ROHOLD, F.R.G.S., Haifa, Palestine

Pastor and Superintendent of the Evangelical and Medical Mission to Israel

MESOPOTAMIA is the land between the Two Rivers, the Euphrates and Tigris; the land of the Arabian Nights adventures, Haroun-el-Raschid, his splendor, and the "Thief of Bagdad." Some called it the "Cradle of Mankind." Archaeologists, by their research and excavations conjure up a history and civilization long before the time of the Pharaohs. Even the great Assyriologists bow before the wizards of the Chaldean philosophy, civilization, art and science.

But it is the Diaspora in this ancient land that demands our attention. The burden which the Lord laid definitely upon our hearts, urged us to undertake a missionary journey to this land.

That strange voice, "The People and Not the Land" which disturbed us at the International Jewish Missionary Conference at Budapest last year has not yet left us. "Seek ye out the lost sheep of the house of Israel." Is it true that there are great and important Jewish centres with no definite specially qualified witnesses? In this land of such importance, is there a community of such vital historic interest, 200,000 Jews, entirely forgotten for centuries? To our sorrow we found that such was the case. Missionaries who are laboring among the Moslems, Chaldeans, Sabeans and Kurds have borne testimony to such Jews as they have met, but there has not been any definitely organized Jewish Mission in Mesopotamia.

As early as April 8, 1924, the

great Hebrew Christian missionary, Dr. Joseph Wolf, visited Bagdad, and in 1844, Dr. Henry A. Stern, another Hebrew Christian, paid it a visit. The fact that no definite qualified Jewish missionary was stationed there, led us to make it a special matter of prayer and to bring it before loyal friends of Israel. The response was so wonderful and definite that we realized we were in harmony with the divine will.

To undertake a definite pioneer work at such a great distance, divine aid and careful preparations are required. The transportation of large quantities of literature over the wide desert; many obstacles had to be overcome before we could settle the date of our advance. Much prayer went up to God on behalf of our venture of faith and to this we attribute the victory.

When everything was settled for our departure, we learned that cholera had broken out at Babylon; smallpox started in Syria, and then the Wahabis began their attack on Iraq. All the forces of the Evil One seemed to be against us, but they were miserably confounded.

While every Christian or Jew who has read the Bible knows that the Jewish people were led away into captivity in Babylon, the part the Jews played there, their history from that time till this day has seldom been appreciated. In the Talmud, Babylonia is referred to as "the land of Israel." The life of the Jews in Babylon, where

Nebuchadnezzar placed them after his conquest of Judea, and where they remained in increasing numbers for fifteen centuries, whatever the conditions were, the lot of the Jews could not be called unhappy. The policy of dealing liberally with the Jews adopted by Nebuchadnezzar and followed by his son Evil-Merodach, who released Jehoiachin, the captive King of Jerusalem, and exalted him above the other kings that were with him, seems to have been continued (2 Kings 25: 27-30). It was here that the Babylonian Talmud was created and the Jewish Code established. It was here also where the Rosh-Galutha, the Exilarch, or Prince of the Captivity played such an important part in the life of the Jews of Babylon. He was recognized as the head of the Jews in Babylon and the adjacent countries, who could trace his descent by direct male line from the royal house of David, taking precedence because of this over the Patriarchs of Palestine, who could only trace their descent by female line. The position he occupied in the Persian Court was that of fourth in rank from the King himself. His power over all the Jews was almost that of a sovereign over his people. They had their schools and academies, they were merchants, agriculturists, cultivating their own fields, exporting their own grain, vines, dates, sesame, figs and vegetables. They were their own shepherds, cowherds and fatteners, hunters of animals, fishermen, even muleteers, leading caravans. In fact, they lived their own natural lives.

Thus we have here a special Jewish community, an ancient one, with all the traditions from the exile to this date such as does not

exist in any other part of the world, having a full knowledge of its history, environment and traditions. In attempting a definite missionary enterprise among these people, pioneering needed very careful preparations and wisdom from Above.

We invited the Rev. Arthur W. Payne of Haifa, and the Rev. Elias Newman of the Irish Presbyterian Church, Damascus, a Hebrew Christian and a Gentile Christian to accompany us. We left Haifa on April 18th and went via Nazareth, Tiberias, crossing the Jordan and reaching Damascus in the afternoon. We visited the Chief Rabbi who informed us that he was a pupil of my father many years ago in Jerusalem.

We left on our 615 mile journey across the great desert, in the beautiful six-wheeled Pullman car of the Nairn Eastern Transport Company. The desert was crossed by automobile for the first time by Mr. Norman Nairn of Australia and two companions in the spring of 1923 and in October, 1923, he inaugurated a regular service with Cadillac cars. In May, 1927, the present six-wheeled cars inaugurated a direct passenger service between Damascus and Bagdad, each car accommodating fifteen passengers. It took us only 30 hours going and 24 hours coming back, including the stops made for meals. When that enterprising Hebrew Christian, Dr. Wolf, visited Bagdad in 1824, it took him 64 days from Aleppo, whilst that other Hebrew Christian, the Rev. Dr. Henry A. Stern and his companions, in order to cross the desert from Damascus to Bagdad, had a caravan of 450 camels, leaving Damascus on the 17th September and reaching Bagdad on the 19th

of October after many privations.

In Bagdad we got into touch with the Christians who were expecting us. The two secretaries of the Y. M. C. A., Mr. Donald Munroe and Mr. Harold Lampard, were keenly interested and through them we secured the assistance of a young converted Shiah. We gave ourselves to visiting the Jewish quarters and institutions and acquainted ourselves with the city and its neighborhood. From the beginning we found a ready reception everywhere from all classes of the community. We realized that in order to carry out a thorough investigation we must secure the cooperation of all the missionaries. We arranged to invite the missionaries to a round table conference. The following were present: Mr. and Mrs. Hope of the British & Foreign Bible Society, Dr. E. I. Barney, the Rev. and Mrs. Fred J. Barney, Mrs. M. D. F. Thoms, Dr. C. Staudt, the Rev. and Mrs. Rose, the Rev. A. G. Edwards, Mr. Donald Munroe and Mr. Harold Lampard, the Rev. Arthur W. Payne, the Rev. Elias Newman, and the writer. The Jews in Bagdad have greatly increased since the war, and their number is estimated at from 100,000 to 150,000. There are large Jewish communities at Mosul, Basra, Hilleh, Kut; in fact there is scarcely an important city or town in Mesopotamia where there are no Jews. They have many schools which accommodate, according to the Anglo-Jewish report, 12,500 children. Many others attend the mission schools. In the American Mission one third of the boys and one fourth of the girls are of the Jewish faith. The missionaries would welcome any recognized society that will send a representative to work among the

Jews of the city. Several offered to distribute literature among the Jews, especially as there is such a large proportion of Jews who are members of the Y. M. C. A.

The Jews soon learned of our presence and we received many invitations to their schools and homes, to synagogues and institutions. Every morning some of us went out to distribute literature, whilst others visited schools and institutions under the guidance of a judge and another notable Jew. At one school we found over 800 children assembled in the yard where they sang songs and gave recitations in Hebrew and Arabic and even in English. The Alliance Israelite, in their boys' and girls' schools, have over 3,000 pupils. In one school we had the privilege of examining the children. We wrote a Hebrew text on the blackboard and a scholar analyzed it grammatically and gave the roots of every word. In another class Mr. Newman wrote a text from the New Testament on the blackboard in English and one of the boys made the analysis and then parsed the words.

It would be impossible to give a description of the different homes and institutions we visited, as well as of our journey to the great and intensely interesting ancient Babylon, the great rivers Euphrates and Tigris with their floods, the beautiful palm groves and wonderful hanging gardens. The impression made upon us while passing the sites of Akkad (Gen. 10) and Ctesiphon, Nebuchadnezzar's fortified palace, driving around the ruins of the inner walls of Babylon, visiting the excavations at Babylon, the marble pavements of the Sacred Way that led to the shrine for the worship of the god Marduk,

the curiously inscribed walls of the palace of the great Nebuchadnezzar and his father, the huge ruined hall where Belshazzar made that great feast when he saw the writing on the wall, is indescribable. But perhaps nothing impressed me so much as the view of the "Waters of Babylon," the river Euphrates with its willows, the exact picture given in Psalm 137.

Leaving the ruins we felt, seeing that all the words of the prophet concerning Babylon had been literally fulfilled, that God's promise concerning the future of Israel will also surely be accomplished. For God's time to favor Zion must come soon.

In Makkattam, the great Shiah city of Kathamien, with its wonderful golden dome, we had fellowship with Brother and Mrs. Edwards, and we visited nineteen large synagogues, nine schools and many Jewish homes.

One of the leading Jews invited us to meet him in his home, a beautiful palace on the Tigris, shaded with willows and palm trees. The Tigris running close by, in flood, there was a platform from which one could bathe and cool off in the morning and evening, a luxurious petrol launch all ready for use, servants all around. The owner wanted to know our aim, and we explained it to him. We told him of the movements of Israel in the land of their fathers. He was very much interested, and we asked him if he would like to go to Jerusalem and build himself a home there. The old man pointed, and said: "Can you bring that river to Jerusalem, where I can build a house, and have these willows and palms?" We pointed out to him that at present we could not bring the river to Jerusalem, the power to do

so was not given to us, but we could heartily recommend to him the fountain of Living Water, whereof the man who drinketh will never thirst again, and which is at the same time the Bread of Life and the Life-giver. We also told him of the city and its river and trees under whose leaves there is the healing of the nations. The son, who was discussing some of the prophecies, said, "Sir, if you can give that Living Water whereby my dear father can renew his youth, I will give you half of what we have, yea, I will give you all that we have." We told him that this gift is of God, and could not be bought for money or a price. The old man pointed out to us that because of the sins of Israel, the Temple was destroyed, the symbol of national independence and three things had departed which could not be regained in spite of all efforts—wisdom and joy and rest had departed. The old man was very keen, and said, "Do you know that one young Jew went 'to seek his brethren' and he was sold as a slave to Egypt, and suffered much?" We immediately pointed out to him that after the sorrows and time of slavery, he became the greatest in the land and we would to God that we could be sold in order to become the feeders of the people, and we also pointed out to him how this Joseph was only a type of the greater Joseph, the son of David, who was the Messiah of Israel. We also told him of the love of Christ implanted in the heart of St. Paul, who wished himself accursed for his kinsmen, his brethren after the flesh.

Visiting another Jewish home, our host said: "We must have been mad when we rejected Jesus, who spoke the most wonderful wisdom

ever uttered by man." "Yes," he continued, "by this mad act we have lost our independence and all wisdom has departed. Instead of the nations of the earth coming to us to learn wisdom, we fill the Gentile universities—where we are not wanted—and our heads are stored with the garnered knowledge of this artificial world, which is not true knowledge and which does not lead to happiness." We were very greatly impressed and said, "Friend, it is quite true, but why do you not begin anew?" He answered sorrowfully, "We are tied and bound by many chains, traditions, environment, conventions and by many so-called friendships. In fact, we live an unnatural life which is sapping our very life blood so that we have no strength left in us to break our fetters." We told him the words of Jesus: "If the Son shall make you free ye shall be free indeed."

By the invitation of the Secretary of the Y. M. C. A. we gave a lecture on "Modern Developments in Judaism." The lecture was attentively listened to; one Jew wanted us to remove the blame from the Jews for the crucifixion of the Son of God, which we told him we could not do. More than this, to do this would not help the reconciliation of Israel with God through the Son of God.

Not only were we kindly received by Jews of all classes, but the heads of some institutions and schools requested us to help them to obtain Bibles. As most of the schools are orthodox, and the textbook for Hebrew is the Bible, thus they need thousands of Bibles, which we promised to secure for them.

We were also received by the notables of the land. His Majesty,

King Feisal, kindly and graciously granted the writer an audience, and personally we felt deeply grateful for that gracious reception extended to the writer, realizing the aroma of goodwill. His Majesty was extremely kind.

All through the journey we had to the full experienced the gracious extension of the divine favor and protection.

What is our duty towards the 200,000 Jews in Mesopotamia? It is true we have distributed 1,500 New Testaments and 11,500 portions, books such as "Jesus Is Coming," St. John's Gospel in Hebrew with notes by Dr. Horton, "How Shall I Know Him?" "God and the Universe," etc. We have also made arrangements and left large quantities of literature with the Rev. A. G. Edwards who is to carry on distribution at Hilleh and particularly in his missionary boat on the Euphrates. We also left literature with Brothers Munroe and Lampard of the Y. M. C. A. and parcels of literature have been sent to Bro. Willoughby at Mosul. Literature has been sent to Basrá and also left with Mrs. Hope, who is greatly interested in the conversion of the Jews. But what about a definite continued testimony? All the missionaries agree that such a witness is needed. What is our duty? We left Mesopotamia with a vision of the possibilities existing, the glorious work that can be accomplished there, and also with a greater burden. If ever there was a Macedonian cry, "Come over and help us," we realize it here. We can truly say that the field is white unto harvest, where are the laborers? What can we do to wake up the Christian Church to look up and see and hear the "Call of God"?

PREACHING IN ANCIENT BAGHDAD

BY REV. CALVIN K. STAUDT, Baghdad, Iraq
Missionary of the Reformed Church in the United States

BAGHDAD affords a fine opportunity for preaching the Gospel. The people hunger and thirst after the truth and are glad to hear one who interprets religious life in a helpful way. It is a thrilling privilege to preach the Word of God in Baghdad, in the very center of the Moslem world, and at one time the center of culture, influence and power.

Baghdad woefully needs the gospel message. The city is in the throes of awakening. The use of mechanical force and scientific knowledge is breaking down the old Moslem order of things. The last chapter of a long paragraph of the history of this city is coming to an end and a new paragraph, which is very different, is being written. The old religious conceptions are breaking down and something is needed to take their place. The evils of the West are entering by leaps and bounds. The dance hall and hotel life, the liquor shop, the uncensored movie, are being introduced without a protest and, sad to say, are accepted as signs of civilization.

In this transition period men and women lose their bearings. They become confused, mystified, unsettled; they grope for the truth, which they think lies in the new. Many begin to read science and philosophy; some seek guidance in Bahaiism or one of the occult religions; and we are glad to say, that others are anxious to hear the Gospel of Christ. A remarkable illustration of this is the Sunday evening service in the

American School for Boys. To this service young people of all religious creeds feel free to come, and the attendance has been beyond all expectations. The service is held on the balcony of the court of the school. There is nothing to attract the people save the preaching of the Gospel; for there is no pulpit, no choir, no stained glass windows—nothing, in short, to make it churchly except a Bible and hymn books. Not even a cent is spent on this service, either for preacher, janitor, heat or light. It is carried on as a part of the school program, as extension work one might call it.

Without advertising or making any effort to induce people to come, the attendance has steadily increased until now it scarcely ever falls below 100, having reached the high water mark of 200 on Christmas night. And this is in spite of the fact that we must worship in the cold, with feet on an icy cold marble floor, with nothing but a canvas curtain to protect one from the bitter winds when the weather is freezing.

Who comes to these services Sunday after Sunday? Some are students in the higher classes, some are Syrians, Armenians and Egyptians who have been educated in our mission schools or in the University of Beirut. Others are from different schools of the city—both teachers and pupils, and many others are educated young men in the employ of the Government or in the professional world.

It is a group as intelligent as

one can find in an average American church. All have a knowledge of English so that they can easily follow any sermon. Religiously, they are Moslems, Jews and Christians (non-Protestants). These come for no other purpose but to learn the way of life and the way of Christ. It is a great privilege to preach to this intelligent group in these days of transition. Now or never is the opportune time to lead them to Christ. Many are helping to make history.

Picture an evening audience as it was the other night. On the front seat sat two Moslems, graduates of a university and teaching in the government schools. Behind them were two or three rows of lady teachers in the government schools. Behind them were a group of students from our own and other schools. Scattered among them and all along the two sides were the older young men who belong to the *effendi* class. In that same audience were representatives of two of the sacred cities of the Shiah Moslems, and a native woman who has her Master of Arts degree from Columbia University. All who attended the service were natives, except an American archeologist and three missionaries who were passing through Baghdad.

This audience is composed of men and women who are alert, up-to-date, seekers after knowledge and anxious for the truth. Some time ago I incidentally made reference to the suggestive title of a book called "Adventurous Religion," which, I said, I never had a chance to read. At the close of the service a Shiah Moslem from the holy city of Kadhmain came up to me and said, "I have that book and I shall be glad to give it to you." The following week he brought the book which he had read and underscored.

Three weeks ago I received the following letter from a man who had come for the first time:

"Mr. ———, an esteemed friend of mine, advised me to attend your weekly lectures, and I have been fortunate to hear yesterday your speech and have to inform you with great pleasure that I was much pleased of it, and blamed myself for not attending your lectures before. Your yesterday's lecture reminded me of your religion which I was about to forget.

"You have stated at the end of your lecture yesterday that your speech on the coming Sunday is 'How Christ Is Our Door to God.' I request that your lecture on Sunday after next be How to prove that there is God, with the remark that the man (or men) whom you are addressing and who does not believe in any religion and denies God's person and believes that this world is being developed by nature, may find Him.

"This lecture will perhaps abolish my doubts, for which I shall ever remain thankful."

SOME AFRICAN PROVERBS

"Do not begin the meal before the water is boiled" (Do not count your chickens before they are hatched).

"It is better to turn the enemy back on the hill than to drive him out of the village" (Prevention is better than cure).

"He weeps with one eye" (He is insincere).

"You kindle a fire and leave it" (You are a talebearer).

"A thief catches himself" (murder will out).

"Anger is a warmth which lights itself."

"Scarcity lives in the house of the quarreler."

—DR. C. E. WEST, in *The Other Sheep*.

WORLD PROBLEMS AT BUDAPEST

BY WILMA DUNTZE, JERSEY CITY, NEW JERSEY

SHORTLY after sojourners to Jerusalem had turned homeward with its enriching experience another world gathering brought together over three hundred women from almost two score countries met at Budapest as seekers after Christ's way in all realms of life. The usual barriers of language, distance and creed were surmounted in this meeting of representatives of the Young Women's Christian Association. The hostess city was struggling to find new life and hope after its war-torn years. Although heads were high there, countless hearts were heavy with bitterness and disillusionment. Here was one example of the almost untouched fields of political, economic and social activity that cry for Christian understanding and new daring. The sessions at Budapest deepened the conviction that when from the Mount of Olives Jesus said: "Go ye into all the world," He must have visualized not only geographic distance but every major aspect of human life. That conviction carried the delegates into facing practical issues and methods for a constructive program.

It was unmistakably evident that the power and personality of the "Man of Galilee" gave direction and vitality to the delegates. The program was based on Bible study, deep searching into the aims and methods of the Association in all parts of the world, and on information, from social and economic scientists, on national and international situations. Stronger

than any difference of opinion or outlook was the realization that the spirit that binds the separate Associations into a world unity would be great enough to lead the way through the most perplexing problem.

Christianity is being stifled by the impact of the mechanistic system and materialism. The stubborn problem faced by the women at Budapest was: "Who can better bring the needed oxygen than the Christian disciples who dare to be practical and see the problem in terms of the gripping economic structure that must be controlled or do the controlling?"

By means of a questionnaire circulated among Y. W. C. A. members in all countries for over a year, some very revealing things were discovered showing that Christ's ideal for human life is still violated under the present social and economic system. The progress made point by point, country by country, in facing and undertaking constructive programs in behalf of each social and economic principle involved was charted. That document became a thermometer. It was taken as a working tool for the next two years to be a guide and gage of progress in this field of human relationships.

At Jerusalem it was said: "The task of the Christian Church is to create a Christian civilization *within which all human beings can grow to their full spiritual stature*. It is its duty to acquire knowledge by which the conditions which imperil such growth may be removed,

and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice."

Budapest answered: "This means that we cannot rest from giving our best thought and endeavor to alter in every country such situations which are still known to exist as: long hours of labor; women and children toiling at night; small children employed at the sacrifice of their future; unsanitary, unsafe and unhealthful work places; unregulated periods of unemployment throwing their greatest burden on those least able to bear the strain; failure to recognize the reciprocal contributions and right to share in the control of production by labor and capital; unaroused consumers who assume no responsibility for knowing and exerting their influence on the conditions under which things are made for their use."

The women who were at Budapest looked on the charted information revealed by the ques-

tionnaire and said: "We have done this.... but have still left undone.... We will return to our people and carry our purpose further. Our first responsibility and theirs is to *know* better what the actual application of these general principles involve and how our modern industrial system affects all factors in human society. We will have courage to look longer, to seek further, and include within our vision if need be things that hurt, hurt until they compel us to do something about them. We are unrestful about these things as we more fully realize that they are part of our Christian responsibility. We *will* go on. Any other course would be to deny our greatest Teacher. There is no nation that is not affected more or less by this problem. What effects one affects all. We must face the problems and the solutions together. In so doing we will realize a bond and unity of purpose that will draw us closer than any experience known in the past."

A SPEECH BY A NATIVE TONGA TEACHER

Supplied by a Senior Methodist Minister in the Missionary Review, Australia

IT IS said that men have made efforts to change all kinds of material into gold, but have not accomplished it. The Christian religion is chemistry, and the men who are employed in this service are the missionaries. It has the power to change all things into gold. Previous to the introduction of this religion into Tonga we could not accomplish anything; but ever since the missionaries commenced their work, Tonga has been able to convert all things into gold. The land is a golden land; the pigs, yams and nuts all are changed into gold. We have got riches through religion, both temporal and spiritual. Religion enriches one's soul, it changes one's nature, fools are made wise, the dead are brought to life, we have peace with God, and it is certain that we shall gain eternal life.

Let us work, therefore, that it may reach other lands yet in darkness. Money is necessary to pay for the vessel, clothes, and food of the missionaries.

Let us give our money, for the temple is not yet erected in all lands.

MISSIONARY HEROISM IN ALASKA

BY REV. JOHN T. FARIS, D.D., Philadelphia, Pa.

SOME years ago at the call of God, a physician gave up a fine practice to go to Point Barrow, within the Arctic Circle, the most northern mission station in the world, where he was to open a hospital. On the way he was asked to stop at a station farther down the coast, where mission work had been carried on for several years, but had been abandoned.

With his wife and child he sought shelter in the remains of the old missionary residence, which proved to be so uninhabitable that the natives disdained it. "If we have plenty of coal for the winter we can get along," the wife said. But the last steamer came, and without the needed coal. When the wires carried news to New York City of their extremity they were urged to return to the lower Pacific coast for the winter. "Shall we go?" the missionary asked his wife. "No, let us stay!" she said. And he agreed. Then they prayed. God could make their winter service possible, they were sure.

And God did, in a most unexpected manner. A belated coasting schooner was driven to seek shelter perhaps one hundred miles south of the cold missionaries. At the dock the Captain saw a pile of coal. "What is that?" he asked. "Oh, that is the missionaries' coal," he was told. "The ship which was to take it to them had to leave it here." "What!" roared the schooner's owner. "The missionaries are without fuel? Then I must take it to them, even if the winter is upon us." And he loaded a dozen tons on the deck

and beat his way back to the freezing missionaries, who were determined to stay by their work, because the Eskimo needed them.

Time passed. The physician and his wife went to desolate Point Barrow, where the thermometer often tells of sixty degrees below zero. A part of the doctor's work was the making of long sledge journeys for scores and even hundreds of miles, to the igloos of the natives who had sent for him. On one such trip the ice on which the sledge was traveling broke up, and the little party found itself marooned under the lee of an iceberg to which clung a bit of fairly smooth ice. The shore was far away, and rescue seemed impossible.

"Take your shirt and place it as a signal of distress upon that ice peak!" the doctor said to a companion. "Why, that would be useless!" he was told. "There is no one within one hundred miles!" "But put up the signal," he was urged. "Then let us pray to Him whose servants we are."

The flag of distress was flown in the face of a desolate coast. Early in the morning it was seen by two boys, reindeer herders, who had left the sheltered tundra, far inland, contrary to the orders of those in charge of their government herds; they wanted fresh fish, so disobeyed the command. They looked through a spyglass—a cheap affair sent out by an American mail-order house—and recognized the peculiar fur coat of the doctor at Point Barrow. Leaving the herd, they hastened toward

Point Barrow, sixty or seventy miles distant. When more than half way to their destination they were confronted by a raging torrent which they had forgotten; this was the spring flood fed by melting snow from the interior. They could not cross.

Sadly they agreed that the doctor and his party were doomed. But as they walked along the bank they surprised a company of migrating Eskimo, in their boats, who had camped by the side of the stream. The boats were manned, the journey was made safely, and the missionaries were saved from the ice floe. "Didn't I tell you God would take care of us?" the doctor asked.

That time the house at Point Barrow was there when he approached it. But there came a day when, on his return from another sledge trip, nothing but ruins greeted him. The house had burned during the night, and the brave missionary wife had been compelled to seek shelter, passing barefoot and in her night clothes, through deep drifts of snow.

Simply the missionary told of these things. Then, longingly, he said: "And how hungry I am to get back to my people, among whom I hope to die!"

* * * * *

One who heard the consecrated man's words thought of a missionary and his wife of whom the late Dr. Charles L. Thompson used to tell. They went to one of the Aleutian Islands for service; they had sought a hard field, and it was given to them. There bravely they met not only privation, but the awful loneliness that came when their babe died. A little later, on the visit of the one steamer a year that came to their little outpost, Dr. Thompson sought to comfort them in the brief hour of his stay. As he left he said, "Is there anything I can do for you? Ask freely just what is in your mind." "Of course they will ask to be sent back to their friends at home," he thought. And he was prepared to grant their request. His amazement, then, may be imagined, when the bereft mother said, "Oh, Dr. Thompson, let us stay here among our people!"

A SELF-EXAMINATION

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make this nation Christian if all Christians gave their prayers and efforts and money toward it as I am doing?
3. How long would it take to make disciples of all nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or ask of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.

J. CAMPBELL WHITE.



TOPICS OF THE TIMES



PEACE—TEN YEARS AFTER

PRACTICALLY every nation of the world was involved in the Great War that started in Europe fourteen years ago. The losses inflicted can never be measured, nor can we estimate what might have been gained if the fabulous amount of money, the mental energy and the millions of lives had been devoted, as sacrificially, to the ever-present spiritual conflict to win the world to Christ and to enlist these forces in His constructive program.

What progress has been made since the signing of the Armistice ten years ago? It is not difficult to note national changes—the revolution in Russia with the continued struggle between anarchy and atheism on the one side and idealism and religion on the other; the civil war in China, with the spread of Sun Yat Sen's nationalistic program and the establishment of a central government by the Kuomintang at Nanking; the rise of the Gandhi Movement in India and the increase in nationalistic spirit; the encouraging progress in Persia and Mesopotamia, the change of government in Arabia, and the establishment of a new republic of Turkey with modernization in education, industry, laws, customs and religion; the new boundaries and new political regimes in Greece, the Balkan States, Austria and Germany; the granting of self-government to Ireland and the remarkable Fascisti movement with practical dictatorship in Italy. Africa shows many signs of progress under European control. Great Britain, France and Belgium have been fighting their way back to economic normalcy under many difficulties. The most noticeable effects of the war in

North America have been the experiment in Prohibition, the upsetting of former moral standards, the increase in lawlessness and the great growth in material prosperity.

It is easy for pessimists to look at the world and see only growing suspicion, selfishness and unrest, threatening still further and greater conflicts. But there are encouraging signs of progress toward international peace and goodwill. The many peace conferences and treaties, such as the Locarno Treaty, the League of Nations, the World Court, the Washington Conference on the Limitation of Armaments, the Paris Pact for Outlawing War, and the Universal Religious Peace Congress, all these are evidences of the desire for peace among the nations. The Near East Relief, after over ten years of life-saving service for hundreds of thousands of children in former Turkish territory, is now preparing to close many of its orphanages. But the service rendered to the sufferers and for peace and goodwill is immeasurable.

In the Church and worldwide Christian missions there are causes for alarm that are overshadowed by evidences of progress. The churches are too largely neglected and the rationalistic and materialistic spirit has entered disturbingly into faith and life. Missionary gifts are far from commensurate with the need or with the ability of Christians to give. But many strong movements are working to promote Christian unity and missionary service and are seeking to foster peace and to promote Christ's Way of Life in industrial and social contacts, in national and international dealings. There are not only interdenominational religious conferences,

but Inter-racial movements, Church conferences on Faith and Order, the World Alliance for International Friendship, International Fellowships, Conferences on Pacific Relations, school children's Friendship Bags and Dolls, and hundreds of other enterprises and organizations to promote understanding and goodwill. The International Missionary Council at its Jerusalem Conference has entered on an enlarged program to develop the indigenous Christian Churches and National Christian Councils in every foreign mission field. This program emphasizes loyalty to Christ and His teachings, dependence on the Spirit of God, and the placing of responsibility for carrying out Christ's program on the National Christians in each country as their Christian leaders are developed.

It would be illuminating, and possibly disconcerting, if we could see our own hearts and lives from the viewpoint of Christ. What progress toward the establishment of His Kingdom of peace and righteousness would we discover? How far has the purpose of the coming of Jesus Christ into the world been accomplished? How nearly have His followers completed what He "began to do and to teach"? Some things have been done for which we may thank God and take courage but a vast amount yet remains to be done. So vast a task challenges every Christian to devote every dollar, every talent, every hour, unselfishly to its completion. What progress the next ten years will show depends on God and how far men are ready to live and work in harmony with Him.

ENCOURAGEMENTS IN CHINA

WHILE peace and stability can not as yet be said to characterize China, the situation has vastly improved during the past year. The capture of Peking by the Nationalist forces has practically brought to an end the revolution. After seventeen years of struggle, the country has been brought under one govern-

ment, with General Chiang Kai-shek inaugurated at Nanking as president of the Republic on October 10th (National Independence Day). The appointment of a strong cabinet promises an enlightened and progressive government. Several members of the new cabinet are Christians, the most outstanding and clear-headed of them being Dr. C. T. Wang, formerly a Y. M. C. A. leader, who has taken the portfolio of Minister of Foreign Affairs. Recently there has been much less evidence of radical Russian influence and more readiness to cooperate with European powers in the revision of treaties. The inauguration of the new president was attended by great patriotic demonstrations with but little disturbance. President Chiang is regarded as not only an able general but as a man of conciliatory spirit who will seek to promote peace in China and harmony with foreign governments.

The vice-president of the Republic and Minister of War is General Fêng Yü-hsiang, the famous "Christian General"—a much discussed and not clearly understood character. Progress is being made in reaching an understanding with Japan and there is hope that the unequal treaties with all foreign governments will be replaced by those that recognize the rights of China to a place of equality among the nations.

At the same time that news came of the inauguration of President Chiang, a dispatch was received telling of civil warfare in Kansu, the large Province in the extreme northwest with 10,000,000 inhabitants, one-third of whom are Moslems. These Moslems rose in insurrection and as a result 200,000 are reported slain by the Chinese troops who, being better armed and disciplined, proceeded to burn and plunder villages and to slaughter the inhabitants. Leighton P. Rand, a China Inland missionary living at Lanchowfu, writes that multitudes who have survived are destitute of food and clothing, and the meagre crops have been destroyed. This in-

surrection, following the terrible earthquake last year, the heavy rains of the spring, and a summer drought, have brought millions face to face with starvation. The insurrection seems to have been crushed, but multitudes are starving. Here is an opportunity for Christian service.

During the many months of disturbance in all the provinces, the Chinese Christians have carried on the work of churches, schools, and even hospitals wherever possible, with sacrifice and fidelity. Many foreign missionaries have now returned to their stations but the whole work will be conducted on a new basis, with much greater responsibility resting on the Chinese Church. Revivals of interest in Christian teaching are also re-

ported from many quarters. Miss Jennie V. Hughes of Shanghai, writes:

The revival continues to grow. In our Bethel Church, and in the chapels where services are held every night, not a Sunday passes but that souls are "born again." There is also revival in Ningpo. The people came from the outlying towns and villages, over the mountains, some walking forty to sixty *li* on their little bound feet, (if they were women). Three thousand were saved during the twenty-nine meetings and we are planning to hold a Bible conference there.

We look for a truly wide spread spiritual revival in China when the Chinese Christians realize that only Christ and His Gospel can save their land and people from degeneration and can inspire leaders with the true spirit and power for service.



HELP OBSERVE GOLDEN RULE SUNDAY, DECEMBER 2D,—MFETS A GREAT NEED

One thousand children in the Near East Relief Orphanage in Asia Minor, Syria and Greece, portray the Golden Rule binding the world together. On International Golden Rule Sunday, December 2d, we are asked to eat an orphan's meal and to make an offering that they may have some food.



METHODS FOR WORKERS



METHODS FOR JUNIOR MISSIONARY WORK AND WORKERS

MRS. ARTHUR W. RIDER, Los Angeles, California

THE best thing in the world is work and the best work in the world is work with children." We may add: The most interesting and best dividend-paying work with children is missionary work.

WE HAVE two most fascinating Junior studies this year—Africa and Alaska, antipodes geographically and otherwise. About the only similarity is that both begin with "A." Neither country is so well known to the boys and girls as Japan, China or even India. This provides the element of exploration into practically unknown fields which is always intriguing to Juniors.

With the wealth of material provided it will be solely our fault if our Juniors are not "on tip toe" throughout the entire study of these colorful countries. For the Africa study, two books have been chosen: "In the African Bush" (Schwab) and "Camp Fires on the Congo" (Springer). For Alaska, "Under the North Star," (Gladfelter). Read both books on Africa, select but one for teaching, say "The African Bush." Major on that, weaving into it striking parts of the other as well as material gleaned from other sources used in your personal preparation. Juniors are critical. They recognize the difference in teaching that comes from a small over-night spring supply and that from the well-stored reservoir of information and preparation. Review "African Adventure," "The Lure of Africa," "Thinking Black," "Uganda's White Man of Work," and all David Livingstone material. Be familiar with the

Stanley expedition, Chinese Gordon, as well as more recent and thrilling adventures.

Tried and Timely Suggestions

1. Decide early and definitely which study you will use in your Sunday-school missionary work and which you will reserve for the Juniors in your Church School of Missions, or School of World Friendship as it is commonly called. As you have six or seven successive and longer periods in the latter work, the African study would seem preferable.

2. Plan your number of sessions and decide which chapter or chapters, with elaborations, will be used at each session. In no other department is it quite so necessary to "Plan your Work," and, as nearly as possible, "Work your Plan."

3. Order all supplies for your work as teacher or leader, and all general supplies, early. Arrange them in special closet, cabinet or shelf space.

4. As teacher your notebook should be complete before beginning the study. In fact two notebooks—one similar to the one you plan for the pupils to make and your own personal notes—larger, fuller of special pictures, newspaper and magazine clippings, lists of music, special stories, etc., for use in teaching. A teacher should really do everything she re-

quires the pupils to do and *do it first*.

5. Plan some project. Have it definitely in your own mind and work toward it, but keep it concealed or camouflaged sufficiently for it to seem to come spontaneously from the group toward the close of the study.

6. Juniors like hard tasks. They play hard. When they work, they work hard. There is danger in planning and giving them work that is too easy, rather than too difficult.

7. Visit the day schools of this grade. As far as you deem advisable, parallel the methods. For the most part methods used five days in the week are feasible and good on the seventh.

8. Interest some boys and girls of college age in assisting you. It is surprising how alert and well posted they are and what initiative they have. It will also prove the saving "Expulsive power of a new affection" to some of them.

9. Plan definite handwork, with samples, materials and helpers ready in advance.

Junior Church School of Missions

Plans vary. Usually the Juniors hold their sessions simultaneously with the rest of the church school. Sometimes this study is substituted at the regular Junior Church hour. Local conditions decide the matter. Personally, I prefer the first plan.

Having decided upon Africa, for sake of illustration, plan definitely for the number of periods, usually six, and time allotted each period. Appoint a committee of Juniors to select a school song and slogan. Meet with them and offer suggestions. One group used as slogan, "The Kingliest serve the most" and "Help Somebody Today," for the song. Both were used at every session. The Boy Scout Pledge—"Do a good turn for somebody everyday" was kept before them, especially stressing kindness to foreigners—in cultivating World Friendship. The song was used in many ways—antiphonally, girls humming

and boys softly whistling the chorus, etc.

Organize the group into squads or "tribes," giving each an African name. Appoint a leader or "Chief" of each tribe. These should wear felt arm bands with tribal names upon them. Each group or tribe should be assigned some definite work, such as "Map Makers"—"Posters and Publicity," "Platform and Room" (Maps, charts, chairs, blackboard, etc. in place—song books on seats). Other tribes could care for the music or help plan the dramatizations; as the work develops, other needs will arise. Much depends on the time and place of meeting and the equipment.

A secretary is needed, with some unique way of keeping the registration and attendance. Last year as we were going on a long voyage, we used a "Passenger List" (showing and explaining one). Two large cards or poster boards were used—one for the boys and one for the girls. At center top of each was a large, colored ship. Each sheet was divided into sufficient spaces for name of each boy and girl going on the voyage with a small ship sticker by each name. Below each name the six or seven small squares were uniformly marked off. When John Smith was on time he was given a gold star—if tardy, a blue one. A simple uniform award may be given those reaching a standard of attendance announced at first meeting—probably five of the seven sessions. A colored foreign post card or Copping's "Hope of the World," (five cents each)* is appreciated and sufficient. Foreign stamps may be given to the boys, if they have the "craze."

A good pianist is absolutely essential. The piano should give all signals. The pianist in addition to the regular music should be able instantly to strike up a chorus or verse of a song, or march as the leader requires. Tardiness, fussiness, fumbling for music are absolutely not to be tolerated. These are a few of the things that

* Can be obtained in any missionary bureau or Sunday-School supply house.

enable us to do all things "decently and in order."

General Suggestions

To introduce the study, if you have not already used it, especially for the younger juniors, give Margaret Applegarth's story, "The Artist Who Forgot Four Colors," showing toward the close the large, beautifully colored Copping picture, "The Hope of the World" (60 cents). Call especial attention to the African boy in the picture and sing quietly, "Black and Yellow, Red and White, they are precious in his sight," or (if familiar) the song verse used in the story.

Maps: For the Junior Map Study. The map of Africa resembles the human ear. Have on a good sized black-board, a well drawn ear. (Call on an artist friend if necessary.) Draw faintly through the ear the true outline of the map. After you have introduced your study of the Dark Continent (asking questions as to why it is so called and receiving information as to new ways to lighten it—(air-planes, steamers, radio, tourists, etc), while still talking, trace the faint map outline with chalk that has been soaked a full hour in sweet milk. The damp line dries almost instantly and with two or three bold strokes the ear is erased and presto! Magic! the real map remains. This map may be used again and again or washed off if black-boards are limited.

A large map of Africa may be drawn or cut, with David Livingstone's picture in center. A few lines representing a heart may be drawn about the head, recalling that Livingstone's heart is buried in Africa. Tell the story and give his motto—"Anywhere, provided it be forward." [A good map of Africa may be purchased for \$.45. A small packet of pictures (\$.15) comes with this if desired. These are to be colored and placed on map as story progresses.] A product map may easily be made—Juniors love this. One of plasticene or flour and salt, colored or not. Individual maps (\$.25 a dozen) may be given the children

and their denominational territory and stations traced. A sand map may be used with more profit by juniors than by smaller children. One denomination had ten stations on the Congo. The juniors made a fine map on a large inclined sand table. The Congo was very plain and the ten stations, each as a mound, was placed along its banks. The hard names had been printed, read and learned. After the second lesson the junior song that year, "Send the Light" was sung and five girls and five boys marched about the sand map, placed a small lighted candle on each station, naming the station. Turns were taken till all had the opportunity and a circle was formed and simple sentence prayers were made, asking God to indeed "Send the Light" and let them be Light-Bearers, through their prayers and gifts. The illuminated map was a success and sixty-five boys and girls could name and locate their denominational mission stations. A similar plan could be used for "Camp Fires on the Congo."

For notebooks that year, the teacher cut small (about four by six inches) maps of Africa out of black paper. The group used these as patterns in cutting the white filling sheets. One page or sheet was filled each study period and when completed a special hour was given to tying or clamping them together, an informal "palaver," and simple refreshments.

Villages. Next to a map, a village is of most interest and importance. Homemade villages are enjoyed most but one can purchase for fifty cents the Bradley Cut-outs for either Alaska or an African village and fill in with other things. For instance, make first a heathen village—letting the juniors do most or all of it. Ask some one to point out the schoolhouse, kindergarten, hospital, church, etc. None of these things can be located. Tell why. Then after a missionary arrives, these are all added in succession with the suitable small flags. Tell interesting stories or incidents while this is being done, showing what education

and evangelization has meant. In case of hospital and Red Cross work, give the medical mission part of your study. Children will eagerly improvise a clinic. "Peep-boxes" and transparencies may be made for individual villages.

Flags. For atmosphere, strings of flags of all nations may be used for platform decoration. The United States and Christian flags should always be on the platform. Give the story of the Christian flag and the salutes and pledges of allegiance. Every boy and girl will doubtless know these. They never tire of their use. Sing "America the Beautiful," "Your Flag and My Flag," "Fling Out the Banner," "Onward Christian Soldiers," in this connection. Put a Christian flag on a hill just outside of your sand board map or village, relating how the natives who do not know the days of the week look for it and when they see it, instantly drop all work and go to the church. A small Christian flag may be made of the three colors in muslin, (perhaps having the pieces and red cross cut in advance). These are mucilaged together and the flag pasted around a small skewer and stuck in good sized button mold. This is very substantial for sand board and village work.

Music. To replace the silly street and jazz songs with fine music is our privilege and duty. What an opportunity in missionary hymns! Heroes! Rhythm! Challenge! All so appealing. Only three suggestions; memorize, illustrate, dramatize. This is the golden memory period. Select a few good hymns. Taboo all jazz and silly songs. Juniors love the great hymns of the church. This has been tested many times. For your hymn illustration, first give the story of the hymn. There are several inexpensive books on hymnology. Because of "Africa's Sunny Fountain," you may still like, "From Greenland's Icy Mountains." It is easy to secure the story of Reginald Heber's writing this hymn. Easy to illustrate because of the numerous beautiful advertisements, railroad and

steamship folders which may be cut and suitably arranged for each two lines of the hymn. For those west of the Rockies, Alaska folders are readily available. "We've a Story to Tell to the Nations," "In Christ There is no East or West" and very many hymns lend themselves readily to dramatization. The boys and girls will quickly suggest ways of doing this.

Dramatizations: These may be "made up" or purchased. The more impromptu or original they are for this type of work, the more value. Dramatize a crude African school, with its cartons (saved by the missionaries) for desks, broken slates, a pencil broken in thirds, a few torn books, etc. This is a true picture given recently by a returned missionary. The children would naturally suggest sending books, tablets or slates, crayolas, pencils, etc. Perhaps as leader you have had this in mind from the first. Some such expression should always follow the presentation. Psychologists tell us that when we create a desire or a good impulse in the child and give him no outlet to express it, we do him a moral injury.

The boys could have a Palaver House and Palaver—African style. They might discuss the white man and his ways, the missionary and changes wrought in their village. The witch doctor might come in and deplore his loss of power because of the white doctor. Surprise awaits a leader who has never tried this. Impersonations of missionaries and explorers; monologues, dialogues, debates, all are good. *Avoid mere talking.* Juniors want action. Remember the injunction: "Avoid repression, do not attempt too much impression, and remember that we grow by expression."

Pictures: Again pictures! "An ounce of picture is worth a ton of talk." Gather from all sources, provided they are good pictures. Two picture sheets on Africa (\$.25 each) are provided. Packets of smaller pictures. Magazines, from the *National Geographic* to *Saturday Evening Post*, provide wonderful covers and pictures

for posters and notebooks. Even the daily papers often have African pictures. Let the boys talk of "Big Game" and Roosevelt's party and turn it to what we are hunting. Wonderful posters! A poster contest is allowable; posters advertising the meeting; a large picture of Livingstone or some noted missionary or explorer on an easel with "Guess Who" underneath. Fine stereoptican slides, even "movies" are available. Postcards and your own Baloptican. The writer saw a junior boy give in this way the Livingstone family sitting room—the father, mother and son grouped in the early dawn before David was leaving. The father handed the son the Bible for the final family prayers. David read the 121st Psalm which is called the "Livingstone Psalm" to this day. Space forbids many other helpful suggestions. There is a game, "Across Africa With Livingstone." Many simple ones may be devised.

Books and Stories: Of Livingstone, Mary Slessor and many other heroes and heroines, there are books and stories without number. Write your denominational Board and Literature Bureaus. An excellent reading contest is provided for the Crusaders (Baptist Juniors), perhaps others. This is the reading craze age. Get these lists, have traveling libraries, consult the juvenile librarian in your public library. Keep a record of books read; have a book review by a boy or girl. One Junior group dramatized an entire Home Mission study book in one evening.

For Your Encouragement! Often the smaller schools and churches do the best work. Out of most meager equipment, marvelous handwork has been evolved. Save everything. Your African call drums may be finely made out of pasteboard mailing tubes (for the boys). The slips of heavy paper in your shredded wheat boxes are just the right weight for cutting figures (children, men and women, nurses, etc.) for Alaskan and African villages. Color as desired, dress up with the bright linings saved from Christmas

envelopes. This keeps the girls busy and happy. Even fashion sheets and catalogs furnish wonderful material for enterprising lads and lasses.

One last, large *DON'T*. Avoid dwelling on the grotesque, crude and uncanny customs of the African life and people. Do not make too sharp contrasts between blacks and whites tending to create the superiority complex in Junior boys and girls. This is a barrier to world friendship. It was a puzzled South African who said to a missionary who had constantly preached, "We are all God's children," "But is God himself not white?" Before the perturbed missionary could reply the African ventured, "Perhaps we brown people are his step children."

SOME METHODS FOR ADULTS

BY MRS. J. B. LIPPARD, Philadelphia, Pa.

Making Attendance Possible

Another pastor's wife, on entering a new field, found a sad little group comprising the Women's Missionary Society. The majority of the church members did not even know of the existence of the organization. She at once altered the wording of the brief and monotonous announcement made from the pulpit. "The meeting of the Women's Missionary Society will be held next Tuesday. Every member is requested to be present," was changed to read, "Every woman in the congregation is requested to be present," and attractive posters were hung in the vestibule. Later one was put in the Bible classroom, then in the ladies' rest room and lastly a larger poster was hung in the nursery. Mothers could not well bring their babies to the missionary meeting, so she found one or two capable young women willing to offer their services for the hour. A poster of a smiling young nurse amusing a child announced (again in the nursery) that babies would be cared for during missionary meeting. In another society the mothers themselves took turns caring for the babies in their own homes during this hour.

One church finds it best to hold the Junior Missionary Meeting at the same time as the women's meeting. While the boys and girls are absorbed in their program in one part of the church, the mothers are within call, free to enjoy their meeting.

Another church has begun to hold its meeting in the morning on Thursday, an off-day with most housewives, each bringing a box lunch and staying for the sewing guild in the afternoon. They can be home, after two meetings, by the time the children return from school.

A Good Program

Posters, personal invitations, telephone calls, even offers of automobile rides to and from the meeting will all fail if the program is uninteresting or if the sympathies of those attending are not aroused for the cause. Amusement alone will fail. A theatrical entertainment, good music and even food will pall soon. We are satiated with such attractions in this day. Hearts and sympathies must be touched, needs made known, conditions described, our own responsibility emphasized. In other words information is absolutely essential to inspiration.

Pictures, letters from the field, encounters with missionaries or better still native Christians themselves, map and globe studies, curios and products from mission lands—all these help but they must all be presented in as fresh and attractive a manner as possible.

Surprises at Each Meeting

One society, after using the regular programs prepared by its own board, introduces a "surprise" at each meeting. At the beginning of the year when the officers are elected a Surprise Chairman for each meeting is appointed. This gives ample time for preparation. One time a grab bag appeared. Objects from different countries were wrapped in small parcels and each woman was allowed to take

one from the bag. On opening it she was asked to tell what it was, from what country it came and how it was used. If the objects have recently been studied about in the programs this is easy and interesting, but if not, a short description of the object may be written and attached to it, to be read by the holder.

A portrait gallery is another pleasant surprise. Picture frames and cardboard with the names of missionaries written inside or on the back may be handed about and the holder asked to tell all she knows of the person. Or the missionary and her work may be described on the frame, and the holder asked to name her. Missionary puzzles may be played by piling photographs of missionaries on the table, their names forming another jumbled pile. Each member is asked to match as many names and pictures as possible. Photographs of mission institutions, hospitals, schools, churches, etc., may be used in the same way.

A pleasant surprise is the introduction of a real missionary or some one who had lately toured one of the fields, to give a brief talk or to answer questions.

A song of some foreign country well and sympathetically rendered is an effective surprise.

Unfamiliar scripture verses, bearing vital missionary messages, or related to the program or objective of the meeting sometimes causes astonishment. "Is that really in the Bible?" "Did Christ say that?" are questions that lead naturally to more careful Bible study.

A display of the flags of foreign lands and an explanation of their origin and meaning may form a unique feature. The story of the new rainbow flag of China, the happy thought of the Rising Sun of Japan, the sturdy bravery of the black men of Liberia in adopting a flag as much like that of America as possible all hold thrills and compelling interest.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

HAVE ANY BEEN OMITTED?

In at least one denomination of our Christian family it is the custom, after the Communion Service, to inquire: "Have any been omitted in the distribution of the Bread"? We are reminded of the words of Dr. Wordsworth: "Verily if God has made the human mind a thing demanding food and satisfied by its feeding, so does He provide for it daily bread worthy of an arch angel."

Yes, the heavenly manna comes to us in unfailing supply, not only in the Book of all books, but in the rich treasures poured forth from thousands of consecrated pens in volumes of fragrant devotion; in critical illumination of the truths of the Book; in parable in daily life; in the report of great service; with the tingling moving beauty of the poet; all this for our feasting and for our nourishment and for our growth until the board groans before us with these gifts of God for our mental growth and spiritual nourishment.

We may well question: "Have any been omitted in the distribution of the Bread?" The answer comes clearly—not only those outside of Christian nurture but many among those who bear the name of Christ and who seek to follow His steps, yet are so weak that their mental and spiritual growth is retarded for lack of this daily bread. Among all of these we put the women and the children first—the gentle mothers in mission lands, where, surrounded by false ideals and low moral standards, they find nothing fit for their children to read. The evil one is busy supplying unwholesome bread for these who are coming out of illiteracy and ignorance, literature which is wasteful or harmful and poisonous. We must hear the Master's voice more clearly, "Give ye

them to eat." The possibilities of Christian ideals in the home of a child, with a book in its hands suitable to its comprehension, cannot be overestimated.

The Christian activities on the mission field make a glorious record. Beside the primary foundation in the work of preaching the Gospel, is the next pillar of the Temple, the establishment of Christian education. They have established ninety-nine agricultural establishments to help the people secure more food for their bodies; sixty-eight homes for lepers minister to the suffering of the most loathsome sort, while millions of treatments are given in mission hospitals. From the beginning the missionary has been a translator. Have not doctors of Divinity translated works of theology and philosophy into the vernaculars—but "the little child in the midst" has he been omitted in the distribution of the Bread?

To remedy this lack the Committee on Christian Literature for Women and Children on Mission Fields has been specializing in publications suited for the mental capacity of the woman in the home and the little child. The Master Himself who taught His great truths in parable form must surely smile on the efforts of the missionary who takes time from her busy tasks to write a story for little children which will illustrate some phase of Christian living, or who translates a book with a high motive, who edits a magazine with pictures and puzzles and contests for the older child, a magazine which has a foundation of Christian truth but which gives the material in form so attractive that the cheap harmful competition of unrighteous books is more than met.

Does one consider a cook book a Christian document? It may well be

when a missionary in Japan writes the American recipes which are in such demand, but leaves out all calls for wine and brandy which abound in the ordinary book on American cooking. China, too, wishes to learn foreign cookery. Who is to supply the book which includes only the ingredients that will be wholesome? Pandita Ramabai, that distinguished Indian Christian woman, published a cook book, having opposite each recipe a Bible verse and reference. How far its influence went we cannot tell, but we know that three Brahman

but rich and poor, officials and soldiers devour them, until they are worn to tatters. We can with confidence claim that almost one million are reached with this distribution of the Bread of Life. Oh for an endowment to reach the 99,000,000 beyond! The resources of this magazine are limited, and this Committee has been able to give only \$1,200 this year, which worked out per capita would make the cost for each child one half of one per cent. It is like the miracle of the loaves and fishes.

The very name of India carries with it the thought of Oriental splendor. The mines of Golconda; the rubies and pearls of the royal carpet; the romantic history of the Kohinoor; the magnificence of the Durbars all combine to make the child of India love its gems and jewels, and dream of their magnificence even in the humblest village street. What then more appropriate for the name of a magazine for young people than *The Treasure Chest*—which brings out monthly the choicest stories of Indian lore, the lives of heroes and prophets of Hindustan, the gems of its ancient literature, the joy of service, and above all the glory of the King of kings. Small wonder is it that *The Treasure Chest* is subscribed for by people of international note. Rabindranath Tagore has been a subscriber since the beginning and has written a poem for its pages; the Begum of Bhopal, that highly honored Mohammedan Queen, takes it for her granddaughters, beautiful lively young girls of the new age of India. A Brahmo Samaj school subscribes for twenty-five copies, while mission schools rely on it for supplementary work.

The writer had the privilege at the Triennial Conference of Woman's Boards held in Philadelphia in 1912 to propose that we enter upon the publication work and use the syndicate idea to spread the work. It is wonderful how this idea of having a syndicated form of magazine published in several of the vernaculars is spreading. Editions of *The Treasure*



AN ILLUSTRATION OF THE SOWER

families were won by the Christian message on its pages.

It is pitiful to see the trash which is flooding Japanese bookshops when there is so little reading matter that is attractive and pure for the thousands of factory girls. We see how the story of "Pollyanna," translated by a Japanese girl, while laid aside from active duties by illness, can be a real tonic in conditions like these.

"Have any been omitted?" There are said to be one hundred million children of school age in China! For them we have begun the distribution of bread. Today 95,000 copies of our little magazine, *Happy Childhood*, go out into the provinces of China, and not only the boys and girls read them

Chest appear in Marathi, Tamil, Urdu, and others in Hindi and Gujerati are just issued.

Reverently God has been marvelously opening a way for this work. Take the question of the need of the Turkish people. The magazine which we have begun to publish in Constantinople comes at a time when the Turks are waking up in marvelous fashion. The abolition of the face veil, the adoption of western headgear for the men in place of the traditional fez, the sanctioning of the Christian calendar are all indications of a new spirit, and now, most marvelous of all, comes the proclamation of the substitution of the Roman alphabet for Arabic characters, with the promise of the head of their people that in two years simplified lettering will be used throughout all of Turkey! Next to the simplification of the Chinese ideographs comes this opportunity for a wider education to those who have been hindered in the past by the immense task of mastering the very rudiments of an education. Into this situation the Committee on Christian Literature for Women and Children have entered with a magazine for women and children to be published in Constantinople which bids fair to meet an immediate demand for something to read, the cry of the children the world over and something in the new alphabet.

One thousand dollars a year is required to put this magazine on its feet and a wonderful investment in international friendship can be established.

The latest activity of the committee is helping a magazine for young people, *The Friend of Youth*, published in South America but having subscribers in Cuba, Mexico and Spain as well as in many of the Latin American Republics. Can there be any better gift of friendship with the Latin American peoples than this international friend?

Lindbergh flew with a message of good will to Mexico and the attitude of the Mexican people changed over

night from hostility to friendship with the United States. The message carried by *The Friend of Youth* magazine may well prove another potent force which will bind the hearts of the next generation on this side of the world with a loyalty to America which will not be *Latin* nor Anglo-Saxon but Christian.

Zorhut says: "The extent of a palace is measured from east to west or from north to south, but that of a literary work from the earth to heaven." The aim of this Committee is indeed to build character which shall mount from earth to heaven.

CLEMENTINA BUTLER.



AN ILLUSTRATION FROM "HAPPY CHILDHOOD"

Mary Craig Peacock

October 23, 1928, marked the passing of a radiant personality, the home-going of Miss Mary Craig Peacock.

Miss Peacock's home was in Torresdale, Pa. She has been chairman of the Wilson College Conference since its inception, chairman of committees on both the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

In every avenue of life she has reflected the spirit of the Christ she served and the abundant life He came to bring.

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND STREET, NEW YORK

Any man who has a religion is bound to do one of two things with it

CHANGE IT—or SPREAD IT

If it isn't true—he must give it up

If it is true —he must give it away.

—Robert E. Speer.

FEDERATED STUDENT COMMITTEE

History and Summary of Work 1921-1928

The Federated Student Committee has functioned very successfully as a clearing house for representatives of missionary boards and other religious agencies which approach women students. The following summary will answer the numerous inquiries that are received from time to time in regard to its composition and activities.—EDITOR.

The Federated Student Committee is an informal group for consultation and cooperation in religious work among women students.

I. *Beginning*—An invitation from the Committee on Student Work of the Federation of Woman's Boards of Foreign Missions to the Council of Women for Home Missions to send representatives to attend a joint meeting. Such joint meetings were held for a year or so. Later, the Council formed the women members of the then-existing Committee on Recruiting into a Committee on Student Work. Representatives of the other agencies cited below were soon invited to the meetings. The Federated Student Committee met for the first time on January 25, 1921.

II. *Meetings*—Held three times a year—September, January and May.

III. *Constituent Bodies*—The following are the constituent bodies which make up the Federated Student Committee. The channel or department through which the cooperation operates is indicated.

1. Federation of Woman's Boards of Foreign Missions of North America—Student Committee.

2. Council of Women for Home Missions—Committee on Student Work.

3. Council of Church Boards of Education—the women members of the University Committee.

4. Young Women's Christian Association—Student Department of the National Board.

5. Student Volunteer Movement—the women representatives of the Movement.

6. Student Fellowship for Christian Life-Service—the women representatives. (This group no longer sends representatives to the meetings.)

Such women student secretaries of denominational boards as may possibly not be included under 1 and 2, may also be members of the committee.

The executive secretaries of the Federation of Woman's Boards of Foreign Missions, of the Council of Women for Home Missions, of the Cooperating Committee for the Women's Union Christian Colleges in Foreign Fields, of the Committee on Migrant Work and of Religious Work for Indian Schools are members of the committee.

Notices and minutes are sent to all members of the committee and minutes to the secretaries of the Council of Church Boards of Education, and to such denominational secretaries of Boards of Education as may express a desire for them.

Any member of the committee is free to invite any appropriate person to a meeting of the committee as a guest.

IV. *Finances*—Each constituent body is asked to pay ten dollars a

year to cover expense of notices and minutes. The calendar year is the fiscal year.

V. *Work Accomplished*

1. Cooperation of Church Board representatives with Y. W. C. A. student conferences through

(a) Preliminary letter of suggestions to every Church Board representative attending such conferences.

(b) Findings of these Church Board representatives concerning conferences attended are a basis of discussion and planning for future conferences.

2. Endorsement of Union Christian College Campaign in 1921 (with cooperation of Y. W. C. A.) to help secure Laura Spelman Rockefeller gift. This cause has been promoted continuously since then.

3. Endorsement of the work among Farm and Cannery Migrants (now entitled Migrant Work) done by denominational boards through the Council of Women for Home Missions.

4. Promotion of Church Team visits.

5. Study of giving among students. Much time was spent on this study and considerable research work was done. While many interesting facts were brought forth, it was found that definite information was difficult to obtain.

6. Extensive research work was done through the Rural Department of the Y. W. C. A. on students in rural communities and much interesting data was made available.

7. Recent meetings have been devoted to the study and discussion of various student problems, such as

(a) Recruiting for the foreign mission field.

(b) Elements in the present-day appeal of foreign missions which are especially interesting to students.

(c) The religion of the present-day student.

(d) What the Church means to my generation.

(e) The Church we face and its problems. Discussion based on a number of papers by students.

VI. *Future Theme*

January—Problems in church work, government and policy which particularly affect women in the work of the Church.

WHY A CHRISTIAN WOMAN SHOULD BE INTERESTED IN CIVICS

BY MARGARET TUSTIN O'HARRA

1. In order to find out "How Democracy Works Out as an American Experiment."
2. Because she lives in a land where home-making is an art.
3. Because by so doing she helps to develop a higher social order and a better public spirit.
4. She should be interested in developing people who practice citizenship automatically.
5. Because she will be helping to develop a thinking group, working together for better homes, better schools, better streets, pure foods, better industrial conditions, playgrounds, better recreational opportunities, including moving pictures, and everything for the betterment of childhood.
6. Because it develops higher moral standards, which always lead to deeper religious and spiritual feelings.
7. Because the political life of the United States affects world relationships, and therefore affects the progress of Christianity.

WHAT WE NEED AND DO NOT NEED

Standing beside the grave of the Unknown Soldier President Coolidge said:

We do not need more national development;

We need more spiritual development.

We do not need more intellectual power;

We need more spiritual power.

We do not need more knowledge;
We need more character.

We do not need more government;
We need more culture.

We do not need more law;
We need more religion.

We do not need more of the things that are seen;

We need more of the things that are unseen.



WORLD-WIDE OUTLOOK



NORTH AMERICA

An Inter-Racial Experiment

THE November issue of the Methodist *World Service News*, described the experience of Dr. Oxnam, now President of DePauw University, when he was in charge of "The Church of All Nations" in Los Angeles. His success in obliterating racial lines and fostering brotherhood was marked. Here are two samples. The Buddhists of that city had erected a temple. Through friendly relations with the Japanese, Dr. Oxnam was invited to deliver the address on Buddha's birthday. "We met in the temple," he says, "and I sat with the Japanese consul, watched the eager folk who listened to the ritual and the ringing of the numerous bells, and deeply appreciated the courteous attention they gave to the address delivered by one who was a 'foreigner' to them. Then I returned home to tell my people about it." And again he writes: "A Japanese child was run over on Seventh Street. I called and brought a bouquet. With all the courtesy of the Sunrise Kingdom, the little mother accepted the gift. The father was profuse in his appreciation, and the loyalty of both since that hour has been inspiring." Of his helpers in that church, he says: "We sought to employ only those as staff members who loved people in addition to necessary qualifications. It had to be a love that leaped across racial barriers."

Broadcasting Judaism

IN BROADCASTING Roman Catholicism, Protestant denominations, Christian Science for the propagation of their forms of faith, The United Synagogue of America sees its

opportunity of getting on the air for a similar purpose, though it has more in mind the removal of ignorance as to just what modern Judaism is. Hence every Wednesday evening one may hear through WEAJ representatives of every wing of Jewish faith, Orthodox, Reformed and Conservatives in all their variations. Christians will find it a convenient means of getting a synagogue service at its very best, since unusual efforts have been made to maintain a high standard in these presentations.

Results of Indian Missions

IN THE *Problems of Indian Administration*, the report of a survey made at the request of Secretary Work of the Department of the Interior, an interesting distinction is made between the long-time and the short-time view of missionaries. The investigators feel that many missionaries are inclined to measure things by what can be done in their own lifetime of service and that, therefore, they are more easily discouraged.

Our Indian work has been very fortunate in the fact that all the early missionaries to the Dakotas have taken the long-time view. Today, when the second and third generation is growing up, we are reaping the fruit of their consecrated work; but we in turn must also have faith enough to believe that those coming after us will reap the harvest growing out of the seed which we are sowing.—Rev. Rudolf Hertz, *Missionary of the American Missionary Association*.

Mormonism Today

FEW people realize the seriousness of the Mormon situation in America. The Utah Gospel Mission to the

Mormons in its quarterly, *Light on Mormonism*, gives ten outstanding great facts about Mormonism:

1. There are now over 600,000 Mormons, of the two main kinds—both dangerous.

2. About 142,000 square miles of territory are dominated by Utah Mormonism, besides many smaller centers elsewhere, into which they spread.

3. Utah Mormonism has over 2,000 emissaries out proselyting, organized with officers in eleven districts of America and several abroad.

4. These emissaries teach untrue doctrines, contrary to the Bible and reason, and dangerous in their effects.

5. They get approximately 10,000 proselytes from nominal church members yearly.

6. Mormonism has doubled in twenty-five years; largely because we have not taken care of our own people.

7. The real cure is teaching the Mormon people the true Gospel and Bible in place of their system of errors; and warning everybody intelligently about Mormonism.

8. Mormons are trained against attending Christian church services, and cannot be evangelized by ordinary methods, as has been proven by sixty years of such effort.

9. Hence the necessity of a traveling work, like the Utah Gospel Mission, taking the message to the homes by voice and print, with every detail specially adapted to the peculiar need.

10. In spite of apathy and other great hindrances, the results of this work have come, to Jan. 1, 1928: 400,000 at meetings, over 400,000 house-to-house calls, 34,000,000 pages of Gospel print used, 32,000 Bibles sold and given, etc. Probably nine-tenths of the work done was in homes otherwise unreached and unreachable by other methods.

Hebrew Christian Alliance

A SCHOOL of missions was held by this Alliance during the summer at Winona Lake.

The Hebrew Christian Alliance of

America is an organized body of Jewish men and women who believe Jesus Christ to be their Lord and Saviour, the promised Messiah of Israel according to the Scriptures. The Hebrew Christian Alliance stands for a brotherhood of a twice-exiled people. First, because we are a part of homeless Israel, wandering among the Gentiles; and, second, because our attachment to Christ Jesus—the stone rejected by the Jewish builders—has made us rejected stones also. Our nation has cast us off.

Its membership includes Hebrew Christians of all denominations and an international organization has been formed with which nineteen national organizations have affiliated.

Traditionally the Jews believe Christianity to be an idolatrous religion, anti-semitic in its spirit and history. But the members of the Hebrew Christian Alliance, a visible and tangible body of believers in Christ, demonstrate that Christianity is monotheistic and has its roots in Messianic Judaism: that Jesus is the promised Jewish Messiah, according to the Scriptures. When Jews find the members of their own race believe these things and are lovers of their people, they (the unconverted Jews) are influenced and encouraged to examine for themselves the claims of Christ. Many Jews are, as Nicodemus of old, secret searchers and some even secret believers; and when they hear of the Alliance of Hebrew Christians they are encouraged to make an open confession of their faith in Christ. These are encouraged to join the Alliance for active service.

Feathers and Paint—the Gospel

THE *Presbyterian Survey* for November has as a title, "Take Our Feathers and Paint, but Give Us the Gospel." Its author reminds us that work for the Indians was the first Presbyterian mission work, before the division into Northern and Southern branches. The present Southern Presbyterian work for them is for two tribes. This home mission work

has been worth while. Oklahoma is its main center and the original Presbytery has grown into two more. Though it is commonly believed that the Indian is a dying race, those in Oklahoma are not dying out. Government statistics show that one tribe, the Choctaws, e. g., have increased 1,200 when the total is about 28,000. One of their number says: "We have lawyers, doctors, merchants and bankers among us. There are a number of us in the Congress of the United States, and a number occupy other places of prominence. We have the benefits of Christian civilization and will be here for years to come."

Lost in Alaska

HERE is a picture of Alaskan life. An Eskimo boy started out last November to get willows, but it snowed hard that day. His dogs spied some reindeer, made after them and finally got away from him. In his efforts to catch them, he went farther and farther from home. When he decided to give up the chase he had only a hazy idea as to where he was. He walked over the tundra until night overtook him, when he happened upon a patch of willows where he camped over night. Fortunately he grasped his ax before the dogs escaped and with it he chopped wood for a fire. He had three matches in his pocket and with the second one he lighted a fire which he kept going through the night and so did not freeze. His mother and the neighbors sought for him that night in vain. Near noon the next day they brought him in on a sledge, as he was six miles from home and almost exhausted. When asked whether he was not very much frightened during the night, he replied, "No," for when he prayed he received the assurance that all was well. Many similar cases of hardships and real danger are told of the Christians in going to Christmas-eve meetings and other festivals, when clothes are frozen stiff upon them, while ears and toes are also frozen.

LATIN AMERICA

Mexican Catholic Petition

THE controversy that has set the Roman Catholic church in Mexico in opposition to the government seems to be on the way to solution. A petition bearing nearly two million signatures, presented to the Mexican congress by Catholics, outlines a program for changes in the Mexican constitution and in the laws regulating religion which, if carried into effect, will satisfy the church. The demands of the Catholic petition are three:

"Recognition of the existence of different religious bodies, faiths, and creeds; recognition of the separation of church and state and interdependence of both; and no legislation by the state in church affairs."

General statements such as these require careful definition, the state can regard it as clear victory to find that the church is ready to renounce these long-claimed privileges: the right to the direction of education, including the national schools; government aid in the enforcement of vows taken in the religious orders; subventions by the state for the aid of Catholic schools; rights to hold property and conduct industries (reserving only the right to possess such property as is absolutely necessary for carrying on the affairs of the church); and recognition of Roman Catholicism as the state religion. If the Catholic Church will give up these claims, and if it will consent to a regime in which all religious bodies stand equal before the law, it may find a basis under which it will be free to carry on its activities,

King of a Haitian Isle

THE Ile de Gonave, lying off Haiti, has a population of some 10,000, all of them Negroes descended from the first slaves brought over by the Spanish. They are little removed from the state of savagery of their ancestors, with the voodoo cult their main religion. An enlisted man of

our Marine Corps, Faustin Wirkus, was stationed there a few years ago and for two years was the only white man on the Island. He did for the people all that he could as an enlisted officer, and when they saw that he sought only their welfare, they elected him as their king, and address him as "Your Majesty." The office of king carries with it that of high priest of the voodoo cult. A mission had been started previous to his coming, but had been abandoned. King Faustin I was instrumental in the return of a white missionary, and the natives are being converted to Christianity rapidly. While everything is primitive with no modern machinery, King Faustin has been content to remain there because of the success attending his efforts to help the Negroes. In a sense he is a missionary King.—*Christian Endeavor World*.

A Barber Evangelist

REV. R. R. GREGORY, secretary of the Caribbean Agency of the American Bible Society, writes of a new group of believers at Supia, Colombia, a town in a mountain region practically isolated from the outside world. He says:

"Five years ago one of our colporteurs, in company with a missionary, visited the place. Several Bibles were sold, and an acquaintance was made with a number of very friendly people, including a barber who was a regular reader of *El Mensaje Evangelico*, published at Cali, in the southwestern part of Colombia. Later this barber and his son visited Cali and Medellin, and bought not only Bibles and song books, but other evangelical literature. He also secured ten subscriptions to *El Mensaje Evangelico*. The reading of this paper stimulated Bible study.

"The barber shop became a gospel center, and the barber and his son, Emilio, became the expounders of the Word of God. When Emilio married, the little group interested in the study of the Bible found a home open to them and a more congenial place for their discussions and Bible readings."

An Argentina Problem

A REPORT on the steady increase in the population of Argentina and of the high civilization in the greater part of the country concludes that "civilization does not spell christianization, nor even evangelization. Some of the worst evils are winked at by modern civilization and some of the worst sins and vices are fostered and fondled in its lap.

"Perhaps the most pressing need in Argentina from our evangelical standpoint, is the thorough evangelization of the rural sections. Though much remains to be done in the city and town areas, much is being done, and the churches established in them must be trusted and encouraged to launch out boldly in reaching their immediate neighbors. But the great problem is how to reach the farmers and the workmen scattered over the country districts. History proves that in Canada, Australia, New Zealand and the United States, the cities have drawn on the rural districts for the powerful men and women to tell them how to live. These great men and women were cradled in the Christian homes, Sunday schools, and churches of rural communities. Argentina still lacks, to a large extent, this vital contribution to its national life. In most country districts scores of its young manhood spend their Sundays at the country saloons, drinking, horse racing, gambling, and being polluted morally."—*Neglected Continent*.

EUROPE

Historic Methodist Conference

THE Conference at Liverpool last summer assures the union of the three Methodist bodies of Great Britain, and an Enabling Bill will be introduced in the next session of Parliament. In addressing the Conference, Rev. E. A. French asserted that as a divided Methodism had stressed its differences, so a united Methodism would stress its common faith. A united Methodism would help toward a more effective evan-

gelism. Sir Robert Perks, in seconding the union resolution, said that he earnestly believed that the result of this union would be to set the country on fire again, and bring such a season of spiritual prosperity that they would forget the differences that have separated them in recent years. In the presidential address, Dr. Lightley said: "When all reservations have been made it will be conceded by all that there is nothing quite as important as this question of religious experience for us as a Christian community. Whatever of distinction may have been won by us in the religious world for generosity, organization, preaching power, or social service, our outstanding contribution to the Christian Church as a whole has been our testimony that this is the goal toward all else must tend, and the final test of a Church's success." It was Wesley's new experience of the indwelling Christ in the soul which set England on fire at the birth of Methodism. Without this there would have been no Wesley hymns as we know them, and in simple truth no Methodism at all.

Armenians in France

DOCTOR CHARLES SAROLEA, Professor of French Literature in the University of Edinburgh, makes the statement that three million aliens are residents in France.

"Of these three million aliens," he says, "perhaps the saddest are the Armenians, of whom there are altogether about 60,000—20,000 of them in Paris and 12,000 in Marseilles. Most of them arrived in France completely destitute, fresh from scenes of horror they can never forget. Sometimes only one or two members of a family managed to escape the Turkish massacre. In the Oddo camp at Marseilles, where 1,000 of these unfortunates live, their conditions are sad in the extreme. About twenty families live in each hut, and are only separated from each other by thin partitions of sack-

ing. M. Barsoumian, an Armenian pastor, works among his countrymen at Marseilles and holds meetings in a Salvation Army Hall loaned for the purpose. The average attendance is about one hundred, and a church is being organized.—*The Bible in the World.*

German Missions Progress

THE Leipzig Missionary Society reports a very satisfactory year, having been able to reestablish work in its former fields in Africa and India. The Director, Dr. Ihmels, visited both fields and returned with enthusiastic reports about the progress of the work. During the time when German missionaries were not allowed in Africa, the work was cared for by the Augustana Synod of America. Now both groups work in adjoining fields, the Americans taking Iramba (Arambo) and the Germans the rest of the former territory near the Kilimandjaro, Tanganyika. There are now in the German field over 13,000 Christians and 2,248 inquirers. In one place, Madshame, Dr. Ihmels took part in the dedication of a church erected without aid from abroad—not only without financial help, but also without direction in the building operations. The example of this native congregation is being imitated by others. The Leipzig missionaries are encouraging the natives to make the church truly indigenous, not only allowing them to develop a native style of architecture adapted to the African landscape, but also fostering the adaption of everything typically African, not anti-Christian, to the life of the Africans who have become Christian.

In India, the Leipzig Mission is the lineal descendant of the first Protestant missions, begun under Ziegenbalg and Pluetschau more than two hundred years ago. During the war, the Lutherans of Sweden nobly cared for the bereaved mission stations and eventually established the Tamil Evangelical Lutheran Church. The Swedish Missionary Society restored to the

Germans the real estate, schools and stations that belonged to them and the Germans ceded to the Tamil Church the church buildings and pastors' dwellings. The Leipzig Mission has reentered upon its work with renewed vigor, showing a rare adaptability to the present circumstances. They have now 25,938 Christians. The majority of the baptisms took place in the Swedish part of the field. These Tamil Christians have contributed rupees 51,037 to self-support. The theological seminary, which was always noted for its excellence, is maintained jointly by the Swedish and the German societies.

Bible Reading for Italian Catholics

A MOVEMENT in Italy to make the Gospels known and read has, as a papal endorsement, an incident occurring in 1903, quoted in *The Christian Irishman*, from the *Osservatore Cattolico* of Milan. In 1903 the Pope received a deputation from the St. Jerome Society for the Circulation of the Gospels, which asked for a blessing upon their work. Pope Pius X granted their request, saying: "Willingly do I bless it with my two hands and my whole heart, because I am certain that it is doing the greatest good, and has already been blessed by God. The more the Gospel is read, the more is faith revived. The Gospel is a book which is profitable for everyone and for all things. I, who have lived among the people, know well what are their special wants and tastes. You seek to circulate the Gospel; it is well done (Brevissimo!) . . . I bless the members of this Society and all who devote themselves to a work so holy as the circulation of the Gospel."

Now twenty-five years later, an astonishing movement among Italian Catholics is reported. A society has been formed among orthodox Roman Catholics to promote the reading of the New Testament led by three clerics of distinguished learning. The Society held a Congress last May which received regrets from nearly all the Italian Bishops, while Cardinal Gas-

pari, Secretary of State, transmitted the Pope's blessing. This year they are urging that the Gospel be read at Mass both in Latin and in Italian.

Russian Communistic Youth

ACCORDING to the *Komsomolskaya Pravda*, during the five years of this Youth Movement it has organized about 2,000,000, and has grown to be an indispensable part of the Soviet social life and of the communistic education of children. But there are difficulties in its path. The general aims for which the Communistic Party and the Komsomol are working must be made clear and dear to the children. They must be educated in a spirit of collectivism and social life. The children have not yet forgotten the old superstitions that their parents have taught them. The older pioneers must continue this work even among the adult population; of course they must not use coarse measures, mockery, etc., in this work. What a contrast this, to American work for children and youth!

AFRICA

Cairo University Success

PROFESSOR J. A. ADDISON, who has been a recent lecturer at the American University at Cairo, states this objective in a recent article in *The Cathedral Quarterly*. "The American University was founded to reach and train Moslems, and especially Moslems of the upper classes in whose hands lie the immediate future of Egypt. Against all prophecies and beyond all expectations, it has succeeded. For apparently not only does the University want Moslems but Moslems want the University. Last year its numbers doubled, and of its 315 students more than half were Mohammedan."

An "Ethiopian" Governor's Welcome

DR. LAMBIE, the United Presbyterian pioneer in Abyssinia, leader of the Sudan Interior Mission, has been invited into Southern Abyssinia by the same Governor Beroo

who ten years ago invited him to come as the first missionary to Western Abyssinia. On arriving, worn out with their journey, they were driven to prayer as to where to seek an abiding place. Soon this answer appeared. "A company of fine gentlemen, clothed in spotless white, riding fine mules, foot-soldiers by the hundreds, and in the midst, on a magnificent mule, with silver and gold trappings, and sitting very straight and dignified, was Governor Beroo. We were going to get off our mules to salute him with proper courtesy, but he motioned to us not to do so, and gave us his right hand He came that afternoon with a big company of men, and drank tea with us. He sent for us early the next morning. Up to this time I had never said one word about our wanting to open a mission in Sidama Province He asked us how many huts we wanted, and of what size, and wrote them down in his little book, and said that they should be built God had touched his heart, and had heard our prayers, and thus the way had been opened for this great province to hear of the Glad Tidings of Salvation."

Earnest African Evangelists

WHAT gives the greatest joy to Mr. and Mrs. H. A. Wentworth, of the Africa Inland Mission, is, they say, "to go to a service and take our seat with the congregation. To see and hear those young evangelists take complete charge of a meeting is uplifting. To hear them conduct the testimony meeting, to listen to their remarks between the testimonies, now a word of exhortation, now a word of encouragement, repeating this promise and that promise; to hear them plead with their relatives to accept the path to God's village, exposing the old life with its fear, superstition and filth, and showing the profit of the new life in Christ Jesus, is indeed cause for praise. Four years ago we had but one out-school, today we have ten. The Gospel is preached in these ten villages six days a week. Some of

our evangelists walk eighteen, twenty and twenty-two miles every day."

A Gorilla Chapel

AS ONE enters the new brick chapel at Elat, in the Cameroun Mission of the American Presbyterian Church, one sees a new phase in evolution from gorilla to spiritual man. When Mr. Culbertson was visiting the mission and went elephant hunting, he brought back a gorilla, a forest baby which cried and clung to him, riding on his hip in true black baby fashion. When he drove his motorcycle, the baby rode the spanker seat, his arms around his master's waist. On the arrival of the American steamer, one day, Mr. Culbertson sold the baby and with his sale price as a basis, built the much-needed chapel where now are held morning prayers and mid-week meetings and, on afternoons, a school for those who want to learn to read God's Word.—*The Drum Call*.

"Hartzell Hospital," Kru Coast

REV. WALTER B. WILLIAMS, Methodist missionary on Kru Coast, Liberia, Africa, writes: "The Bishop directs us to start building 'Hartzell Hospital' on this station (Nana Kru), not at some far distant day, but now. Funds have been arranged for by the sale of Hartzell Academy in Bassa to the government. This puts new life into all of us. The last month, therefore, proved to be a busy one. The farm received unremitting attention. Much cleaning and planting were done. The boys' kitchen, a mud and thatched building already tottering to its fall, was pulled down, and on the site a two-room iron house was built by our own students. The smaller room forms the kitchen for the boys; the larger one a recreation and study room, with tables and benches and good lights. All hands are carrying sand to the top of 'Hospital Hill' for the concrete mixing." Friends of Bishop Hartzell and friends of the work in Liberia are planning to contribute to the funds for the new hospital through money sent in care of

the Board of Foreign Missions, 150 Fifth Avenue, New York.—*Christian Advocate*.

"Captain of the Men of Death"

THIS title might rightly be claimed by sleeping sickness in Africa, but in recent years great progress has been made in its mastery. Physicians may be interested in this quotation from a British medical periodical, where an English Baptist medical missionary is referred to:

Perhaps the most brilliant work on sleeping sickness has been the successful treatment of what was formerly regarded as a fatal disease. This has been due to the elaboration of drugs which, when injected into the blood-stream, are fatal to the trypanosomes without at the same time being lethal to man. An arsenical compound known as *atoxyl* was first found to be effective, but was superseded in 1921 by the introduction by Miss Pearce of *tryparsamide*. The most important work on this drug and its action on the trypanosomes when they have invaded the brain and central nervous system has undoubtedly been done by Dr. Clement Chesterman, of the Baptist Missionary Society at Yakusu, and his pioneer work in this direction is regarded as a standard among those who are devoted to a study of this subject. From Dr. Chesterman's work we now have a sure indication, not only for the dosage of the drug and the mode of administration, but also for the mode of action and ultimate effect.

The King of Wam Pamu

THE *Heidenbote* (Basel) contributes an interesting note on its encouraging work in Asante, the generous Christians in its field and the King Opong Yan in Wam Pamu, who is friendly to the mission. A missionary, Schaefer, tells how the king carried him a distance of over 200 kilometers from one station to another in his own automobile. On leaving the missionary, he presented to him, as a greeting to the Basel Mission, a gift

of 10,000 marks, which constituted one third of the sum needed for the erection of a mission station in Wam Pamu. Five men had to carry the gift, since it consisted of copper currency! The king excused himself for not giving the whole sum, saying he would have it ready when the missionary came back!

Like others of his own race, the king is inclined to drunkenness and in his struggle against his sin, seeks the advice and help of the missionary. When the English representative was calling on the king, the latter was so drunk that he could not arise to pay his respects to the representative of the British government. The latter was so disgusted that he immediately drove away. This sobered the king and he hastened to the house of the missionary and implored him to use his good influence with the English official to obtain the latter's pardon. At the same time he made a vow by his fetishes to abstain totally from drink in the future. He has kept his vow for quite a long time, but he needs the prayers of Christian people to overcome his vice and to be led to Christ.

A "Heart of Africa" Daniel

SCARCELY less heartless than the story of Daniel's lion's den is this situation which confronted a "Heart of Africa" mission convert living under a cannibal chief. The convert, named Zebu, had become an evangelist and his abilities were so marked that his chief desired him to accept the headship of a subordinate tribe. This he declined, regarding it a greater privilege to preach the Gospel. Living near his superior, his praying angered the head chief because he held that his prayers broke the spell of witchcraft ceremonies; so the chief declared, "I'll thrash it out of him." Native flogging is on this wise. The victim is laid on the ground, face downward, and one man holds his hands and a second his feet while the cruel hippo thong descends on the quivering back. Zebu asked one favor,

that hands and feet might be free. "We'll see," said the chief grimly. "It depends on whether or not you can keep still." He lay unmoving to receive the stroke, but in the pause that is customary after each lash he rose to his feet and cried: "Hallelujah! I accept it for Jesus' sake," and then he lay down again.

A Turkey Doctor's Romance

IN QUOTING a college president's words to his students, "that if they chose to be missionaries, they must leave romance behind and expect 90 per cent drudgery," Dr. Cyril Haas comments thus: "Mission work 90 per cent drudgery and no romance! With me this whole business has seemed like 90 per cent romance and no drudgery; the romance of fierce struggle against daily difficulty; of facing hazardous tasks and critical adventures; of trying to play the man, eager, alert, aware, in the daily round, in the common task; of trying to train to modern service an ancestral brain, and 'to lift the weight of unnumbered years of dead men's habits, methods and ideas.'" Then he quotes as his own Prof. James' words: "We must make new energies and hardihoods continue the manliness to which the military mind so clings. Martial virtues must be the enduring cement. The martial type of character can be bred without war."

NEAR EAST

To Modernize Islam

AHMED SAHIB BEY, a notable Moslem magistrate of Calcutta, India, the founder and chairman of The Islam Educational Society, recently paid a visit to Turkey. He was traveling in Moslem lands in order to observe and investigate all the changes and recent developments in the Moslem world, and write a book on the subject. He had already visited Egypt, Palestine and Syria. In an interview with one of the editors of *Vakut*, a Turkish newspaper, he said:

The aim of the Islam Educational Society is to modernize Islam. The num-

ber of Moslems who are performing their religious duties is decreasing because of the extreme formalism in prayer and worship. The educated people all over the Moslem world are finding it impossible to perform all their religious duties. The only reason for such a situation is that we are bound too much to the exact performance of rituals. The aim of religion is to teach us principles. It is necessary to interpret these principles according to the times in which we live. My sincere conviction is, that if we want to revive the religious life of Moslems, we must put an end to these rites and ceremonies, we must eliminate the bowings, prostrations, and standings in prayer, and make it consist rather of an inner humility.

Work for Jews in Damascus

A NEW building was dedicated recently to the service of God among the Jewish people of Damascus, Syria. The work among Jews in the ancient city is carried on by the Presbyterian Church in Ireland, which sent its first missionary in 1846. In the early years a good deal of pioneer work was done by Irish missionaries and also by American United Presbyterians as well as by Anglicans through the London Jews Society. Through an arrangement for which none of the present generation is responsible, work among Christians was taken up. The result was that the work among Syrian Christians was emphasized at the expense of the work among the Jews. A few years ago the Presbyterian Church in Ireland, recognizing its duty to Israel, decided to push its Jewish work, and gradually withdrew from the work among Syrian Christians. There are many witnesses among the so-called Christians of Syria; but it now is the only mission at work among the Jews in the whole of French Syria.

Jerusalem Y. M. C. A.

SECRETARY A. C. HARTE writes of the ceremony of laying the cornerstone of the new Y. M. C. A.:

All the Oriental churches were represented, as well as the Protestant churches. The consular service was well represented. The High Commissioner, Field Marshall the Lord Plumer

laid the cornerstone and gave the address emphasizing the need of the spirit of brotherhood. The Syrian Metropolitan read the Gospel in Aramaic, the language of Jesus.

A Lebanon Insane Retreat

THE humane work of the Lebanon Hospital for the Insane is appreciated by Moslems, even though under Christian missionary auspices. One reason for this may be seen in the story told by its former medical superintendent, Dr. Wolff. He describes a great cavern, said to have been the hermitage of St. Anthony, who imparted healing merit to the insane in his day. "There was one patient who had been lying quite naked under a huge stone, his feet and neck in iron chains. For twelve days he had been confined in that position, in the fearful darkness of this awful cave, the walls of which were running with icy water. No wonder that these wretched victims often breathe their last at this place." It was to prevent patients from being treated in this inhuman way that the Friends' Foreign Mission Association established their unique institution on the slopes of Lebanon.

Christian Women in Persia

THE segregation of sexes is very pronounced in Persia," writes Rev. W. Wilson Cash, "and the rule of the veil is strictly observed even among schoolgirls. Imagine, then, the change when women come forward for baptism, as many of them do. Some are married women and undergo all kinds of persecution in their homes. The husbands disapprove of their change of faith, and every effort is made to induce them to recant. The unmarried girls are more fortunately situated, and are able to find Christian husbands, thus laying the foundations for Christian homes. These women enter the life of the church with all the zest of the men. They take their share in all that goes on, and fearlessly declaring themselves to be Christians. They are

found today as teachers in schools, hospital nurses, workers in welfare centers, weavers in carpet factories, silk weavers, and in other walks of life. They take their share in evangelism, visiting the sick in both hospitals and homes, and in their simple way they bear testimony to their neighbors of the faith they hold."

An Opening Wedge into Afghanistan

THE contract for the construction and maintenance of all the railways in Afghanistan has been awarded to a Berlin firm. Preliminary work under the direction of German engineers will be undertaken shortly. Thus this "land of rocks and stones and sanguinary feuds" is evidencing the value of the Amir's European visit. "It is interesting to note," says *The United Presbyterian*, "that although Afghanistan has always been closed to travel of Europeans, and particularly of missionaries, three American missionaries and an Indian were permitted to travel to Kabul this summer by private car without any special difficulty. In view of the fact that our Punjab mission borders on Afghanistan, this even may be of significance."

INDIA AND SIAM

Gandhi and Indian Women

IN AN article upon "Freedom of Women in India," the famous Indian sage says, of the seclusion and isolation of Indian womanhood:

"We want the women of our province to be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra, and Madras in an essentially Indian way, avoiding all attempts of Europeanization; for while we hold that a change from enforced seclusion to a complete Anglicization would be like dropping from frying-pan into fire, we feel that purdah must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, if we want

them to be excellent managers at home, helpful companions of their husbands, and useful members of the community, then the purdah, as it now exists, must go."

British Commission for India

LAST September this Commission started on its second visit to India. Their task is to advise Parliament as to what changes it should make in India's present form of government. While the Legislative Assembly (India's House of Commons) voted to boycott the Commission on its first visit, it has now decided to cooperate with the Commission. Seven of the nine provincial assemblies have also decided to work with the Commission. As opposed to this friendly movement of India, the Home Rulers have prepared a report which would give Indians virtual independence.

Indian Outcastes and the Church

WITHIN the last forty years about ninety per cent of the converts to Christianity have come from the outcastes. When these, to the number of some 3,000 a week, are gathered in by all denominations into the churches, it is obvious that the teaching and pastoral care of these new Christians must be of first importance in Indian missions. It also shows the tragedy of the Methodist appeal years ago for new workers, when they declared that 150,000 outcastes, desiring to enter that Church, had to be refused because they had no adequate supply of missionaries to oversee this work. The Church Missionary Society's surveys show that in many districts, one worker has as many as twenty villages with Christian congregations under his sole care, the survey showing that the needs arising out of the mass movement may be summed up in one word—education.

Cost of Moslem Baptism

REV. J. T. PERKINS of the Methodist Mission in Hyderabad, tells of a Moslem who believes in Jesus but who is afraid to become a baptized

Christian. Mr. Perkins writes: "He is afraid that if he becomes a Christian, he will lose all his property, which consists of two villages. Nor is his wife willing to become a Christian. The moment he is baptized, she will be divorced from him, according to Mohammedan law, and he will not be allowed to look upon her face. Even if she would consent to live with him after his baptism, Mohammedan law would hold her as living in adultery. This makes work among Mohammedan families very difficult. We do not wish to break up their families."

Languages of India

"A MONUMENTAL work, recently completed, has two features of special interest to those concerned about the Bible being made available in all tongues. In his linguistic survey of India, Sir George Grierson has listed 179 languages and 544 dialects in the Indian Empire, excluding the Madras Presidency, the native states of Hyderabad and Mysore and Burma [approximately one-fifth of India omitted]. For the purpose of comparison, the Parable of the Prodigal Son was translated into all these languages and dialects."—*Bible Society Record*.

A Living Advertisement

A PIECE of medical mission work much appreciated by the villagers in and around Montgomerywala, Punjab, India, is being run by a worker of the Church Missionary Society. All sorts of ailments are treated at this little dispensary, while operation cases are passed on to the Society's hospital at Multan. One woman who came for treatment required operation, but the fear of both herself and her husband led her to refuse to go into the hospital. However, after gentle persuasion she consented. The operation was successful, and the patient returned to her village a bright and happy woman, telling her Moslem neighbors of the kindness shown to her in the hospital, and dispelling the fear of the other villagers who pre-

viously were afraid to go for treatment. "She was a splendid advertisement," says the missionary-in-charge."

Siamese Mission Centennial

IN DECEMBER the celebration of the hundredth year of Protestant missions in that country will take place. This work began under the settled ministry of American Board representatives, Dr. Bradley and Mr. Caswell, tutor to the King, and in recent years has been conducted almost wholly by American Presbyterians. The work has been one of slow progress among the Buddhists, though very successful among the Lao animists of the north. While communicants number less than 5,000, the influence of missionaries upon the development of the nation has been very significant. The centenary celebration in Siam itself aims to show the people how great progress of higher kinds has been made in a century. A pageant, street parades, and exhibits of various sorts, together with meetings addressed by speakers in English, Siamese and Chinese, will be leading features of the occasion.

CHINA AND TIBET

A Notable Chinese Testimony

ONE of the greatest warriors and statesmen of the last century in China was Marquis Tsêng. His daughter was permitted by him to decide whether she would become a Christian only after a thorough study of the question by her and his approval of her findings. It led to her conversion and later to the founding of what is now The Girls' College at Changsha, of which she is the devoted head. In an article by her upon "The Changed Women of China and Their Need of Christ," found in the *Church Overseas* for October, is this brief excerpt as to the changed outlook on life:

The women are beginning to realize that they have in them individual personalities which need developing, and vocations in life which must be worked out. The seeking of freedom, for self-expression, self-development and self-as-

sertion is evident everywhere. The demand for higher education, for public professions and universal suffrage is the outcome of this realization. In short, women have discovered the vast possibilities of life, and they will not be satisfied until they have lived it to the full extent.

China's Disbanded Troops

THIS is one of the greatest of the nation's civic problems just now. Chambers of Commerce have sent the following telegram on the subject: "In order to prevent these disbanded soldiers from drifting into banditry, appropriate work should be provided so as to convert them into productive laborers, thereby hastening the development of industry and bringing peace to the people." General Fêng has ordered a subordinate general to establish a factory for one of the army units to provide them employment, arguing that since these soldiers have sacrificed themselves for the sake of the country, they should be given regular service training in factories so that they may earn a living at home during their lifetime.

The "Christian General" in Honan

A CHINESE writer in *The China Weekly Review* (Sept. 1) tells in detail of what this much debated General has done within the past year for the province over which he has ruled. More than 200 miles of motor roads have been built or improved; public parks have been laid out in Kaifêng and Chêng-chow—partly in order to do away with gambling and prostitution—the latter city's park having a public playground, public library and people's school; houses for the poor have been erected, one of them a vast building with 6,000 rooms which is already partly completed; commerce has been greatly furthered by dredging and reopening the Chia Lu River; and the opening of schools for farmers who constitute two-thirds of the population has been undertaken. These schools are making education democratic and are imparting a knowledge of mathematics, music, the

National language, as well as practical subjects. Fêng's eulogist says: "He loves people and people love him. It is this mutual love which leads him to administer, and to administer successfully and satisfactorily He disciplines his troops well, so well that he is often regarded by them as their father. So without any remuneration but only with a bit of bare bread, they stick to him very closely and faithfully." In social ways he is also a benefactor, through farmer and labor movement committees, turning bandit lairs into model districts, erecting social halls for laborers and for farmers. Thus he illustrates his private motto, "Not to be ministered unto, but to minister."

Papal Missionaries and Nationalists

ACCORDING to the Kuo Wên news agency, a high Peking ecclesiastic has received a cable from the Pope giving instructions that, since a great part of China's unequal treaties with Foreign Powers has to do with religion and churches, he wishes all the members of the Roman Catholic Church to give up their rights as derived from these unequal treaties and obey the Nationalist Government in China. He thus agrees in this position with Protestant leaders of many societies.

Hangchow College Closed

MISSIONARY colleges in China are in extreme anxiety, anent the government requirements as to their religious status, if they are to continue. In the *North China Herald* of July 14th is a statement by President Fitch which shows the position of the men primarily responsible to the Chinese for the college. The trustees, however, decided against the Government requirements and the college was closed. While stating to the Chinese public the strong reasons beneath the trustee's decision, he adds the following:

The Field Board of Directors, the faculty and myself, have concurred in holding an opinion contrary to that of the

trustees in one respect. Regardless of the relative merits of the required and voluntary system of religious instruction, we have felt that since missionary effort in China was for the time being so closely associated with the unequal treaties, it would be better to yield to the demands of the Central Government at least for the time being, in order to help heal the wound that is in the popular consciousness and to accept limited opportunities of service, rather than to close down our work.

Upon "the Roof of the World"

A BIT of cheering news comes from the Moravian field in Lesser Tibet. Walter Aboe writes:

"The Mission here is fortunate in receiving the sympathy and support of the Commissioners who are appointed to administer this district. This support is of the highest importance as it conduces to friendly cooperation in the best interests of the people. The impact of Christianity is having its effect on their general outlook on life. The blind adherence upon Lamaistic dogma is being replaced by a mood of inquiry as to the reasonableness or otherwise of the doctrine and superstitions which hitherto were accepted without question. The task of making Christ known to these demon-tormented hill-men is desperately hard, but in spite of failure and defeat we press on to ultimate victory."

In Peril in Tibet

IN THE *Australian Christian World* we read the following account of a perilous homegoing from China:

"A China Inland Missionary, Mr. J. T. Mathewson, in company with a German and an American, made a ten-months' trip, full of peril, from Kansu Province in China to Kashmir, in safety. These men lived as Tibetans, barely escaped beheading, faced starvation and robbers, and by the help of Mohammedans, and Mongols, Tibetans and British, got through, and Mr. Mathewson is in Melbourne, after being reported dead in August last year. "In perils oft" is quite a Pauline experience.

JAPAN AND KOREA

Tokyo Y. M. C. A.

IN JAPAN the Association was recently thrown into a position of the utmost importance by the Premier's appeal to all classes of people to unite in guarding the youth of the nation from contamination. He appeals especially to religious bodies to assist in the building of character in the young. Recently Prince Chichibu, heir to the throne, paid the Tokyo Association the honor of a visit of several hours. New "Y" buildings have been erected in Osaka and Yokohama, while the Tokyo building, toward which the citizens of Tokyo have already contributed \$300,000, when completed, will be the finest plant in any Oriental city.

Suzuki in Tokyo Slums

THIS worker began years ago in the slums of a factory district near Tokyo, inhabited by some 80,000 workers. Here are some of the things he says about it:

"At night we gathered together in an empty lot the poor children, and told them stories to interest them based upon the Bible, and so tried to teach them the meaning of a straight life. After the children's meeting, we taught the Gospel of the true God to the young people. We taught them that religion is not the possession solely of those blessed with leisure and money who wear fine clothes and live in grand houses and have ample time to attend church and means to give alms and do works of charity; but that poor people, like ourselves, who need much time to earn a living and have to make a real sacrifice to go to church, who know what want is in maintaining themselves and their families and cannot give money to the Church as they desire—that such as we can find comfort and strength and light in religious faith. We taught, above all, that Christ who dwells with God in the highest had for our sakes lived the poorest life, and that He waits to give peace without stint and

wisdom and power to the poor. To this we witnessed with all our might.

"In time the meeting in the empty lot became one in a tent, one in a hired house, and now we possess rented land and a sizable building. Now we can proclaim the gospel freely and peaceably. Last June we held the fifth anniversary of our settling. We believe that Christ has commanded us to labor until these 7,500 poor friends of ours have decent homes and live without fear of hunger, and until they all desire to come to our Lord, and dying to sin, live in Him to righteousness."

Chinese in Korea

LAST Spring an evangelistic campaign among immigrants from China was undertaken by a few missionaries and Chinese associates. Some eighteen Korean cities and towns were visited for from one day to a week or more. The Chinese were mostly from Shantung Province. Koreans had been praying for this campaign and they willingly offered the evangelists the use of their churches. In practically every place the Chinese were responsive; they attended the meetings and willingly received tracts and in several cities a number of those interested in Christianity gave their names. In Fusan a building has been rented and a member of the party was left to conserve the results. The reflex blessing received is thus described in part: "The evangelistic trip was unique in that it was not only a time of preaching the Gospel, but also a time of receiving a blessing through contact with the Korean churches. It was an inspiration to see those huge Korean congregations who, out of poverty which seems to be as dire as that of the poorer Chinese, build their own churches and pay the salaries of their own pastors. Once a year or oftener, more than half the membership come together in smaller or larger groups at their own expense to be instructed in the Word of God—this at least being true in Northern Korea."

Evangelism and Revival

THE Korean Christian community today numbers over three hundred thousand, a much larger proportion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest has greatly increased. The spirit of prayer is especially marked. Power from God is working among the people. At Yandukwon, the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and the movement spread. — *Church Missionary Gleaner*.

ISLANDS OF THE SEA

Vacation Bible Schools in Manila

THERE is a snap-shot of one of them. "A regular slum district it was. Half an hour before class time the children were there. And such an array! Clean children and dirty children, neat children and ragged children, big children and little children, children clothed and children with 'never a stitch' on, but children all, waiting for their teacher. When he arrived, the fifty or sixty children flocked inside, the cleaner, better dressed children on the front benches, the others shyly filling up the space behind. (Even that told its story—the effect, already, of the two weeks

of school.) Ere long the inside space was full and every window and the door were filled to overflowing with grown-ups looking in. The singing was 'fearfully and wonderfully' done, but it all had a redeeming feature—"it was enjoyed by all." And here was what their teacher said of the work: "What a great responsibility and privilege has been mine, in leading those children to Christ. I decided first of all that they should see Christ in me. A hard thing, of course, to do, but thank God through Christ, for His grace to overcome."

Filipino Lepers' Generosity

OUR Government is doing much for the unfortunates of the Culion Leper Colony, and is being ably seconded by missionaries. One of them says of the lepers, that there never was a more generous people, according to their means, than members of the Leper Church. Aside from paying a janitor, a deaconess, furnishing every deceased member with a simple coffin and procuring items of special diet for the sick, they sent \$25 to the American Bible Society, a like gift to the American Leper Association after they had heard of poor unfortunate leper outcasts in other lands whom no one had as yet cared for, and \$10 for the Manila Union Theological Seminary. It is also their custom not to let a cured member go away without a few dollars in his or her pocket; and special prayer is offered for them that God will keep them and open a way for them in the world outside the colony.

Australian Methodist Missions

THE Methodist Missionary Society of Australia report, for 1927, their missionary force as 37, with 12 lay missionaries and 35 missionary sisters who have oversight over and participate personally in work in the South Sea Islands, India and Northern Australia, and includes day schools, workshops, technical schools, agriculture in actual practice, as well as the care of 1,141 churches and over 580 other

preaching places. Church members number 37,075, with 28,025 catechumens. Attendants at public worship number 159,833. Surely this relatively small force cannot be idle.

MISCELLANEOUS

Religious Peace Conference

DURING the latter part of September, 124 members of many religions assembled at Geneva to plan for a Universal Religious Peace Conference in 1930. There were Hindus, Buddhists, Confucianists, Parsees, Jews, Christians, Jains, Shintoists, Zoroastrians and others in the group; yet they acted together with a remarkable sense of unity, and voted unanimously to proceed with their plan. Three main questions will come before this Conference: (1) What is each religious group doing in peace education and promotion? (2) What can each religious group learn from the methods of other groups? (3) How can all the religious groups co-operate in creating international good will, and how could they act unitedly in face of an actual war crisis?

The Jews and Jesus

CONSIDERABLE influence favoring Jesus is being exerted by Dr. Klausner's *Jesus of Nazareth*, first published in 1923. Coming from as full-blooded Judaism as anywhere exists, and though not an approach to Christianity, it is read widely by Jews, three editions of the Hebrew original having been exhausted. It probably has had a wider circulation than any volume of equal size in modern Hebrew. An English translation has been sold extensively among American Hebrews, and French and German translations are being prepared.

With this attitude of intelligent Jewry favoring an increase of knowledge of the historical life of Jesus, with its wondrous teaching and power, our problem is how to convince the Jew that adherence and allegiance to the Person of Jesus are essential steps

in hastening the Kingdom of Heaven. A greater knowledge of their problems on our part; a keener sympathy and interest in their trials and hopes; removing the shock arising from our directing charity directly toward them by showing our reasons for so doing, and thus causing them to understand the impulse leading them to a genuine Christian life—these are possible steps toward the true help of our Jewish brothers that have been suggested.

Bible Society's Output

FOR the first time in its history the American Bible Society has issued more Bibles and portions than the British and Foreign Bible Society, foremost in the number issued per annum. During the last year they published 10,034,797 volumes, whereas the British Society up to March 31, 1928, had issued 9,936,714 volumes. Its Annual Report, recently published, has been very favorably noted by missionary secretaries and others.

COMING EVENTS

UNITED STEWARDSHIP COUNCIL, Rochester, N. Y. Dec. 3-4
FEDERAL COUNCIL OF THE CHURCHES, QUADRENNIAL MEETING, Rochester N. Y. Dec. 5-12
NATIONAL INTERRACIAL CONFERENCE, Washington, D. C. Dec. 16-19
COUNCIL OF CHURCH BOARDS OF EDUCATION, Chattanooga, Tenn. Jan. 6-8
HOME MISSIONS COUNCIL, Atlantic City, N. J. Jan. 8-10
CONFERENCE OF THE CAUSE AND CURE OF WAR, Washington, D. C. Jan. 14-18
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, Detroit .. Jan. 15-18

PERSONALS

DR. SAMUEL K. HUTTON, of Poole, Dorset, England, has been made secretary of the oldest Protestant missionary society, that of the Moravian Churches. He was born at Kilkeel, County Down, Ireland, in 1877, the son of the Rev. Robert Hutton. He took his medical degrees to qualify as a medical missionary, and in 1902 took charge of the Okak Mission Hospital on the Labrador coast where he remained until 1913. He is the author of two books on life in Labrador—"By Eskimo Dog Sled and Kayak," and "Health Conditions and Disease Incidence among the Eskimos of Labrador."

DR. JOHN R. MOTT, having retired from the General Secretaryship of the American Christian Association, begins his duties as representing the Jerusalem Conference and the International Missionary Council, by making a journey through Europe, India, Burma, Ceylon, Siam and the Philippines, China, Korea and Japan. His object is through conferences to aid in the coordination of missionary operations in all fields. He is accompanied by Mrs. Mott, his daughter Eleanor, and his secretary.

* * *

THE REV. ARTHUR E. HARPER, principal of Moga Training School, has been granted the Kaisar-i-Hind medal, by the British Government, for his work for village teachers in India. Mrs. William H. Wiser of Mainpuri, another American Presbyterian Missionary also received the same honor because of social service work among village Christians.

* * *

CHARLES A. GUNN, of the Presbyterian Architects bureau in China, and Sam Dean of the Truth Hall School of Engineering Practice, Peiping (Peking), were recently awarded Second prize of \$2,000 for designs and plans for a new building for the Metropolitan Library of that city. The Library was made possible by America's remission to China of further payments of the Boxer indemnity.

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THE REV. R. M. HOPKINS, D.D., who has been engaged in religious education since 1900, and since 1922 has been Chairman of the Council of Religious Education, is now the General Secretary of the North American Section of the World's Sunday School Association. As Vice Chairman of the Program Committee of the recent Los Angeles Convention he exhibited qualities that commended him to delegates to that Convention which it may be, had an attendance of 7,600. Its statistics show an enrollment of 32,677,611 in the Protestant Sunday Schools of the world.

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DR. AND MRS. S. M. ZWEMER, in their recent tour of India in the interest of Moslems, report that they visited 24 cities, met 19 study groups in which 704 persons were enrolled, gave 353 lectures and addresses, and traveled 8,900 miles by rail or motor.

OBITUARY

FRANK THOMAS who for more than thirty years had exercised a width of influence through his sermons that few

have attained passed away on Aug. 18, 1928, in Ragaz, Switzerland. He was a member of the World's Committee of the Y. M. C. A. from 1913-26 and its Vice-President from 1920-26.

* * *

J. M. PATTERSON, LL.D., until October 1st, a Secretary of the Presbyterian Board of Foreign Missions, with headquarters in St. Louis, died on Sunday, October 28th, at De Queen, Ark., after a long illness. At the time of the union of the Presbyterian U. S. A. and Cumberland Presbyterian Churches in 1907, Dr. Patterson, then a Secretary of the Cumberland Board of Home Missions, was called to the work for the Foreign Board.

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SAMUEL RHEA GAMMON, who died on last Fourth of July, was one of the missionary statesmen of the Southern Presbyterian Church. Born in Virginia in 1865, graduating from King College and at Union Theological Seminary, Hampden-Sidney, Va., he went to Brazil in 1889, his station being Campinas, in the State of Sao Paulo. In 1891, owing to yellow fever ravages fatal to some of the missionaries, he went to Lavras, where he and his devoted wife built up what is now Gammon Institute—a school with the finest property in the State, and housing over 500 students taught by a staff of over forty teachers.

When Dr. Gammon was buried all the business houses of Lavras closed their doors, as did all the schools of the city, including the College of Our Lady of Lourdes. Even the movies and a passing circus had no shows that day.

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DR. C. A. R. JANVIER, principal of the Ewing Christian College at Allahabad, died in India on Saturday, November 3rd as a result of injuries received from a fall. He was the son of a Presbyterian missionary, Levi Janvier, and was born in Abington, Pa., sixty-eight years ago. He was graduated from Princeton College in 1880 and from the Theological Seminary in 1884. He sailed for India in 1887 and after fourteen years returned to America and became pastor of the Holland Memorial Presbyterian Church, Philadelphia. In 1913 he returned to India to take the presidency of Ewing Christian College. At one time he was editor of the *Indian Standard* and of the *Christian Treasury*, a vernacular paper, and was the author of several historical missionary volumes. For his distinguished work as an educator Dr. Janvier received the Kaiser-i-Hind medal from the Indian Government.



BOOKS WORTH READING



Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.

Our Asiatic Christ. Oscar MacMillan Buck. 181 pp. \$1.25. New York. 1927.

This is an appealing book. The style, born of the fact that the chapters were first prepared as lectures, adds to the force of the appeal. The author writes from the standpoint of one who loves India as the land of his birth and boyhood and profession. It deals with a country which, with the rich heritage of the past, faces confusedly the new day. It deals with a Christ, who, Principal Fairbairn declared, is "the only Oriental that the Occident has admired with an admiration that has become worship, and the only name the West has carried into the East which the East has received and praised and loved with sincerity and without qualification." A sense of proprietorship is one of the most interesting phases of the shifting attitude toward Jesus that is now apparent among non-Christian educated Indians. The author quotes with approval the statement that religious thought among educated Indians today is dominated by the personality of Christ; that among educated Hindus hostility to Jesus Christ is a thing all but unknown. To the Christian teacher it is a new experience, a thing full both of awe and of inspiration, to stand before his class of Hindu students and know that between him and them reverence for Christ is common ground. The public press of India today teems with manifestation of this changing attitude.

To students of religion in that most religious of countries this book will prove very interesting. In the first chapter the attractiveness of Jesus to the new intelligentsia of India is presented. The remainder of the book

deals with the implications of this attractiveness. The author presents certain characteristic principles fundamental to the religious life of India and discloses how perfectly Jesus typifies these principles and how more and more non-Christian Indians are using Him as their ideal personified. These implications, or ideas, are contained in the well-known Indian words: "Ahimsa"—negatively, the principle of non-violence, positively, the principle of active beneficence; the concept of "Yoga"—the inner discipline of life leading to the high purpose of service and sacrifice; the idea of "Jivanmukta"—the realization of God in this life, and the final concept of "Ananda"—the blessedness of spiritual union with the Divine. Of all these Jesus is the perfect fulfilment.

The author realizes that this acceptance of Jesus by the East does not involve the acceptance of Christianity. To the Indian claim that Christ will shine alongside the great teachers of India, not dimming their light; that the stars and the moon get along well together, the author replies, "There is the heart of the whole thing. How bright is the Christ? Is it the moonrise or the sunrise in India? If Jesus is but reflected light, then Hinduism will surely hold Him in their sky and He will be added to the many. If He is the Lord of the Day, then it is indeed the dawn and the inevitable paling of the stars. It all depends upon the vitality of the Christ; a light in the world, or the Light of the World."

W. I. C.

Gentlemen—The King. John Oxenham. 96 pp. Illus. \$0.75. Boston. 1928.

This little volume, scarcely larger than a vest-pocket edition, is yet an

almost complete Life of Christ. Written in simple, unaffected blank verse, the message of each chapter is, at its end, crystallized for the reader in a lyrical gem of great beauty and important truth. In the twelve short chapters the Master walks with all His divine and human traits unfolding, through boyhood and youth, with their natural games and pleasures, into the sterner years of The Day's Work. We see Him tested and tried "as you and I at times are sorely tried" and "as you and I have never yet been tried." We travel with Him through the "tiresome years," sharing the road with Him "through good and evil weather." We share, too, His anguish as He faces the foe and storms the heights that lead to Calvary, until we see Him, Broken—but not Beaten, at the Crossways. No passage in the little volume is more exquisite in its lyrical beauty, more tender in its spiritual appeal than the verse which concludes "The Cross at the Crossways":

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

The story ends with The Crowning Wonder of the Resurrection, reversing the judgment of the Cross, and the triumphant Paean, "He is Risen," drowns forevermore the sad Dirge of Calvary.

John Oxenham is known to the American public through his other books and "Gentlemen—The King" should meet with an enthusiastic reception from all who love deeply devotional and inspiring verse.

M. E. A. C.

What Next in National Missions? William P. Shriver. 238 pp. 60 cents paper, \$1 cloth. New York. 1928.

There is life in this book. It makes stimulating reading. Although the author claims that the most fruitful

materials for missionary study are not in this book or any other book, but all about us—yet he makes his volume very challenging.

Of course the most important data for Home Missions is to be discovered in community situations which are near by, and with which we grapple at first hand. The problem of the country church brings up the question of a tragically changing civilization. A visit to the home of a Polish mill worker in a textile factory in Passaic, New Jersey, will heat the mind with burning questions concerning the social order. The great underlying issue in this and a dozen other problems is: How Christian is our Civilization?

Because Home Missions is changing there is the opportunity to point out a new way of living and of dealing with these vexing issues. This the author does in his suggestive chapters on Learning to Live Together; The Dominance of the City; Undergirding Democracy; A New Crusade. The general conclusion is that the function of the Church is to extend the Gospel of Christ in all its fulness, and the service of Christ in all its implications. This dynamic program is outlined in these new and arresting chapters from the trenchant pen of Dr. Shriver. This is a book to grip the mind and capture the heart.

J. F. RIGGS.

China Year Book—1928. Edited by H. G. W. Woodhead, C.B.E. 1,447 pp. Price, \$12.50. Chicago. 1928.

Each year this compendium of information on China becomes more comprehensive and more indispensable. China is not only great in itself but is becoming increasingly great in its influence on the life of the world. Every phase of China's life today concerns the Christian who has made the World Mission of Christianity his own. If our missionary forces twenty years ago could afford to ignore large areas of China's life and thought while they gave themselves with singular devotion to the simple

task of acquainting individuals with Jesus Christ, such concentration of interest cannot be commended now. Christ must not only become the possession of individual Chinese, changing their life and thought, but He must become influential and dominant in every activity and relationship, economic, social and political. For this reason one welcomes the China Year Book because it offers that encyclopedic information which every statesman of Christ's Kingdom needs.

To produce this comprehensive and reliable work of reference must have been a herculean task beset with extreme difficulties at this time. Notwithstanding, the work, as a whole, reaches the high standard set by previous volumes.

The "General Information" of the first chapter presents the geographical, geological and climatic conditions of the country, then proceeds to the languages of the people and to the people themselves. Following are chapters on mines and minerals, revenue and trade statistics, public health and medical events, river conservancy, currency, communications, railways and roads, posts and telegraphs, etc. The outlying districts of China proper are given special treatment in Chapter IX and are particularly valuable because of the summary there given of recent developments, political and commercial. In the light of our present interest in extra-territoriality, the registration of mission schools and the unequal treaties, one welcomes chapters on Public Justice, Education, Treaty Revision, Concessions. The industrial condition of the country is adequately portrayed in four or five chapters on Shipping, Labor, Finance, Trade and Commerce.

Over one hundred pages are given to the Nationalist Movement and to problems arising out of recent political changes. Unfortunately, the editor's inability to conceal his own intense feelings on the recent political developments undermines one's confidence in the interpretations given. A

more disinterested and detached presentation by the Chinese themselves, rather than by some foreigner, would increase the value of many sections of the book.

Of considerable importance is the chapter on "Who's Who" in China which is a series of Chinese biographies. This Year Book should be useful to every student of China and to every missionary administrator.

M. T. STAUFFER.

Roads to the City of God. Basil Mathews. 12 mo. 117 pp. \$1. New York. 1928.

This popular story of the recent Jerusalem missionary conference precedes the larger reports just now from the press. This brief interpretation of the spirit, ideals and achievements of the conference offers spiritual stimulus and encouragement to Christians the world over. The Lord Jesus Christ, His message and work, were magnified at Jerusalem and new missionary methods to meet changed conditions were advocated without change in principle or goal and with loyalty to His teachings recorded in the New Testament. This report shows how disciples of every race and nation are united and their equality in the Church of Christ is recognized.

The Korea Mission Yearbook. Edited by F. E. C. Williams, Gerald Bonwick and M. L. Swinehart. Maps and statistics. 12 mo. 238 pp. Christian Literature Society, Seoul, Korea. 1928.

Korea Missionary information has formerly appeared in the Japanese annual volume; this is the first year book devoted wholly to Korea. It is well done but lacks some useful information for reference, such as an index, and an alphabetical list of missions, stations and missionaries. The first one hundred and thirty pages takes up the work by denominations rather than by sections or stations and the last one hundred pages is devoted to articles on independent or union institutions. This first annual will be especially useful to workers on the field.

Africa Today. Mary A. Jefferys. Pamphlet. 63 pp. New York. 1928.

These suggestions for leaders of young people's mission study groups are very valuable, practical helps in organization, worship, study and discussion and activities.

Life on the Highest Plane. Ruth Paxson. Three volumes. 8 vo. \$2.50 per volume. New York. 1928.

These are unusually clear, comprehensive and spiritually instructive Bible studies of God's plan of redemption for mankind. Miss Paxson has been a missionary in China for seventeen years and has been especially blessed in her Bible classes for missionaries and Chinese Christians. She draws all of her authority for her teaching from the Bible as the Word of God. Any one who follows through these studies conscientiously and prayerfully should emerge an intelligent, strong, spiritually-minded Christian.

In her first volume Miss Paxson studies Man as he was created, and as he came under the dominion of sin. She presents Christ as He undertook, by His incarnation and atoning work, to free man from the power and penalty of sin and to bring him into the enjoyment of God's Life of Victory.

The second volume studies the Christian—the believer in Christ and in whom Christ dwells. Here she shows the way of victory over sin and the results of the sanctified, Spirit-filled life.

The third volume describes the effect of the Holy Spirit, cleansing, filling, controlling and empowering the believer.

Fourteen diagrams help to present these truths to the eye. We know of no better studies to form the basis for Bible class work or sermons on this most important of all subjects. Miss Paxson's wide reading, prayerful study and rich experience are made available to many who can here derive benefit from them.

In the African Bush. Jewell H. Schwab. Maps. 12 mo. 130 pp. 75c. New York. 1928.

In her stories of Africa for junior boys and girls, Mrs. Schwab has given valuable material with which to interest children in their black brothers and sisters across the sea. In the second part of the book she suggests how to use this material in ten programs. All who study these pages will be instructed, and many will be deeply interested by the intimate pictures of village and mission life. Teachers will be helped by the very practical suggestions for study.

NEW BOOKS

Law or War. Lucia Ames Mead. 288 pp. \$1.75. Doubleday, Doran & Co. New York. 1928.

Madness of War. Harold S. Brewster. 261 pp. \$2. Harper & Bros. New York. 1928.

Silver Slippers. Temple Bailey. 360 pp. \$2. Penn Pub. Co. Phila. 1928.

Shadow and Substance. George W. Needham. 199 pp. \$1.25. Bible Institute Colportage Assn. Chicago. 1928.

Short Papers on Church History. Andrew Miller, 2 vols. 7s. 6d. each. Pickering & Inglis. London. 1928.

Under Frozen Stars. George March. 302 pp. \$2. Penn Pub. Co. New York. 1928.

Walking with God. Harvey Farmer. 32 pp. 25c. Bible Institute Colportage Assn. Chicago. 1928.

Annual Report of Seoul Station—1928. 15 pp. Y. M. C. A. Press, Seoul, 1928.

American Baptist Foreign Mission Society Report—1928. 284 pp. New York. 1928.

Baptist Missionary Society Report—1928. 197 pp. London. 1928.

American Baptist Home Missionary Society Report—1928. 184 pp. New York. 1928.

Anti-Saloon League Year Book—1928. Compiled and edited by E. H. Cherrington. 224 pp. 75c paper, \$1.15 cloth. Anti-Saloon League of America. Westerville, O. 1928.

Year Book of Missions—American Board of Commissioners for Foreign Missions. 68 pp. 35c. Boston. 1928.

(Concluded on third cover.)